

Services at St John the Baptist Halling and the Jubilee Hall Upper Halling			
6 <sup>th</sup> October Trinity 16, Dedication Festival & Harvest		8.00 Holy Communion Jubilee Hall	Ephesians 3 vv 13-21 p1175 Luke 7 vv 11-17 p1035
		11.00 Holy Communion Harvest Gifts & Poverty & Hope	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
13 <sup>th</sup> October Trinity 17		11.00 Holy Communion Preacher: Rev'd Canon Alan Vousden.	II Kings 5 vv 1-15 p373 II Timothy 2 vv 8-15 p1196 Luke 17 vv 11-19 p1051
		5.30 Evening Prayer Jubilee Hall	Jeremiah 22 vv 1-30 p780 Luke 11 vv 1-28 p1042
20 <sup>th</sup> October Trinity 18		11.00 Holy Communion	Genesis 32 vv 22-32 p36 II Timothy 3 v14 – 4v5 p1197 Luke 18 vv 1-8 p1052
27 <sup>th</sup> October Last Sunday after Trinity / Trinity 19		11.00 Holy Communion & Holy Baptism	Jeremiah 14 vv 7-22 p772 II Timothy 4 vv 6-18 p1197 Luke 18 vv 9-14 p1052
Saturday 2 <sup>nd</sup> November All Souls		11.00 Holy Communion	Revelation 7 vv 9-17 p1238 Matthew 5 vv 1-12 p968
Services at St Michael & All Angels Cuxton			
6 <sup>th</sup> October Trinity 16, Dedication Festival & Harvest		9.30 Family Communion & Holy Baptism Harvest Gifts & Poverty & Hope	Habakkuk 1 vv 1-4 p940 Habakkuk 2 vv 1-4 p941 Luke 17 vv 5-10 p1051
		6.30 Harvest Evening Service	Nehemiah 1 v1 – 2 v9 p485 Luke 7 vv 24-50 p1036
13 <sup>th</sup> October Trinity 17		9.30 Holy Communion & Holy Baptism	II Kings 5 vv 1-15 p373 II Timothy 2 vv 8-15 p1196 Luke 17 vv 11-19 p1051
20 <sup>th</sup> October Trinity 18		8.00 Holy Communion	Epistle & Gospel BCP Trinity 18
		9.30 Holy Communion	Genesis 32 vv 22-32 p36 II Timothy 3 v14 – 4v5 p1197 Luke 18 vv 1-8 p1052
27 <sup>th</sup> October Last Sunday after Trinity / Trinity 19		9.30 Holy Communion	Jeremiah 14 vv 7-22 p772 II Timothy 4 vv 6-18 p1197 Luke 18 vv 9-14 p1052
Saturday 2 <sup>nd</sup> November All Souls		9.30 Holy Communion	Revelation 7 vv 9-17 p1238 Matthew 5 vv 1-12 p968
Holy Communion 9.30 am at St Michael's on Wednesdays		Holy Communion 9.30 am at St John's on Thursdays	
2 <sup>nd</sup> October	Nehemiah 2 vv 1-8 Luke 9 vv 57-62	3 <sup>rd</sup> October George Bell	Nehemiah 8 vv 1-12 Luke 10 vv 1-12
9 <sup>th</sup> October S Denys	Jonah 4 vv 1-11 Luke 11 vv 1-4	10 <sup>th</sup> October S Paulinus	Malachi 3 v13 – 4 v2 Luke 11 vv 5-13
16 <sup>th</sup> October Nicholas Ridley & Hugh Latimer	Romans 2 vv 1-11 Luke 11 vv 42-46	17 <sup>th</sup> October	Romans 3 vv 21-30 Luke 11 vv 47-54
23 <sup>rd</sup> October	Romans 6 vv 12-18 Luke 12 vv 39-48	24 <sup>th</sup> October	Romans 6 vv 19-23 Luke 12 vv 49-53
30 <sup>th</sup> October	Romans 8 vv 26-30 Luke 13 vv 22-30	31 <sup>st</sup> October Martin Luther	Romans 8 vv 31-39 Luke 13 vv 31-35

18<sup>th</sup> October is St Luke's Day – Holy Communion @ St Michael's 7.30 am

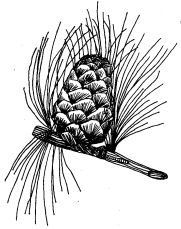
28<sup>th</sup> October is St Simon and St Jude's Day – HC @ St Michael's at 7.30 am if you notify the Rector in advance.

Copy Date November Magazine: October 11<sup>th</sup> 8.30 am Rectory

### Prayer and Discussion Groups

On the first Wednesday of each month, we hold an open discussion group at the Church Hall, Cuxton, at 10.45, followed by the parish lunch at noon. All welcome. (Not, however, October 2<sup>nd</sup>.)

There is also a prayer group led by Rev'd Ruth Bierbaum in her home. Please contact Ruth for meeting times.



### The Church is Not a Business

The Church is like a business in some ways. She owns property and has to deal with money. She may employ staff. She is, however, fundamentally and essentially different from a business or any other human organisation. The Church is unique, a society made up of human beings, but uniquely founded, inspired and sustained by God. The Church might well learn useful lessons from business about the management of people, money and property, and about accountability, but, in essence the Church is different from business. We should be teaching business the lessons God has entrusted the Church with, about the proper valuing of people, money and property and about human responsibility to God, to other people and to the whole created order. The Church is the Body of Christ. She is the Bride of Christ, the Temple of the Holy Spirit, the people and the family of God, the Ark of Salvation, God's holy people, a royal priesthood and a holy nation, the flock of the Good Shepherd, God's new creation by water and the Word, the salt of the earth, the light of the world, the leaven which leavens the lump, and many other things you can read about in the Bible, but she is not a business and business models of the Church are potentially misleading.

Three simple questions illustrate the difficulty of regarding the Church in business terms. Are the laity (ie the people who are baptised but not ordained, most of you readers of this magazine) the customers of the clergy, or are clergy and laity co-workers, or are the laity the employers of the clergy? The answer to all three questions is yes, in a sense – which is not the case in any business!

A business is owned by human beings. A business supplies its customers with goods or services and hopes to make a profit. Apart from one man businesses, a business employs staff directly or indirectly. A business requires raw materials and/or goods and services, which it has to pay for. A business has to identify its actual and potential customers – people who need, want or who can be persuaded (by advertising) to want the goods and services the business has for sale. A business may change its products in the event of insufficient demand or a lack of the resources needed to produce them.

It is sometimes said that profit is the only motive for conducting a business, but this is not entirely fair. People may go into a particular line of business because of the personal satisfaction they derive from the work or because they see that what the business produces is of benefit to society. For these reasons most businesses do not ruthlessly pursue monetary gain irrespective of human values. However, in the last analysis, a business' income must exceed its outgoings – even if part or all of its income is a subsidy from the taxpayer (such as the railways).

In the essentials, I would contend that the Church differs from a business. For a start, Who owns the Church? In order to answer that question, one would have to ask what the Church is. Of course the Church is the people. The Church is the people of God. The Church can have only one owner, God Himself. For people to own people would be slavery! However, if God is the owner, can it make any sense to talk about the profit motive? God does not need anything. He does not want anything and if He did He could create it Himself *ex nihilo*, out of nothing. (Psalm 50). Businesses are accountable to shareholders, the workers, the customers, society at large, any other stakeholders. The Church is accountable to God.

[Of course, businesses also ought to regard themselves as accountable to God and the Church offers herself as a model of accountability to Him. The Church is accountable to other people and other groups of people under God, but only to people under God. She has to resist, for example, the state if the state tries to inhibit public worship. She has to resist her own members if they expect the Church to put their own interests before the needs of the world.]

Of course the people of God as a corporation own buildings and money (the word *corporation* being derived from the Latin *corpus*, body, and the Church being *Corpus Christi*, the Body of Christ). We Christians might learn from business how to be good stewards of this property, but it is not ultimately ours. The money, buildings, etc., are held in trust by us for God and we hold them in order to do God's Work, not to make profits for ourselves.

Who are the Church's customers? Even those who think of the Church in business terms have trouble with this question. Are the customers the people in the pews Sunday by Sunday? Sometimes they

think of themselves like that, but equally the people in the pews are the work force. All Christians are called to serve God and the wider world.

Are the customers the people presently outside the worshipping community who want the Church's services for christenings, weddings and funerals or for the Church's benign influence on the political process, her charitable activities and her traditional or radical {depending on circumstances} place within the life of the nation? Are our customers those who might be persuaded to join the worshipping community if we modified our "product" or improved our advertising? Or are the Church's customers all the people of the world (and perhaps the non-human creation as well)? I go for that last one.

A business serves customers for the good both of the business and of the customers. Generally speaking, the customers recognise their need or desire for what the business offers and profit is what the business gains from meeting that need or desire. With the Church, things are entirely different. We believe that the whole world needs what we have to offer – eternal life in Jesus Christ. We do not expect any reward for offering the world eternal life. In fact we are constrained to proclaim this Good News because we ourselves have already received it (II Corinthians 5<sup>14-21</sup>: *For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.*). We cannot but share the faith if we have truly apprehended it ourselves. We have eternal life as the gift of God and we would be very wrong to expect any additional reward for doing our duty as God's people.

The whole world needs what God has commissioned the Church to offer. *Just as my Father hath sent me, even so send I you.* (John 20<sup>21</sup>). Paradoxically, however, the Bible leads us to believe that most people are so far ignorant of their need for God that they will turn deaf ears to the message and very often persecute God's messengers.

There is the further implication in a great deal of the Bible that it is quite easy to gain a hearing and

to fill temples and churches by telling people what they want to hear – tell them that God promises them peace and prosperity and play down the ethical and moral requirements of true religion. That's what the false prophets do.

This fact makes it very hard to evaluate what the Church does in any way that would make sense to a business. Large congregations may be an indication of effective evangelism or of accommodating the worldliness of a basically faithless people. A Church may be materially rich because she has inspired her members to give generously to the glory of God and in response to the needs of others (the same thing surely) or because the Church herself has become greedy and selfish, preying on people's fears or promising them blessings in return for cash. A Church may exercise great influence in society because she has earned respect by her humble service or because the high and mighty are grateful to a compromised Church which lends their wrong-doing a cloak of religious respectability. In the end, only God know what is in the hearts of people and it is in the heart that the Church is effective or not.

What the Church offers, we offer without charge (Isaiah 55<sup>1&2</sup>: *Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.*).

Marks and Spencer's can ditch the St Michael's range of Y fronts if more customers prefer boxers, but St Michael's Church can only offer the faith once delivered to the saints (Jude 3) whether our "customers" want it or not (Ezekiel 2<sup>4&5</sup>: *For they are impudent children and stiff hearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them.*). We can change the packaging and possibly learn how to do so from the secular advertising industry, but we cannot change the message. Our concern is the welfare of those to whom we preach the Word, not any profit we might make. We ought therefore to be immune from insincerity.

Shareholders and employees expect a return, a reward for their contribution – dividends, wages, salaries. Christians, the people who constitute the Church, do not do God's work for any reward. We do not seek to earn God's favour or to earn anything else from Him. Eternal life is the gift of God (Romans 6<sup>23</sup>). The Church (Christian people) do God's work for love. It is because God loves us that He redeems us and because God sets us free we are free to love Him with all our hearts and if we love God with all our hearts we inevitably love our neighbours as ourselves and it is because we love that we serve God and neighbour. Any other reward is irrelevant – dividend, salary or wage. Indeed just before St Paul says that eternal life is the gift of God, he says that death is the wages of sin – a significant contrast, I think.

The Church as a corporation does of course employ people to do all sorts of jobs from leading worship to running charities and to unblocking drains or digging graves and the Church might learn how to do this efficiently by studying best employment practice in secular businesses, but the Church will be wary of adopting the ethos of organisations which regard people as human resources rather than as brothers and sisters made in God's image for whom Christ died on the Cross. Indeed the Church ought to be reminding business to treat people as people rather than as human resources.

When considering recruitment, deployment and training, again the Church might (warily) examine secular business practice for possible models, but she emphatically must not lose sight of the lesson from the Bible. God's choice for some of the most significant positions in Salvation History has very often been the man or woman who appears to be inadequate. Typical examples of people called by God to do great things are Moses (too old), Jeremiah (too young), Amos (who didn't want the job), Peter, Andrew, James & John (who were fishermen, not preachers) and Saul of Tarsus (who actually hated Jesus). Mostly, the people God calls in the Bible are untrained and inexperienced in the relevant field. Saul who became Paul was not only first called to be an apostle on his way to imprison the Christians in Damascus, but he explicitly did not go to the existing apostles afterwards for training. (Galatians 1<sup>16&17</sup>). The reward for some of the

most effective and faithful of God's workers has often been to be despised and persecuted, to live a life of poverty and to suffer a martyr's death – quite the opposite of the rewards and incentives business offers to potential recruits. *My grace is sufficient for you.* (II Corinthians 12<sup>9</sup>), rather than a good salary, a guaranteed annual bonus and a pension scheme.

And finally, the resources and raw materials with which we work. We do not deal in commodities which fluctuate in price and availability on the world market. Neither do we rely on services provided by fallible human beings. *Our sufficiency is of God.* (II Corinthians 3<sup>5</sup>). What we have to offer is both limitless and without price. We have no need to make a return on our investment in order to remain in business!

Let me dare to suggest that if a given Church appears to have run out of resources for its mission it is either because the resources which God has supplied are not being utilised (because people are giving less than they could and should give of the time, talents and money God has given them) or because the Church's resources are being wasted (on buildings, meetings and administration, say) rather than being spent on mission. [Of course time, money and talents wisely spent on buildings, meetings and administration can facilitate mission, but too often the tail wags the dog!]

The Church belongs to God. All Christian people have received freely from Him everything which we require to fulfil ourselves as human beings, the children of God, created in the image of Him Who is love. Our mission is to the whole world. God supplies everything we need in order to conduct that mission. So in all the important points, we are utterly different from any secular organisation – business, public sector corporation, voluntary society, or even charity. It is true that we might learn from them some of the second order techniques of management. Much more importantly we ought to be teaching secular corporations the first order principles of unselfish motivation and ethical principles in dealing with customers, staff, shareholders and the world at large (including animals, plants and the inanimate creation).



It is tempting to model the Church on business because business commands so much more prestige than does the Church in modern society, but it was probably ever thus. Nebuchadnezzar, Augustus Caesar and Josef Stalin probably in their own day appeared far more impressive than the people of God and no doubt many people were dazzled or bullied into accepting their hegemony. But the Church is still here and they are not! And I

am confident that we shall still be around long after the City of London, the “modern” state and the multinational corporation. What matters is not how we appear in the eyes of the world (packed churches, large bank accounts, being generally respected, etc. - although all those things might be nice). What matters is that *a man be found faithful*. (I Corinthians 4<sup>2</sup>). Roger.

### The Poverty and Hope Appeal 2019

The Bishop of Rochester launched the Poverty and Hope Appeal in May. He wrote “*Jesus calls us to ‘hunger and thirst for righteousness’ (Matthew 5:6) for a world free from poverty, injustice and exploitation. Here in Rochester Diocese, our annual Poverty and Hope appeal is one way that we answer that call*”.



This year the Appeal is concentrating on supporting, in prayer and financially, projects in Burundi, Syria, Sri Lanka, Zimbabwe and, as always, Commonwork Trust in the UK. The projects in Syria and Burundi are new this year. In Syria young people will be provided with education, psychological support and community initiatives. War-damaged educational and youth facilities will be repaired, providing training to young men in basic construction skills and there will be vocational training in nursing to address a critical shortage. In Burundi the project is providing horticultural training, good seed, and access to land to support widows, young people

and marginalised ethnic groups. Our projects in Zimbabwe, including in our Companion Diocese of Harare, and Sri Lanka continue. The former helps the church work with people living with HIV and AIDS to reduce stigma and transform lives. It works to prevent new infections, improve access to treatment, and facilitate nutrition gardens and savings groups. In Sri Lanka, the Appeal supports Nevedita Jeevabalan’s work managing the child protection unit of LEADS, a community development organisation. She describes her mission as “*to show God’s love to children who have been through trauma and abuse.*” Here in the diocese, Commonwork offers justice and global citizen education to school children and also helps vulnerable young people fulfil their potential. If you are involved with a school do get in touch with Commonwork and see all that they can offer.

The Poverty and Hope Appeal is run by volunteers and over 95% of the money we raise goes to the projects. These are 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 Poverty and Hope Committee, led by Bishop James. More information about all the projects is available on the diocese website [bit.ly/PovertyHope](http://bit.ly/PovertyHope) or contact [povertyandhope@gmail.com](mailto:povertyandhope@gmail.com). This annual appeal is one way in which our diocese work with our neighbours in different parts of the world. Another is through our Companion Diocese links with Estonia, Harare (Zimbabwe) and Kondoia and Mpwapwa in Tanzania. Many parishes, schools and communities enjoy friendships with our Christian sisters and brothers in these places. For more details please contact Mike Fawcett (Companion Diocese coordinator, [coordinator.cdsg@gmail.com](mailto:coordinator.cdsg@gmail.com)).

Debbie Cooper (Poverty and Hope Appeal coordinator).

Envelopes for contributions to Poverty & Hope will be available in church from Harvest Festival onwards and may be returned to Church until Christmas or directly to the address on the envelopes. We shall also be collecting harvest gifts of food for the **Foodbank**.

### Apology from Roger

I said at the Jubilee Hall on 11<sup>th</sup> August that King David had to tell the people that they had brought too much money, precious stones, fine cloth, gold, silver, wood, etc. for the work on the Temple. I can't find a reference to this, though they certainly brought in abundance and it was sufficient and more than sufficient. Centuries earlier, quite definitely, Moses had had to tell his generation of Israelites that they had brought too much for the Tabernacle & the Ark. Exodus 36 vv 5-8 And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, *even* every one whose heart stirred him up to come unto the work to do it: And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free offerings every morning. And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made; **And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make.** And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much. And every wise hearted man among them that wrought the work of the tabernacle made ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work made he them.

In the spirit that everything we have is God's gift to us, *All things come of thee, and of thine own have we given thee*, the people offered more than was needed for the work. If we believe that what the diocese or the parish spends its money is what God wants it to spend its money on, then we should respond with the same generosity as the Israelites responded to Moses and David when they asked for contributions for the Tabernacle and the Temple. That is true too of all the work we undertake as Christians and as the Church. There is no shortage of resources for God's work, *All things come of thee, and of thine own have we given thee*. If we haven't enough, either the work isn't God's or we are failing to respond to God's generosity with equal generosity on our part. God's promises are fulfilled in Jesus Who gave us nothing less than His very self. How can we offer Him less than our very selves?

### Forthcoming Attractions

29th September Cuxton Patronal Festival: 9.30 am Eucharist (Preacher Canon Alan Vousden), stalls and activities all day around church, hall & Rectory, buffet lunch from noon.

4th October 7.45 pm: Peninsula Big Band concert @ Cuxton Social Club in support of organ fund.

13<sup>th</sup> October 11.00 am: Rev'd Canon Alan Vousden will be the preacher at Halling.

19th October 5.30 pm: Tideway Folk Group concert in church hall in support of organ fund.

9th November 7.30 pm: Quiz in church hall for church funds.

27<sup>th</sup> November: 10.45 am: The Church of My Fathers – talk by James Dickenson. Admission free, but collection will be taken for expenses and church funds. There will also be an opportunity to buy the book.

7<sup>th</sup> December: 10.00 Christmas Fair Scout Hall.

24<sup>th</sup> June 2020 (Nativity of St John the Baptist): 11.00 Holy Communion St John's followed by pudding party.

### Jokes From the Edinburgh Festival

I keep randomly shouting out "broccoli" and "cauliflower". I think I might have florets. *Olaf Falafel*

Someone stole my antidepressants. Whoever they are, I hope they're happy. *Richard Stott*

What's driving Brexit? From here it looks like it's probably the Duke of Edinburgh. *Milton Jones*

A cowboy asked me if I could help him round up 18 cows. I said, "Yes, of course. That's 20 cows." *Jake Lambert*

A thesaurus is great. There's no other word for it. *Ross Smith*

Sleep is my favourite thing in the world. It's the reason I get up in the morning. *Ross Smith*

I accidentally booked myself on to an escapology course. I'm really struggling to get out of it. *Adele Cliff*

After learning six hours of basic semaphore, I was flagging. *Richard Pulsford*

To be or not to be a horse rider, that is equestrian. *Mark Simmons*

I've got an Eton-themed Advent calendar, where all the doors are opened for me by my dad's contacts. *Ivo Graham*



### What's Watts?

Founded in 1579, Richard Watts Charities (RWC) provides grants and services to those needing assistance, as well as to schools and other organisations with similar aims as ourselves. Assistance is only provided to people living in the postcode areas of ME1 and ME2. RWC incorporates a number of other long established Rochester Charities including St Catherine's Hospital, the William Mantle Trust and the Richard Watts and Sir John Hayward's Educational Trust. The current charitable objectives are to provide almshouse accommodation, administer grant-giving schemes and provide home help services.

Applications can be made for: Almshouse Accommodation; Household Essential Grants; Out Pension Grants; Educational Grants; Apprenticeship Grants; Home Help Service; Medway Telecare (formerly Lifeline); Lawn Cutting Service.

You can support our work by making a donation, leaving a legacy or by simply referring to us individuals or organisations that need our help.

### About our Accommodation

Almshouses: The Charities almshouses are situated in Rochester. The majority of accommodation is in Maidstone Road, with other almshouses at St Catherine's Hospital, Star Hill, at Hayward's House, Corporation Street and at Reeves House, Watts Avenue. In total there are 67 well-appointed self-contained flats. RWC welcome and encourage applications from both single people and couples for almshouse accommodation. To qualify you must be able to demonstrate that you are living in the postcode areas of ME1 or ME2. Consideration will be given to applicants who do not, at the time of application, live within ME1 or ME2 but who wish to return to Rochester to be near friends and family. Applicants must be aged 65 or over, no longer employed and in need of accommodation, in reasonable health and able to look after themselves.

### About our Grants and Services

Grants and free services are awarded to people who are financially eligible, and made in agreement with the Trustees. They do not need to be re-paid.

Household Essential Grants: for essential items such as clothing, cookers or fridges for people of any age group.

Out Pension Grant: A top-up payment of £15 per week can be made to retired applicants. Out pensions are paid directly into bank or building society accounts every 4 weeks.

Educational Grants: for items associated with education or training, e.g. books, equipment, uniforms, special needs arrangements, music, or outings.

Apprenticeship Grants: Apprenticeship grants of up to £100 are available to new apprentices under the age of 25 with confirmed apprenticeships.

Home Help Service: The Home Help Service provides assistance to people at home and in the local community. It includes housework, shopping and laundry but does not include personal care. The charge is currently £12.50 per hour unless a free service is awarded.

Medway Telecare Service (formerly Lifeline): is provided by Medway Commercial Group, but eligible people can apply to RWC for funding.

Lawn Cutting Service: Funded by RWC for older or disabled people who are unable to cut the lawn themselves.

To apply call 01634 842194 or email [admin@richardwatts.org.uk](mailto:admin@richardwatts.org.uk) stating what you wish to apply for and we will send you the relevant form. A referral from Social Services, doctors' surgeries, schools or care organisations is needed for most grants. Evidence of your financial situation will be required and applicants may be interviewed by Trustees before any award is made.



### Follow in Richard Watts' Footsteps

Leaving a gift is a genuine way of showing your appreciation. to the Charities and will help us to support others. Making a will is your guarantee that your wishes will be carried out. Anyone can make a will, or update an existing will. We recommend you use the services of a

solicitor for this. Alternatively, if you would prefer to make a gift now this would be gratefully received. In addition, if you are a tax payer, you can receive a Gift Aid form to complete in order for us to reclaim the tax you have paid on the value of your donation. If you would like more information please call Jane Rose, Chief Officer on 01634 842194. Richard Watts Charities Admin Offices, Watts Almshouses, Maidstone Road, Rochester, Kent ME1 1SE Telephone: 01634 842194 Website: [www.richardwatts.org.uk](http://www.richardwatts.org.uk).



**CUXTON AUTO SERVICES**  
Servicing/Repairs/MOT Centre

**Yusuf Oomar**  
Workshop Manager/MOT Tester

**Malcolm Petts**  
Service Manager/MOT Tester

1 Sundridge Hill  
Cuxton  
Rochester ME2 1LH  
01634 717987  
[www.cuxtonautoservices.co.uk](http://www.cuxtonautoservices.co.uk)

**Tideway Folk Group**  
The Tideway Folk Group evening in the church hall on 19<sup>th</sup> October starts at 5.30 pm with a bring and share tea. The music will begin at about 7.00. Proceeds to the St Michael's organ fund.



**Peninsula Big Band**  
**An evening of music from the 30's to the 90's**  
**Friday 4<sup>th</sup> October 2019 at 7.45pm**  
**Cuxton Social Club**  
Tickets £10 (available from Rector or Julia 727424 or Dawn 724496)  
**In aid of the St Michael's Organ Fund**

## Quiz

9<sup>th</sup> November 7.30 pm. Proceeds for church funds. Teams 6-8. £8.00 includes ploughman's. Please book as teams or individuals with Roger 717134, [roger@cuxtonandhalling.org.uk](mailto:roger@cuxtonandhalling.org.uk)

## From the Registers

### Baptisms:

10 <sup>th</sup> August (S Laurence's Day)	Teddie Andrew David Hayler	Kiln Way
11 <sup>th</sup> August Cuxton	Dawn Silverthorn	Bush Road
	Shyler-Anne Alice Horton	Chatham
	Dylan Alexander Webb	Chatham
	Faith-Louise Horton	Chatham
11 <sup>th</sup> August Halling	Albert Charlie John Williams	Kiln Way
	Wilfred Teague Williams	Kiln Way
18 <sup>th</sup> August	Mimi Annabelle Evelyn Kagan	Snodland

### Wedding:

7th September	Ethan Wayne Nicholas Duke & Claire Louise Cummins	Cuxton
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### Funerals:

14 <sup>th</sup> August	Angela Jean Grimmett	Sylvestre Close
20 <sup>th</sup> August	Laurie Arthur Wells	Mortar House
21 <sup>st</sup> August	Robert Charles Ball	Charles Drive



**The Annual BIG Knit**  
making miracles

**Calling all knitters!**

**when: Saturday 12th October 2019**  
**10.00 am - 1.00 pm**  
**Where: Rochester Cathedral**

Please come along and help us knit as many 6 x 6 inch squares as possible in pink, blue, cream & white or a small toy in our BIG charity knit!!

The squares will then be sewn together to make a variety of beautiful blankets or little bunnies for our community stalls, which will be sold to fund the services Making Miracles provide such as trauma and bereavement counselling after a high risk pregnancy, premature birth or baby loss or our Baby Memorial Garden.

If this is something you or anyone you know would be interested in doing PLEASE do come along as we would love to have as many knitters having a "knit and natter" session and make this the biggest group meeting in the UK for a charitable cause.

Please email [sally@makingmiracles.org.uk](mailto:sally@makingmiracles.org.uk) advising of the names of anyone that is attending to help us prepare and plan refreshments accordingly. We hope to see you there!

Some wool will be provided. However, any donations will be kindly received and appreciated. Thank you!

[sally@makingmiracles.org.uk](mailto:sally@makingmiracles.org.uk)

[www.makingmiracles.org.uk](http://www.makingmiracles.org.uk)

Registered Charity No. 1158233

### Hope

Pope Francis: It is best not to confuse optimism with hope. Optimism is a psychological attitude towards life. Hope goes further. It is an anchor that one hurls towards the future, it's what lets you pull on the line and reach what you're aiming for and head in the right direction. Hope is also theological. God is there too.

St Augustine of Hippo: Hope has two beautiful daughters; their names are Anger and Courage - Anger at the way things are, and Courage to see that they do not remain as they are.

St Paul: **1** Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: **2** By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. **3** And not only *so*, but we glory in tribulations also: knowing that tribulation worketh patience; **4** And patience, experience; and experience, hope: **5** And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. (Romans 5).



### Blythwood Shoe Boxes

We shall be collecting shoeboxes for the Blythwood annual Christmas appeal at services on 3<sup>rd</sup> November. Ordinary size shoeboxes, please – not sealed. Appropriate gifts include toiletries (not talc), flannels, underwear. Socks, candles, sewing equipment, pens, notepads, rulers, rubbers, new small toys, toothpaste, toothbrush, hats, scarves, gloves, soap. There will be leaflets in church to indicate suitable gifts.



Mothers' Union Teddy Bears' Picnic: The Cuxton and Halling Mothers' Union Teddy Bears' Picnic in the Cuxton Rectory Garden felt a real village affair. People were able to just walk through the gate to Roger's Garden to sit out in the sun whilst the children played. Although the children made an appropriate fuss at the time, the highlight for them was when Tommy, Roger's dog, ran off with their teddies. Poor Tommy thought everyone had brought a teddy specially to throw for him to pick up. The photographer came and everyone clutched their teddies hard, a sandwich in one hand and a teddy in the other.

The Maypole was great fun and people were tapping to the music. Laura tried to keep to simple formats for the young children to follow and we were amazed how quickly they remembered the patterns.

Our thanks must go to Roger for allowing us to enjoy the lovely Rectory Garden and to Mary Pitt for helping to set everything up, carrying tables and chairs etc. from the Hall. Thanks to Gill and Dawn for preparing teas and coffees for everyone, with a delicious large Victoria sponge cake from Dawn for us all to enjoy and to Mary Morren and Shirley who manned a "Bring and Buy" stall and finally to Buffy for advertising our event and for bringing delicious jellies with strawberries in.

Everyone had a great time. The young children loved the pedal cars and the older children played different sports on the lawn, whilst some coloured in teddies on the craft table. I asked my 3 year old grandchild what she thought the best bit was and she replied "Tommy running off with the teddies!" Children love to see someone else being naughty!!!

Thank you to everyone who came and made the Teddy Bears' Picnic such a happy occasion. See you next year! Jenny.

On Wednesday 16<sup>th</sup> October the Mothers' Union has a morning visit to St. John's Church for a talk on the wall painting by Philip Badman.



### CHILDREN'S SOCIETY BOX OPENING

We plan to open the Children's Society boxes on Friday 18th October. As usual this will be at 204 Bush Road, starting at 9.30 am. I would be very grateful if you could let me have your boxes by then. You can either give them to me at church, drop them off here or I am happy to come and collect them from you if that is easier. Thank you. Julia Wells 01634 727424

St John's Draw (August): £10 each Mrs G Mitchell (62) & Mrs M Cheeseman (135) – drawn by Miss Heighes.

St Michael's Draw: £10 to Mrs Holdsworth (23), £5 each to Mrs Gates (16) & Mr Lofthouse (4)

### Quotation (cited in the *Times* 7<sup>th</sup> September)

The theologian Dan Hardy, who was a canon and professor at Durham University, said that God is not confined to human conceptions of the holy. God's love is manifested in its extensity — the whole of reality, science, law, politics, economics, culture, human togetherness and endeavour. The point of the church is to provide a place of intensity, a focal point for praising creation and voicing lament, a place of intimate communion with God, and those relations, personal and communal, that reveal and teach us how to be truly human, "sociality" as Dan called it, in order that the extensity of God's love could be named and known.

## Capstone Farm Country Park

Capstone Farm Country Park was developed from former farmland and is just twelve miles away from Cuxton. The park is situated in Capstone valley between Hempstead and Walderslade. It is owned and maintained by Medway Council. Visitors to the park can experience ancient woodlands which are managed using traditional methods and enjoy large meadows, a large freshwater lake, children's play facilities, picnic areas, a well resourced visitor's centre, cycling and walking trails, fishing, toilet facilities and a cafe for refreshments.



I start my walk from the car park off Capstone Road and go towards the children's play area.

There are a variety of walks and cycle trails, all carefully signposted, so I make my selection - 3.1 mile walking/running trail. Moving away from the play area I enter an enclosed pathway lined with trees and bushes. The footpath runs parallel to the main road



beside fields of horses. After a short distance the path turns right at the John Nike Leisuresport - Chatham Ski & Snowboard Centre. At this time of year the artificial ski slope is very quiet but in a few months time it will

be busy with a variety of skiers - the nervous novice skiers and the speedy adventurous more advanced skiers. I cross the tarmac car park

entrance and enter the enclosed footpath which goes uphill. The footpath is fenced off from the route set aside for horse riding. Near the top of the hill I turn left, cross a narrow lane and enter some woodland. This leads round the upper car park and exits into a meadow and Drow Hill Wood. The meadow leads to an enormous open space where various events are held throughout the year eg. 'Kites at Capstone' and Easter Egg Hunts. The marked route takes me round the perimeter of the open fields, through a small landscaped area at the furthest point in the park and then off towards the ruins of Upper Shawstead Farm. At this point I turn right and start the journey back to the start. I walk by Orchid Wood which is on high ground and so I get brilliant views of the valley beneath



me and across to homes up on the A2. Today is sunny with a slight breeze so as I walk beside the wood

the trees are dropping leaves and acorns on me! The route takes me downhill sharing the path with a 'trim trail'. The trail has a running/jogging circuit with tortuous exercise stations en route.



I leave the trim trail and walk through Millennium Wood. The footpath leads back to the lake and cafe. The lake is busy with many birds. There are mallard and other ducks, sea gulls, swans, grebes and Canada geese. Small children squeal with delight as they are helped to feed the ducks. Such a happy scene and a lovely end to today's adventure.

Holly Croft

## A Celebration of Mary Sumner Day – Friday, 9<sup>th</sup> August

On Friday, 9<sup>th</sup> August, the Cuxton and Halling Mothers' Union welcomed a group of 24 MU members from the Erith Deanery together with Julie Jamieson, our Diocesan President. The group, led by Barbara Gray from St. Paulinus Church, Crayford, were on a pilgrimage to Rochester Cathedral and were visiting churches on the way. Mary Pitt gave a most interesting account of the history of St. Michael's Church and this was followed by prayers. We then enjoyed tea and cakes in the Church Hall. After lots of laughter and chatting, we headed to our cars to proceed onwards to the Cathedral. Here we met up with members of MU branches from all over the Diocese and enjoyed a wonderful Evensong. Jenny.

### From Biggin to Manston by John Bogg

Having managed to enter the cockpit of the Spitfire, pre-flight checks needed to be done before the flight could begin. The pedals in front of and below the seat worked the rudder which seemed responsive and the flaps seemed to be operating in line with expectation. The fuel tank was full and, after fitting the seat belt securely, I started the engine which immediately made its familiar roar. With “chocks away” the plane moved forward by operating the throttle lever on my left-hand side, pushing it forward to full thrust we screamed along Biggin Hill take-off strip and by pulling the stick back soared into the air. Banking a little to the left and raising the wheels by operating the lever system on my right, we rose over Keston Ponds following the valley of the River Ravensbourne for a short while until the massive form of the Shard, by London Bridge, came into view in the distance. This was my point of reference to fly to on this stage of the journey. The London basin looked crowded with buildings from up here with occasional areas of green where the parks and open spaces were laid out below. To the starboard side the woodland expanse around Shooters Hill, the highest London point, could be seen with its surrounding woodland and to the port side the reservoirs around Sunbury glistened in the sun. Making sure that I was not on course to take off the top of the Shard, I steered to the left of it and then pulling the stick to the right as I passed it and flew over the Tower and Pool of London towards the Isle of Dogs where I was told to drop altitude so as to make a low pass over City Airport keeping the high buildings of Canary Wharf to my left. Below me to my right was the green expanse of Greenwich Park and the Royal Observatory with Blackheath behind it, the River Thames with its brownish/grey sheen in front, busy with shipping. The landing strip of the airport was immediately in front as I came down low and flew along its length before putting on more power and climbing up over the river. I was immediately looking for my next spot point which was the chimney at Littlebrook power station at Dartford which I spotted as the sun shone on it making it stand out unmistakably on the horizon. I therefore flew on down the river, the Rainham Marshes to the left and the Dartford Marshes to the right. My next instruction was to fly slightly to the left of the chimney having decreased altitude and power so that I could safely fly under the Queen Elizabeth bridge which was, as always, full of traffic. I safely negotiated this obstacle although it was a difficult thing to do on my maiden flight! I was then to climb and focus on an approach over the runway of Southend Airport which is to the north-east of the famous pier in clear view sticking out into the Thames for a mile and a quarter. Harder to spot just outside the town, I eventually saw the lights of the airport and lowered the plane so that I could fly low over it. There was a certain amount of turbulence here as the wind came in across the Thames estuary. So keeping the plane level took some doing but, with a little difficulty, I managed to stop any sideways movement and to my relief, the undercarriage stayed above the ground. With a burst of power and a pull on the joystick I regained height quickly and headed across the Thames estuary towards Whitstable and the east end of Sheppey, over the forts that stood rusting in the shipping lanes. Having then performed a “victory roll”, which in some circumstances could be quite disorientating, I focussed on my final challenge which was to find Manston Airport on The Isle of Thanet and land the Spitfire there. Due to changes in light cloud cover, spotting Manston was not easy but the very wide runway soon gave its position away and it was soon observed in the east. Reducing speed meant that a cross-wind was able to put forces on the plane to bring it in at a slight sideways angle but I put down the flaps tried to keep the nose along the runway which was not an easy thing to do. I remembered to put down the wheels and on touching the ground, I put the throttle into reverse to reduce the groundspeed and the plane came to a halt at a forty-five degree angle. It was just as well the runway was double the width of many runways so that I didn’t come off it onto the soft surrounding grassed area or flip the plane onto its propeller. Safely down and with the ground crew putting the plane into its hanger, I went for a cuppa! I found the flying experience to be a good one and I was in no real danger as the whole flight had taken place in a simulator at the Spitfire and Hurricane Museum at Manston. It’s worth a visit if you’re down in East Kent and maybe you too can pilot the iconic World War II plane – it’s great fun!

### Tommy’s Talking Points

Since I last wrote to you, Master has been twice to the seaside without me! Before that, however, we went to the Tenterden bus rally. Going and coming back in the car weren’t much fun. Last time we went to Tenterden to take the steam train, he missed the turning and we nearly missed it. This time, we took the right road, but it was blocked by a tractor festival at Biddenden. Coming back, he was advised to take the Ashford Road. We followed a traction engine for miles at slower than walking pace and there was a lorry broken down on a roundabout at Ashford and road





works on the M20 and he missed a sign because of the sun in his eyes. We were both a bit fed up with the car! The buses were great. We met the family, including Lolly the cross collie/labrador, who might be staying with us for a week soon. The people had a picnic and then we had a good time walking around a large field looking at old buses. Bliss for some, perhaps not for everyone. He even guessed the fleet number of the AEC Regent correctly – DH478! We then got on a Routemaster for a nice ride to Headcorn and back. We'd have waited for the Bristol K6A if he'd known it was running. He used to go to school on buses like that. Anyway, it was much more pleasant on the bus than in the car. The people could even see out and look over the hedges at the farm animals and crops. Back to Tenterden Station for ice cream and home.

The next day he left me all alone to meet the family at Folkestone. They were expecting to go to a place where dogs were barred. They needn't have bothered. It was just a beach. It was too cold to sit on it. It was pebbles so they couldn't build sandcastles and the sea was too rough to swim in, and, anyway, there was as a dog friendly beach just a bit nearer the harbour. Still, men will be men. Master was, however, extremely impressed with the way they have done up the harbour and the old harbour station. These had become disgracefully derelict following the construction of the Channel Tunnel, but now they are well worth a visit, as we did two weeks later. See <https://www.folkestonefront.com/folkestone/the-station/>. Master's nephew by marriage said that, with all the kiosks and booths selling food and drink, the artwork and the views, there should have been thousands of people there in August. In reality, a couple of dozen brave souls could just about stand upright in the wind and laughingly timed running along the pier between showers of spray from the breaking waves.

The very next Monday he went to Hythe to see his uncle and aunt, again with his niece and family. This time I didn't go because they were going out to lunch. Max went to Hythe twice – the first time because Master couldn't find his uncle's flat, the second time when he tried again. They had lunch where the Mothers' Union used to go – the Torbay Fishbar, skate and chips followed by knickerbocker glory. Doesn't it make your mouth water just to think about it? Only seven days after the Folkestone expedition, it was so hot and the sea was so calm that he couldn't resist going in swimming. Unprepared, he just had to hand his niece his money and his handkerchief and go in in the shorts he was wearing. It was beautiful, he said. Luckily, he was given a pair of his uncle's shorts to come home in. It wouldn't do for him to run out of shorts.

The next Monday, I went too. We met Master's friend on the train to Folkestone Central and walked down to the harbour. It is as good as Master said, this time neither too blustery nor too hot. We met a couple from Cuxton on the pier whom Master had married 28 years previously. We saw the Anthony Gormley statue and other art work. We then walked along the front to Hythe. So I missed the Leas which are also well worth visiting with their beautiful gardens and views out over the Channel. I had to be on my lead most of the way. They were interested in the maritime plants growing in the shingle. I was interested in the other dogs. One was following a master who was riding a bicycle. The master kept shouting *Heel*, but shouldn't he have shouted *Tyre*? Maybe they were tired enough. My master and his friend had a somewhat surreal discussion about the political situation, but what other kind of political discussion is there as things stand?

At Hythe, the *Red Lion* proved to be a dog friendly establishment with a delicious menu. What my short-sighted master thought was worm bread happily turned out to be warm bread. The bus stop was just outside and we embarked on a journey to Ashford the very long way round, before taking the train and coming home. Another excellent day out.

Tommy the Rectory Spaniel.



### Medway Knight

I can't close without thanking Sir Edward (Mark Hubbard) and his trusty page (Melvyn Hewitt) for their efforts on 17<sup>th</sup> August. Sir Edward donned full and genuine armour and spent time with the crowds in Rochester being photographed, signing autographs and collecting for our organ fund. They then set out to walk in the heat, the knight still in armour, to Cuxton. Naturally it took a long time, but there was a sumptuous tea awaiting in the church hall and we all had a good laugh. We then went to inspect the organ on which the organist played the hymn *When a Knight Won His Spurs*. Roger.