

ST PAUL'S NEWS

November 2023



ONE POUND

SERVICES

Sunday 3rd December Advent Sunday

Sunday 5th November 4th Sunday before Advent All Saints

- 8.00 am Holy Communion (BCP)
President and Preacher: The Vicar
- 10.00 am Eucharist (CW)
President & Preacher: The Vicar
- 10.00 am Family Service at the Church Centre + Zoom
Lead: Susan Powley, Link: Chris Bassett
- 6.30 pm Commemoration of the Faithful Departed
Minister: The Vicar, Preacher: Daphne Pilcher

Saturday 11th November

- 10.45 am Service of Remembrance
at the War Memorial
Minister: The Vicar

Sunday 12th November 3rd Sunday before Advent

- 8.00 am Holy Communion (BCP)
President and Preacher: The Vicar
- 10.00 am Joint Parade Service for Remembrance Sunday
Ministers: The Vicar & Daphne Pilcher,
Speaker: Graeme and Wendy Anderson
- 6.30 pm Eucharist (CW)
President & Preacher: The Vicar

Sunday 19th November 2nd Sunday before Advent Safeguarding Sunday

- 8.00 am Holy Communion (BCP)
President: Rev. Nicholas Burton,
Minister & Preacher: The Vicar
- 10.00 am Eucharist (CW)
President: Rev. Nicholas Burton
Minister & Preacher: The Vicar
- 10.00 am Family Service at the Church Centre + Zoom
Lead: Liz Goddard, Link: Viv Littlechild
- 6.30 pm Choral Evensong (BCP)
Minister: The Vicar

Sunday 26th November Sunday Next before Advent Christ the King

- 8.00 am Holy Communion (BCP)
President and Preacher: The Vicar
- 10.00 am Matins (BCP)
Minister & Preacher: Rev. Nicholas Burton
- 10.00 am Family Service with Holy Communion
at the Church Centre + Zoom
President: The Vicar, Link: Viv Littlechild
- 6.30 pm Eucharist (CW)
President & Preacher: The Vicar

8.00 am Holy Communion (BCP)
President and Preacher: The Vicar

10.00 am Eucharist (CW)
President & Preacher: The Vicar

10.00 am Family Service
at the Church Centre + Zoom
Lead: Daphne Pollard, Link: Chris Bassett

6.30 pm A Service of Readings and Music for Advent
Minister: The Vicar

DIARY

Wednesday 1st November

10.30 am Julian Meeting – 30 Chancellor House

Thursday 2nd November

6.30 pm Youth Council meet in the Lodge

Thursday 9th November

10.30 am Communion to Rusthall Lodge
The Vicar

11.30 am Communion to Mount Ephraim House
The Vicar

3.00 pm Parish Fellowship at the Church Centre

Wednesday 15th November

3.00 pm Communion to Chamberlain Court
Ginette di Palma

Saturday 18th November

10.00 am Autumn Fayre Church Centre & URC

Thursday 23rd November

11.30 am Communion to Mount Ephraim House
May Graves

Saturday 25th November

9.00 am Community Coffee at the URC

Thursdays throughout the month

12 for 12.30 Rusthall Lunch Club
at the Church Centre



Fridays throughout the month

12.30 pm Community Larder at the Church Centre

Magazine Deadline

Please submit articles for the
December 2023/January 2024 edition by
Sunday 12th November
magazine@stpaulsrusthall.org.uk
or to the Parish Office

From the Vicarage

Dear Friends,

Thank you for your continued support, prayers and hard work. Thanks to everyone who joined us for our 'bring and share' harvest lunch and, thanks again to Chris Dobson for coordinating it.

A lot has been going on around the world, the most recent being the attack by Hamas on Israel and Israel's initial military response and determination to 'dismantle...Hamas'. We know that the historical context and present situation are complex but that should not drive us into silence or prevent us from finding out what we could do in our own little way to show our concern and care. Seven of us spent some time reflecting and praying about this a week after the incident.

Bishop Jonathan, our Diocesan Bishop wrote a letter to members of the Diocese with regards the announcements by the House of Bishops in relation to Living in Love and Faith (LLF) in which he stated he had "felt compelled to join with others in indicating that I cannot endorse the decisions taken at the meeting of the House of Bishops on Monday 9 October, or the press statement issued afterwards, which I believe does not adequately reflect the decisions made or the depth of disagreement within the House...I would ask that we all continue to speak well and respectfully to and of each other, mindful of the innate dignity given by God to each one of us". Please use the following link if you would like to find out more about this, or speak to me. <https://www.churchofengland.org/media-and-news/press-releases/prayers-love-and-faith-bishops-agree-next-steps-bring-synod>. Whatever your views and experience, let us continue to pray for one another. One prayer I often say is a paraphrase of one of St Paul's many prayers for his brothers and sisters: 'Thank you God for... - for their work produced by their faith in you, their labour which demonstrates their love for you and their commitment to sharing it with others in appropriate ways, and for their perseverance in the midst of challenges and criticisms as they continue to look up to you the author and finisher of their faith'. Of course, we all have challenges and face criticism at some point. I've found that the best way to deal with them is by praying for others, especially the people who we might consider to be the 'source' of our problems or criticism. If we do, we soon experience the graciousness of God and realise that we, like the people for whom we pray needs God's strengthening through the Holy Spirit. I find praying in this way to be a very positive discipline that helps anchor my faith in the God who is always close to us and, actually, within us.

A few weeks ago, I attended the Centenary Thanksgiving Service of St Wilfrid's Church, Cowplain in the Diocese of Portsmouth where I was before coming to Rusthall, thanks to Nicholas, who covered the 8:00 am and 10:00 am services. The celebrations coincided with the visit of the Archbishop of Canterbury to Portsmouth Diocese and he presided at Holy Communion while Bishop Peter Hancock, who was vicar of St. Wilfrid's (1987-1999), preached. There was a ploughman's lunch and much socialising after the service. Unfortunately, I couldn't stay for very long after the service as I had to drive back to Rusthall for our evening service. The time I spent was however not a dull one in any shape or form, and I caught up with old friends and renewed old acquaintances – and succeeded in taking a few photos.



Sonia Passingham painted this gift given to me



Archbishop of Canterbury and Ven Paul Moore, my training incumbent.

I thank God for all of you and continually mention you in my prayers. I am grateful to God for all your hard work produced by faith, your labour of love, and your endurance inspired by hope in our Lord Jesus Christ. May God continue to sustain you through the outpouring of the Holy Spirit and encourage you during moments of anguish and adversity. Amen.

Ronnie

TONBRIDGE
Philharmonic
SOCIETY



WALTON'S
BELSHAZZAR'S FEAST

CONDUCTED BY NAOMI BUTCHER

SIX FOLK SONGS - HOLST

FIVE MYSTICAL SONGS - VAUGHAN WILLIAMS

SUSAN SPAIN-DUNK - KENTISH DOWNS OVERTURE

WITH BENEDICT NELSON - BARITONE

SATURDAY 25TH NOVEMBER 2023 AT 7.30PM

CHAPEL OF ST AUGUSTINE, TONBRIDGE SCHOOL

BOX OFFICE: 07778 034396 | TONPHIL.ORG.UK

TICKETS: £17 ADULTS, £16 SENIORS, £8 STUDENTS, UNDER 18S FREE



Editorial for November

Gosh, is it really November already? Fewer than 60 shopping days until Christmas! It's bound to be a busy month, but when you get a moment to sit down with a cup of tea and a biscuit, we have a lot for you to read in this month's magazine.

At church we move into the Sundays designated '...before Advent'. We celebrate All Saints' Day and All Souls' Day with a service for the departed, we remember the dead of many wars, distant and more recent, but especially of the two World Wars, on Armistice Day and Remembrance Sunday, and commemorate the martyred King Edmund, Cecilia, patron saint of music, and the apostle, St Andrew, patron saint of Scotland.

The return to Greenwich Mean Time means that evenings will get dark earlier – just in time for Fireworks Night. Please consider the welfare of animals if you are having your own fireworks at home, some of the poor creatures find the loud bangs petrifying. Now might be the time when attending Evensong becomes more difficult, so do speak out if you need a lift.

The 6–10th November is Number Confidence Week, with the aim of making the people of the UK more confident in their understanding and working with numbers. This will no doubt be supported by PM Rishi Sunak, who announced plans to make the study of mathematics compulsory up to age 18 earlier in the year. As a Hindu he will also be celebrating Diwali, the Hindu Festival of Lights, on 12th November, placing a Diwa candle or lamp on the step of 10 Downing Street. November 13 – 17th is anti-bullying week, a week for learning about the causes of bullying and encouraging people to speak up against it, both adults and children. Bullying is not a single act of unpleasantness, but a sustained and systematic verbal, physical or psychological attack that can be devastating for those targeted. The week starts with Odd Sock Day on the 13th, so join in by wearing odd socks to work or school, or just out and about. Friday 17th November is BBC Children in Need fundraising day, so you are bound to see a Pudsey Bear somewhere, and 23rd November is Dr Who Day, so perhaps you can support your favourite Dr Who by wearing a knitted scarf, eating jelly babies or wearing cricket whites. Many people give their Christmas shopping a boost by buying presents in the Black Friday sales on 24th November, but this day is also Buy Nothing Day, to protest against consumerism. Which side will you be on?

There's not so much sport around during November, but there are qualifying matches for the Football Euro 2024 competition, the New York Marathon on 5th, Tennis ATP Finals from Turin 16-19th, Davis Cup Finals from Malaga 22-26th, Golf World Tour Championships are on 16-19th and there are Grand Prix races on 5th (Brazil), 18th (Las Vegas) and 26th (Abu Dhabi), so we are not completely without sporting entertainment. Then there's Strictly of course!

There are details in this magazine of the type of goods that are needed to make the Autumn Fayre on Saturday 18th November go with a swing, so please consider making cakes, preserves, or donating items for sale. Also put the date in your diary and come along to support the event and have lunch too.

The final magazine of the year covers both December and January 2024. Please send in your articles by Sunday 12th November to magazine@stpaulsrusthall.org.uk. If you have spotted something interesting out and about, or would like to share your favourite poem or memory from your childhood, don't keep it to yourself, send it in!

Deborah Bruce and Sue Hare



From The Registers

Baptisms – we welcome as newly Baptised members of the church
Riley Frederick Adrian Harrison

ST PAUL'S CHURCH

AUTUMN FAYRE

18TH NOVEMBER 10am – 2 pm

At CHURCH CENTRE & URC HALL

STALLS – FOOD – GAMES

Please come along and support this event

Donations of goods for the stalls can be left in the boxes provided in both churches or at the Parish Office. Things needed include:-

Bottles, alcoholic or otherwise Secrets room gifts

Bric-a-brac

Toys, games and children's books

Wrapping paper (to wrap gifts in the Secrets Room)

Bathroom gifts

Books, CDs and DVDs

Stationery, notebooks, pencils and pens

Items suitable for Raffle prizes

And nearer the day cakes and savouries

Churchwardens' Notes



Before we deal with events which we've encountered in the past few weeks, we should just like to say how much we welcome all the recent developments in the junior choir, the numbers of participants and the progress they are making. There is nothing like the quality of tone that young voices give to the sound of the choir overall and it is delightful to see how the older children look after the younger members.

Rod and I have spent a few very frustrating days coming to terms with the heating. We are now near to finding a solution, but it is amazing how complicated the system actually is. The major pump has to be programmed again and there is the possibility of the electrician providing a long-term solution. Again we need to wait and see. What we are told by a firm and what actually happens are sometimes two different things. Recently the main problem has been communication between the various employees in a firm, despite every help from us. We live and learn! Be warned that the heating system will provide almost tropical heat, when the pump problem has been solved. On one occasion, when the electrician failed to turn up and hadn't told his employer, who in turn had not notified us, Rod was stranded at the church and he bled all the radiators, some of which required several minutes to remove the air locks in the system. This will significantly improve the effectiveness of the radiators, so please don't sit too close in the near future!!

We are close to resolving the problems caused by the theft of lead from the roof over the choir vestry. Rod in particular has spent many hours asking around in the church for recommendations of roofing firms. We always try to use a firm which is reliable but not overly expensive. He managed to arrange visits from three firms and we now await the last estimate. Then we shall consult the PCC and finally the details will go to Rochester and the insurance company. We are relieved that the

diocese is not insisting on the lead being replaced by lead, as repeated thefts are not unknown. Three or four materials are possible, each of course having good and bad points. We hope that a lot of progress will have been achieved when we write our next report.

It was unfortunate that we were confronted by these problems soon after taking over. We still feel that we need eighteen months to really settle in and to be quietly confident.

Our final comment is a repeat of previous pleas. We do need more volunteers for various tasks. For example, if there were a couple more sidesmen, then it would mean one service each per month. It is not an onerous task and surely not too much to ask. It is interesting that amongst all the paperwork we inherited was an article on the drop in the number of volunteers in general due to the Covid outbreak. So we are not alone.

Chris Reece and Rod Garcia-Fermer

Blackham Village Hall
Christmas
Wine Tasting

FRIDAY 17TH NOVEMBER 2023
7.30PM

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TO ENJOY AT CHRISTMAS WITH FAMILY
AND FRIENDS.

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MISS

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CHANCEL SINGERS

Directed by Christopher Harris

Remembrance Concert 'A Flower Remembered'

Saturday 11th November, 7.00pm

St Peter & St Paul Church, High St, Yalding

Featuring John Rutter's "Requiem"
and other Remembrance themed music.

Soloist: Rhona Condon, Mezzo soprano

Organist: Andrew Benians



**In support of School Gambia
and Yalding Parish Church**



Tickets £10 (under 16's free)

Contact: events@yaldingchurches.co.uk



A Musical Note



With the start of the new school year we always have a change of leadership within the junior choir. Once the children are in school Year 9 they go from being in the junior choir to singing with the adult choir instead. This last year we were incredibly fortunate to have a brilliant leadership team in Jess and Tiggy. Both girls have sung in the choir since they were six years old and have become outstanding singers and excellent leaders. We are so grateful to them both for their years of hard work in the junior choir and I hope they are enjoying the singing with the adults now. Jess was the fourth member of her family to hold a leadership position in the junior choir, what an amazing contribution to our choir the Biggerstaff family have made over the last fourteen years [*Ed how they've all changed!*].



Our new Head Chorister is Lucia and she has made a terrific start, leading by example with her brilliant singing and calm demeanour. If you came to our concert in the summer you would have heard Lucia singing as the soloist in 'Revolted Children' which was an exceptional performance. I am sure that she will do a brilliant job as Head Chorister this year.

Since my last article we have welcomed Martha as a full member of the junior choir as she has completed her probationary period. Martha is such good fun and is going to be an excellent musician so we are very pleased that she has made the commitment to the choir. We have also welcomed a new soprano, Liz, into the adult choir and we are always absolutely delighted to have new members so if you want to come along and give it a go do get in touch.

Congratulations to Aidan, Agnes and Francis who have been awarded their Light Blue Ribbons for excellent long standing commitment to the choir and for showing good leadership within the junior choir.

Advent is just around the corner and so the choir will be starting to work on the music for our service of Readings and Music for Advent which will be on Sunday 3rd December at 6.30 pm. I do hope that lots of you will be able to come along to the service which will be followed by refreshments. The Advent Carol Service is definitely one of my favourite services of the year, it is really special and the choir is able to sing some exciting music. This year, alongside some old favourites, we will be singing three completely new carols which I think you will all enjoy, especially one of them; it is rather exciting!!

Once the Advent Carol Service is over we then have just two weeks to prepare for the Service of Nine Lessons and Carols which will be on Sunday 17th December at 6.30pm. This is an amazing service of beautiful readings and choir carols but there are also lots of congregational carols for you to all join in with as well, so please put the date in your diary and come along if you can. Don't forget to bring a torch - it will be dark getting to church by then.

My thanks as always to our amazing team of organists, they are absolutely brilliant and we are so lucky to have them all playing for us at Rusthall. My thanks also to Deborah, Caroline and Jennifer who have been working really hard on Friday evenings sorting out robes or choir jumpers for all of our new singers.

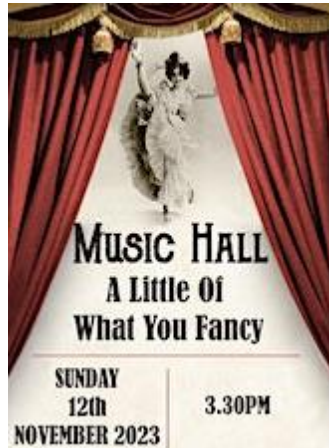
Fiona Johnson



A LITTLE OF WHAT YOU FANCY.

LONDON BASED THEATRE COMPANY COMING TO
THE ROYAL WELLS HOTEL, TUNBRIDGE WELLS.

DO YOU WANT AN AFTERNOON OF FUN? DO YOU LIKE TO SING?
JOIN US ON SUNDAY 12TH NOVEMBER AT 3.30PM
(FINISHING AT 6PM, JUST IN TIME FOR EVENSONG!)



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St Paul's Parish Fellowship

Before our last meeting on Thursday 12 October a letter, printed below, was sent to the membership. We publish it here in the Magazine, to let everyone know what is happening.

Dear members of the St Paul's Fellowship

At our last committee meeting, we seriously considered what the future holds for the Fellowship. With a willing, but ageing committee and membership, we reached the conclusion that it would be best to wind down the activities of the Fellowship, finishing with the New Year Party on 13th January 2024. We are greatly saddened to have to make this decision and felt, we wanted to let you, as a member, know.

Please come to the meetings planned for the next three months, so we can finish with a flourish.

Future dates

12 October Jilly Halcrow – Shopping through the ages

9 November Dave Brooker – Film and Music

14 December – Christmas Quiz

Saturday, 13 January 2024 – New Year's Party

With best wishes

Zillah, on behalf of the officers and committee

Jilly Halcrow – Shopping through the ages

We had a good turnout for our meeting on 12 October when Jilly Halcrow, one of our favourite speakers, took us on a journey of shopping through the ages. With a series of pictures, some of them from local places, she demonstrated how this great pastime and necessity had gone through great changes over the centuries and how famous names of shops had come and gone. Jilly finished on a positive note, hoping that local enterprise and creativity will continue to flourish as we embrace the future.

Vreni Gould



**We are
delighted that
Charlie now has a
permanent premises
in Tunbridge Wells.
The final pop up at
the Church Centre
will be in November,
but we hope to
welcome the team
back in the Spring.
Details of the café's
location to come
soon.
Good Luck Angels!**



A trip of remembrance in Normandy

On the 27th August 2023 I departed on a trip to visit the 5 D-day Beaches, (Gold, Utah, Omaha, Juno and Sword) and the memorials in Normandy associated with each site and the wider landing as a whole. This was with Kent Police Cadets of which I am a member. We find it vitally important to remember those who have given their today for our tomorrow and this was our aim - to learn the individual stories of the common-man who risked or even lost their lives. Our Itinerary was jam packed, going to all 5 beaches, museums, and memorials.

In a simple chronological order, after arriving in France we headed for Pegasus Bridge. Where we saw the impossible task assigned to Major John Howard and D company 2nd Airborne Oxford and Bucks Light Infantry, who heroically took Pegasus and Hosea Bridge and under heavy fire, in order to cut off German supplies to the landing beaches. Afterwards going to Merville Battery, a German fortification part of the Atlantic Wall that was taken in the swift stroke before the landings on 6th June later in the morning. And finally ending up at Sword beach for the day then heading to our accommodation for the night.



On the next day we visited the American War Memorial, which was inspiring to see the story of so many honest and spectacular people who came from the states and died on Utah and Omaha beaches. We continued onto Omaha Beach, and then onto Pointe du Hoc which was a really unfortunate massacre on so many people, as they tried to take the high fortification under heavy fire, eventually succeeding but not before 77 of 225 Americans died, which is one of the worst percent losses of 35%, and causing injury in some shape or form to almost every soldier involved in the operation.

Afterwards we headed to Dead Man's Corner where we watched a 3D video about the operations of D-day, and Mission Albany where thousands



Omaha Beach

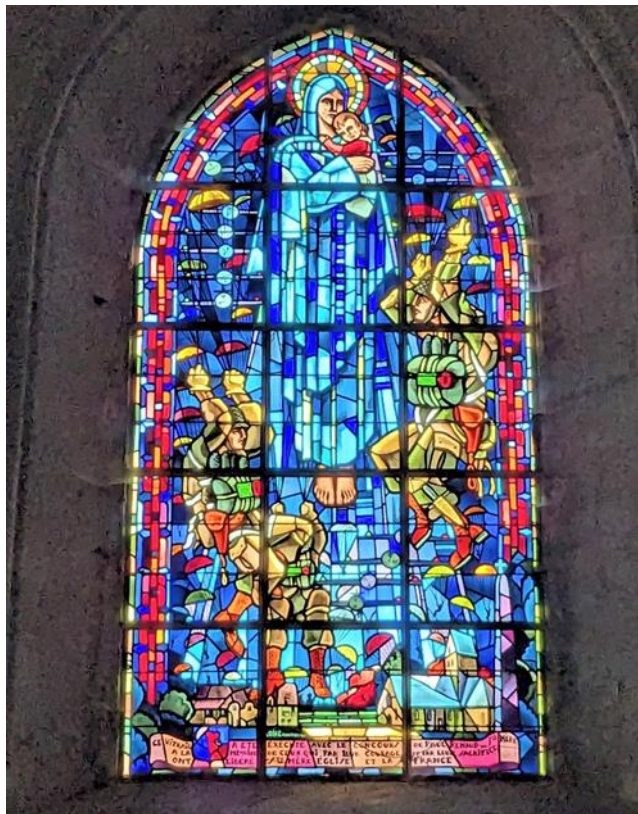
were killed or MIA due to the fierce fighting all circulating around Dead Man's Corner. After this we received a culture shock when we got to the German War Cemetery as it was much more mellow and dull. Which is terrible to see as all those people were just wanting to live their lives and instead had it taken from them in the French Countryside, under orders of Nazi leadership. We ended up on Juno beach in the evening, which was a short walk from our accommodation, where we played frisbee and had a little down time.



German War Cemetery

The next morning we headed out early towards Sainte-Mère-Église and Sainte-Marie-du-Mont where we visited the Airborne Museum and had some free time to explore St Mere Eglise, where I had a lovely baguette and crepe. But there was

always that feeling knowing the fighting that occurred in these towns was still stained in the shadows and brick work of the old church. At the church in Sainte-Mère-Église a parachutist was killed in landing, causing him to be caught on the tower and was left dangling from his parachute off the side of this church. After this we went to Utah beach and the associated landing museum.



On the final day in France we started off at Arromanches and Mulberry Harbour B, which was an incredible modularised port that the British brought over from Great Britain to the Normandy coast, which was vital for allied logistics and supplies. Throughout the 6 months of operation 4 Million Tons of supplies, 2.5 Million Soldiers and 500,000 vehicles came through Mulberry B, at one point this was the busiest harbour in the entire world. It is nice to think of some of the incredible logistical successes as well as it didn't require a human cost and instead teamwork and determination. We had some free time to explore the town and Gold Beach. We stopped by Longues-sur-Mer, Jerusalem War Cemetery and a Canadian Cemetery. Jerusalem Cemetery was certainly the most impactful, being the smallest war grave maintained by the Commonwealth War Graves Commission, and also the story behind its location. A squad of British troops had seen some German tanks on the approaching road and so called in an airstrike, however due to it being a busy time the bombers couldn't take the request immediately, they waited for a while before moving on at which point when they moved out of cover the bombers

flew by. The entire squad was killed by friendly forces, a nearby allied hospital was damaged and among the dead was a 16 year old Private Jack Banks the youngest British casualty of the Normandy invasion. The mistake and miscommunication caused the death of so many.

When looking back on the war as a whole, I see the simplicity of mind we had at the time but that was all so complacent in the true damage and cost. I find it vital that we remember the past and learn from it; and to never let another soul die in such a manner. However we still have war and conflicts and need to do everything in our power to stop any more hurt.

Something I definitely learnt is the difference between the countries involved and how they see their dead. America celebrates their dead, The UK and Canada Remember our dead, but Germany Mourn their dead.



The Church of Notre Dame de l'Assomption in Sainte-Mère-Église

Joseph Day-George



ST PAUL'S

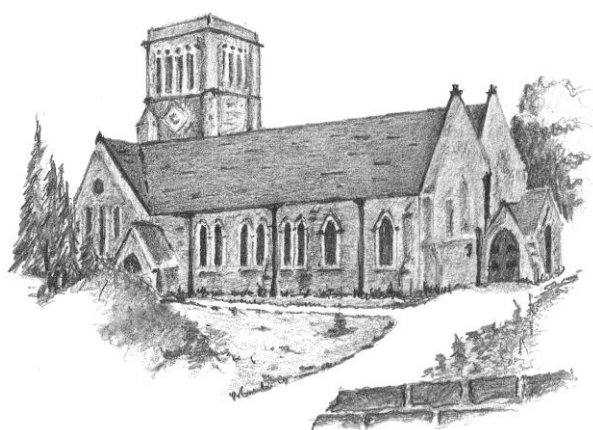
100

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Poems for November

November brings the dying of much that has bloomed earlier in the year, and the month is traditionally also one of remembrance of those we have loved and lost. The poets here write of some of those aspects of grief that so many of us experience.

Susan Barber

Wish

But what if, in the clammy soil, her limbs
grew warmer, shifted, stirred, kicked off
the covering of earth, the drowsing corms,
the sly worms, what if her arms reached out
to grab the stone, the grooves of her dates
under her thumb, and pulled her up? I wish.
Her bare feet walk along the gravel path
between the graves, her shroud like washing
blown onto the grass, the petals of her wreath
kissed for a bride. Nobody died. Nobody
wept. Nobody slept who couldn't be woken
by the light. If I can only push open this heavy
door
she'll be standing there in the sun, dirty, tired,
wondering why do I shout, why do I run.

Carol Ann Duffy.



(VII) Familiar

Call it unfortunate if you will – I
Can certainly understand why –
But love is so persistent. It just goes on
After, you might reasonably say, its usefulness is
done,
However silent the house, empty the bed,
Obsequies long since over, long since buried the
dead.

Love is a damaged thing, trailing absurd,
Forlorn and pathetic as a dressing-gown cord.
Intimate as breath, loyal as a shadow, close as a
cry,
Nothing will shake it off.

Nor should you try.

R. V. Bailey

The Change

For years the dead
were the terrible weight of their absence,
the weight of what one had not put in their hands.
Rarely a visitation – dream or vision –
lifted that load for a moment, like someone
standing behind one and briefly taking
the heft of that frameless pack.
But the straps remained, and the ache –
though you can learn not to feel it
except when malicious memory
pulls downward with sudden force.
Slowly there comes a sense
that for some time the burden
has been what you need anyway.
How flimsy to be without it, ungrounded, blown
hither and thither, colliding with stern solids.
And then they begin to return, the dead:
but not as visions. They're not
separate now, not to be seen, no,
it's they who see: they displace
for seconds, for minutes, maybe longer,
the mourner's gaze with their own. Just now,
that shift of light, arpeggio
on ocean's harp –
not the accustomed bearer
of heavy absence saw it, it was perceived
by the long-dead, long absent, looking
out from within one's wide-open eyes.

Denise Levertov.



Hendley

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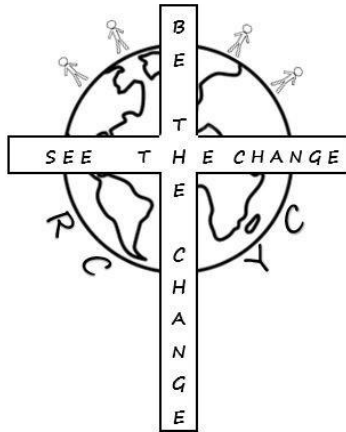
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St Paul's Youth Council



RUSTHALL CHURCH YOUTH COUNCIL

Our October meeting found the Youth Council cooking their own supper! It was wonderful to welcome three new members who quickly joined in the fun and are already looking forward to their next meeting in November.

Our menu was Tuna Pasta Bake served with a fresh green salad followed by warm apple cake and custard. Everyone arrived with their designated ingredient and The Lodge was immediately transformed into a very busy kitchen! The highlight has to have been sitting together at the table and tucking into their culinary efforts!! Absolutely scrumptious.



The theme was Healthy Food on a Budget and the Youth Council worked out that their meal cost approximately 75p per head - far cheaper than a Big Mac! New skills were learnt - chopping, grating, cooking and baking - but most of all they were a terrific team, helping each other and enjoying being together. Apparently it is Fajitas next 🍴🍴🍴

Our next meeting is on Thursday 2nd November 6pm in the Lodge when we will be welcoming Ranger Dan who will tell us all about his work on the commons and his conservation programme. If you are aged between 11 and 18 do join us.

The Youth Council will also be running the Secret's Room and children's stalls at the Autumn Fayre on November 18th in the URC Hall.



COMMUNITY LARDER

What is it?

A community larder receives surplus short date food from supermarkets to offer to people in our community.

When and where is it?

Our community larder will be in the St Paul's Church Centre every Friday between 12:30pm and 2:00pm

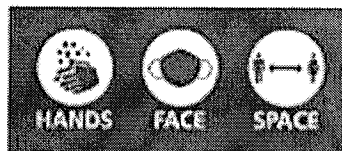
Who can use it?

Anyone can come and visit the community larder. There are no restrictions, no booking necessary, just turn up with a carrier bag to fill.

How much does it cost?

We suggest a small cash donation of £2, or as much as you can afford. For this, you can take away a bag full of quality food.

Please help us all stay safe by wearing a face mask, respecting social distancing and using the hand sanitiser provided.



WE'D LOVE TO SEE YOU!

**For more information, please email contact@rusthallvillage.org
or telephone 07805 475397**



New ticket charging model

We are moving to a donations only model of sustaining our Cinema for Saturday evening films.

All regular Saturday evening tickets will be free, and we ask that a suggested donation of £5 is made for each seat reserved. If you can afford more, that would be appreciated. If you can't afford £5 then just give what you comfortably can.

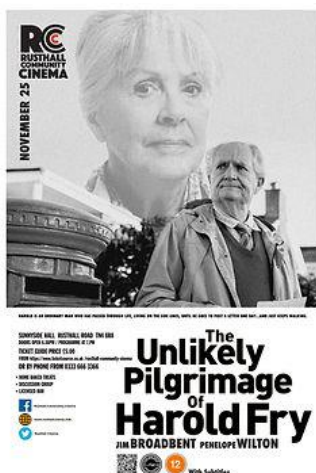
We hope to receive enough to pay for the ongoing costs of licenses, media, hire fees etc. The Cinema will pay the card processing fee (25p on a £5 donation). If you can add Gift Aid please do.



The Fabelmans (2022) Cert 12A

Growing up in post-World War II era Arizona, young Sammy Fabelman aspires to become a filmmaker as he reaches adolescence, but soon discovers a shattering family secret and explores how the power of films can help him see the truth.

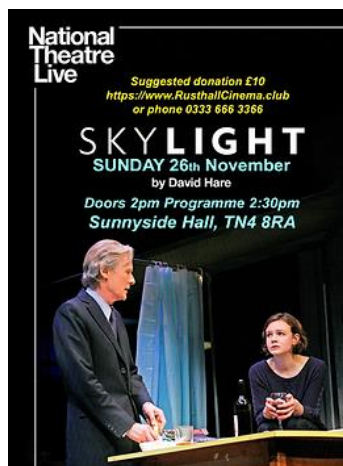
Doors open: 6.30pm Saturday 11th November
Director: Steven Spielberg
Genre: Drama
Runtime: 151 mins
Starring: Michelle Williams, Gabriel LaBelle, Paul Dano



The Unlikely Pilgrimage of Harold Fry Cert 12

Harold is an ordinary man who has passed through life, living on the sidelines, until he goes to post a letter one day... and just keeps walking.

Doors open: 6.30pm Saturday 25th November
Director: Hettie Macdonald
Genre: Novel, Fiction, Humour
Runtime: 108 mins
Starring: Jim Broadbent, Penelope Wilton, Earl Cave



NT Live: Skylight

On a bitterly cold London evening, schoolteacher Kyra Hollis receives an unexpected visit from her former lover, Tom Sergeant, a successful and charismatic restaurateur whose wife has recently died. As the pair find sparks flying, they begin to rekindle their romance. Whilst passion for one another may once have been enough, the pair now must overcome some serious conflicts of opinion.

Doors open: 2pm Sunday 26th November
Director: Stephen Daldry
Genre: Recorded live theatre
Runtime: 163 mins including interval
Starring: Bill Nighy, Carey Mulligan, Matthew Beard

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Entente Cordiale and The reign of Christ/Christ the King

November is very much the month of Remembrance for those lost in War, for loved ones we have lost and for all the Saints for whom we pray each week but particularly on All Saints day at the beginning of the month. I was tempted to blow the technological dust off one of my old Remembrance day sermons but you will hear and read enough on this part of Remembrance so as the end of Ordinary time draws nigh and as we approach Advent and the beginning of a new Church Year I thought I would concentrate on the Feast of Christ the King which falls right at the end of November, in fact the Sunday before Advent.

The past year in the United Kingdom has been heavily influenced by the royal family. The death of the Queen resulted in a significant outpouring of affection for someone the majority of the nation had never met in person but who greatly admired for her devotion to service and duty. Whilst I met many members of the Royal family in my working days only once did I meet the Queen and it could hardly be called a meeting. We had been invited to a Christmas Carol Concert in the Guards Chapel and thanks to a train delay we arrived a bit late only to find her Majesty standing waiting, in front of us, to go in. When you are that close to the late Queen you realise how small, diminutive is a better word, she really was but the beautiful red coat is perpetually in the memory. Having heard us she turned with a smile and said with great grace 'go in, I am always the last to go' so surreptitiously we crept past her to take our seat. When she died thousands filed past her body as it lay in state, and her funeral became a focus for many to give their thanks and to express their grief. History and the unwritten British Constitution has it that the moment the Queen died King Charles the 3rd, as next in line, is proclaimed King. In May he was crowned amidst great pomp, splendour, imagery and ritual, leaving other nations of the world with the impression that the British are very religious, perhaps contrary to a recent survey which more or less said exactly the opposite. The King and Queen have, of late, been working hard recently to revive the '*entente cordiale*' first thought of in 1904 to improve relations between Great Britain and France.

The extensive television coverage of the Coronation brought us every moment in great detail except one. It was deliberately hidden from our eyes and it was the moment that King Charles, dressed in a sort of nightshirt, was anointed. It was a sign of purity, humility and that he was chosen. That is what

anointing is all about, it is a reminder that God calls each of us - chooses us - to be his friends. Most of us are anointed twice, once at our Baptism and once at our Confirmation. Those who are ordained are anointed as I was when being licensed as a Lay Minister. It is, of course, rather special to be called. It is our own call for *entente cordiale* between ourselves and Christ the King through God.

On the feast of Christ the King we celebrate the anointing of Jesus by the Holy Spirit. Whilst similar in theme to the Ascension, this Feast holds together especially the sorrow and triumph of the cross; it shows us Christ the humble and Christ the Victor; it reminds us that Christ is present in word and sacrament, in friend and neighbour, even in those whose company we would never seek out. It seems in a way a last great act of Remembrance.

This feast connects us with the Kingdom that is both now and not quite yet. At the end of the Church's year it doesn't so much round things off but prepares us to explore again what Christ's coming means yesterday, today and tomorrow. We are readied for our journey in search of the new Jerusalem and to relish the chance to rejoice in the kingdom come near.

If you read the chosen words from the letter to the Ephesians you will find a picture of a king of power. God has put Jesus above all human power - all things we put in subjection under his feet. Remember the hymn '*At the name of Jesus every knee shall bow*' the words drag us back to humility as subjects. This Jesus is far above all rule and authority and power and dominion, beyond our imagining. Unfathomable in fact!

Matthew pictures a king who isn't in a remote palace protected by guards. A king who isn't waiting for the next slap up meal to be served or controlling subjects like pawns on a chessboard. No, this is a king whom we meet in the people who make us feel uncomfortable when they beg and we give them no money. This is a king we meet in the man begging for his bread, in the woman curled up amidst cardboard in the doorway of a shop closed for the night. This is a king who faces us in the man whose ill decisions or fragile mind means he sees us only through prison bars. This is the king who has taught us what love looks like, who calls us to be his friends. This is the King we serve when we seek justice for the weak and powerless and homeless. As William Temple puts it in his *Mens Greatrix* "God in Christ endured defeat, and out of the very stuff of defeat he wrought his victory and his achievement".

The feast could possibly be called Jesus the King but is called Christ the King to remind us that he was

the chosen or anointed one. We are asked to listen again, to look more carefully, to discern from the world and people who shape our lives what God is calling us to be and to do. A moment to consider what we are anointed for. As well as the literal hungry, thirsty, naked, and strangers in foreign lands, humanity, yes, that's all of us, is hungry for good news; gasping to have a spiritual thirst quenched. So the feast of Christ the King is a moment to review our commitment to God in Christ to serve one another, feed the hungry, quench the thirsty, clothe the naked and give the stranger a home. My goodness we have a long way to go with our *entente cordiale!*

Tim Cripps

Recommended Reading:

Ezekiel 34. verses 11-16 and 20-24

Ephesians 1. verses 15-23

Matthew 25. verses 31-46.

Hymn 338 at page 345 of the New English Hymnal
"At the name of Jesus very knee shall bow"

You can access the recommended readings online by going to <https://bible.oremus.org>. Enter the passage details and select your preferred edition of the bible – New Revised Standard Version (Anglicised Edition) and King James Bible are both available. This website is free of charge.

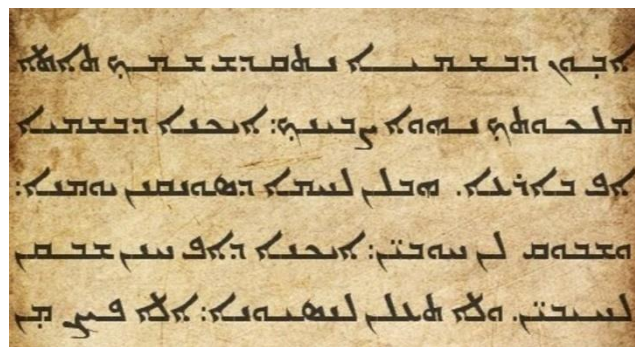
Looking at the language of Jesus

Have you ever wondered how Jesus would have sounded to those around him? I had always assumed, without really thinking about it, that his language would have been Hebrew. But now, having discovered the work of Neil Douglas Klutz, I've been learning a little more about the Aramaic he would have spoken with his family and friends and to those who listened to his message.

Klutz is a scholar, a poet and a mystic and he has studied the language of Jesus for more than thirty years. I say Jesus but in Aramaic he would have been called Yeshu (*pronounced Yayshoo*) and in Hebrew Yeshua. There are other versions of his name but Yeshu seems to be the most usual, so sometimes I'll refer to him as Yeshu rather than Jesus to give more of a feeling of him in his Galilean setting.

The ancient Semitic languages, in common with other parts of the world, were rooted in hunter/gatherer culture. Language grew from single sounds and breaths - and the ancient Semitic languages have many letters and sounds that we

don't have in the West. And some sounds are only communicated orally and cannot be written down, even in Aramaic – these words can only be conveyed by breaths.



The Lord's Prayer in Aramaic script

By the time of Jesus, Ancient Hebrew, the language probably spoken by Abraham and certainly by Moses, David and Solomon, had largely died out. This was because between the 8th and 6th Centuries BCE, the land had been invaded, first by the Assyrians and then by the Babylonians. It was the custom for invaders to carry off the rulers and elite classes into captivity and leave the peasantry behind, or massacre them. Some of those left, including the group described in the Gospels as the Samaritans, continued speaking in the ancient Hebrew tongue. However, in Assyria and then in the Babylonian and Persian Empires, which covered vast stretches of land from India to Ethiopia, the official language was Aramaic. In fact, it was similar to the position English holds in today's world.

Aramaic was very close to Hebrew in that it had the same alphabet but didn't always utilise it in the same way. And when the Jewish people returned from exile, they brought Aramaic back with them.

So, by the time of Jesus, the normal language spoken in the market place was Aramaic, and Yeshu, who spent most of his time around the villages of Nazareth and Capernaum, would probably have spoken it with a Galilean variant - which would actually have differed from the Aramaic spoken in Jerusalem.

However, Hebrew was still considered the sacred language and most of the sacred texts, including the Torah, were written in Hebrew. There were some exceptions, for example the books of Ezra and Daniel, with the story of Belshazzar's feast and the writing on the wall. These were written after the Babylonian conquest and were in Aramaic.

Hebrew would have been heard in the Temple rituals and spoken by the priestly elite, the Sadducees, and in the synagogues. The Scribes and Pharisees, with their mission of interpreting the Law to the people, would have also been well versed in it and Yeshu, as a teacher, would have

certainly understood it. We are told that he read in the synagogue and we also have the story of him conversing with the Samaritan woman at the well. Of course, we don't know for sure which tongue they spoke in, as she could have used Aramaic, but the Samaritans had never adopted it as their language and they had continued to speak in Hebrew.

Yeshu very probably also had some knowledge of Greek. Galilee had for many years a strong strain of Hellenistic culture, unlike Judea in the South, and the cities and towns were an international mix of Jews and predominantly Greek speaking peoples. But the villages, or hamlets, lying apart from the larger communities, were where the Jewish peasant families lived and where the Jewish practices remained free of Gentile infiltration. Nazareth was one of these small villages. Sepphoris, a city that they think could have had a population of more than twenty thousand Jews and Gentiles, was only four miles away from Nazareth and Greek would have been spoken there by the occupying Romans. Indeed, it has been suggested that Joseph and Yeshu may possibly have had work there in the great construction projects that were in progress at that time under Herod Antipas. We have the story of the Centurion coming to Jesus seeking healing for his daughter and, of course, Jesus in Jerusalem before Pilate. But when preaching to the people and telling them his parables, as far as scholars can tell, he would have been speaking in a Galilean variant of Aramaic.



So, the readings that we hear in church on a Sunday will have journeyed through Aramaic, Hebrew, Greek, possibly Latin and finally into English - and, of course, much will have been lost in translation. In all translations the essence of what Jesus is teaching is love, justice and reliance on God - but viewed through Aramaic, he reveals much more.

The peoples of the Middle Eastern ancient world had a very different concept of Being from the one that we are used to. Trying to understand how they

understood existence is the key to us understanding Jesus better. We in today's world have become disconnected from Nature, with the disastrous results that we see every day on television, but for them, human consciousness sprang from the one great consciousness, the one Great Mystery. This was embedded in everything that surrounded them - the Universe and all forms of Nature, which also, of course, included humanity - in fact, everything seen and, crucially, also everything that was unseen, the spiritual realms - it was all part of the whole.

Interestingly, the Ancients thought that evolution grew from consciousness, not consciousness from evolution, which is how we in the West have been taught to think. They spoke of the Ruach - the very breath of the Divine that was there at the Creation, is in everything, was in us before our first breath and stays with us after our last dying breath in this world.

By the time of Jesus, after several centuries of Hellenic influence, the concept of Being had been changing into an individualistic view of life, but Yeshu had a foot in both worlds and he taught from an understanding of the connected, consciousness in everything, the 'whole,' but also of the individual response to that whole.

Interestingly, there is no word in Aramaic for 'mind' it is always with 'the heart' that people respond - and Klutz writes that the crux of Jesus's message is that we need to turn our individual hearts towards the central truth that is in everything - the essence of the Divine - and for that term, the essence of the Divine, we would say God - and Jesus would possibly have said Eloi (*pronounced Alah, elu or Elah*) but, in the nature of Aramaic, there are several alternatives. And then, to complete the whole, he taught, that we should connect our individual selves into the soul - the Ruach.

So, the concept is, that we as individuals, are connected to the seen but also to the unseen world, the whole Universe, to the one breath - to the Ruach Hakodesh (*pronounced Akodesh*) - the Sacred breath, the Holy Breath which is another name for what we would call the Holy Spirit. And the interpretation of the phrase that we have inherited, 'the sin against the Holy Ghost' that has caused so much conjecturing in Christian theology - in Aramaic thought means to cut yourself off, to turn your back on, the Ruach Hakodesh - to turn from the light to darkness.

Yeshu taught how heaven and earth mingles in us and what a human being can become. As he preached his message, it would have been heard and received at many different levels. This is a feature of Aramaic - it's a very fluid language. His teaching is recorded in different versions and he repeated the same themes in different ways - rather like an improvisation on a theme of a jazz suite - so,

when translators look at texts, for example what we call the Lord's Prayer or the Beatitudes, there is no precise translation but the meaning can be captured more in concepts

For example – 'Lead us not into temptation' can be interpreted as: "Let us not enter into forgetfulness – to get lost in the superficial appearance of things that causes us to forget that we came from the Divine and will return there. And the word for 'evil' in Aramaic is more the concept of being 'not ripe' – either something that has not come into its ripe time – or is over ripe and only ready for compost.

So – "Lead us not into temptation but deliver us from evil" in Aramaic has more the feeling of "do not let me be lost in the superficial but let me be present in the moment – of what is right to do in my life right now."

Below is a version that has been written of the Lord's Prayer that tries to capture the original meaning from the Aramaic. It appeared in a paper published by the Dioceses of Winchester and Portsmouth, as one of many versions of the Prayer down the years – both ancient and modern.

Oh Thou, from whom the breath of life comes,
who fills all realms of sound, light and vibration.
May your light be experienced in my utmost holiest.
Your Heavenly Domain approaches.
Let Your will come true – in the universe (all that vibrates) just as on earth (that is material and dense).

Give us wisdom (understanding, assistance) for our daily need, detach the fetters of faults that bind us (karma) like we let go the guilt of others.

Let us not be lost in superficial things (materialism, common temptations),

But let us be freed from that what keeps us off from our true purpose.

From You comes the all-working will, the lively strength to act, the song that Beautifies all and renews itself from age to age.

Amen.

Sealed in trust, faith and truth. (I confirm with my entire being)

The Ruach is timeless and Aramaic is a language of breath and vibration and people teach that as we give ourselves to the sounds filling us, we are connected to Yeshu who was, and is, and always will be, connected in the Ruach Hakodesh – the Sacred Breath, the Holy Spirit.

If you would like to hear the Lord's Prayer in Aramaic, there are many versions on YouTube. The one we listened to at the Julian meeting is titled 'Lord's Prayer in Aramaic Chant – Pray before sleep' EasyMind.

Neil Douglas-Klotz's latest book is 'Revelations of the Aramaic Jesus – the Hidden Teachings on Life and Death'

Jenny Beaumont

Meeting Jesus Again Part 2

Jesus was a Jewish man, the son of two Jews, only known by their forenames, Joseph and Mary. Probably, Jesus was born in Nazareth in present day Israel where he grew up. If he was like most men in those days, he was about five foot tall, 110 pounds and dark skinned with a beard. He was very talented; firstly, as a story teller, for he used that gift to draw attention to the unjust power of the religious authorities and government of his time, the Romans.

Jesus led a remarkable life by any standards, for he was also a healer, like a number of others in his country, and a leader of men and women. He promoted peace-making, social justice and by today's standards would have been a people-centred politician. He had ideas about what life would be like if the God of love were in charge of the world and the leaders of the world were not. Jesus put his life and soul into practising his faith.

As a result, he was seen as a threat to the Romans, the occupying power, and was condemned by a collaboration of the Roman and Jewish authorities and then killed by the Romans. They used the cruel device of crucifixion, nailing him to a wooden cross. This form of punishment was reserved for those who had committed treason against the state. He left his disciples terrified. They were scared they would be next for the same treatment; so they hid behind locked doors.

After his death, his disciples were transformed into outgoing carriers of Jesus' message. They carried out Jesus' wishes to spread the "good news of the Kingdom of God". The disciples continued with a purpose to heal, teach and give a Jesus-centred example to all they met.

This desire to work for Jesus, by continuing to carry out his commands, led them into the danger of conflict with the Roman authorities themselves. But this "mission" also led to the growth in number of Jesus' followers. Groups of "Christians" (Christ followers) met in the homes of people who had

rooms big enough for a gathering of, say, ten to fifteen people, and eventually this growth led to the spread of the Christian Church world-wide.

So, what was the impetus and inspiration for this growth, commitment and eventual establishment? What was it about Jesus that meant thousands of people were inspired by him to live a way of life different from the norm?

How come the loyal but slightly unsure followers of Jesus the teacher and healer during his brief two or three years of ministry, were able to do all this? How come that the little bunch of Jewish women and men, stunned and bemused by the death of Jesus, become transformed into major leaders of a movement that was committed to a whole new way of being?

To answer these questions, it is important to draw a distinction between the life of Jesus in the flesh and the disciples' experience of Jesus after his death. For if this distinction is not made it would suggest there were two different Jesuses. They are usually distinguished as the Jesus of ministry, or the pre-Easter Jesus and the Post-Easter Jesus or the Christ of Faith – Christ is the Greek word for Messiah or Saviour, and not his surname!

On the one hand, we see Jesus the man who lived and moved as a human being like we are, and the one who made a fundamental impact, by his spirit of inspiration, to change the lives of his fallible followers so they became leaders of a new way of living and eventually a new way of being religious.

Jesus in his ministry showed four main features. These are described in detail by Marcus Borg in his book, "Meeting Jesus Again for the First Time," and summarised by him along these lines:-

The historical Jesus was a person with a deep spiritual awareness. He was one of a number of people in history with a personal awareness of the power of God within him conveyed in spiritual terms.

Jesus was a teacher of wisdom who regularly used the classic forms of speech- such as parables and memorable short sayings – to teach a form of wisdom which was in opposition to the prevailing Roman ideas of peace through power and a regimented control of subservient people.

Jesus was a "social prophet", similar to the classical prophets of his culture in ancient Israel. Jesus criticised the elites – economic, political and religious - and was an advocate of an alternative social vision.

Jesus was a "movement founder" who brought into being a Jewish revival movement that both challenged and shattered the boundaries of his day.

After his death, his disciples were transformed by their experience of living their lives with Jesus. They became outgoing messengers, healers and witnesses to Jesus' teachings about the "Kingdom of God". This is a phrase used by Jesus to describe what the world would be like if the love of God was in charge and the rulers of the world were not. (Borg)

The result of Jesus' life's work was that he became at odds with the authorities – Israel was a Jewish vassal state of Rome – and was eventually arrested, given a mock trial, nailed to a cross and left to die by asphyxiation

For most people, this would have been not only the end of his earthly life, but the end of his movement as well. But something occurred, and this happening is known as the "Resurrection of Jesus." After his death, the disciples had to find their own meaning of Jesus in their lives. As a result, Jesus became a transforming power in his disciples' hearts. It was strong enough to change their lives. This change was so powerful, that it still affects people today. Today, Christians are being transformed by Jesus' life and example, to be "Christ-like". To ask the question symbolized on the wrist bands which have the letters "WWJD"- What would Jesus do?

In other words, to do what they believe Jesus would do.

Christians are those whose lives are transformed so much that they set aside their former, self-centred ways of living and devote themselves to working for the Kingdom of God. This is usually seen in the ways in which groups of Christians work both together and with other interested people to promote the ideas and practice of Jesus.

To work for the Kingdom of God, means adopting and being devoted to a way of life that transforms all those involved. Jesus didn't describe God's Kingdom in a physical way but he told short stories known as parables to say what the Kingdom is like. He said, among other things, the Kingdom is like treasure in field which a man finds and covers up; then in his joy he goes and sells all that he has and buys that field.

And again, the Kingdom of God is like leaven which a woman took and hid in three measures of meal, till it was all leavened. Jesus used images that were familiar to his hearers. They concerned activities they practised and conveyed deeper meanings more convincingly and understandably than direct comparisons.

The impact of Jesus and his teachings, coupled with the effect he had on his disciples, is a powerful testimony to the reasons why his life and death made such a difference to women and men both

then and now. Some Christians' faith is dependent on a literal acceptance of the physical nature of Jesus' appearances after Easter. Others are influenced by the metaphorical truths. But either way, the meaning of the resurrection is the same. Jesus gives the power to transform both our lives, those of others who we meet and people throughout the world.

To summarise, Jesus' teaching was about justice and peace. This is what Jesus wanted for everyone. This was his passion - that all should be equal.

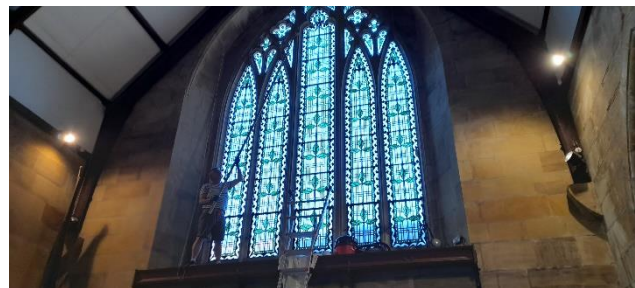
Ideas for discussion:

1. What is your earliest remembered understanding of Jesus?
2. Is Jesus' life important to you today? In what ways?
3. How do you think Jesus' disciples were changed after his death?
4. How do you understand and relate to the sentence "Jesus is a spirit person"?
5. In what ways is Jesus a social prophet?
6. 6 How would you describe the Kingdom of God?

Tony Rutherford

The Big Clean!

There is more work to be done, especially as some areas are currently providing emergency storage for items not safe to remain in the leaky vestry. However, these pictures give an idea of the hard work of some intrepid volunteers. Working at height was not compulsory! May and Barbara sensibly stayed on the ground. Our thanks to all those who turned up to help, and congratulations on jobs well done.



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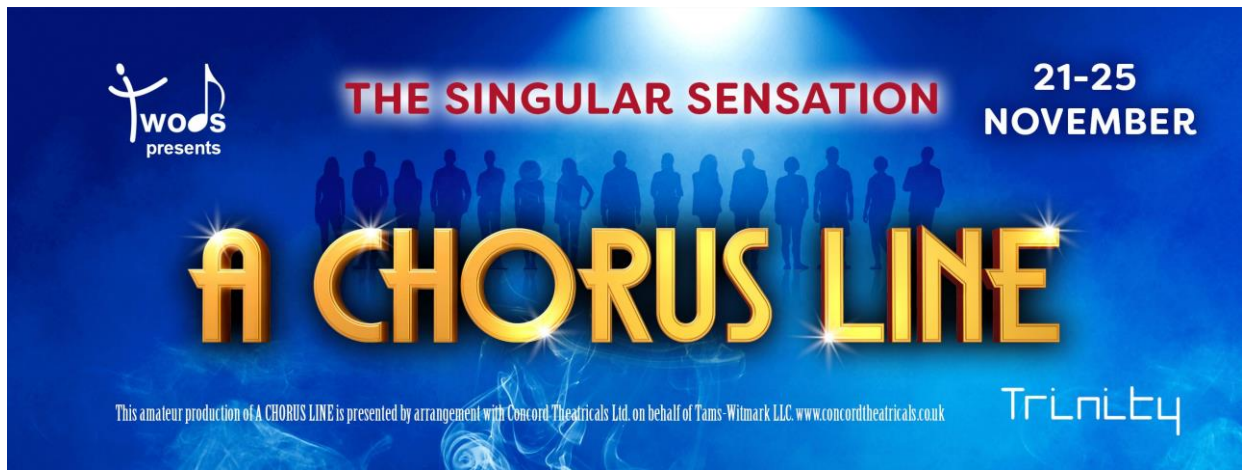
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A Short Story

'All zis smoke, iz coming over from Vashington, from the US side,' our host explained in his heavy German accent, before ushering us into the huge space of the ground floor of his home and pressing us to sit down and accept a cold beer.

The pearly grey smoke from countless American forest fires obscured the wonderful view that we might have seen across Lake Okanagan and of the vineyards beyond. The beers were accompanied by a lengthy description of how he, his wife and one of his sons had built this 'log house' without, or so it seemed, much help from anyone else. The windows were huge and the varnished wood was pale, orange and silky, without any real sense of the rustic. There followed a long tale of redundancy in Germany, the family relocating to Canada after a holiday here, then one son returning to his homeland.

Wife and the other son arrived and were introduced, Priska and Thomas. Priska's accent was even stronger than that of Ulrich, her husband. Thomas was diffident, a self-confessed geek, happy to stay with his parents while his elder brother made it big in their homeland. We had to admire the photo of the absent offspring with his extravagant Mercedes.

'We do hope Thomas vill have a family and stay here in ze Okanagan Valley,' his mother confided. 'We thought that we'd found just the girl for him. Then we found out she wasn't very nice. She did some not very good things.' Her son's 'ach, Mutti,' was sotto voce as he turned to us and shrugged. It was with some difficulty that we escaped their tale before it became even more personal, and drove down the winding road into the lakeside town to find supper.

The next morning the wind had changed direction. The air was clear and the mountains on the other side of the water were outlined grey-black against a brilliant blue sky. With a sweeping, courtly gesture, Ulrich indicated a corner of the vast ground floor space where a round table had been set for breakfast. There were four chairs, although we were only two, and we'd seen and heard no evidence of any other guests. An embroidered cloth on which had been laid out plates of bread, eggs, cheese and meats reinforced the sense that we were somewhere in the middle of Europe, *sehr gemütlich*, rather than in Western Canada on the first leg of a trip through the Rockies.

We heard the question 'coffee?' – which might as well have been 'kaffee?' – and the wife appeared with a large cafetière, the contents of which were

of European strength. Then 'und Milch?' Or was it 'and milk?' I'd seen so many of these women in East and West Germany, of a certain age and with hair dyed a solid, matt black that allows no shade of variation. Priska had a handshake that bore witness to the many tasks she must have undertaken as the 'log home' grew out of the stony ground to attain its current magnificence. We got the impression that Ulrich was more director than operator.

'Vielen dank,' I replied without thinking, eliciting a delighted reaction.

'Oh, you speak German, that is wonderful.'

'Nur ein bisschen.' I denied any sort of fluency, the words having long ago slipped out of my mind like sand through my fingers.

Mine host and his wife disappeared to the other end of the space, leaving us for a few minutes to enjoy our excellent breakfast. I walked out into woodsmoke-smelling but clear air and looked over the view from the balcony. It was obvious that fire had also marked this side of the lake at some time. There were black fingers of tree trunks pointing up to the azure sky, and some that had collapsed in the crisis and lay at contorted angles. My gaze followed the clearly marked edge of the property. Here and there someone, Priska I supposed, had planted a few flowers into the stony soil, but most did not look up to the task. Dark against the pale ashy earth, a mound had obviously been dug more recently where the land dropped away to a valley of charred trees. It would have been hard work, perhaps to bury a deceased pet; a job for Thomas.

My husband was grumbling quietly, disappointed not to have been offered his preferred eggs and crispy Canadian bacon, but that was not the way it was done in this household. Contemplating the day's programme as I sipped my second cup of coffee, I watched a broad shaft of sunlight gilding one edge of the silk embroidery on the cloth. The slightest of movements caught my eye, a single long hair that had caught on the back of one of the empty chairs. It wafted languidly, glowing russet and gold. Surely a young woman's hair, I thought, slightly wavy, well below shoulder length. And then my attention was once more demanded by Ulrich, who stood over us with his plans for our day. He insisted that our winery visits should include his favourite establishment, and directed us to where we could buy the freshest fruit.

The Okanagan Valley looked wonderful that morning, the leaves just beginning to turn to autumn colours and with a slight edge to the air that hinted at the cold to come. The smoke had completely dissipated, and we could see for miles to mountains behind the mountains. Green slopes

ran down to mirror-still water, without even one boat to disturb the surface. We found a heritage railway and went on a 'there-and-back' trip under steam, bought apples from beside the trees on which they had grown, and tasted wine that was as fresh on the palate as the air was on our skin.

We decided to continue on to the larger town of Kelowna for supper without going back to the B&B. Walking around the shops and cafés we were struck by the contrast in the offerings. There seemed to be little between the 'eco-cafés', often vegetarian or vegan, and the bigger establishments where it was obvious everything would come with deep-fried somethings. As I waited for my husband to escape the allure of a second-hand bookshop, I read the various notices fixed to the windows, some printed, some hand-written. They advertised farmers markets, mindfulness classes and dog grooming. You could learn yoga, or bridge, or Nordic walking with poles. Looking closer, there was one I had seen in other windows, in other towns, a picture of a young woman who had walked out of a party and not been seen again. It had seemed quite new in contrast to most of the other notices, whose words and pictures had faded in the strong sun. Auburn hair surrounded an open face with clear skin and pale eyes. I wondered what had happened to her, and felt a faint echo of the pain her parents must have experienced.

Finally we found a place where we could just have steak and salad, or pasta. The bottle of local wine was too much to drink in the light of the strict driving rules, so we screwed the cap back on and took it home to the B&B. We had books to read, more of our journey to plan and the internet to bring us news and questions from family and friends. We were away travelling for three weeks, which seemed a long time in which so much could happen and we liked to keep up with the latest happenings so far away.

There was no way of arriving back unnoticed, the dog of the house saw to that. Where had we been, what had we seen, had we been to Ulrich's winery? I thought they must be lonely. We didn't know why the other son had gone back to Germany, and the little family didn't seem to have much connection with the local community. There had been tales of how one and the other neighbour had let them down in some way. Was that why we'd received such a warm welcome and why they were so interested in all that we were doing? Still, the room was very clean and comfortable, the shower great, the towels large - all that you could wish for in a good B&B.

It was Sunday the next day, and Priska's breakfast included scrambled eggs with ham mixed in, such as I'd first had when working in Leipzig. A special

bread, too, which they always ate on Sunday, she explained. She and her husband loomed over us as we tasted and murmured our appreciation. Priska grabbed my arm in those hard hands to show me a photograph, and Ulrich told us about how they had survived the conflagration that had surrounded their property a few years before, no thanks to the fire services who just wanted them to evacuate the area and had no care for all the effort they had put into their *magnum opus*, leaving them to try and douse the marauding flames with garden hoses. We didn't wait for a second cup of coffee, but collected up our belongings and piled them into the car ready for our departure.

And then I felt guilty. They had been so welcoming, appeared so genuinely interested, and it seemed churlish to run away without so much as a 'thank you'. I went back inside and around to the kitchen area. Priska pulled me into an embrace that might have been appropriate if I had been her daughter-in-law leaving for months or maybe years to travel overseas. Ulrich grasped my hand and pumped it up and down with enthusiasm.

'Goodness,' I said quickly, 'I've just remembered, I haven't checked the bathroom, do excuse me.' I went back into the room, and walked through to the bathroom. I pulled out the drawers of the unit under the sink and, as is my habit, pushed a hand to the back to check there was nothing lurking. We really hadn't been there long enough to use the drawers, but it made me feel that I could justify my excuse.

In the bottom drawer I came across something prickly. A hairbrush. I held it up to the window and the light caught on long auburn strands wound into the bristles. Just like the hair of the missing girl on the poster. My hands were cold and shaking as I pushed the brush back to where I had found it. I heard Priska calling 'Is everything okay?' so I quickly ran the water over my hands and walked out as I was wiping them,

'Yes, all good. Thank you so much.' Thankfully my husband had closed up the boot and turned the car around ready to leave. 'Must go, he's waiting for me!' I called as I dashed out. Ulrich and Priska stood in the doorway, waving goodbye.

My husband concentrated hard on negotiating the narrow, winding road down to the lake and the main highway. Once established on our route north he turned to me and asked

'Is everything all right, only you look a bit pale?'

Joanna Mace



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Income from magazine sales is important to us at St Paul's. If everyone paid the £1 cover charge we would raise over £1500 a year, which would not only cover the cost of producing the magazine but also contribute to other costs such as leasing the photocopier.

If you often find yourself fumbling for the right change, perhaps you might like to pay in advance for a year's "subscription", 10 issues for the sum of £10, (you might even feel tempted to be more generous!)

Your contributions are much appreciated.

Please make cheques payable to St Paul's Church, Rusthall and send them to the Parish Office

Activity Pages

Try your hand at this word search. All the words have water connections. The words are written forwards, backwards and diagonally. At the end you will be left with eight unused letters. When you have sorted them out you will have the names of two rivers – one well known in England and the other in the Bible.

E S T U A R Y K O O R B	AQUEDUCT	BAY	BECK
H S R A M K E C A N A L	BROOK	BURN	CANAL
P C F E N S N L L A M L	CATARACT	COVE	CREEK
Y O O R L T N A Y S A E	DAM	ESTUARY	FALLS
R V N L E E A A T K D W	FENS	GULLY	KYLE
A I A D V S Q R E V I R	LAGOON	LAKE	LOCH
T F E O L U E E N S L K	LOUGH	MARSH	MERE
U A C W E A R R B O L C	MOAT	OCEAN	POND
B E O D M C G C V U I E	RESERVOIR	RILL	RIVER
I A U M H G U O L O R B	SEA	STREAM	TANK
R C Y L L U G V O E I N	TARN	TRIBUTARY	WEIR
T C A R A T A C M N I R	WELL		

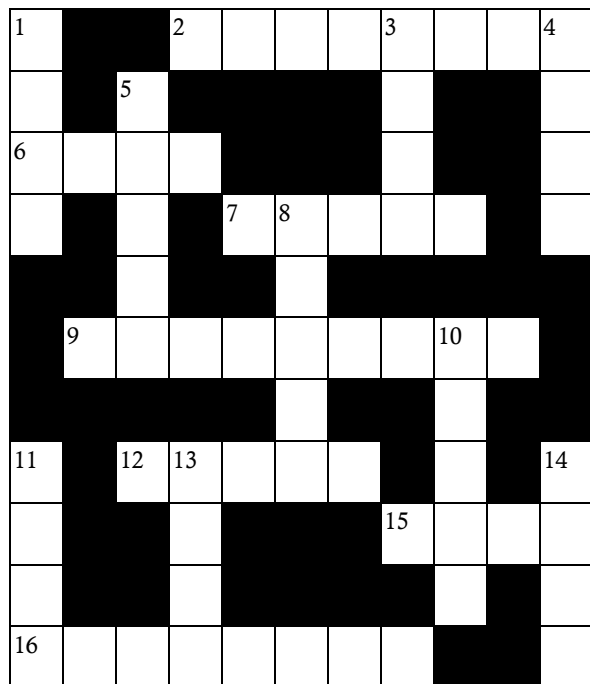
On 1 November we celebrate All Saints' Day. How well do you know your saints? **Try and unscramble the following names** – don't forget saints may be male or female.

- | | | | |
|----------------|----------------|--------------|--------------|
| 1. ULYC | 2. AABL N | 3. AEICHL M | 4. AO HMT S |
| 5. AEEIBHL T Z | 6. AULP | 7. ARYM | 8. AEDDR W |
| 9. IIHL P P | 10. OHJ N | 11. AENN | 12. AIDHL |
| 13. AICKP RT | 14. AEEICHN RT | 15. AICFN RS | 16. AETHW MT |
| 17. EEOG GR | 18. AAEGMR RT | 19. AIDDV | 20. AIFHT |
| 21. AEECLNSS W | 22. AICDH RR | 23. AUDNN ST | 24. EUKL |
| 25. UGH H | 26. AEEHL N | 27. AKMR | 28. AEJMS |

20 Questions to Test You

1. In the Bible whose strength was in his hair
2. Another name for Epistle
3. Name the first book in the New Testament
4. Who was governor of Judea when Jesus was crucified
5. Name given to Japanese paper folding
6. First name of pioneer aviator – Miss Johnson
7. The Cathedral of Paris
8. Last book of the Old Testament
9. The name given to monks in the Middle Ages who moved from place to place
10. Who was Sebastian Coe's running rival in the 1980 Olympics
11. Which section of books links the Old and New Testament
12. Cain's brother
13. G.B. Shaw's Miss Doolittle
14. The name given to the Buddhist spiritual law
15. The range of mountains in Switzerland
16. In which English seaside town was the date of Easter agreed in 664 AD
17. French city noted for mustard
18. Frogs' eggs
19. Which saint is celebrated on 14 February
20. The largest lake in the United Kingdom

November is the month when we remember St Andrew, who is the Patron Saint of Scotland, so have a go at this **Scottish crossword**.



Clues Across

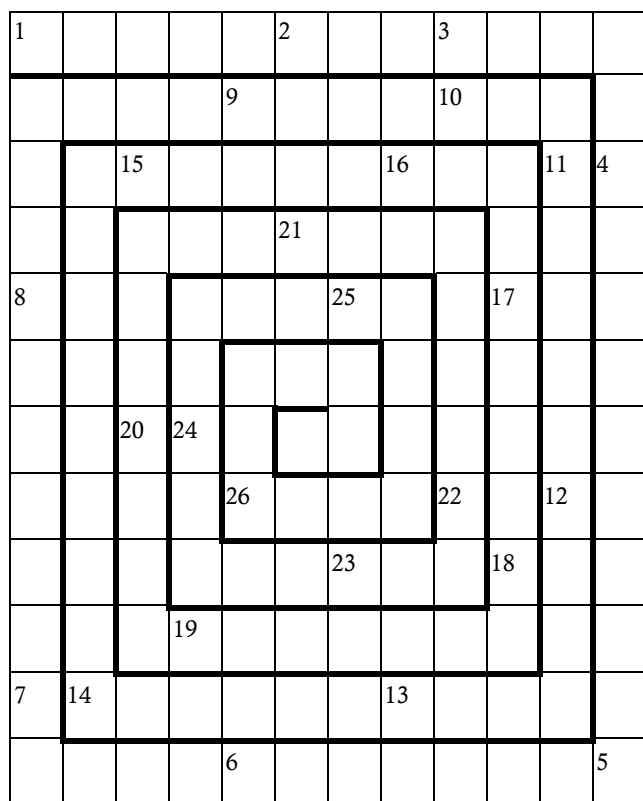
- 2 The clan that massacred the MacDonald's at Glencoe in 1692
- 6 _ _ _ _ Lang Syne
- 7 Home of the Coronation Stone
- 9 Capital of Scotland
- 12 This MacDonald took Bonnie Prince Charlie over the sea to Skye disguised as her maid
- 15 A Scottish dance
- 16 The capital of these islands is Lerwick

Clues Down

- 1 The only true wild sheep of Britain found on St Kilda
- 3 Scottish stream
- 4 Scottish lake
- 5 Name given to a tartan pattern on cloth
- 8 A pole tossed at Highland games
- 10 The Saint to whom the cathedral in Edinburgh is dedicated
- 11 A loch supposed to house a monster
- 13 The Eriksay Love _ _ _ _
- 14 One of the colours in the flag of St Andrew

A Clothing Trail

A crossword where the last letter of each answer is the first letter of the next.



- 1 A type of jacket often with a hood, originally used in polar regions
- 2 A Scottish skirt
- 3 Type of headdress based on cloth winding
- 4 Worn in bed
- 5 Worn on the feet in a bedroom
- 6 Fabric wrapped around waist worn in Southeast Asia
- 7 Old type of School uniform
- 8 Knitted garment worn on the top half of the body
- 9 An Elizabethan collar
- 10 Another word for dress
- 11 National dress of Japan
- 12 One of these might well be worn for dirty work
- 13 Worn for dancing or keep fit
- 14 Garment with toggle and rope fastenings
- 15 Type of stockings
- 16 Worn with a blouse
- 17 Garment with or without sleeves first worn by men and women of ancient Greece or Rome
- 18 Garment which sounds like a town in West Wales
- 19 Necessary items for babies
- 20 Type of veil worn in Turkey
- 21 Another name for pants
- 22 Another name for petticoat
- 23 Hat that used to be summer uniform
- 24 Worn by a knight
- 25 Needed in wet weather
- 26 Matching jumper and cardigan

As we approach Christmas things get a little hectic and sometimes we are not as good tempered as we might be. Perhaps at this time of the year we need to remember the words of Jesus – do to others as you would have them do to you. Fair play is very important.

Many years ago in a little village in Italy there was a bell hanging in the market place. Over the bell there was a little wooden roof and tied to the blee was a rope. The bell was a gift from the king to the people of the village. He told them that the bell was theirs, but it was only to be rung when anyone might be in harm or danger. When the bell rings you will know that help is needed and it will be up to you to right any wrongs.

The bell hung in the market place for many years and it was used from time to time reminding the villages of the need to play fair. After a while the rope became worn and frayed and a villager noticing this cut a nearby grape vine and attached its leafy stalk to the bell making sure it was even within the reach of a child.

Just outside the village there lived a brave and gallant knight. At least he had been but as he grew older he cared only for money. He could never get enough so he sold his armour, his horses and his dogs, keeping just one old horse in his stable.

As his money grew he resented even paying money for food for the horse, so although the horse was now not only old, but blind, he turned him out of the stable and left him to fend for himself. The horse had served him well, but he didn't care.

One afternoon the people of the village were disturbed by the ringing of the bell. They all hurried to the market place. When they arrived the only thing they could see was an old blind horse nibbling at the leaves on the stalk of the grapevine which was attached to the bell. Every time he pulled on the leaves, the bell rang.

That horse is the responsibility of the knight, said the villagers. He has as much right to call for help as anyone else and we must support him. So the villagers made the knight take back the horse that had served him so well and made sure that he cared for and fed the horse well for the rest of his days.

So as we approach the season of Christmas, help us to remember others and not just think only about ourselves and our wants and wishes.

ANSWERS

Word search – The rivers are the Avon and the Nile

All Saints Day jumbled saints

1 Lucy	2 Alban	3 Michael	4 Thomas	5 Elizabeth	6 Paul	7 Mary
8 Edward	9 Philip	10 John	11 Anne	12 Hilda	13 Patrick	14 Catherine
15 Frances	16 Matthew	17 George	18 Margaret	19 David	20 Faith	21 Wenceslas
22 Richard	23 Dunstan	24 Luke	25 Hugh	26 Helena	27 Mark	28 James

Twenty Questions to Test you

1 Samson	2 Letter	3 Matthew	4 Pontius Pilate	5 Origami
6 Amy	7 Notre Dame	8 Malachi	9 Friars	10 Steve Overt
11 The Apocrypha	12 Abel	13 Eliza	14 Karma	15 The Alps
16 Whitby	17 Dijon	18 Spawn	19 St Valentine	20 Lough Neagh

Scottish Crossword

Across

2 Campbell	6 Auld	7 Scone	9 Edinburgh	12 Flora	15 Reel	16 Shetland
------------	--------	---------	-------------	----------	---------	-------------

Down

1 Soay	3 Burn	4 Loch	5 Plaid	8 Caber	10 Giles	11 Ness
13 Lilt	14 Blue					

A Clothing Trail

1 Anorak	2 Kilt	3 Turban	4 Nightdress	5 Slippers	6 Sarong
7 Gymslip	8 Pullover	9 Ruff	10 Frock	11 Kimono	12 Overall
13 Leotard	14 Duffelcoat	15 Tights	16 Skirt	17 Tunic	18 Cardigan
19 Nappy	20 Yashmak	21 Knickers	22 Slip	23 Panama	24 Armour
25 Raincoat	26 Twinset				

General Information

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Rusthall Community & Youth Project Barry Edwards	680296
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Rusthall Bonfire and Fete Committee Annie Softley	548366
Friends of TW and Rusthall Common Clive Evans	534040



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