

Services October 2021

3 rd October Trinity 18 Harvest Festival	9.30 Holy Communion Cuxton 11.00 Holy Communion Halling	I Timothy 6 vv 6-10 p1194 Matthew 6 vv 25-34 p971	
10 th October Trinity 19	9.30 Holy Communion Cuxton 11.00 Holy Communion Halling	Amos 5 vv 1-17 p919 Hebrews 4 vv 12-16 p1203 Mark 10 vv 17-31 p1014	
17 th October Trinity 20	9.30 Holy Communion Cuxton 11.00 Holy Communion Halling	Isaiah 53 vv 1-12 p740 Hebrews 5 vv 1-10 p1204 Mark 10 vv 35-45 p1015	
24 th October Trinity 21	9.30 Holy Communion Cuxton 11.00 Holy Communion Halling	Jeremiah 31 vv 1-9 p791 Hebrews 7 vv 23-28 p1205 Mark 10 vv 46-52 p1015	
31 st October Trinity 22 4 th Before Advent	9.30 Holy Communion Cuxton 11.00 Holy Communion Halling	Deuteronomy 6 vv -1-9 p185 Hebrews 9 vv 11-14 p1207 Mark 12 vv 28-34 p1018	

Services November 2021

Tuesday 2 nd November All Souls Day	9.30 Holy Communion Cuxton 11.00 Holy Communion Halling	Revelation 7 vv 2-17 p1238 Matthew 5 vv 1-12 p968	
Holy Communion Cuxton Wednesdays 9.30		Holy Communion Halling Thursdays 9.30	
6 th October	Habakkuk 1 vv 1-17 Mark 15 vv 1-5	7 th October	Habakkuk 2 vv 1-20 Mark 15 vv 16-32
13 th October	Malachi 1 vv 1-14 Luke 14 vv 16-24	14 th October	Malachi 2 vv 1-16 Luke 15 vv 11-32
20 th October	Leviticus 12 vv 1-8 Luke 2 vv 21-32	21 st October	Leviticus 13 vv 1-46 Luke 5 vv 12-14
27 th October	Daniel 2 vv 1-49 Matthew 2 vv 11-23	28 th October S Simon & S Jude	Jude John 15 vv 17-27

We are continuing cautiously to return to normal. Please respect COVID precautions when attending church or any other events. St Michael's is now open for private prayer until 5.00 pm except on Mondays and there will be coffee after the 9.30 Communion services on Sundays and Wednesdays. The hall is not yet open for social events or for non-church organisations. We are holding a lunch time barbecue in the Rectory Grounds on 3rd of October (12.00) instead of a harvest supper this year.

Copy Date for the November magazine is 8.30 am October 8th at the Rectory.

The Poverty and Hope Appeal 2021

The Bishop of Rochester launched the Poverty and Hope Appeal in June. He wrote

We are called to love our neighbour, whether they are local or global, "For we are God's handiwork, created in Christ Jesus to do good works..." This past year we have seen the injustices of our world all too clearly, exacerbated by the global pandemic that has left no one unaffected. Here in Rochester Diocese our Poverty and Hope appeal is one way that we look to right the wrongs that we see.

This year the Appeal is supporting, in prayer and financially, a new project in Malawi and continuing projects in Sri Lanka, Zimbabwe and, as always, Commonwork Trust in the UK.

The Poverty and Hope Appeal is run by volunteers and over 95% of the money we raise goes to the projects. Each is overseen by one of our partner organisations, Christian Aid, USPG, CMS and Commonwork. They ensure the money is well spent and regularly report to the Diocese of Rochester's Poverty and Hope Coordinator.

You can find more information about all the projects on the Diocese website at bit.ly/PovertyHope or you can contact povertyandhope@gmail.com. You can donate through your Church or, for details about how to give directly by card, bank transfer or cheque, please see the website or email povertyandhope@gmail.com. Envelopes for donations will be available in both our churches at the end of September and collected from Harvest Festival until Christmas.

This annual appeal is one way in which our diocese walks with our neighbours in different parts of the world. Another is through our Companion Diocese links with Estonia, Harare (Zimbabwe) and Kondoa and Mpwapwa in Tanzania. Many parishes, schools and communities enjoy friendships with our Christian sisters and brothers in these places.

Watch the S Michael's Service

on https://www.youtube.com/channel/UCt19Ky3DY43cyO_AJ8e-6_w at 9.30 am on Sundays or any time during the week following.



Aisle Altar Hymn

This is the mantra the bride's mother is supposed to have taught her daughter on the way to her wedding in church. I'll alter him. Parents may well feel that there is nobody good enough to marry their child. It isn't difficult to find fault with people – family members, friends, neighbours, politicians, the people we see on the telly. Everybody has failings and, if we're looking to find things to criticise in other people, we shan't have far to look. We might feel superior to them. We might nag them. We might gossip about them. We might post unkind and uncomplimentary remarks about them on social media. We might think that we can change them. It is easy to criticise.

Spelt out like that, it's obviously unhealthy to be down on other people. It's not good for them. It's not good for our relationships with them. Can you love someone you don't respect?

And it's not good for us ourselves. We cannot help but suspect that, if we are judging other people, other people are judging us. And that makes us feel insecure. If we are harsh in our judgements, maybe other people will judge us harshly. If we are aware of every little fault which our friends, family and neighbours suffer from, no doubt they are well aware of our own failings. Jesus said, *Judge not that ye be not judged*.

But it doesn't have to be like this. God loves us just as we are. He doesn't love us in spite of our faults. He loves us including our faults. There is no need for us to feel insecure. We are loved. I remember hearing this in a sermon at S Matthew's Wigmore more than 40 years ago. It has stuck in my mind all this time, because it is so important.

God loves us just as we are. – *not weighing our merits, but pardoning our offences*.

Likewise, it makes sense for us to be more like Jesus – to love people the way they are, to love people not in spite of their faults, but including their faults. So let's attempt a little exercise. Let's think of the people we know: fellow church members maybe; the people next door; your husband, wife or children; your boss; your teacher; whoever. Now let's think about what we like about them, what we admire, what's good about them. And let's thank God for one another.

You might say that if we accept people as they are, if God accepts us as we are, there is no motivation for people to get better. On the contrary, insecurity, guilt, anxiety, fear, are all undermining. It doesn't make us better people if we judge others or if we condemn ourselves. It doesn't make us better people if we are always worrying what other people are thinking about us. Actually, it sets us free to know that we are loved as we are, that we don't have to earn respect. We set other people free if we appreciate who they are and what they do and encourage them in what they are doing to become better people. Grace rather than law, carrot rather than stick.

S Paul says: *But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself: yet I am not hereby justified: but he that judgeth me is the Lord* (I Corinthians 4^{3&4}). The Lord, we know, is merciful. *There is no fear in love; but perfect love casteth out fear* (I John 4¹⁸).

Relax then. You are loved as the person you are. Be gracious enough to love others as you are loved.

Roger.

Teddy Bears' Picnic

We had a lovely teddy bears' picnic on 18th August in my garden. Somewhat unexpectedly (despite our prayers!) the sun shone. There was a good attendance. The children had a lot of fun playing games and also maypole dancing. There was an excellent tea. As Percy Pigeon observed, Tommy was a bit naughty stealing stuffed toys! You can't get away with anything. Thanks to everyone who organised the event & to all who attended.

From the Registers

Baptisms:

21 st August	Lucca Roy Franklin Olive Lawry-Barnes	Ladywood Road
5 th September	Frankie Mae Hulse	Howlsmere Close
5 th September	Ella Grace Treacher	Barnham

Funeral:

24 th August	Marion Coombs	The Glebe
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Church Flowers

We all love to see the flowers in both our churches. As with so many other things, COVID has placed limits on what we can do. But we are returning to normal and thank you to everyone who arranges flowers, keeps our buildings clean and carries out all the little jobs which keep things nice. Donations towards church flowers are always welcome. We also need a few more people at Cuxton to help with the arranging. It's only a few times a year. Please tell Merrilyn or the churchwardens or me if you would like to help.

Baggage

Did you hear about the man who sued an airline for his missing luggage? He lost his case.

Harvest Festival

Our harvest services will be 9.30 at Cuxton and 11.00 at Halling on 3rd October. If you wish to give, there will be *Poverty & Hope* envelopes available. If you would like to donate goods, we should appreciate tinned, dried or packeted foodstuffs for the Foodbank with long *best before* dates please.

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| <ul style="list-style-type: none">• (IN ORDER OF GREATEST SHORTAGE)• TINNED TOMATOES AND PASSATA• INSTANT MASH• MILK - UHT/LONG-LIFE• DRIED MILK• PLAIN RICE• POUCHES OF FLAVOURED RICE, PASTA OR NOODLES AND 'SUPER NOODLES'• SAUCE FOR PASTA OR COOK-IN SAUCE• TINNED POTATOES• TINNED SPAGHETTI IN SAUCE• CUP-A-SOUPS | <ul style="list-style-type: none">• FRUIT JUICE - UHT/LONG-LIFE ONLY• TEA BAGS - SMALL BOXES• INSTANT COFFEE - (SMALL JARS/PACKS)• HOT CHOCOLATE POWDER• DESSERTS E.G. ANGEL DELIGHT, JELLY• SPONGE PUDDINGS• TINNED RICE PUDDING• SPREADS - SWEET (EG JAM) AND SAVOURY (EG PEANUT BUTTER)• SAVOURY SNACKS (CRACKERS, CRISPS)• SWEET TREATS (CHOCS, SWEET SNACKS) | <ul style="list-style-type: none">• GRAVY GRANULES/STOCK CUBES• SUGAR - 500 GRM PACKS• PREFERRED• SHOWER GEL• RAZORS AND SHAVING FOAM• LIQUID SOAP• FEMININE HYGIENE/SANITARY PRODUCTS• HAIR CONDITIONER• THANK YOU SO MUCH!• <p>WE HAVE PLENTY OF THE FOLLOWING ITEMS, THANK YOU! NO MORE</p> <ul style="list-style-type: none">• BAKED BEANS• PASTA• TINNED SOUPS |
|--|--|--|



Blythwood Care **Shoe Box Appeal 2021**

Your kindness and generosity makes such a difference, receiving a shoebox brings so much joy. We are looking ahead to our Shoe Box Appeal 2021 and to helping vulnerable communities across Eastern Europe. We trust we will be able to deliver boxes and bags to Albania, Bulgaria, Hungary, Kosovo, Moldova, Romania, Serbia and Ukraine. Filled shoeboxes and drawstring bags will both be gratefully received. **You can download a shoebox checklist [here](#)** We'll collect filled shoeboxes out our services on 7th November. Before that there will be leaflets available in church with suggestions for contents (hopefully). Blythwood Care ask that each shoebox, if possible has a toothbrush and toothpaste, soap, sweets, toy/gift, scarf, gloves and hat, and some item of underwear. Thank you for supporting the Shoe Box Appeal.

Girl / Boy 3-7 Girl / Boy 8-12 Plasticine Pyjamas Sewing kit Lego Simple sewing Toy car/truck Craft kit Draughts Dressing-up Toy animals Paint by numbers Modelling clay Chalk Paints Jewellery/beads Tennis ball Sticker books Picture snap cards Socks Vests My Little Pony Wooden toy T-shirt Watch Colouring book Small ball Pyjamas Playing cards Crayons Socks Colouring book Sticker book T-shirt Shorts Stationery Socks Underwear Vests Skipping ropes Marbles

Teenage Girl / Boy Woman Man Elderly woman Make-up Shorts Make-up Dominoes Magnifying glass Craft kit Tennis ball First aid kit Pack of cards Umbrella Jewellery Rubix cube Sanitary products Draughts Hand cream Hair brush Draughts board game Perfume Tape measure Folding walking stick Nail varnish Aeroplane model Shampoo Tin cup Slippers Dominoes Windup torch Tape measure Belt Apron Perfume/After shave Dominoes Apron Braces Candle Hair band Deodorant Measuring spoons Wind-up torch Tin cup Small watch Small watch Kitchen utensils Pen knife Small clock Diary Thermal vest Small scissors Shaving brush Nail brush Manicure set Cap Underwear Pen Tights.

PERCY PIGEON's PERCEPTIONS

Good day to you all. I have had a very productive morning helping Bill the street cleaner. To be precise, I did a fly past of the village and made a stop-over in Charles Drive where I found a half-consumed packet of crisps. To be honest, prawn cocktail crisps would not be my flavour of choice, but coo-coo, they eat well. I finished them, leaving the packet for Bill to retrieve. I then carried on my foraging and Reginald Avenue provided two chips. James Road had the crusts of a sandwich. So that sorted my breakfast quite agreeably. Litter is not usually a big problem for the village, but spilt or discarded food can usually be found. I love Thursday mornings - the foxes tear open your waste bags and take their pick, leaving some very tasty morsels for us to peck at. We would all be a tad hungrier if you didn't put your waste bags out at night.

I digested my breakfast on top of the church where water lies freely and the beak can be sharpened pecking at the stonework. There is never any food up here but neither are there any cats, dogs nor wildlife. Tommy, the rector's dog, was roaming the garden snuffling for fox food but they never leave a morsel. Patches the cat was there earlier on the same unsuccessful mission. Fewer mice and rats about now thanks to them I suspect.

We enjoyed watching the Teddy Bears' Picnic in the rectory garden recently. We thought Peppa Pig, Monkey and Stingray were gatecrashers but they seemed to be welcome too. Tommy had fun trying to steal the furry toys so he was in "the dog house" We checked thoroughly but no crumbs were left. The really good news for us is that the fields are being harvested. Such a lot of wheat to feast upon this month. Soon there will be the plough and seeds planted for early spring crops. It's always a race to the odd ears of wheat before the plough arrives but, swings and roundabouts, we do get first pickings on the unearthed worms.

So all is good from here, perched on the crazy ash tree in the rectory garden, and I hope it is with you too. Coo-coo-coo.

In Days Gone By

This is a memory from my dad, Mr Norman Martin, who lived in May Street with his brothers and sister-Bill, Colin, Bernie and Freda. Every week the boys went to learn the piano. The lady who taught them was called Mrs Mary Muddle. She lived at 33, Bush Road – not a huge house – in which she also gave dancing lessons. Ballroom dancing was in the front room, piano lessons in the rear.

I smile to think of those teenage boys, normally in the woods and fields, no doubt catching rabbits for dinner, scrubbed up and learning the piano in the back dining room and dancing in the front room.

Mrs Muddle also taught the Swaisland boys Arthur and Alf.

Margaret Booth.

[We'd be glad to publish any more glimpses into village life in Cuxton & Halling from the past or in the present. RIK.]



Tommy's Talking Points

It has been an interesting Summer, gradually coming out of lockdown and having more things to do. We're still not back into what you might call a routine, but Master is a creature of habit and I can, to some extent, predict what we shall be doing next. Dogs are great people watchers. Sometimes it seems as if we know what you are going to do before even you know it.



Like Master might forget that I have a chew early to mid evening and only remember when he sees me looking reproachfully at him. But I know better than to think that such reproachful looks will get me a chew before teatime.

Some people think that “primitive” peoples performed rain dances just before the wet season and rituals at the equinoxes and the solstices in order to make it rain or to make the sun return after his long winter sleep, but they weren't stupid. They didn't perform rain dances in the dry season or try to coax the sun into cutting short his winter vacation some years and start Spring in November for a change. Their dances and rituals were celebrations of the reliable progression of the seasons and humanity's harmony with the natural world. It's the same with me working with the Master I depend on in order to get what I want in accordance with the natural order of things.

Master likes order in his life, but he can't always have it and it has been the same for lots of people in these unprecedented times. So it has been a long time since we have been able to meet Master's friends for walks in distant locations. We had, however, provisionally booked a date in August and a window of opportunity opened for one though not both of our friends and for us. We also had Lolly with us, which is a bonus.

Master was feeling a bit overwhelmed at the time. Working from home is all the rage at the moment because of COVID, but Master has been working from home for almost all of his working life. It has important advantages. Not having to travel to work saves time, money and stress. On the theme of humanity living in harmony with nature, it is better for the planet too if there is less pollution and less of the landscape is concreted over for the building of roads, railways and airports. It's a nicer world for people too (and for the fauna and flora) when the air is cleaner, noise levels are much lower and there is less congestion.

Other advantages in working from home include being able to shuffle your work so that you can do the important things like cutting the grass and taking the dog for a walk when the sun is shining and doing paper work when it's dark, and you can also save time by combining work with personal affairs. You only need to go to the post box once with both business and personal letters. When you're a rector or vicar, the personal

and the parochial often coincide anyway. The priest's job is all about people and God and the relationships between them. There is nothing in anybody's life which is not God's concern. So what counts as work for a priest?

The flexibility of working from home does however have a downside whatever your work. It's never absolutely clear when you are on duty and when you are off duty, whether you are at work or not. Someone like a priest is of course always on duty when it comes to pastoral emergencies and evangelistic opportunities. That ought to be true of every Christian, every baptised person, not just the ordained. It is also true that every aspect of the life of the ordained minister (as of every sincere Christian) is an act of worship, an offering to God. But clergy, like everybody else, need downtime. They need to be able to relax. They need time for themselves. And, as with all people who work from home, they may find that their privacy and their right to get away from mundane routine tasks are hard to defend.

As the Rectory dog, I see this sometimes and remark how a mixed multitude of little jobs both parochial and personal can get on top of someone who likes an ordered life and deals better with real emergencies than with minor complications and irritations. It was a bit like that a couple of weeks ago when they were debating taking a day out just to have a walk. It was Master's day off. So it ought to have been all right, but there was a letter to write and post and the grass needed cutting and ...

Anyway, we went and he was very pleased that we did. So was his friend who also has his own responsibilities. I was ecstatic. But then I generally am. I have no responsibilities. And Lolly came too and she of course enjoyed the walk very much.

They arranged to meet in the car park at Westerham. They both know where this is. So we avoided the anxiety of getting lost and late looking for one another in the maze which is Surrey. Westerham, for a small town, has a large car park and very reasonable charges. It attracts a lot of visitors because it is a nice place and has so many attractions.

Master wanted to go to Toys Hill and his friend very adventurously combined two National Trust recommended walks to take us there. We set off on a path we knew towards Chartwell. I had to be on my lead in case there were sheep – though in the event there were not and I wouldn't have chased them if there had been. I'm well used to walking through fields of farm animals without taking any notice of them.

It was a nice day – not very sunny, but it didn't rain and it wasn't too hot. There was not much mud (relatively). The countryside in that part of the world is very beautiful. There are plenty of footpaths, many of them where it is possible for dogs to run free. There are some very attractive houses standing alone or clustered in tiny hamlets reached by narrow winding lanes – a lovely place to live.

With some slight difficulty, we made the transition onto the second route. Master's friend wisely resisted Master's suggestion that we should dispose of the first one because we were getting the two mixed up. Without it, we might not have made it back to Westerham.

The second walk took us to the entrance to Emmetts Garden which Holly Croft wrote about in this magazine so beautifully. Apparently, the bluebells there in the springtime are even more amazing than the ones here. Perhaps we shall see them some day.

We came to the site of Weardale Manor. All that is left of it is a monument and a terrace from which it is supposed to be possible to see four counties – though it was too misty to see that far on the day we went. We should have been able to see Leith Hill in the distance, but we couldn't. But neither did we see it close up on another occasion when we were supposed to be meeting Master's friends there and we just couldn't find it. Perhaps I shall see Leith Hill one day!

The manor looks to have been built in Tudor Style though in fact it dates only from 1906. It was allowed to fall into desuetude and disrepair because the original builder's widow didn't like living there and it was too expensive to maintain and then a couple of bombs finished it off in the Second World War. The site is, however, worth a visit.

The humans had lunch. Lolly and I had to wait till we got home for our dinners and tea. As usual, they had some very interesting conversations. The week's news had been grim with the Plymouth shootings and the events in Afghanistan, partly explaining perhaps Master's slightly discombobulated state over the weekend prior to our going on the walk. Their talk ranged over many matters: raising important questions about values and culture; considering many issues including the limits of autonomy and personal freedom, military interventions, support for nation building, the justice system and the limits of medical and societal interventions in the lives of troubled individuals; but probably not really identifying definitive answers. If they were able to answer all the questions confronting humanity, nobody would listen to them anyway. So perhaps, it doesn't matter what they think except to them and the people with whom they interact.

Anyway, we all had a great time. He came back very relaxed and Lolly and I came home tired but happy.
Tommy.

My Response to the Consultation on Church Governance GS2222

I am Rector of two churches in Kent – Cuxton and Halling. They have both existed since Saxon times and Cuxton was possibly the site of a Roman place of Christian worship. Not only have they both survived all these years, they have served these two communities through *lightning and tempest, plague, pestilence, and famine, battle and murder*. It seems inconceivable, with all the resources now at our disposal and the many blessings we enjoy, that the Church of England should now be considering closing churches such as these and effectively withdrawing from the communities they serve. Where is our faith? Have we given up believing that God answers prayer? Do we think that the Lord is unable to provide? Since when was the balance sheet more important than the Bible?

The reality is that the life of the Church in England has always been in the parishes. If we look at the list of commemorations in Common Worship, it is striking how many of those whose contribution we now value highly enough to give them their own days in the calendar were opposed by the bishops of their own day – from the Wesley brothers and Richard Baxter to Charles Lowder and John Henry Newman. Private patronage and the parson's freehold could be abused, but they also protected those who were moved by the Holy Spirit to challenge the complacent orthodoxies of their own day. Reliance on local endowments and fees created unfairness between parishes but it also gave clergy and laity a degree of independence with which to respond to the needs of their communities.

Measures taken in recent decades to correct abuses have resulted in the centralisation of power in the Church of England. Incumbents are increasingly seen as local managers working for the Church of England rather than parish priests sharing the cure of souls with their bishops. Bishops too are becoming more managers than pastors, preachers or priests. Bureaucracies cannot help but become self-serving. The needs of those who control resources will always come first. Hospitals get new administrative blocks while surgeons continue to operate in Victorian theatres. Councils construct new town halls while ageing school buildings continue to crumble.

I am rather disgusted by the engagement of lay staff at diocesan and national level at stratospheric salaries. The "justification" is that we can only get "good" people by paying them what they would earn in secular employment. In fact, good people would be motivated by love for God and for other people rather than by money. The Church of England is taking the same road as the charity sector which has become corrupted by the application of business principles and has therefore justly lost the trust and respect of much of the general public. It is insulting to members of the Church of England to be told that their own local

churches are financially unviable, but that there is no shortage of cash to pay an ever increasing central office staff.

When I was first ordained, I felt that the diocesan and national Church were there to support us in the parishes. Despite the fact that many diocesan staff still see themselves in that role and do a good job as caring servants of Christ and His Church, I now feel that our role in the parishes is to support the diocese and the national Church. If we can't pay enough quota, we are unprofitable branches, marked down for closure.

[I do wonder whether the current strategy is even financially viable. From the point of view of parishioners, if the vicar is someone who lives miles away and is seldom seen and their parish church is closed or open only for very few services, they may well wonder why they should raise hundreds of thousands of pounds to keep their building the way the heritage industry likes it and tens of thousands towards maintaining the bureaucracy of the Church of England. Why not assign one's tithe to an effective mission or charity – perhaps a local one ?]

I could give many examples of the ways in which people identify with their local church – whether they attend it or not. Sometimes, it surprises even me and I am very much a “somewhere” person. People will give generously to their local church. In fact, one of the reasons for our financial problems in this parish is that people tend to donate to restricted funds because they want to make sure that their donations are spent locally – not in the next village, not by the diocese and certainly not nationally. The parish church with its clergy is the interface between the Church and the world.

I was personally hurt by the suggestion that older white people like me who have given their lives in service to the Church of England are so much dead wood who do not really have a place in a new “Jesus shaped” Church which will be younger, more diverse and metropolitan. I could not help observing that Jesus Himself spent most of His time in the countryside ministering to people of one race and culture and that in fact it was Paul who founded diverse churches in urban areas. But much more importantly, I cannot help but be sceptical regarding the Church of England's ability to create vibrant churches in the inner cities. Of course it is something that we ought to be doing, but the reality is that a group of enthusiastic Christians forming an independent Church could put up a whole new building with associated plant and establish a whole range of social programmes in the time it would take the Anglican parish Church to get permission to move the font 3' farther from the door in order to improve disabled access. What inner city churches need (like rural churches) is greater autonomy – freedom from bureaucracy, the assurance that the rug cannot be pulled out from under them by regional or national management with their different priorities.

What the Church in England needs is greater local autonomy, not centralisation and more bureaucracy. Incumbents, PCCs, congregations and parishioners in general need to be free to plan and to resource themselves for local needs. They need as high a degree of independence as possible. Plans to enhance the powers of a top down management structure are to be resisted to the utmost.

Roger Knight,
Rector of Cuxton & Halling,
Candidate for General Synod.

So What Does Synod Do?

A parishioner asked me this & the first thing that came to mind was their drawing up a comprehensive list of animals which may or may not graze in churchyards. This is what is called reverse subsidiarity. Anyway, I wondered about the implications for a realistic depiction of the Christmas story in the parish. I think synod would allow sheep and oxen a few mouthfuls of churchyard herbage. I'm not sure about the rules for donkeys. But I do know that it would be more than my job's worth not to report any kings who allowed their camels to snack on our turf.

Jokes for October

Waiter, do you have frog's legs?

No sir, I've always walked like that.

Waiter, your thumb is in my soup.

Don't worry, sir. It isn't hot.

Waiter, what's that fly doing in my soup?

The breast stroke I think, sir.

What's orange & sounds like a parrot?

A carrot

Why do I keep hearing music in my head?

It's your hair band

Which vegetable are banned from boats?

Leeks

What did Mars say to Saturn?

Give us a ring

Why do you never hear any good steak puns?

It's a medium rarely well done

Why do cows have hooves and not feet?

They lactose

What's conjunctivitis.com?

A site for sore eyes.

Odd Job

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out.

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