

Services at St Michael & All Angels Cuxton		
September 5 <sup>th</sup> Trinity 14	9.30 Family Communion & Holy Baptism	Deuteronomy 30 vv 15-20 p209 Philemon p1200 Luke 14 vv 25-33 p1048
September 12 <sup>th</sup> Trinity 15	9.30 Holy Communion	Exodus 32 vv 7-14 p91 I Timothy 1 vv 12-17 p1191 Luke 15 vv 1-10 p1048
September 19 <sup>th</sup> Trinity 16	8.00 Holy Communion BCP	Collect, Epistle & Gospel BCP Trinity 16.
	9.30 Holy Communion	Amos 8 vv 4-7 p922 I Timothy 2 vv 1-7 p1192 Luke 16 vv 1-13 p1050
September 26 <sup>th</sup> Trinity 17 Back to Church Sunday	9.30 Holy Communion	Amos 6 vv 1-7 p921 I Timothy 6 vv 6-19 p1194 Luke 16 vv 19-31 p1050
	6.30 Festal Evening Service	Nehemiah 2 vv 1-20 p485 John 8 vv 31-59 p1074
Wednesday September 29 <sup>th</sup> Michaelmas	9.30 Holy Communion	Revelation 12 vv 7-12 p1242 John 1 vv 47-51 p1064
October 3 <sup>rd</sup> Trinity 18 Harvest Festival	9.30 Family Communion	Habakkuk 1 vv 1-4 p940 Habakkuk 2 vv 1-4 p941 II Timothy 1 vv 1-14 p1195 Luke 17 vv 5-10 p1051
	6.30 Harvest Praise	Deuteronomy 26 vv 1-11 p203 Philippians 4 vv 4-9 p1181
Services at St John the Baptist Halling & the Jubilee Hall Upper Halling		
September 5 <sup>th</sup> Trinity 14	8.00 Holy Communion Jubilee Hall	Isaiah 43 v14 – 44 v5 p728 John 5 vv 30-47 p1069
	11.00 Holy Communion & Holy Baptism	Deuteronomy 30 vv 15-20 p209 Philemon p1200 Luke 14 vv 25-33 p1048
September 12 <sup>th</sup> Trinity 15	11.00 Holy Communion	Exodus 32 vv 7-14 p91 I Timothy 1 vv 12-17 p1191 Luke 15 vv 1-10 p1048
	5.30 Evening Prayer St John's	Isaiah 60 vv 1-22 p746 John 6 vv 51-69 p1071
September 19 <sup>th</sup> Trinity 16	11.00 Stop! Look! Listen! & Holy Communion	Amos 8 vv 4-7 p922 I Timothy 2 vv 1-7 p1192 Luke 16 vv 1-13 p1050
September 26 <sup>th</sup> Trinity 17 Back to Church Sunday	11.00 Holy Communion	Amos 6 vv 1-7 p921 I Timothy 6 vv 6-19 p1194 Luke 16 vv 19-31 p1050
October 3 <sup>rd</sup> Trinity 18 Harvest Festival	8.00 Holy Communion Jubilee Hall	Nehemiah 5 vv 1-13 p489 John 9 vv 1-41 p1075
	11.00 Holy Communion	Habakkuk 1 vv 1-4 p940 Habakkuk 2 vv 1-4 p941 II Timothy 1 vv 1-14 p1195 Luke 17 vv 5-10 p1051

14<sup>th</sup> September is Holy Cross Day, 21<sup>st</sup> September is St Matthew's Day. Holy Communion at Cuxton at 7.30p am.

Wednesday Communion 9.30 at St Michael's.		Thursday Communion 9.30 at St John's	
1 <sup>st</sup> September	I Corinthians 3 vv 1-9 Luke 4 vv 38-end	2 <sup>nd</sup> September	I Corinthians 3 vv 18-end Luke 5 vv 1-11
8 <sup>th</sup> September Birthday of BVM	I Corinthians 7 vv 25-31 Luke 6 vv 20-26	9 <sup>th</sup> September	I Corinthians 8 Luke 6 vv 27-38
15 <sup>th</sup> September	I Corinthians 12 v31 & 13 Luke 7 vv 31-35	16 <sup>th</sup> September	I Corinthians 15 vv 1-11, Luke 7 vv 36-end
22 <sup>nd</sup> September Ember Day *	Proverbs 30 vv 5-9 Luke 9 vv 1-6	23 <sup>rd</sup> September	Ecclesiastes 1 vv 1-11 Luke 9 vv 7-9
29 <sup>th</sup> September Michaelmas	Revelation 12 vv 7-12 p1242 John 1 vv 47-51 p1064	30 <sup>th</sup> September	Job 19 vv 21-27 Luke 10 vv 1-12

\* On Ember Days we pray especially for vocations to ministry and for those preparing for ordination.

On Thursday afternoons we have a **Mother & Toddler** service at Halling at 2.00 and at Cuxton every Wednesday also at 2.00. **Saints Alive!** (formerly Sunday School) is at Cuxton Church Hall at 9.30 (not first Sundays or school holidays). **After School Club**, Thursdays @ St John's.

**Copy Date** October Magazine: 10<sup>th</sup> September 8.30 am Rectory.



### **The Lord's Prayer**

(from the Rector)

In my piece on prayer in the July magazine, I remarked how helpful I sometimes find it to meditate on the Lord's Prayer.

It seems to me that, not only is the Lord's Prayer an appropriate prayer on every occasion and in all circumstances, but also that there is always a greater depth of meaning to it than we have ever realised before. So these can only be provisional thoughts!

Which version of the Lord's Prayer to use? Some people believe that a modern version is vital if modern people are to understand the prayer at all. Other people think that it is a terrible mistake to depart from the traditional version which, in the not so distant past, most English people knew by heart. I'm not sure who is right here. Jesus almost certainly gave the prayer originally in Aramaic. The Gospels translate it into Greek for us, though elsewhere the New Testament keeps Jesus' Aramaic word for Father – Abba, אבא. Most of us have to rely on one English translation or another. Here I shall follow the traditional version which I normally use in my own personal prayers.

**Our Father.** This is our relationship with God. We are His children. We can talk to God in that light. He is your Father and mine. He holds my family and yours in His Hands. The Church is His family. The world is His family except that it rejects Him. So, when we pray **Our Father**, we are confident that God cares about us and the people we love. We remember that He loves everybody and our prayers flow out potentially to include the whole world.

**Our Father, which art in heaven.** As we meditate on God as our Father, it is awe-inspiring to remember just Who this Father is. He made everything that is – the whole Universe. He created heaven as well as earth, the spiritual realm as well as the material. He sustains everything by His Love and without God nothing would even exist. He reigns in heaven as Father, Son and Holy Spirit, one God for ever and ever, eternally

worshipped by angels and archangels and by all the company of heaven. The heavens declare the glory of God. And so does the earth. Every inanimate thing proclaims the glory of its creator. All living things live in Him. We human beings, having the gift of rational minds, are privileged to join in with our own special contribution, to worship Him in spirit and in truth. This is the God Whom we, with Christ and in Christ, address as **Father**.

**Hallowed be thy Name.** What does this mean? It certainly doesn't mean that God's Name is Harold, as one small child is supposed to have believed. Maybe, when we cry, **Hallowed be thy Name**, we are simply and straightforwardly adding our praises to the praises of the angels and archangels and of all faithful people on earth and in heaven. Maybe, however **Hallowed be thy Name** is missionary in intent. We are praying that people everywhere will know God and therefore praise Him, hallowing His Name in lives dedicated to God. Or perhaps we are praying that God's Name will be hallowed by the holy lives we live. God is holy and God's people are called to be holy. So when we pray **Hallowed be thy Name** maybe we are praying that we shall become better people and that God's Church will become a better Church. Finally (for now) maybe praying **Hallowed be thy Name** is a prayer for God's Blessing on the earth so that people everywhere will bless His Holy Name.

**Thy kingdom come.** Jesus came to proclaim the Kingdom of God. John the Baptist had prepared His way by proclaiming the same message. People were to get ready for God's Kingdom by repenting of their sins and by being baptised. They were to live by the values of God's Kingdom, sharing what they had with poor people and refraining from acts of violence or dishonesty. God's Kingdom is a kingdom of justice, mercy and peace. So, when we pray **Thy kingdom come**, we are praying that we may live like citizens of the Kingdom of Heaven, as subjects of the King of Kings and Prince of Peace. We are praying for ourselves for grace to obey His commandments. We are also praying for Cuxton and Halling, for the Borough of Medway, for the

United Kingdom and for all the nations of the world, that they might be governed and run by the Law of God. So we are praying for justice, mercy and peace in our own lives, in our own community and nation and throughout the world. And all this is just a shadow of what we are finally praying for. We are ultimately praying for the Second Coming of Jesus, when every knee shall bow before Him and the kingdoms of this world will become the Kingdom of our God and of His Christ.

**Thy will be done, in earth as it is in heaven.** God's Will is Love. The heavenly hosts live and act by the Law of Love. This prayer is for the earth also to live and act by the Law of Love. It starts with us ourselves, our families and our Church. We are to be holy, to be Christ like, to be obedient even to death. We pray that the whole world will hear and receive the Gospel message, praying for missionaries and evangelists and for the faithful witness of all Christian people. We pray for the Church where she meets opposition and persecution. We pray for openness for ourselves, for all the world's peoples, and especially for those with power or influence, or the responsibility of teaching others, for openness to the Wisdom of God, which is in fact made human in Jesus Christ. Again we know that this prayer will only be fully answered when Jesus comes again and heaven and earth pass away and God creates new heavens and a new earth in which righteousness dwells.

**Give us this day our daily bread.** Obviously this is a prayer for all the basic necessities of life. We pray for ourselves and the people we love, for freedom from want. As generous Christ-like people, we pray for others, especially for the poor and for people in countries where food and other basic necessities are always in short supply. We pray for victims of natural disasters. We might distinguish between asking for what we need or would reasonably like and what is sheer greed or excessive materialism. We pray for charities which aim to relieve human need, for farmers and other producers of basic necessities, for those who transport and market our food, and for those in authority responsible for the national and international regulation of economies, which can foster the well-being of everyone or promote practices which further enrich the rich at the expense of the poor to the ultimate degradation of the human creation and of the natural environment.

But it is no accident that **bread** is chosen as the representative staple. Jesus didn't say, Give us this day our daily olives or figs or fish. Bread has rich symbolic significance and the word translated **daily** (epiousion, επιουσιον) is a hard word to translate, but it seems to hint at something more. Manna was the daily bread with which God fed the Israelites in the Wilderness. Bread is one of the two elements in the Holy Communion service. Jesus is the Bread of Life. I am sure that **Give us this day our daily bread** is not only about the things of this world, but that it is also about the infinitely more important things of eternity. While it is sufficient to participate in Holy Communion only on Sundays and other major festivals, I cannot help but think that this prayer provides some warrant for the practice of daily Communion. Certainly, how ever we do it, every day we must be nourished by Jesus the Bread of Life.

**And forgive us our trespasses,** God is love. What is less than love in us is not of God; it is sin. Sin alienates us from God. God's Spirit is the Giver of Life. So to be alienated from God is death. *The wages of sin is death.* Human beings cannot see God. We can, however, know God because we do see the things which He has made. If we were not sinners, we should see things the way God sees them. We should see things in their proper perspective. We ought to thank God for the wonderful things He gives us in this world but we must not make idols of them. Because we are sinners, however, we behave as if the things of this world were all that there is. We marginalise God and devote our energies to the things we can see and touch. These can never satisfy and we are left chronically dissatisfied. The only remedy is Jesus Christ, in Whom is restored our vision of the way things really are. We come to Him in faith. We repent of our sins and we are set free, set free once and for all when we first believe, and set free again and again as we fail to live up to our true vocation as Christians but constantly come back to God to be forgiven.

**As we forgive them that trespass against us.** Jesus is emphatic that we cannot be forgiven by God unless we are willing to forgive people who have wronged us. If we refuse to forgive others, our relationships are impaired. We harm our enemies by our lack of love. We harm brothers and sisters for whom Christ died. And we harm ourselves. Resentments and refusals to forgive destroy us from within. They make it impossible

to be in right relationships with God or with other people. We need to see things the way God sees them. We can only do that through faith in Christ. Faith comes by God's grace. Faith is the prioritising of the love of God over the love of all things.

**And lead us not into temptation.** Temptation is testing. **Do not bring us to the time of trial** was a translation of these words which we used for a time in the Church of England. As a child, I was taught that the severest example of God testing anyone was in Genesis 22 where Abraham is told to sacrifice his only son Isaac. Of course, at the end of the story, that doesn't happen, but Abraham didn't know that at the beginning! St James tells us not to blame God when we are tempted. St Paul tells us that God will not let us be tempted beyond what we can bear. Hebrews tells us that Jesus was tempted in every respect as we are yet without sin. So all this is quite hard to understand. It is obviously not sin to be tempted. Sin comes when we yield to temptation. God is with us in our trials and will protect us. If we resist the Devil, he will flee from us. If we draw near to God, He will draw near to us. These are the kinds of thoughts we might have as we share our experience of temptation with God our Father in prayer.

**But deliver us from evil.** There are all kinds of evil: troubles in this world; temptations; spiritual

battles; the possibility of eternal damnation. Some people think this line should be translated **But deliver us from the evil one**, meaning the Devil. Anyway, as you say the Lord's Prayer, whatever trouble you are worried about for yourself, your family or your friends, your Church or the world in general, you can bring your anxieties to God in these words and trust Him to keep you safe and set you free.

**For thine is the kingdom, The power, and the glory, For ever and ever.** This is called the doxology and was probably not in the original prayer that Jesus taught His disciples. Very likely it was added by an exuberant worship leader or even the scribe who was copying out St Matthew's Gospel. This is why we sometimes say these words at the end of the Lord's Prayer and sometimes we don't. But it's always good to glorify God. It is what human beings were made for and what Christians will do in all eternity. To praise our Creator is our true joy.

**Amen.** This is an Aramaic word (ܐܡܝܢ) which Jesus used quite often. It is associated with truth, confirmation, support and faithfulness. It does mean *I agree* when we say it at the end of a prayer, but it is much more than mere acquiescence. It is associating ourselves heart and soul with what the prayer is saying in the power of the Spirit and in union with Christ. Amen.

St John's Draw: £5 each to Miss J Thorne (23), Mrs Acott (48), Mrs Warren (56), Mrs Tower (145) & Mrs Clark (180) – drawn by Mrs Court.

Church Hall Draw: £40 to Grace Pearce, drawn by Ray Maisey.

### From the Registers

#### Baptism:

1<sup>st</sup> August

Riley Luke Morris

Chatham

#### Funerals:

11th August

Joseph Arthur Tatnell (88) Rochester Road North Halling

13<sup>th</sup> August

Edward Donald Marjoram (70)

Bush Road

Birth: To Neil Ager and Claire Hedger, a daughter Penny Elizabeth, 10<sup>th</sup> May 2010.

40<sup>th</sup> Wedding Anniversary: William and Patricia Harrison were married in Cuxton Church @ 3.00 pm on Saturday 19<sup>th</sup> September 1970, a day of sunshine, hot and dry, perfect for a wedding. 40 years of married life, blessed with children and grandchildren, and it all began in the cool peaceful calm of Cuxton Church, one of the oldest churches in England and just as calming and restful today as it ever was in the past.

Douglas Mattingly RIP: Jean, Neil, Keith and Steven would like to thank everyone who kindly sent cards and letters of sympathy, also for the donations to the Alzheimer's Society. £340 has so far been raised.

Also the parish would like to thank the Mattingly family for their kind donation in remembrance of Doug – which has made possible the purchase of Common Worship service books for use on Sundays at St John's. Having the full book in worshippers' hands enables people to follow the service more easily.

#### Churchyard and Cemetery Grass

Thanks again to all those who have sent donations towards the cost of keeping the grass cut. Also to those who keep family graves tidy and remove dead flowers and wreaths. Also to those who go further and tidy other areas of the churchyards and cemetery, including those who took part in the big clear up on 14<sup>th</sup> August. Roger.

### **The Festival of St. Michael and All Angels**

The Patronal Festival of St. Michael and All Angels will be a bumper one this year and will last a whole week! On Saturday 25<sup>th</sup> September, there will be displays in the Church and the Church Hall, which we would like you to contribute to, with photographs or artefacts. There will be a scarecrow making session for the children, together with dragons and angels and of course St. Michael. On the evening of Sunday 26<sup>th</sup> there will be a special "Songs of Praise" service in the Church, followed by a social evening in the Church Hall. This is to celebrate the twenty years loyal service which John Bogg has given to the church of playing the organ, running the choir and for the many musical events which he has orchestrated.

On the actual day of St. Michael and All Angels there will be the usual 9.30 a.m. service but with a difference. Everyone is invited to coffee afterwards in the hall and to view the many displays. In the afternoon, at 2.00 p.m., there will be a "Teddy Bears' Picnic" for babies and toddlers.

The week will finish with our Harvest Festival on Sunday, 3<sup>rd</sup> October. The evening service will be followed by a Harvest Supper in the Church Hall.

The Church of St. Michael and All Angels is **your Church** and we would like as many families as possible to be represented in the displays. Please submit photographs, together with captions or a relevant service sheet, to the Rector or myself or just put them in the box set aside in the church. (Remember to put in an envelope with your address for returning.)

Thank you.

Jenny Beaney. 241599

**Christian Aid**

A Division of The British Council of Churches



### **Quiz in the Church Hall**

September 11<sup>th</sup> (for Christian Aid) at 7.30 pm. Teams 6-8. £6 entry includes food but not drink. Please contact Rector for details and bookings.

### **Thanks For Your Support In Paying Our Debts**

Donations continue to come in towards paying off our parish share debt (£22,000). The hope is that every adult in the parish will donate £5 to keep us financially viable. So far we have collected **£651**. So there is still a long way to go, but thanks to all those who have donated so far. Any further donations please to rector, treasurer or churchwardens. Any cheques should be payable to *Cuxton and Halling PCC*. If you can *Gift Aid* your donation, that adds about 25% to its value.

### Oxford Conference Report

I had a wonderful half week in July in Oxford at the "God and Physics" conference. Given the subject, it is unsurprising that there was much which I did not understand. Perhaps the central point is that in the seventeenth century classical physics seemed so to describe the Universe as a mechanism that God's place was relegated to that of a distant mechanic (Deism) and inevitably in the eighteenth century He therefore came to be perceived as an unnecessary hypothesis. Moreover in the nineteenth century the evolutionary explanation for the emergence of all living things, based on chance and the survival of the fittest (the unfit starving or being eaten), made it appear to some people that it would be better if there were no God at all than if there were a God Who created Nature "red in tooth and claw". What humanity has learnt in the twentieth and twenty first centuries is that the reality of the material world is much more mysterious (Quantum Theory, Relativity Theory, Chaos Theory and Big Bang Theory, to give but four examples) than classical mechanistic accounts of the universe would allow and that it is therefore very far from irrational to believe in what you cannot see or touch, demonstrate scientifically, or even fully comprehend. Maybe, more later. I did try in my talk at Evening Prayer on Sunday 11<sup>th</sup> July at the Jubilee Hall!

Roger.

P.S.: I didn't go out on those early morning runs around Oxford as Max mentioned that I hoped to do in the last magazine. I was too tired and slept in in the mornings – till half past seven one day! I can't deny that I had lost a lot of sleep before I went away what with the council forcing us to cancel the Rectory barbecue. I am hoping that by next year the coalition government will have taken this petty power away from local authorities. Thank you all who have written to our MP or to others in authority. Keep up the good work. We should be pushing at an open door. It is now government policy to restore the civil liberties which have been taken away from us in the last couple of decades and to cut out waste in the public sector. If Medway Council is employing people with nothing better to do than stop us having a singer at our barbecue, we are obviously paying too much tax!

Don't forget that this bizarre piece of legislation not only empowers councils to cancel church barbecues. It also stopped church bookshops selling communion wine to vicars, but made it easier for unscrupulous brewery chains to sell huge quantities of alcohol to binge drinkers 24/7!

**ROCHESTER CATHEDRAL WITH ROCHESTER THEOLOGICAL SOCIETY**  
**"READING THE BIBLE AS OUR STORY"**  
**A seminar with John Perumbalath at 8 p.m. on Monday 13<sup>th</sup> September 2010**  
**at The Deanery Offices, Garth House, Rochester.**

"Reading the Bible as our Story" is an attempt to go beyond the contemporary models for understanding the Bible as 'story' and to explore how we can read it as 'our' story. It will look at the strength and weakness of the narrative approaches widely practised today, and suggest some ways of nurturing our imagination for a 'natural' reading of the biblical narrative.

The Revd Dr John Perumbalath is Vicar of All Saints, Perry Street and Diocesan Urban Officer. A tutor for College of Preachers, he is also a trustee of USPG: Anglicans in World Mission. His research interests are in the fields of New Testament Studies and biblical interpretation.

All are welcome, but please let Philip Hesketh know if you would like to attend: [canonpastor@rochestercathedral.org](mailto:canonpastor@rochestercathedral.org)  
Office: 01634 843366

### **Nature Notes June 2010**

The morning of 1<sup>st</sup> is mainly dry at least until mid day when rain begins to fall. It is sporadic through the afternoon and evening. The lilac in the garden is looking quite forlorn. A jay visits the garden and a blackbird is taking a bath in the pond. The next day we take Murphy to Cobtree Manor Park where speedwell blooms in the grass and horse chestnut spikes are still in flower. On our journey I see golden gorse and ox eye daisies adorning the roadside banks and verges. The 3rd is beautiful with clear blue skies, warm sunshine and pleasant north east breezes keeping

humidity at bay. I sit in the garden for a while listening to magpies. There is a family in the woodland on the embankment. In the afternoon I walk up to the fields to pick elderflowers in order to make cordial. The cows are grazing nearby. May blossom is in bloom and the paths in the wood are flanked by frothy cow parsley. Later I gaze across the valley where crops are growing and the wind blows through them. Wood avens, herb robert, garlic mustard and green alkanet bloom. I make my way through the churchyard where nettles stand tall and pink clover attracts the bees.

The 4<sup>th</sup> is hot with warm southerly breezes, blue skies and bright sunshine. The 5<sup>th</sup> is the hottest day of the year so far. In the early morning I sit in the garden watching birds flying to and fro the lilac and the holly tree. A rook perches at the top of the conifer cawing loudly while another flies overhead. The evening of 6<sup>th</sup> brings some heavy rain and thunder. Rain falls the next day and it is cooler. Heavy rain falls on the morning of 8<sup>th</sup>. At lunchtime of 10<sup>th</sup> I watch a chaffinch feeding one of its young. The following day I walk to the village then make my way back through Six-acre Wood where herb robert and hedge woundwort are in flower among the nettles. I climb up into Mays Wood where the cow parsley flowers have faded and the plants have become bedraggled in the rain. I take the path between the fields. Beautiful elder blooms adorn either side of the path and I take time to breathe in the bittersweet perfume. Dog roses bloom in the fields where I notice green haws, and green sloes on the blackthorn. Mallow, buttercups, and speedwell add their colours among the wet grass. Evening skies are clear and golden sunshine lights up the garden. The next evening I listen to a song thrush singing its beautiful song. As I look out of the kitchen window on 14<sup>th</sup>, I watch a blackbird being chased by a magpie, there is a considerable amount of chatter. On 15<sup>th</sup> north east winds drive grey clouds across the sky and send leaves scurrying along the path after a grey morning on 16<sup>th</sup> the sun shines and the skies become a clear blue but strong North West winds keep the temperature cool. We drive to Cobtree Manor Park where the horse chestnut spikes have faded to reveal small green shells of young chestnuts. Elder flowers are large and cream in colour, wild roses bloom in pink and white beauty. The leaves of the trees now display a darker hue. The next morning which is grey I watch a magpie filling its beak with bread. Then it flies off to probably feed its family. Eventually the sun beams down from a clear blue sky as I walk with a friend in woods and fields on the other side of the

village. Butterflies hover in Mill Hill Wood where St John's wort, white campion, speedwell and herb robert bloom. We leave the wood to walk in fields full of flowers, including ox eye daisies, marjoram, buttercups, white campion, grass vetchling, pink clover hawkweed and pyramid orchids. Elderflowers and dog roses bloom in the hedgerows. To my delight skylarks sing among the grasses and flowers and some hover overhead while swifts fly over the roof of a barn. The views across the valley are so beautiful. The next afternoon I sit very still in the garden and watch birds and a squirrel come to feed. I look up to hear and see a jay as it comes to the feeders then later, a jackdaw comes. The 19<sup>th</sup> is grey and cold. On the evening of the summer solstice I sit in the garden where the flowers look so beautiful but there is no birdsong. I spend time in the garden the next evening. I watch birds flying purposefully overhead as the light begins to fade. Rooks and magpies call. The pale sky is brushed with pale pink clouds. Elderflower still blooms on the embankment and brambles have opened their flowers. We drive to Birling on 23<sup>rd</sup> where I am aware of house sparrows. And I hear them again the following day at Rodmersham. Some very hot days follow when 27<sup>th</sup> becomes the hottest. It is too hot to sit in the garden until the evening. I deliver Parish magazines and see privet with its pungent scent, mallow, upright hedge parsley and St John's wort. The late evening sky is filled with rooks flying home to roost. We drive to Tenterden on 29<sup>th</sup>. After some greyness the billowing clouds disperse to reveal blue sky. In the afternoon I walk across fields and along a path by a conifer copse. Cows graze in a nearby field and a moorhen calls from a pond. I find a variety of wild flowers over which meadow brown butterflies hover. On 30<sup>th</sup> we drive to Rodmersham for another cricket match. The sun shines but grey clouds drift across the sky in a strong breeze. Later the skies clear and it becomes warmer. The month of June closes.

### Nature Notes July 2010

On the first day of the month, when it is very humid, I drive along the country lanes where seas of blue flax adorn the fields. Wild flowers bedeck the roadside verges. There is no air even in the evening when grey clouds cover the sky. The next day is so hot that I don't venture out until the evening. A southerly wind blows revealing the undersides of sycamore leaves. I listen to a song thrush calling from the conifer tree as the light begins to fade. Rooks begin flying home to roost. The hot weather continues. On the morning of 3<sup>rd</sup> I walk to the village. In Six-acre Wood I see herb robert, enchanter's nightshade and the straggly remnants of cow parsley. We take Murphy to Cobtree Manor Park where the surroundings are beautiful and where the air is filled with the sweet perfume of lime

flowers. Self heal brightens the grass. On 7<sup>th</sup> we drive to the village of Wye for cricket. I listen to a blackbird amidst a chorus of sparrows. In the evening David watched a field mouse eating the wild strawberries in the front garden. The following day we go to Upchurch where I sit in the shade of silver birch trees. Later, in the afternoon, when it is not quite so hot, I walk round two cricket fields. Cows, in nearby fields chew the cud as they lie in the grass. On 9<sup>th</sup> which again is very hot, I walk across the fields which are golden. The cows are lying down near the hedge shading them from the sun. Green haws and sloes are filling out. In another field horses are protected from the heat and flies. I walk in Mays Wood which is rather dark and all is silent except for my footsteps

cracking twigs underfoot. The foliage is dull and dry. Poppies bloom among the crops and hedge bedstraw reveals its frothy flowers along paths leading down to Purty's Shaw. Herb robert peeps out from the nettles in Six-acre Wood and hedge woundwort blooms along the edges of the paths. I sit in the garden on the following afternoon and watch a bee gathering nectar from a petunia. Golden sunshine lights up the tops of the sycamores and a lone gull flies overhead. The early morning of 12<sup>th</sup> is grey and damp after rain. When we are driving to Cobtree Manor Park heavy rain begins to fall and the roads are soon awash. We sit in the car as the rain hammers down on the roof but eventually ceases and Murphy is able to have his walk. David noticed on 19<sup>th</sup> that the rain had brought out a lot of snails at the top of the drive. The next day heavy rain falls from a leaden sky. I watch a damselfly hover over the grass from the pond. The sun eventually disperses some of the cloud which is being driven across the sky by south west winds which strengthen as the day progresses. Later, when I walk across the fields I see that blackberries have formed likewise elderberries and haws. The 16<sup>th</sup> is another blustery day with sunshine and billowing clouds marching across the sky driven by westerly winds. As I walk across the fields at Addington, I notice ripe wild cherries. Some small elms have succumbed to disease for leaves are turning yellow. In the afternoon beneath blue skies and bright sunshine, I walk across Church fields. Sweet smelling wild clematis straddles some of the hedges and green spindle berries have formed. As I walk through Mays Wood I hear the wind rushing through the tree tops. At the Warren I find chicory flowers. Herb robert peeps up through the undergrowth and buttercups and pink and white clover, and burdock and thistle bloom. The wind eases

in the evening. On 18<sup>th</sup> I walk up to the top of Dean Valley which is bathed in sunshine. Along Purty's Shaw cobnuts wait to ripen. Will the squirrels take them first? Along the edge of Six-acre Field I see ripe black and red wild cherries plus more cob nuts. On 19<sup>th</sup>, when I am in the garden, I watch a blackbird preening its feathers as it perches on an ivy-covered dead elm branch. Marsh gulls circle overhead. As I sit very still in the garden the next afternoon a pair of collared doves alight on the edge of the patio wall quite near me. They are dear creatures with bright eyes and little heads which are for ever surveying everything around them. I replenish their seed. Clouds bring some rain the following afternoon which freshens the air. As we have driven along the motorways this month I have been aware of a plethora of yarrow blooming along the verges. Through lack of rain, grasses are becoming straw coloured and brown. Early mornings are grey but the sun does appear eventually. On 26<sup>th</sup> we drive to Bluewater with Murphy and take him along the paths of the wildlife area. Canada geese with their young, coots and mallard ducks glide on the rippling water. Wild flowers bloom along the paths' verges and on the banks of the lake; purple loose strife, St John's wort, bird's foot trefoil, goat's rue, various white crucifers, yarrow, pink clover, meadow sweet, wild clematis, knapweed and hemp agrimony. It is a beautiful, peaceful area. Billowing grey clouds continue to drift across the sky from the west. I walk in Six-acre Wood on 29<sup>th</sup>. The foliage has darkened, cow parsley plants have become like straw and a few herb Robert flowers bloom among yellowing leaves. The final day of the month is grey and fine rain falls. It is very humid. There are a few glimpses of the sun in the afternoon. It is now dark by 9.30pm.

Elizabeth Summers.

#### In the Fields Charlotte Mew

Lord, when I look at lovely things which pass,  
Under old trees the shadows of young leaves  
Dancing to please the wind along the grass,  
Or the gold stillness of the August sun on the August  
sheaves;  
Can I believe that there is a heavenlier world than  
this?

And if there is  
Will the strange heart of any everlasting thing  
Bring me these dreams that take my breath away?  
They come at evening with the home-flying rooks and  
the scent of hay.  
Over the fields. They come in spring.



#### Cuxton WI

Two meetings to report this time, Our July meeting was well attended and we had the benefit of Phyllis giving us her report on the National A.G.M. she had attended as a delegate in Cardiff. Phyllis gave us a very entertaining account of proceedings and her views on the Resolution which she thought she was probably the only person who didn't agree wholeheartedly with it. We then heard from Dr. Ann Knelf who spoke about the Bevin Boys who

were conscripted to work in the coal mines during the Second World War and we all learnt a lot from her research into the subject and the interviews she had done with former Bevin Boys. August saw our Produce Show and the meeting was well attended with lots of entries in the classes. Because of the weather, some produce was unable to be exhibited mainly due to the lack of rain. Entries included Victoria Sandwich with Raspberry Jam filling which all looked very appetising, flower arrangements, home grown



runner beans, home grown cucumbers, photo of your garden and a poem about your garden. Again we have the privilege of Phyllis Chidwick doing the judging and her comments on the entries gave an insight into what you have to do to exhibit at a Produce Show. The overall winner with the most points was Maureen Vinnicombe so



#### Halling WI

July was another "back to front" meeting for our W.I.. Margaret was in the chair and we didn't have Jerusalem, but it was a very good meeting. Seems as if some of our speakers, like some of our members don't like driving in the dark anymore, I can't blame them. Mrs Barbara Stevens came to talk to us about "Shopping in Downe village" and it was "then rather than "now". They haven't any shops any more. Barbara is a very entertaining speaker and tells us some very funny stories. She showed us slides of bygone Downe. Like many other villages around about, it has lost most of it's shops, butchers, bakers, not quite candlestick makers, but shops like the saddlers, the forge and of course the Post Office, where as she said at one time you could leave your pram outside plus baby, and gossip inside for as long as you liked and pram and baby would still be out side, baby either fast asleep or bawling his head off.

Recently Downe village has been swamped with tourists because of it's connections with Charles Darwin. Barbara's house backs on to the Darwin property and she said the tourists don't seem to care where they park, ( Downe hasn't got a public car park). One car was driven up her drive. When she went out to speak to the driver, their excuse was, they wanted to change the baby's nappy. Good enough reason for trespassing, I suppose.

#### Poverty and Hope

*Poverty and Hope* goes back decades to the suggestion that governments in rich countries like ours should give at least 1% GDP in support of people in poorer places. *Poverty and Hope* is the Church's annual opportunity for its members to do the same. We might be poorer than we were before the recession, but we are very much better off than most of the world's people. Envelopes and leaflets will be available at our Harvest Festival Services on 3<sup>rd</sup> October and the envelopes may be returned in the church collection or via a church officer until Christmas.



#### Max's Tail Piece

Phew! I'm not expected to produce so much copy this month. Just my usual brief friendly chat. The drought this year seems to have brought an abundance of wildlife to the garden. Master sometimes has to fill the birdbath several times a day and it attracts flocks of different kinds of birds: blackbirds and thrushes, all kinds of tits and finches, and enormous pigeons which threaten to topple the bath off its stand and sometimes do. We've had a beautiful green woodpecker and flocks of what I think are gold crests come down from the apple tree as

congratulations to her and to all the other winners. Next meeting on the 2nd September is about Beauty Treatments and Complimentary Therapies. Visitors will be made very welcome.

– Pat

Barbara also "strips off" for charity. She showed us a few photographs of her recent calendar girl entries, stripped off but modestly covered with bunches of lavender. She is a real sport and has made a great deal of money for many charities. We bade farewell to Barbara and got on with the rest of the meeting.

Ann read the minutes which seemed like history. She had received reams of paper from the National Federation with regards to the Annual meeting and resolution we had at Cardiff weeks ago. That also was a bit historical. *Flower of the Month* was won by Ann Graves with a lovely Dahlia. Ann also won the corsage competition. It looked very artificial, but it wasn't. It was the darkest purple clematis and the palest lavender sweet peas, really pretty. Well done, Ann.

Next months meeting sounds very ominous. Mrs Helen Allinson will tell us about "Life in the Workhouse". Oh dear ,we are going back in time. Will I still be around to hear "Life on Mars"? I doubt it. The competition is An Old fashioned Utensil. According to the dictionary, a utensil is a tool serving a set purpose. No telling what will turn up, could even be a chamber pot or a nit comb, more likely be a mincer. Who knows? Why not come along and see? Phyllis.

soon as it is refilled with fresh water. Sometimes you see a wasp sipping from the edge of the bath. Well even they have got to live! Squirrels sometimes come right up to the birdbath and foxes – especially at twilight. I like to bark at the baby foxes and see if I can frighten them away, but Mummy says that's unkind. I've got fresh water whenever I want it and they are thirsty. Strangely enough, when we meet them in the garden, they stand their ground till the last minute before vanishing into the bushes – where I am not allowed to chase them. We also have a bumper crop of apples this year. When they fall to the ground I like to pick them up and play with them. Just occasionally I'll eat one of them, but unripe cooking apples are not that nice really. Like eating grass, they give me a bit of roughage. Incidentally we might have seen a badger one evening in the garden, but it was too dark to be sure.

People are looking out some interesting photographs for the Michaelmas Week exhibition. It should be worth looking at and there are various other things in the pipeline between 26<sup>th</sup> September and 3<sup>rd</sup> October. Please, as they say on the railway, listen for announcements.

Max the Rectory Spaniel.