

Services at St John the Baptist Halling and the Jubilee Hall Upper Halling		
Sunday 1 st April Palm Sunday	8.00 Holy Communion Jubilee Hall	Isaiah 5 vv 1-7 p689 Luke 20 vv 9-19 p1055
	11.00 Holy Communion	Isaiah 50 vv 4-9 p737 Philippians 2 vv 5-11 p1179 Luke 22 v14 – 23 v56 p1058
Thursday 5 th April Maundy Thursday	9.30 Holy Communion	1 Corinthians 11 vv 23-26 p1152 John 13 vv 1-35 p1081
Friday 6 th April Good Friday	12.00 Three Hour Devotion	You may attend for all or part of this service
Saturday 7 th April	11.30 Easter Vigil	Exodus 14 vv 10-31 & 15 vv 20&21 p71 Isaiah 55 vv 1-11 p742 Ezekiel 36 vv 24-28 p868 Romans 6 vv 3-11 1133 Luke 24 vv 1-12 p1061
Sunday 8 th April Easter	8.00 Holy Communion Jubilee Hall	Acts 10 vv 34-43 p1104 Luke 24 vv 1-12 p1061
	11.00 Holy Communion (All confirmed members of the Church of England are expected to receive Communion at Easter.)	Isaiah 65 vv 17-25 p752 Acts 10 vv 34-43 p1104 1 Corinthians 15 vv 19-26 p1156 John 20 vv 1-18 p1089
Sunday 15 th April Easter 2	11.00 Stop! Look! Listen! & Holy Baptism	Acts 5 vv 27-32 p1097 Revelation 1 vv 4-8 p1233 John 20 vv 19-31 p1089
Sunday 22 nd April Easter 3	11.00 Holy Communion	Acts 9 vv 1-6 p1102 Revelation 5 vv 11-14 p1237 John 21 vv 1-19 p1090
Sunday 6 th May Easter 5	8.00 Holy Communion Jubilee Hall	Daniel 6 vv 6-23 p891 Mark 15 v46 – 16 v8 p1023
	11.00 Holy Communion	Acts 11 vv 1-18 p1105 Revelation 21 vv 1-6 p1249 John 13 vv 31-35 p1082
Services at St Michael & All Angels Cuxton		
Sunday 1 st April Palm Sunday	9.30 Family Communion	Luke 19 vv 28-40 p1054 Isaiah 5 vv 1-7 p689 Luke 20 vv 9-19 p1055
Thursday 5 th April Maundy Thursday	7.30pm Holy Communion	
Friday 6 th April Good Friday	10.00 Passion Play	
Sunday 8 th April Easter	9.30 Holy Communion (All confirmed members of the Church of England are expected to receive Communion at Easter.)	Isaiah 65 vv 17-25 p752 Acts 10 vv 34-43 p1104 1 Corinthians 15 vv 19-26 p1156 John 20 vv 1-18 p1089
Sunday 15 th April Easter 2	8.00 Holy Communion	Isaiah 52 v13 – 53 v12 p740 Luke 24 vv 13-25 p1061
	9.30 Holy Communion	Acts 5 vv 27-32 p1097 Revelation 1 vv 4-8 p1233 John 20 vv 19-31 p1089
	3.00 Holy Baptism	
Sunday 22 nd April Easter 3	9.30 Holy Communion	Acts 9 vv 1-6 p1102 Revelation 5 vv 11-14 p1237 John 21 vv 1-19 p1090
Sunday 29 th April Easter 4	9.30 United Parish Eucharist	Acts 9 vv 36-43 p1103 Revelation 7 vv 9-17 p1238 John 10 vv 22-30 p1077
Sunday 6 th May Easter 5	9.30 Family Communion	Acts 11 vv 1-18 p1105 John 13 vv 31-35 p1082

<http://hometown.aol.co.uk/rogerknight/myhomepage/newsletter.html> &
<http://hometown.aol.co.uk/RogerKnight/index.htm>

On Thursday afternoons we have a **Mother & Toddler** service at Halling at 2.00 and at Cuxton on the last Wednesday of the month at 10.45.

Sunday School is at Cuxton Church Hall at 9.30 (not first Sundays or school holidays).

After School Club, Thursdays @ St John's.

The Mid-Kent Breast Cancer Research Appeal Reg Charity No 105549, raises funds to buy high-tech equipment for the early detection and treatment of breast cancer and is run entirely by volunteers. Help, support and donations to help fight breast cancer are really appreciated. Contact: 01634-716049 or visit our charity's website www.midkentbreastcancer.org.uk



An Irrelevant God?

Classic Christianity proclaims that God is all in all. He not only created everything that exists, but He is also responsible for everything that happens. So we sing:

He only is the Maker of all things near and far;
He paints the wayside flower, He lights the evening star;
The winds and waves obey Him, by Him the birds are fed,
Much more to us, His children, He gives our daily bread.

If you recognise that God is like that, every sunset is a reason to be thankful, every meal deserves a grace and prayer is the natural response to every problem.

God is interested in us as individuals and He cares about the way we live our lives. Classic Christianity teaches that God not only looks after each human being, but also that He judges us for the way we live. Every one of us is accountable to God for what we do in our lives. God's Law is revealed in the Bible and taught by the Church. We are rewarded or punished as we deserve (in this world and the next) and the standard by which we are judged is God's Word, to which Holy Scripture bears witness.

That is classic Christianity. It is my fear that the world in which we live is drifting away from classic Christianity towards a practical atheism in which God, if He exists at all, is largely irrelevant. It is also my fear that we, who call ourselves Christians, are in danger of drifting with the world towards the rocks of atheism, instead of fulfilling our true vocation,

which is to act as a light to warn of the dangers and to illuminate the way.

As I said, classic Christianity sees the Hand of God in everything. Every flower that blooms, every bird that sings is a miracle. God makes the sun rise and set. Children are a gift from the LORD. The lions roaring after their prey, seek their food from God. This is the world of Jesus, Who said that not a sparrow falls to the earth outside the love of God. For Jesus, God feeds the birds and clothes the grass of the field with the wild flowers. Will He not much more feed you, O ye of little faith?

But we are too sophisticated to share the naïve faith of Jesus. With all the blessings of modern Science, we think we know how the world works. The sun rises and sets because the earth is spinning. Crops need fertilising not blessing. If you are ill, you take medicine rather than pray. God is a hypothesis of which we believe we have no need. There is no room for God in this world. People are either atheists – believing that the Universe exists in itself and that there is no God – or they are deists – believing that God created the Universe a very long time ago and set it to run (like an immense and complex mechanism) according to certain rules and principles, but not being at all involved in every day affairs. Deism (believing that God is a remote mechanic) is practically the same thing as atheism. There is no immediate reason to be thankful for a particular flower or a meal or the birth of a child. All these things are simply the effects of the blind operation of scientific laws. Neither is there any point in prayer if God does not intervene in the day to day running of the

Universe - unless perhaps it is to make the person saying the prayers feel better.

We are also too sophisticated to share Jesus' naïve belief in divine Law and its concomitant judgment and the need for forgiveness. For a start, our society does not really believe in moral absolutes. "Everything is relative. It is all shades of grey, no black and white. We are all entitled to our opinion and who is to say that anyone else's opinion is wrong? If there are such things as "right" and "wrong", who can say with any certainty what is right and what is wrong?"

The Christian belief that the Bible reveals the Word of God and that the Church teaches that Word, depends on the belief that there is a God and that He does intervene in the affairs of this world. If we believe that God does not intervene, He did not inspire the writers of the Bible. In that case the Bible would have no more authority to guide our conduct than any other collection of ancient writings. Unless God truly has inspired His Church with the Holy Spirit, what the Church teaches is entitled to no more respect than the lobbying of any other pressure group or political movement.

In practice, many Christians do not base the way they live their lives on what the Bible teaches. They derive their values and their ethics from the world we live in and then selectively quote the Bible to justify themselves. The Church hesitates even to suggest to the world that our way, Christ's way, may be better than theirs.

Then there is the question of reward and punishment. Our society has lost the sense that punishment is part of the moral order, balancing out the evil we do. We liberals recoil from the idea of punishment altogether, while neo-conservatives advocate punishment as a means to an end, as a deterrent or a way of reforming the bad guy. We find it hard to conceive of a God Who punishes either in this world or the next. I guess that people generally believe vaguely that, if there are such places as Heaven and Hell, most people (certainly they and the people they know) will finish up in Heaven. "If there is a God, He must surely be too nice not to let people in just because they

did not believe in Him or take much notice of Him during their life on earth."

So we have Deism, a practical atheism, a God Who, if He exists, is irrelevant. There is no point in saying "Thank you" to God if He did not intervene to create this flower or that bird. There is no point in praying if God does not intervene in the affairs of this world to make a difference. The standards by which Christians try to live are no different from the standards of everybody else. There is no reward or punishment in this life or the next. The Bible is no more special than any other book. Church services come to focus more on the worshippers (and their perceived needs and wishes) than on the One Whom we claim to worship. If we are becoming deists, it is not surprising that Sunday is no longer special, people do not prioritise prayer or bible reading and that church-going is dying out. God is largely irrelevant to our lives. Faith makes no real difference to the way we live now or to our prospects for eternity. Religious observance is therefore no more significant than leisure and less important than career and family.

Deism not only undermines religion; it also has a profound effect on our understanding of what it means to be human. On the one hand, deism (like atheism) appears to make us masters of the universe because we have no God to answer to for what we do. On the other hand, however, deism (like atheism) reduces us to the status of highly evolved animals. We can no longer regard ourselves as made in the image of God, dust of the earth become living souls by the inspiration of the Breath of God.

Good News! We can redeem the deist and make him once again a theist – a believer in the living God Who is all in all. Our redeemer is Jesus, properly understood. The Christian doctrine of Creation is not that God made the Universe billions of years ago and set it to run in accordance with scientific laws and with no more intervention from Him until, perhaps, the end. The Christian doctrine of Creation is that God made and sustains the Universe by His Word. Scientific laws are just as much the Word of God as the Ten Commandments. We discover scientific laws by observation and the Ten Commandments by revelation, but both

kinds of Law are the Word of God. And the Word of God is Jesus. Scientific laws, the principles on which the Universe functions, are not impersonal, blind and amoral. Scientific laws are expressions of the Word of God; they are Jesus working out His Father's Will in making, sustaining, and indeed, transforming, God's World. Jesus fills the Universe and He holds it all together. We can, therefore, and must thank God for all the flowers and birds. They do all exist as expressions of His Love, the Love made flesh in Jesus. Birds and flowers are miracles – because miracles are signs of the presence of Jesus in God's World. The regularity which we discover as scientific law is another miracle, another sign that God loves us. Fertilising the crop is one aspect of blessing the crop. Medicine and prayer are aspects of the healing process. It is foolish to pray and then to refuse scientifically based treatments. It is equally foolish to believe that fertiliser or medicine make prayer superfluous. It is the fool who said in his heart that there is no God.

As we say, we pray to the Father in the power of the Spirit and in union with Christ. As Christians, we are the Body of Christ. We are children of God, and Jesus, God's Son, is our brother and one with us, we in Him, He in us. When we pray, we are joining Jesus in doing God's work of sustaining and transforming the world. Prayer is profoundly important and we should pray every day and about everything, individually on our own and corporately where two or three (or two or three hundred) meet in His Name.

Given that it is in God that we live and move and have our being, our faith profoundly affects our values and gives us the standards we try to live up to. Again Jesus is the Word of God. We interpret the Church's teaching and we understand the Bible in the light of Jesus. When He Himself radically re-interprets the Law, as He does, for example, in the Sermon on the Mount, He does so as the One Who is the fulfilment of the Law. The standard by which Christians have to live is Jesus, Whose love is obedient even to the death of the Cross.

If we truly believe that Heaven is the dwelling place of God, if we believe that eternal life is to be in His presence and to know Him as He knows us, we cannot take a place in Heaven for granted. Only the pure, only the holy, would have the right to go to Heaven. We cannot expect to get to Heaven because we deserve to be in God's House in all eternity. Neither can we expect God to turn a blind eye to our failings, letting us in simply because He is too nice ever to say "No" to His children. Again Jesus is the answer. We have an inheritance in Heaven because God loves us so much that He died for us in the person of Jesus Christ. We should regard our place in Heaven as priceless, not valueless.

The deist, then, can be redeemed by Jesus. If we recognise that Jesus fills and sustains the Universe, if we recognise that He is in us and we in Him, then Christian life, the whole of our lives, is walking with Jesus. Life is co-operation with the Holy Spirit. This means that we are thankful for everything He gives us. We pray for all our needs. We seek to live Christ-like lives and we say we are sorry when we fail. Reading the Bible and praying are vital to us every day. To take part in public worship is our duty as well as our joy. Participation in Holy Communion is something we do simply in obedience to His commandment; "Do this in remembrance of me." The blessings follow according to His promises. I spoke earlier of our perceived needs and wishes as worshippers. What we actually need is what all human beings actually need – to worship God in spirit and in truth because in Him we live and move and have our being.

Maybe the observances of Holy Week and Easter will be an opportunity for us to recover that sense that God is all in all and to use the means of grace, which He so generously offers us, to reconnect with Him, to feel that He is in us and that we are in Him, as we journey towards our eternal home in God for ever.

Roger.

Church Hall Draw for January:- £5 to Dave Haselden, drawn by Sylvia Garland.

St John's Draw: £25 each to Mrs Tower (145) & Mr Head (4); £10 to Pratt (97) – drawn by Miss Partridge

From the Registers

Baptism:

25th February Jack Paul Butlin Nine Acres Road

Funerals:

26 th February	Ivy Stevens (98)	formerly of Halling
28 th February	William Albert Aldridge (83)	Ladywood Road
1 st March	Stanley Gilbert John Wernham (99)	Rochester Road Cuxton
1 st March	Diana Sydney Joan Margaret Homewood (90)	formerly of Halling
6 th March	Reginald George Lionel Mayo (87)	Rainham

Style 8

I asked in the magazine what support there would be for a restoration of 8.00 celebrations of Holy Communion on Sundays. In response to the replies I received, I am starting an 8.00 at St Michael's on the third Sunday of each month, beginning 15th April, in addition to the 8.00 on the first Sunday at the Jubilee Hall. This will be on a trial basis for the duration of the Summer. Roger.

Halling Ringers

The ringers had their annual dinner on February 21st at the Wealden Hall, Larkfield. The quality of the food and service in no way match the prices! Jane is now ringing for Sunday services and Karen, a new learner, has been ringing since January. We also have two young ladies ringing as part of their Duke of Edinburgh award. It is nice to see some youngsters keen on bell-ringing. Well done girls.

Peter Silver.

Annual Parochial Church Meeting and Vestry Meeting.

These will be held at St John's Church on 28th April at 10.00. Candidates for churchwarden must be proposed before the meeting. They must be at least 21 years of age, actual communicants of the Church of England, on the electoral roll of the parish and willing to stand. Normally, the vestry meeting elects two wardens for each parish church. In the event that the minister feels unable to work with a nominated person, he may state before the election that the meeting shall elect only one candidate and he himself

would in that event appoint the other. Candidates for PCC must be at least 16 years old, on the electoral roll and actual communicants. We need five PCC members for each Church. Only people on the electoral roll may vote for PCC members. Those on the church electoral plus parish residents not on the church roll but on the civil electoral roll may vote for churchwardens. The Annual Meeting will receive reports from the PCC including accounts. We need to elect sides-men. The Annual Meeting may also consider any other business of relevance to the parish. The business should be conducted prayerfully.



Halling WI

At our February meeting, our president, Evelyn Low, was in the chair, Jerusalem was sung (We do very well with our singing), birthday flowers were presented and the minutes were read. Ann Hayward sorted out the correspondence for us. As there is only one resolution to

discuss at the agenda conferences this year, The Closure of Community Hospitals, the executive committee has decided to hold the Great Milk Debate at the conference - in simple language, the plight of the British dairy farmers, who are in dire straights financially. The District is organizing an outing to Little Bentley Hall on June 2nd, and Ham Hill and

Snodland W.I. are holding a quiz evening, when I am sure we will round up a team to take part, and, if they ask the right questions, we might win. A thank you letter has been received from Blythswood with regards the "Shoebox Appeal". Last years total was 20,056, 2,659 more than in 2005. Well done everybody who helped.

Our speaker for this month was ME. The second episode of "Christmas Down under". It is so different from how we celebrate it here. The Christmas story is just the same but Carols by Candlelight in 30 degrees heat is very odd. The real meaning of Christmas and the Christmas story don't change but in one of the little towns in the Adelaide hills it was re-enacted with real people and animals, unforgettable in fact. Christmas day church was very different, same Christmas hymns and carols, but a video of a Bart Simpson story peculiar, but it had a good moral at the end. The vicar must have felt very thirsty as he



Cuxton WI

We had a better attendance in March and it was nice to have Doris Rigall back with us to play the piano for Jerusalem. (We sing much better with the piano!" Only one birthday this month, Kath Dove, who was not present. The business did not take very long. So we had a nice long tea break. We became a bit anxious when our speaker did not arrive on time, but when he and his wife did come it appeared that they had had trouble finding the hall. Once he got his breath back Mr Laurie Manser gave us a talk on his early life as a Garden Boy, the name used for apprentices in the 1940s. He started straight from school working in the gardens of a big house, under the guidance of the Head Gardener, a Mr James Butcher. Ways of doing things in those days were strictly enforced and he told us of many things he had done wrong. He had a great love of the outdoors and, after doing his National Service, he continued working in the gardens of several large houses, keeping up his friendship with Mr Butcher (now called Jim). He and his wife eventually went into business growing flowers and produced several new varieties which won prizes. His talk was very interesting and

carried a can of coke all through the service, taking a swig every now and again Just after Christmas the temperature rose to 43 degrees, the hottest day ever recorded for Adelaide. My sister likened it to being in a microwave oven, but it was their summer after all. The highlight of my trip this time was a stay on Kangaroo island. To watch a crowd of 50 or more big grey kangaroos at twilight, two were actually boxing each other just as you see it on the telly. It was truly an awesome sight. I don't think our members were bored. In fact one said she wished I had gone on a bit longer. The competition this month was Lamingtons an Australian speciality cake, very mucky to make. I judged them ,and they were all pretty good although none of them was as big as they are in Aus. Ann Hayward's were the best. The flower of the month was won by Evelyn.

Our speaker for March will be Mary Clarke, showing us slides and telling us all about Denman College, our own W.I. college in Oxfordshire.
Phyllis C.

entertaining and certainly gave us an insight into the gardening world in years gone by.

The Poetry Group went by Villager bus to the *Plough* in Trottscliffe for an excellent evening out. It was pouring with rain. So we were pleased we did not have to drive our cars. We had a very cheerful and enjoyable ride and arrived at the pub to a warm welcome from the landlord. The food was delicious and the service was friendly. We thoroughly enjoyed the entire evening and would heartily recommend the *Plough* for lunch or evening meal.

Members of the walking group met on a very wet day, but decided to forge ahead regardless and ended up at Capstone Park. It had stopped raining and we walked round the lake and along a muddy path to the ski slope and had a welcome cup of coffee in the café. We then trekked across several muddy fields, with guidance from a friendly man and his dog (We weren't sure of the way), and so back to our cars. We had a very nice lunch at the *Wagon at Hale*.

Our next meeting is on Thursday 5th April. Speaker Steve Pendleton, *Building My Future*.

Ann Harris.

Nature Notes February 2007

As I begin these notes, the skies are grey and heavy rain is falling. This month has been very mild with snowdrops, daffodils and crocuses in bloom. Birds have sung loudly probably with nest building in mind. We awoke to a blanket of snow on the 8th and the weather was cold for a few days. Winter reminded us that Spring hadn't come yet. However, the snow soon melted and eventually temperatures rose.

February 1994

I drew celandines, wood anemones and primroses. The woods display a wealth of flowers, their freshness and beauty adorning the glades and paths with colour and delicate perfume. Elder and hawthorn sport their new leaves, while formed buds on hazel and beech await their time of unfurling.

February 1996

Before relating this month, I have more to say about January of this year. This has been the bleakest January for many years. Fog has hidden the hills and distant historical buildings of Rochester, and the woodland atmosphere has been lonely and so still. Thick snow has, later, covered the fields and woods- so much beauty and yet an uncanny feeling of being enveloped in a time warp. Towards the end of the month, the brave song of the great tit could be heard, while in the garden, the holly tree was denuded of its berries by mistle thrushes, song thrushes and redwing. A beautiful clump of snowdrops in the garden tells us that Spring is not too far away.

February, this year, a month of hard frosts, deep snow and bitter winds, has served us with a Winter unseen for many years. Despite the intense cold, the strident songs of great tits have been heard along with the general activity amongst the birds anticipating Spring nesting. Bulbs have thrown their new spears, snowdrops and crocuses have burst into flower in gardens, while in the woodlands, dog's mercury, arum lily and elder leaves have emerged. On frosty afternoons, golden sunsets have illuminated the countryside, while by the river; the sun's light has sparkled on the water. Canada geese, greylag geese, redshank and shelduck have graced the marshes and riverbanks.

February 1997

The second month of the year has brought stormy weather-high winds and driving rain. A kestrel perches on the top of a bare tree on the edge of the railway embankment. It waits patiently for its next meal, probably voles, several of which have been seen in the garden. Later, mild weather and warm sunshine cause the catkins to break out into their fragile, pale yellow beauty and the great tit sings its strident song from the hedgerows. Snowdrops and primroses flower in the garden, while daffodils are budding, soon to break into their beautiful pale yellow and golden trumpets. Stormy weather has persisted throughout the month; the mildness has caused the flowering currant bush and the cotoneasters to burst into leaf and violets are flowering in profusion. New life lifts up the spirit.

Elizabeth Summers.

Christian Aid Week

Mary Acott has retired as our co-ordinator after 20+ years service. This means that we desperately need someone or some people to co-ordinate our Christian Aid Week (14th -20th May) collection in the parish. This means issuing the street collectors with badges and envelopes before the Week and getting some volunteers to help count the money afterwards. If we don't find anyone, Christian Aid and the people it supports will be down more than £1,000 this year!

Malcolm Curnow

Malcolm, who suffered an aneurism of the abdominal aorta on Friday 23rd of February, wishes to thank everyone for the prayers, cards and good wishes he received. "Overwhelmed", he says, is not a strong enough word to describe the way he feels.

There's Nowt So Queer as Folks

By Max the Rectory Spaniel.

You might as well know. I have been paying too much attention to Master's rantings and that accounts for this article. As you know, Master is always grumbling on about the way nobody seems to take real crime seriously, whereas there are hundreds of petty, pointless new regulations, which are enforced on a "zero tolerance" basis against ordinary decent people. Master thinks that the authorities go after the easy targets: the polite people who would never abuse a police or local government officer, tell lies in court or intimidate witnesses; people who are too honest about their savings to get legal aid, but too poor to pay for a decent lawyer; people who would rather pay a fine for an offence they had not committed than face the fuss of going to court. As you know, he is particularly bitter about the way nothing is done about the vandals who destroy the trees in the park, but the barest hint that he or his neighbours might be thinking about violating the Rectory Tree Preservation Order brings an instantaneous response from council officers with clip boards and threats of £20,000 fines.

I think he has got a point, however. I couldn't help overhearing Mummy and Master reading their news papers to one another this morning. Mummy's paper had a story about a Christian woman being fined £80 by her local council. On the rough estate where she lives, ordinary people have been terrorised by criminal gangs and the appearance of the roads is desperately run down as a result of vandalism and litter. The response of both police and council had been completely ineffective until neighbours (including this woman) mounted a campaign which forced the authorities to take action against one of the worst offending families in the area. For her pains, she got a brick through her window. She thought it would help the situation if she tried to make peace. So she painted "Love your neighbour" on the boarded up windows of the aggressors' house. Having done nothing effective for years about really serious crimes, her local council fined her £80 for "criminal damage" !

Then Master read out a piece from his paper. A pensioner who lives near the sea is bothered by the large amount of sand which blows from the beach into his garden. He thought it would be a good idea to shovel it back on to the beach. His local council, however, told him that, if he does, he could be fined up to £20,000 for fly tipping. He has got to take the sand to the municipal waste disposal facility! Now I thought that the place for sea sand was the sea shore and that council land fill sites were already over full, but then I am just a dog!

When he heard that I was writing this, Master was pleased to give me a few more examples. A little girl was fined for putting a cardboard box next to the recycling bin which was full up because the incompetent council had not got round to emptying it. (That fine was dropped after a public outcry.) Another council fined a school boy for feeding a chip to a sea gull. A woman was told that she could not grow carrots in her garden because that part of her garden was classified as agricultural land and could not be used for garden plants! The surrounding farmers all grew vegetables in their fields, but it appears that it is only legal to grow carrots for sale - not for eating yourself - on farmland. A man was warned by his local council that he would be prosecuted for cutting the grass in his paddock too short, because cutting the grass might turn it into a lawn, for which he would need planning permission!

The Licensing Act allows city centre public houses to serve alcohol up to 24 hours a day, while making it an offence to organise a children's party in the village hall without a licence from the local council. The Gaming Act creates super casinos, in which addiction to gambling is encouraged and it is easy to gamble away thousands of pounds in one night, while limiting the right of fish and chip shops to put a fruit machine in a corner of the shop. At least in Wales – and possibly here in England too- it will soon be an offence not to display "No Smoking" signs in churches. And, while the authorities busy themselves with all this rubbish, gun crime rates escalate.

I know I'm only a dog, but it doesn't make any sense to me at all!

Max.