

We're carrying on with Holy Communion at Cuxton at 9.30 am on Wednesdays and Sundays and at Halling at 9.30 on Thursdays and 11.00 on Sundays. Cuxton Church is open for personal prayer Wednesdays & Sundays. Please sanitise and socially distance. I'm saying daily Morning & Evening Prayer at home still. Please give me any prayer requests.

For now, we shall be producing the magazine online only. It can be found on my webpage <http://www.cuxtonandhalling.org.uk> and I can email it to anybody who asks. There will be no charge until we are back on paper. I'll carry on with the advertisements in the online edition, but I shan't charge advertisers for 2021 unless and until we can return to paper copies. Copy date for August is July 9th 8.30 am at the Rectory. I'm sending out a weekly email newsletter and a weekly sermon which can also be found on my webpage. If you would like to be added to the list of those who receive these, please let me know. Please also feel free to share the contents, forward them, print them, pass them on in any way you would like to. The thing is to keep in touch and to support one another.

Please let me know if there is anything I can do for you. Please contact me for christenings, weddings, anointing the sick, etc..

As I write, it is not clear we shall be able to return to normal (or more normal anyway). I'll do my best to let everyone know of any changes. I'm looking forward to choral singing, bell ringing and coffee and parish lunches and teas and not having to wear masks for anything and maybe the resumption of social events and daily services in church. When we're back to meeting normally, I shall probably drop the weekly newsletters and published sermons. I've enjoyed doing the newsletters, but I'm running out of things to say!

Services in July		
4 th July Trinity 5	9.30 Holy Communion Cuxton 11.00 Holy Communion Halling	Ezekiel 2 vv 1-5 p831 II Corinthians 12 vv 1-10 p1165 Mark 6 vv 1-13 p1008
11 th July Trinity 6 Sea Sunday	9.30 Holy Communion Cuxton 11.00 Holy Communion Halling	Amos 7 vv 7-15 p922 Ephesians 1 vv 1-14 p1173 Mark 6 vv 14-29 p1008
18 th July Trinity 7	9.30 Holy Communion Cuxton 11.00 Holy Communion Halling	Jeremiah 23 vv 1-6 p782 Ephesians 2 vv 11-22 p1174 Mark 6 vv 30-56 p1009
25 th July S James	9.30 Holy Communion Cuxton 11.00 Holy Communion Halling	Acts 11 v27 – 12 v3a p1106 Matthew 20 vv 20-28 p988



From the Rector

I was asked recently to give a talk on what the Church is for. The request came from Halling, but it is a good question and equally relevant to Cuxton.

There have been churches in both Cuxton and Halling for getting on for a millennium and a half. We know something about the buildings and their history, but of course the true Church in any community is the people gathered together for worship. We know less about them. Only the famous and the infamous make it into the history books. We can infer that there must have been many faithful Christians down through the generations worshipping where we worship now. Their names may not be in the

history books, but they are recorded in the Lamb's Book of Life – which is what counts.

The Churches in Cuxton and Halling were established soon after S Augustine brought the Gospel to Kent in the year 597. It is even possible that there was a Christian chapel in the Roman Villa which formerly occupied the site of S Michael's. There was after all such a chapel at Lullingstone Roman Villa which is not so very far away from here.

It is highly probable that there were pagan places of worship before there were churches in both places. Pope Gregory's advice to Augustine was to establish churches where people had been used to worshipping. They would still come to the

same places but, after their conversion, to worship the one true God Who manifests Himself in Jesus Christ.

It is increasingly accepted that human beings are naturally religious. Think about it. Nearly every country, every culture in the world has one religion or another or even more than one, except perhaps for those where the government has attempted to crush religion and declare an atheist state. These attempts have not tended to be very successful. Persecuting people for their faith just seems to make them all the more committed to their beliefs.

As far as historians and archaeologists can go back in the human story, there is evidence of religious belief. Stone Age cave paintings and ancient burial customs very often seem to indicate belief in a spiritual world and an afterlife. As far back as people were creating art and artefacts that we can interpret, they appear to have been religious.

Children pick up religious ideas very quickly. It is so natural to believe in spiritual things as well as material. They have no problem in believing both that granny is in heaven and that she is buried in the churchyard. Or that God answers prayer. Or that He is watching over us, both to take care of us and possibly to punish us if we do wrong even if nobody else finds out about our sins.

Most people pray, even those who claim to be atheists. Prayer is a natural resource. We live our lives on the basis that there is meaning and purpose in the world. We look for and discern patterns. There is a plan, we instinctively believe. Neither do we easily accept that death is the end. It seems impossible that everything which I am will simply cease to exist when my body finally gives up the ghost. It makes sense to most people that there is a spiritual realm, distinct from this world of time and space, which we can somehow, sometimes encounter.

Atheism is a relatively modern phenomenon. Mostly, in the ancient world, if people were accused of being atheists it was because other people thought that they were worshipping the wrong gods, not that they didn't believe in any God at all. In Roman times Christians were

accused of being atheists because we wouldn't worship Jupiter and the rest of the pantheon and because we refused to offer incense to the Roman emperor, which was regarded as an act of treason as well as impiety.

Modern atheists – people who insist that there is no God at all – often cite the tremendous harm which has been done in the name of religion – religious wars, religious persecutions, the holding back of scientific advance, superstition, the abuse of wealth & power by worldly churchmen, etc.. They generally don't mention the cruelties and atrocities perpetrated by such atheist regimes as soviet communism, the People's Republic of China or the government of North Korea. Neither do they give us credit for the tremendous good which religion does – promoting scholarship & education, caring for the sick & poor, binding communities together, providing moral guidance, offering hope. Religion is capable of being a force for great good and for tremendous evil. Which religion is – good or bad – depends on how true it is to the vision of God which He has revealed of Himself in our Lord Jesus Christ.

So obvious has it seemed to most people for much of human history that there is a God that the psalmist's words make perfect sense to many of us down through the generations. 14¹: *The fool hath said in his heart: there is no God.* The same words are repeated at 53¹.

What then is the Church for? First and foremost, the Church is for that most basic of human activities worship. Worship is what gives our lives meaning and purpose. Worship is our inspiration. It is what makes life worth living. Worship is the duty which we owe to God. God has freely given to us everything that we have. He has given us our lives. He has made us what we are. Without God we shouldn't even exist. God has given us Himself in Jesus and in the Holy Spirit. In worship we yield ourselves to Him. It is only in accepting our total reliance on God and offering back to Him our very being that we are fulfilled as human beings. These are the words of S Augustine. *You have made us for yourself, O Lord, and our heart is restless until it rests in you. Great are you, O Lord, and exceedingly worthy of praise; your power is immense, and your wisdom beyond reckoning.*

I'm going to try to explain in a somewhat backhanded way. In the traditional marriage service, the bridegroom says these words to his bride. *With this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.* There have always been people who have objected to the notion of a man worshipping his bride. Absolutely only God is worthy of our worship. The word has been dropped from more modern versions of the service.

A man might say, *my wife is what gives my life meaning and purpose. She is my inspiration. She is what makes life worth living.* He might say these things but he ought only to say them in the context of his faith in God. However much we might love another human being, we must never make an idol of her. Only God is worthy of our total and unconditional love. Happy human relationships exist within the love of God. They do not usurp God's place in our hearts.

However, the priest has already asked the bridegroom before we reach those words when he gives the bride the ring, *Wilt thou have this woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live? And he has assented to this, saying, I will.* He has also said, *I N. take thee N. to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.* In other words, the bridegroom has made a total, absolute, unconditional commitment to his bride. To worship God is to give yourself to Him, to make a total, absolute and unconditional commitment to Him. The ideal relationship between husband and wife is very close to the actual relationship between God and the believer. There are no circumstances under which God would divorce us! Think on II Timothy 2: ¹² *If we suffer, we shall also reign with him: if we deny him, he also will deny us: ¹³ If we believe not, yet he abideth faithful: he cannot deny himself.*

So whether or not it is appropriate to talk about husbands worshipping their wives, the idea of their so doing helps us to understand what it means for us to worship God – a love infinitely greater than the most loving human relationship.

Worship then is the basic reason for the Church to exist, to worship God. Worship is individual. We worship God on our own. We offer our lives to Him as a living sacrifice. Worship is also corporate. We worship God together. God's children are a family, a fellowship of love. We belong to God and we belong to one another. We ought not to forsake the assembling of ourselves together. COVID may have limited our opportunities for actual physical assembly but we have found more or less satisfactory ways around this. However I do not think that we can allow our physical separation to become permanent. We do need one another, in the flesh if at all possible, rather than merely on line.

From worship other things follow, other reasons why it is a good thing to have a Church at the heart of any community. Inspired by our worship, we have Good News to share. We have the knowledge of God in Jesus Christ. To know God is to have eternal life. Christ commissioned His Church to share the Good News with the whole world. Surely, we begin with those closest to us and then reach out in ever widening circles to include the whole human race. We preach the Gospel in so many different ways. Professionals may preach from pulpits in churches and on missions. They may be recognised in the community as spokesmen for God. But all Christians can bear witness to the truth of Jesus Christ – in what we say, in the way we behave, in what we do, and, above all, in the people we are. We have been entrusted with God's treasure. It is His intention that we should share this treasure with the whole world.

If we love God, then we must love one another. *He that loveth not knoweth not God, for God is love.* (I John 4⁸). *If a man say, I love God, and hateth his brother, he is a liar: for he who loveth not his brother whom he hath seen, how can he love God whom he hath not seen?* (I John 4¹⁸). As a worshipping community, we take care of one another and we take care for all our neighbours and the world at large. *For God so loved the*

world...We teach the faith. We look after one another's physical needs. We look after one another's spiritual needs. We build one another up into the full likeness of Christ. We (the whole people of God, not just the clergy) are preachers, teachers and pastors. As worshippers of God, we are constrained to serve Him, to serve both the Church and the world, both in word and in deed. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee.

The Church – Christian people acting individually and together, are the salt of the earth and the light of the world. Jesus is the Light of the world. The Church is His Body called to fulfil His commission now that he has ascended into Heaven. Filled with His Holy Spirit, the Spirit of the Risen Christ, all those who worship Him are lights in the world. We are also the yeast in the bread, the leaven which leavens the loaf. The worshipping community serves God by changing

the world. We may serve on councils and committees; help run youth clubs, luncheon clubs and day centres; support foodbanks and debt relief charities, aid agencies, missions at home and abroad; get into politics; help out in schools; serve as scout or guide leaders; or just try to be good citizens, caring for our families and looking out for our neighbours. Colossians 3¹⁷ *And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.* There are many ways in which we can serve God and the Church and the world. But that is just what we do if we are members of a worshipping community.

So what is the Church for? To glorify God, to spread the Good News, to make better people, to meet human need, to make the world a better place. Thank God for the Church.

Every blessing,
Roger.

The Church and the Scandal of Abuse

We're all very uncomfortably aware of the scandal of abuse in the Church and in other respected organisations in which powerful people with perverted appetites, who have had access to the vulnerable, have not only taken advantage of their position to harm those in their care, but have also been protected by the very bodies which should have been looking after the innocent and ensuring that the guilty were brought to justice. Far too often, the instinct of the Church and other corporations has been to cover up wrong-doing because they have been more concerned to protect their own reputations than with the wellbeing of those in their care.

One response to the fact that all this has come to light over the last few decades has been to introduce all kinds of procedures intended to prevent potential abusers from having access to possible victims and to train the rest of us to be on the alert for situations in which abuse might be occurring and, if so, to take appropriate action. We have been very grateful to Anne Abraham and her predecessors in the role for helping us to comply with the rules over the last few years and to Laura MacDonald who has very kindly taken on this position following Anne's resignation. Laura is both the person with whom any concerns about possible abuse may be raised and the one who will assist us all to comply with the regulations.

All this effort at the parish level – on the front line, so to speak – is, however, undermined unless the culture of the Church as a whole really changes. If the hierarchy continues to protect itself and the institution of the Church as its top priority, then we are just box ticking. The Church may think that it can evade responsibility if it can say, when abuse becomes public knowledge, "Oh but there were proper procedures in place, the protocols were followed," but it can't. Our calling is to prevent abuse, not merely to escape blame if and when it occurs.

I have suspected for some time that, despite all these rules about DBS checking every great grandmother who has an unblemished record helping out with the Sunday School for fifty years or more, if anyone were to come forward with credible evidence that a senior person in the Church of England hierarchy was guilty of serious abuse, the Church's first instinct would still be to hush it up.

I know that I am cynical by nature about institutions and people in authority, but I am far from alone in suspecting this. The May edition of the highly respected Christian journal *Theology* is largely taken up with this subject. The contributors are writing from their own qualifications, knowledge and experience – some of it very bitter because they have been victims themselves. I'll try to summarise fairly what they have to say.

Why is the Church so very bad about dealing with abuse? One answer is that the Church thinks of herself as special. She is, she thinks, quite capable of dealing with any problems internally. She doesn't need to conform to ordinary human standards or to be subject to the same rules as everybody else, or even to the law of the land. This is of course a complete misconception. The Church is indeed special but, for that very reason, she is called to live by higher, not lower standards than the world in general and to conform absolutely to the conventions and laws of civilised society.

Some people just can't believe that Christian people – especially bishops and priests – could be capable of such wickedness. But we can. The evidence is in our newspapers and in the Bible. People who think otherwise only need to open their eyes to reality.

One contributor observed that the Church does not bring the resources which are uniquely hers to the problem. The official guidance and protocols she produces never display any awareness of the seriousness of abuse. It is hardly defined or described. It is never called out for what it is – evil, sin. Phrases like “inappropriate behaviour” are used instead of “wickedness”, betraying the fact that the Church of England really regards abuse as an issue for management rather than an iniquity, a cancer, which needs to be extirpated from the Body of Christ.

I think it was the same contributor who drew attention to what St Peter says in his first letter about what ought to be the motivation of Christian leaders. He calls them *elders*, but what he says also includes every kind of ordained minister – bishop, priest & deacon. Ministry is not a career or even a profession to be pursued for power, prestige or money. This contributor obviously thinks that some of those in the hierarchy of the Church of England have not paid sufficient attention to Peter's words.

5 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords over God's heritage, but being examples to the flock.

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

To be honest, even I was a bit shocked by what was claimed with regard to some bishops. These people, it was alleged, were always ambitious and spent their whole ministry manoeuvring for the office of bishop: carefully selecting the jobs they applied for, regarding the parishes they worked in as rungs on the ladders of their careers; getting to know the right people; sitting on the most prestigious boards. Having reached the height of their profession, they have no intention of risking it all because some choirboy has suffered at the hands of a paedophile. Better to hush it up, or, if that fails, to make a scapegoat of some underling, some poor priest or official lower in the hierarchy without any powerful friends or the resources to defend himself.

I cannot let that last paragraph pass without stating that I myself have never met a bishop like that and I am just repeating what someone else (someone who is in a position to know) has written.

Another reason, it was suggested, that some bishops have not treated abuse with the seriousness that it deserves is that they themselves attended boarding schools where bullying and sexual and physical abuse were commonplace and perpetrated both by masters and by other boys. They have become desensitised to the horror of abuse by their own experiences. There have been several harrowing first hand accounts in the Times recently provided by men recalling how they were brutally treated by sadistic headmasters when they

were little boys at prep schools back in the 1960s. They can speak out now that the adults then involved are dead. How many victims are still afraid to say anything because their persecutors are still alive?

I was once told about a case in which the headmaster of a posh school lost his temper and beat some boys so severely that parents decided that he would really have to go. In order to avoid a scandal, they agreed to take no action against him if he resigned voluntarily. He did so and immediately began training to be a priest in the Church of England. This is the culture we are contending with.

So what is the experience of victims who do come forward? One contributor noted how creepily the secrecy involved in the way claims are dealt with resembles the way abusers warn their victims not to tell anyone about what is going on. The way the Church deals with victims of abuse is sometimes a form of abuse in itself. Obviously, there are occasions when confidentiality is necessary to protect the privacy of vulnerable people. When powerful individuals or corporations invoke confidentiality, however, it is all too often a cloak for a secrecy which is designed to protect the perpetrators and the reputations of those who failed to protect their victims. I remember the palpable horror of an ecclesiastical lawyer when I suggested that the public should be told the truth, the whole truth and nothing but the truth about a case I was involved in.

If there is a claim for compensation, this will be dealt with by the Church's insurers, the Ecclesiastical Insurance Office. Victims' experience is too often that the EIO's lawyers do everything in their power to avoid paying out justified claims. They bully and mislead complainants in the hope that they will give up. The Church denies responsibility for what the EIO's lawyers get up to, but this too is misleading. The EIO is effectively owned by the C of E. Years ago, I had to remind a local authority solicitor that, although he was paid by the council, he was still an officer of the court and that his professional duty was to assist his client to comply with the law, not to help them to get away with breaking the law. The same principle should apply no less stringently to lawyers working for the Church. In fact, the Church has an even greater responsibility to behave ethically than does a local council.

Another contributor pointed out that our history of failure in dealing with genuine abuse and our current desperation to be seen to be doing something about it now has created yet another category of victim – those innocent men (and some women) who have been falsely accused of these vile crimes. Whereas once real victims were disbelieved and dismissed, there is now a culture of always believing anyone who claims to be a victim of abuse, with the result that any alleged offender faces a presumption of guilt. I quote the Parish Safeguarding Handbook. "Category (4) may include a person in relation to whom: • An allegation of abuse against a child or adult has been investigated, but the matter has not proceeded to court, or the person has been acquitted, or the matter is currently the subject of proceedings in the criminal or civil courts but the person may still pose a risk." (p35)." Even acquittal by a court is insufficient to clear the good name of somebody accused of abuse.

The final article was about the obnoxious Clergy Discipline Measure. Only about a quarter of complaints made against clergy under the CDM relate to safeguarding issues. In fact the majority of all complaints under the CDM are simply malicious. Only a quarter lead to guilty verdicts. Unfortunately, however, as the Archbishop of Canterbury himself has pointed out, the experience of facing a complaint under the CDM is an ordeal far worse in most cases than any probable punishment even if the clergyman complained against were guilty. So the threat of a complaint under the CDM is enough to intimidate even the innocent. It is an unworkable measure as the Church was warned before it was introduced in 2003. Stubbornly, they have persisted with it until now, causing a great deal of misery and some clergy suicides. Bishops are required by the CDM to act both as pastors and judges and there have been a number of wisecracks about whether they should wear mitres or wigs. Notorious for persecuting the innocent, the CDM cannot command any respect when it punishes those it finds guilty. This has the effect of denying justice to those who do have genuine complaints against the clergy.

The Church of England is in danger of setting aside biblical and traditional models of church governance in favour of procedures and protocols based on management theory. It is not very good at the latter and it is a great mistake to abandon the former which represent the contribution Christians can make to the way the world should be run.

From the Registers

Funerals:

21st May

21st May

9th June

David Michael Warman (74)

John Hale (96)

Douglas James Cowan (78)

Charles Drive

Bush Road

Rochester Road Halling

Tommy's Talking Points

Last time I wrote for you we hadn't been anywhere beyond the confines of Cuxton and Halling. Although today is Thursday, we took most of the day off and went to Surrey. COVID has messed up Master's calendar and we get on with work when he is supposed to be off and he takes time off when he would normally be working. He says, for all the confusion, please keep in touch and let him know what you need. Hopefully, things will get back more to normal soon and life will become more predictable.

Anyway, the plan was to meet Master's friends for a walk at a place called Outwood Common or possibly Harewoods. We attended Holy Communion at S John's and set off in the car, proceeding in a southerly direction. You won't be surprised that we got lost on the way. We did recognise somewhere where we got lost before when we were looking for Leith Hill (which we never did find) some months ago. We stopped at the wrong car park, but this was deliberate so that Master could orientate himself. He asked two women how to get to where we were going. They weren't sure but said that some other woods were much better anyway. That was of no help to us. We had to find Master's friends. They were bringing the sandwiches.

So we drove off down this long hill which Master thought (probably wrongly) might be Scotts Hill which is on the AA map. We passed a couple of places that might have been our destination but which didn't look at all like the online picture. We turned round and headed back towards Godstone, Master despairing of ever finding his friends and thinking we might have to return home without meeting up, when he saw a man standing on a corner and thought (one last gasp) he would stop and ask him directions. Well, it turned out that the man was Master's friend and we were ushered into the car park with a friendly wave. It still didn't look anything like the picture.

However, it was good for us four to meet up again and to set off for a splendid walk. The weather was warm. The sun was bright. The birds were singing. There was enough wind to keep down the temperature, but not too much for comfort. The paths had dried up sufficiently that there was little mud, but they were still soft from all that rain we had – not too hard on the paws. I managed to immerse myself in a couple of cooling streams on the way.



Inevitably, our route finding was initially a bit uncertain and we had to retrace our steps before we got onto the right path. The instructions said to find a church which would lead us to a bridle way. This church too turned out to be dedicated to S John the Baptist. Master said that we could add landmark to the list of the things which the Church is for that he has already enumerated in his letter earlier on in this magazine. He says that he feels a sermon coming on. So we'll move swiftly on. Otherwise, we'll never get round the proposed eight mile circuit.

The countryside is beautiful. We walked through woods and meadows where wild

flowers abounded. I had my picture taken in front of some very attractive backgrounds. Master particularly liked the broad straight avenue of long grass spangled with buttercups.

The notes had said that dogs would have to be kept on leads because of livestock, but there really wasn't all that much and I enjoyed a considerable amount of freedom. I do love exploring new places, much as I like the familiar. In one place, we followed a flock of ewes and lambs which were confined by an electric fence to a broad strip which ran around the edge of a field – presumably to give the grass in the middle a chance to grow.



We crossed the railway line at an unmanned, ungated crossing. I had to be kept on my lead at that point. There were some lovely farms and cottages on the route and I was expected to be on my lead there too. There was a notice telling us not to feed the donkeys, but the human beings, soon after seeing that sign, fed themselves in a charming field which initially appeared empty, but where we were soon joined by a flock of rather odd looking sheep – white and black and at varying levels of maturity.

We heard a cuckoo, the first for a fortnight. We saw a herd of deer feeding on a young crop in a farmer's field. They disappeared into the woods when they saw us, but they probably returned to finish their meal when we had gone.

There were surprisingly few people about for such a wonderful day, but we had an extremely good time, found our way back to the car park and drove home in thick slow-moving traffic. One couldn't help thinking that many of those in cars would have been much better off on foot or on bikes and the world would be a much nicer place if they were. On the other hand, without a car, I don't suppose that we should have been walking in Surrey.



On our walks around Cuxton & Halling we see lots of wildflowers Master would like to tell you about, but he mostly doesn't know what they are called. There is a lot of this about and it is very striking at this time of year. Master's friend has identified it as greater stitchwort.
Tommy the Rectory Spaniel.

Hope For the Future

On the Feast of the Nativity of S John the Baptist (24th June), it has been suggested that we might congregate outside after the 9.30 am Communion service and partake of the excellent coffee and bacon rolls on sale from the stall in the *Five Bells* car park.

On 10th July (3.00 in the afternoon) we hope to hold a barbecue and music event in the Rectory grounds.

On 24th July, we are planning another XKids at S John's. All children welcome accompanied by parents or other carers.

Jokes for July

Why couldn't the leopard win at hide & seek?	Because he was always spotted
What's the difference between a guitar & a fish?	You can tune a guitar, but you can't tuna fish.
Why couldn't anyone get through to the zoo on the phone?	The lions were busy/
What is a witch's favourite subject?	Spelling.
How did the egg get up the mountain?	It scrambled.
What has ears but can't hear?	A cornfield.
I told a girl she had painted her eyebrows too high.	She looked surprised.
Why can't you trust atoms?	Because they make up everything.
What's so great about Switzerland?	The flag is a big plus.
How do you organise a space party?	Planet.

Odd Job Lady. Inside or out.

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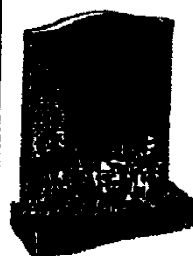
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