

We're carrying on with Holy Communion at Cuxton at 9.30 am on Wednesdays and Sundays and at Halling at 9.30 on Thursdays and 11.00 on Sundays. Cuxton Church is open for personal prayer Wednesdays & Sundays. Please sanitise and socially distance.

For now, we shall be producing the magazine online only. It can be found on my webpage <http://www.cuxtonandhalling.org.uk> and I can email it to anybody who asks. There will be no charge until we are back on paper. I'll carry on with the advertisements in the online edition, but I shan't charge advertisers for 2021 unless and until we can return to paper copies. Copy date for April is March 12th 8.30 am at the Rectory.

I'm sending out a weekly email newsletter and a weekly sermon which can also be found on my webpage. If you would like to be added to the list of those who receive these, please let me know. Please also feel free to share the contents, forward them, print them, pass them on in any way you would like to. The thing is to keep in touch and to support one another.

Services March 2021			
7 th March Lent 3	9.30 Holy Communion Cuxton 11.00 Holy Communion Halling	Exodus 20 vv 1-17 p77 I Corinthians 1 vv 18-25 p1144 John 2 vv 13-22 p1065	
14 th March Lent 4 Mothering Sunday	9.30 Holy Communion Cuxton 11.00 Holy Communion Halling	Numbers 21 vv 4-9 p158 Ephesians 2 vv 1-10 p1174 John 3 vv 14-21 p1066	
21 st March Lent 5 Passion Sunday	9.30 Holy Communion Cuxton 11.00 Holy Communion Halling	Jeremiah 31 vv 31-34 p793 Hebrews 5 vv 4-10 p1204 John 12 vv 20-33 p1080	
28 th March Lent 6 Palm Sunday	9.30 Holy Communion Cuxton 11.00 Holy Communion Halling	Isaiah 50 vv 4-9a p737 Philippians 2 vv 5-11 p1179 Mark 14 v1 – 15 v47 p1020	
Holy Communion on Wednesdays at Cuxton at 9.30 am		Holy Communion on Thursdays at Halling at 9.30 am	
3 rd March	Jeremiah 20 vv 7-18 John 8 vv 12-20	4 th March	Jeremiah 21 vv 1-10 John 8 vv 21-30
10 th March	Jeremiah 24 vv 1-10 John 9 vv 24-41	11 th March	Jeremiah 25 vv 1-14 John 10 vv 1-10
17 th March S Patrick	Jeremiah 30 vv 1-11 John 11 vv 28-37	18 th March	Jeremiah 30 vv 12-22 John 11 vv 38-44
24 th March	Jeremiah 33 vv 1-13 John 13 vv 1-11	25 th March The Annunciation	Isaiah 7 vv 10-15 Luke 1 vv 26-38



From the Rector

I really don't want to write about COVID. There are several reasons why not. First, we hear so much about it. There are other things to think about! To be honest, I'm fed up with speculating about the subject.

There comes a time when there is nothing fresh to say. We're very conscious of people's sufferings, the need to keep them in our prayers and to help where we can, but we don't to want to worry about every little detail of what might happen and quite likely won't happen. Secondly, it

is unhealthy to obsess about it. Sure, keep informed, but don't let it dominate your life. Keep up to date with the rules and follow them. Get a general idea of what's going on, but it's not necessary to read every article. Only trust trustworthy news sources. Don't believe every Tom, Dick & Harry who posts on the internet. Thirdly, I'm no expert. I haven't any sources of information which are not available to you. Fourthly, the situation changes so fast that what I write now might well be out of date by the time you read it.

So I'll write about something which is always relevant, never dull, always fresh, completely

trustworthy, never out of date and about which I know something both from my own experience and from what I have been taught. I mean, of course, prayer. But, first, a confession. As I'm writing from the perspective of the Lord's Prayer, I'm drawing heavily on what I already wrote on the subject in this magazine in November 2012, as I'm sure you'll remember!

The Lord's Prayer comes twice in a number of prayer book services and people often wonder why. Surely it isn't necessary to say the same prayer twice. At best it is redundant and at worst it is *vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking* (Matthew 6⁷), a practice condemned by Jesus just before He gave us the Lord's Prayer. It is a mistake to think that God is more likely to hear you if you keep asking or shout louder. God knows what you need before you ask Him. Christians persist in prayer because we have faith, not because we are trying to get our own way through the religious equivalent of pester power.

When we pray, we're talking to God. We often repeat ourselves when we talk to the people we love. How often do married couples say to one another, *I love you*? We just enjoy communicating with people. God is our loving heavenly Father. It is good to talk to Him. And to listen to what He says to us. There often comes a time in a long marriage when you know what your husband or wife is going to say before they open their mouths. You know them that well. God knows us even more intimately than that. If we are Christians, we know God and we seek to know Him better. One of the ways in which we grow closer to God and to know Him better is prayer. Practice makes perfect.

Prayer is not getting God to do what we want, possibly against His better judgment. Prayer is aligning our wills, our very being, with God's Will. It's when God's Will is done that there is peace and health and freedom from want and eternal life.

Why then do prayer book Mattins and Evensong and Holy Communion contain the Lord's Prayer twice? This is often answered in historical terms. The Lord's Prayer said by the priest alone at the beginning of the Communion service is the last vestige of the mediaeval prayers of preparation the

priest was expected to say before Mass. The Lord's Prayer comes twice in Mattins and Evensong because they are both really more than one service melded together. Monks and nuns prayed together several times a day – basically seven times each day in a literal interpretation of Ps 119¹⁶⁴ *Seven times a day do I praise thee: because of thy righteous judgments*. At the time of the English Reformation the monasteries were suppressed and the intention was that all Christian people should be as devoted as the monks were supposed to be and meet together daily for public prayer. Seven times a day was obviously impractical for people with families and ordinary jobs, but it was hoped that the parish might come together to pray at the beginning and end of each day for Morning and Evening Prayer. So the basic seven services were conflated into just two services for daily use and then there was to be Holy Communion on Sundays and other major holy days. Sadly what was intended to be daily –

Mattins and Evensong – was observed only on Sundays by most Christians and Holy Communion came to be celebrated as few as three or four times a year. Thankfully, we have restored Holy Communion to its rightful place as the principal service at least every Sunday, but there is a long way to go before most Christians meet together for daily prayer. At present, we're discouraged from doing so or even forbidden because of you know what! Many people of course pray alone at home each day. If you want to, you can use the prayer book (BCP or Common Worship) services and readings. (The daily readings for 1662 BCP services are printed at the beginning of the book and the psalms are set out at the back, which ones to read on which days of the month. Many of you probably have copies of the BCP at home.) For daily bible reading, you might like to use the notes which I produce. They are to be found at <http://cuxtonandhalling.org.uk/teaching.htm> or I can email them to you on request.

As well as using the books, you can find the words for daily Morning and Evening Prayer online – which is probably the easiest way if you want to use the Common Worship forms of words and readings. I've never been able to make sense of the CW books provided for weekdays.

The Archbishops of Canterbury and York have asked us all to pray daily specifically about the needs generated by COVID. There is a thought that it would be a good thing if we all prayed at the same time, 6.00pm, starting 1st February, but any time will do. You can, of course, speak to God in any words or with no words at all, but you might also use the resources you can find here www.churchofengland.org/resources/prayer-nation

I came across a much more positive reason for saying the Lord's Prayer that additional time at the beginning of church services. Whether or not you use the 1662 Prayer Book, whether or not you use any set form of words at

all, this reason is well worth thinking about and it has certainly given me a lot of profitable food for thought. It is this. When we pray, we pray with Jesus. Jesus is with us and we are with Him. He joins His prayers with ours and our prayers with His. It is only through Jesus that we can approach the Throne of God. It is only through Him that our prayers reach the ears of God. When our prayers fail, as they are apt to do, we being only too human and weak, it is Jesus and His Holy Spirit Who pray on our behalf. So it is good to remember at the beginning of our prayers that we are praying in Christ and He in us. It does not seem unreasonable to me that we might express our unity with Christ in prayer by using the words which He Himself taught us when His disciples asked Him to teach them to pray.

Our Father, which art in heaven. God is Jesus' Father and our Father, His God and our God. Jesus is our brother and we are the children of God. We are co-heirs with Christ and inheritors of the Kingdom of God. It is in this Spirit that we pray. We ought to remind ourselves sometimes what an amazing thing it is to be able to address the Maker of heaven and earth as Father. He is my Father. He is your Father, He is our Father. We are family.

Hallowed be thy Name. The Holy Trinity of Father, Son and Holy Spirit is a perfect unity of mutual love. The love between and of the persons of the Trinity overflows to enfold and encompass us. Such love reaching out to us calls on us to love Him back, with all our heart, soul, mind and strength. In Christ we worship God with our

whole being. We hallow God's Name. We pray that God's Name will be hallowed because it is only when men and women recognise God as their Father that they can behave towards each other as the children of God, as brothers and sisters in Christ. We pray that God's Name will be hallowed in the blessings which He pours out on the whole of creation. To take the Lord's Name in vain is to break one of the Ten Commandments. *God is good! God is truth! God is beauty! Praise him!* We bear His Name. We are CHRISTians. If we hallow His Name, we seek to be like Him – good, truthful, beautiful for God.

Thy kingdom come. God's reign is of mercy, justice and peace. What a prayer for the world. What a prayer for our nation and for our community. What a prayer for our family, our home and our heart. That God should reign and His perfect Law of Love should be kept by you and me, by our families and neighbours, by this nation and by all nations.

Thy will be done, in earth as it is in heaven. I sometimes think that *thy will be done* is the only prayer. God's perfect will is for the perfection of all things. God's Will is for goodness and justice and love and truth and beauty and life and joy to prevail. God's Will is the very best for you and for me and for the whole of creation. So we cannot do better than to pray *thy will be done* and I sometimes wonder whether we need to say more than that. *Thy will be done in earth as it is in heaven*, that the people of the world should conform themselves to God's perfect Will as the angels do, that I should conform my own life to God's perfect Will as Jesus did.

Give us this day our daily bread. Actually we do need to say more than *Thy will be done*. We need to put into words what we need from God because prayer is part of our conversation with Him. Talking to God is essential to our relationship with Him. In our daily prayers we talk to God about what we need for our lives and for our loved ones and for the world in general. We ask for the daily necessity of bread in the context that Jesus is the Bread of Life. When St Paul was delivered from trouble by God, he wrote to his friends at Corinth (II Corinthians 1¹¹): *Ye also helping together by your*

prayers for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf. We pray for what we and our friends (and our enemies) need and therefore give thanks when God answers our prayers and meets our needs.

Forgive us our trespasses, As we forgive them that trespass against us. Confession is another element that often comes near the beginning of religious services. It is sin which creates a gulf between God and us. It is sin which makes it impossible for us to come into God's Presence. Sin is our failure to love God wholeheartedly and our consequent failure to love one another. Sin would make prayer impossible, sin would make it impossible for us to get to Heaven, except that God has dealt with sin in the Life, Death and Resurrection of Jesus Christ. The Cross deals with sin once and for all. In order to receive the blessing of the Cross, the bridging of the gulf between us and God, the Atonement, what we have to do is to repent and to have faith and to be baptised. We confess our sins and God forgives our sin and we can once again come into His Presence. Jesus makes it quite clear that we can only be at one with God if we are at one with other people; our trespasses can only be forgiven as we forgive them that trespass against us. If we really do love God with all our hearts, then we love our neighbours as ourselves, all of them. We really do need Jesus if we are to have any hope at all of attaining that standard. Human beings just can't do it on their own. But Christ has done it and, through faith in Him alone, anyone can do it.

And lead us not into temptation; but deliver us from evil. The devil doesn't give up once we become Christians. Time after time I find myself tempted back into sin, to fail to love other people, to fail to forgive those who have trespassed against me, to fail to trust God. Every time I sin God forgives me as I repent, but it is only through His

grace that I can repent, only through His grace that I can know that I am forgiven and only through His grace that I can become a better person. *Submit yourselves therefore to God. Resist the devil and he will flee from you. Draw nigh to God and he will draw nigh to you.* (James 4^{7&8}). The two go together – resisting the devil and drawing nigh to God.

For thine is the kingdom, The power and the glory, For ever and ever. Another thing about our services which some people find funny is that sometimes we say these words at the end of the Lord's Prayer and sometimes we don't. In your King James Bible you'll find that the Lord's Prayer in Luke 11 doesn't have these words but the Lord's Prayer in Matthew 6 does have them. Modern scholarly versions of the Bible may well omit them from Matthew as well or add a note explaining that they are not to be found in the most ancient manuscripts. In all likelihood, Jesus didn't include these words originally as part of the Lord's Prayer. But they are good words. They are scriptural. They echo I Chronicles 29¹¹. It is very likely that Jesus used words of praise like these, and, even if He didn't originally include them in the prayer He taught His disciples it is perfectly appropriate to use these words of praise, this doxology, at this point or on any occasion.

Amen. This is the Aramaic word that Jesus would actually Himself have used. So we are actually using the word He Himself would have spoken. It means *so be it* or *verily* or *truly* and it confirms our assent to the whole prayer, prayer we offer both with Christ and in Christ.

Morning and Evening Prayer go on *O Lord, open thou our lips.* It is by the grace of God that we are empowered to worship Him. Holy Communion goes on *Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit.* Only God can make us fit to be in His Presence. Roger.

Living in Love and Faith

This is the Church of England's consultation arising from the fact that the Church's current official teaching on matters regarding identity, sexuality, relationships and marriage, based on the Bible and Christian tradition, is at odds with the beliefs and practice which now predominate at least in western societies. They want us all to consider the material and respond either directly as individuals or else to produce group responses. See <https://www.churchofengland.org/resources/living-love-and-faith>

From the Registers

Funerals:

11th January

18th January

Pauline Kelly

Dennis A'Bear

James Road

Harold Road

In loving memory.....

Mary Joyce Acott 1926 – 2020

Spring was Mum's favourite time of year - & on a beautiful Spring morning in March 2020, we said a final goodbye at the cemetery chapel, Kent & Sussex crematorium - with the sun streaming through the window & flowers adorning her coffin. Mum had died in Pembury hospital on 8 March 2020, at the age of 93, & at that time we intended to fulfil her wishes for a 'proper' Church funeral in Tonbridge, for which she had carefully planned with hymns & readings. And then COVID happened ! Lockdown restrictions deemed that plans were changed, with the consoling thought that we would hold a memorial service on her birthday in July.....& then in October.....& then on the anniversary of her death& now ?? So now I thought that this tribute, hopefully published in the 3 communities that she lived & worshipped in, would fill the void to some extent.

Born & brought up in Hale Street, East Peckham - an only child to Jim & Jessie Dungate. Her copious notes she wrote regarding her family history, life and upbringing reveal that she had a very happy childhood. Life was very basic with no running water or electricity for the first 10 years of her life. A lot of time was spent playing outside with friends, roaming the fields & playing all the games of the season (conkers, skippers, marbles, bowling hoops), evenings were spent playing on the floor in the house listening to her father, uncles and cousins talking & reminiscing - little knowing that she was taking it all in!

Despite not being very well off, Mum's parents managed to send her to Tonbridge Girls Grammar school in 1937. These were enjoyable years, although difficult & disrupted once war was declared in 1939. Mum would have liked to stay on at school, but felt she didn't want to be a burden on her parents any longer, so left school in 1942 at the age of 16, having done well in the School Certificate exams.

And so to work ! It was still war time, but it sounded like Mum enjoyed her time working for Kent Education committee for the next few years. She gives a lovely description of VE day, May 8 1945, when along with many others she didn't go into work!

In 1949, Mum married my father, Roy Acott, & they moved into Queens Row in East Peckham. This was soon followed by the birth of my brother & myself, & a move to 'Lomewood'. The next 20 years or so were mainly dominated by our upbringing & family commitments & work and social life fitted around this. Part-time work delivering for the Grocery shop at the Bush, working at my Uncle's greengrocers shop in Tunbridge Wells & then school secretary at EP Primary. Much time was spent helping with events at the Methodist Church, & also became 'Tawny Owl' to my Aunt's 'Brown Owl' & ran the local Brownies.

After more than 50 years living & being involved in the Methodist Church & wider community of East Peckham, Mum moved to Upper Halling, where once again she became involved in community life - Clerk to



the Parish Council, founder member of the Historical Society, Mother & Toddler & Active Retirement Clubs - & made many good friends. Here, she became a member of the Church of England. Initially, in her own words, 'reluctant', but said she couldn't disagree with anything in the confirmation classes so was later confirmed, & became a Church Warden for a number of years.



Finally, succumbing to fitness & health issues due to someone in their ninth decade, she was persuaded to move to a retirement flat in Tonbridge. I know this wasn't easy, but as always Mum was amazing & very stoic about it, and said there was no point looking back. Once again she became actively involved in the community, having a go among other things at indoor bowls (again in Mum's words 'hopeless!'), fitness classes & playing card games with other residents. The bible/discussion group was very important, as was worshipping at the local Parish Church. Throughout her whole life her faith was paramount, & was a source of comfort to her at the end.

A daughter's perspective -

It is only in retrospect that I realise how much Mum did for us as a Mum! My brother & I were born only 14 months apart, & that in itself was a challenge as, as Mum said, there were no disposable nappies, no washing machines or other modern appliances to ease the load. She also had her own mother, who was progressively more immobile, due to chronic arthritis & then a stroke, to help look after. And in later years also her mother-

in-law. But I never remember Mum complaining - she just got on with it - as she has all her life! I can still see Mum at home in East Peckham, cooking & baking, going down the garden to harvest the vegetables - a warm happy family memory. We played tennis as a family, & I remember lovely holidays together. Lots & lots of happy memories!

Mum loved her garden, & being outdoors. At our family home in East Peckham we had a large vegetable & fruit garden, as well as chickens, again memories of bottling & pickling & jam making - not much wastage - a lot of work! Mum had a smaller, but productive, garden at Halling - of which she was very proud - & she continued to garden until she had to leave it when she was 89!

Mum was always up for a walk, even in her eighties when we had to haul her over stiles, & famously got stuck on a climb at Dover cliffs - a spot that will always be known to us as Nanna's folly!

Mum loved being a 'Nanna'. She was always there if



help was needed & would do anything from the ironing to knitting school jumpers, & looking after the children overnight if necessary. She was always interested in how they were doing, & proud to come to both Sarah & Tom's graduation ceremonies.

A cliché I know, but she really was a lovely & loving Mum to David & Christine, and Nanna to Sarah, Tom & Joe. And a 'lovely lady' & Special friend to many. CMC 19/1/2021

AN OLD ENGLISH NUN'S PRAYER

LORD, thou knowest, better than I know myself that I am growing older and will some day be old. Keep me from the fatal habit of thinking I must say something on every subject & on every occasion. Release me from craving to straighten out everybody's affairs. Make me thoughtful but not moody: helpful but not bossy. With my vast store of wisdom, it seems a pity not to use it all, but thou knowest Lord that I want a few friends at the end.

Keep my mind free from the recital of endless details; give me wings to get to the point. Seal my lips on my aches and pains. They are increasing, and love of rehearsing them is becoming sweeter as the years go by. I dare not ask for grace enough to enjoy the tales of others' pains, but help me to endure them with patience. I dare not ask for improved memory, but for a growing humility and a lessening cocksureness when my memory seems to clash with the memories of others. Teach me the glorious lesson that occasionally I may be mistaken.

Keep me reasonably sweet; I do not want to be a Saint — some of them are so hard to live with — but a sour old person is one of the crowning works of the devil. Give me the ability to see good things in unexpected places and talents in unexpected people. And give me O Lord the grace to tell them so. AMEN.

In Between the Rain and Through the Mud!

The weather has been so varied recently and I am not keen to walk in the rain or snow and steep slippery hills, I feel, are to be avoided at this time of year. My walk today begins at Cobham. I walk down the quiet High Street passing the community shop on my right and St Mary Magdalene's Church on my left. I turn right into Battle Street and walk to end where there is a small pathway, on my left, which leads to Jeskyns Community Woodland. Jeskyns is a former farm but now it is home to 360 acres of

splendid view across 2 meadows where sheep are grazing then further afield towards Gravesend. There are many families and dogs walking the trails and playing in the woodlands.

I follow the footpaths to the cafe and then out through the front entrance onto Henhurst Road. Here I turn left then cross the road to walk up a footpath on my right. This leads to open farmland and Ifield. If the sky was less cloudy I would be able to see the Dartford Crossing but not today. My footpath goes straight across the field towards Ifield. It has a few puddles and some mud. The path finishes at Church Road. At this point I deviate from my planned route and I



woodland, meadows and orchards. It has a great network of surfaced footpaths, a car park, signed trails, a cafe, ponds, information boards and several children's play areas. I walk along the first path and in between 2 wooden sculptors. This point affords a



turn right and walk up the road to St Margaret's Church. A pretty little church with a neat, well tended churchyard and a large

prominent cross beside the entrance. After looking around the churchyard I retrace my steps back down the road and continue my walk by turning right at the private road leading to Ifield Court. The path turns right to skirt around Ifield Court and after about a hundred yards joins The Wealdway. The path to my right leads to the A2 and Singlewell but I turn left into a bare field. The path is quite muddy and has many puddles. There is evidence of wildlife and a startled rabbit dashes out of the undergrowth and then back in again and vanishes. The path snakes right then left and then goes down hill. I head towards Nash Street whilst to my right there are glimpses of the A227 and Istead Rise. The footpath becomes increasingly wet and muddy and is difficult to follow without sliding. At Nurstead Wood the Wealdway turns left and leaves the wood to go uphill through a meadow. Part way up the hill the Wealdway turns slightly right but I continue straight ahead up the hill, through a copse and onto Copt Hill Road. At the road I turn left, walk past a lovely house then onto a T-junction at a bend in the road. I turn right and walk towards a stable yard. It is a hive of activity with horses being groomed and stables mucked out. The well signed footpath leads passed fields of friendly horses and brings me to Round Street. From here there is a footpath that leads to the back corner of Jeskyns. Once in Jeskyns, I turn right but then leave Jeskyns through a gate, after a few hundred yards and walk onto the orchards near Sole Street. The ground is very muddy and the field seems to only contain long poles. The fruit trees

are bare of leaves and, of course, fruit. I walk through the first orchard, cross over the road, Sole St, and through to the larger orchard on the other side. The footpath is wide and follows the tractor's route between the hundreds of fruit trees both on my left and right. The land is quiet and deserted with only crows and sea gulls flying overhead. The footpath leads to the graveyard and St Mary Magdalene's Church.



I pause in the graveyard at the beautiful sight of many flowering snowdrops. (My photo does not do them justice!) Following the graveyard path, I arrive at the front of the church and the High Street, Cobham.

This is a lovely, local walk which changes so much with each season. Spring is not far away and I look forward to the changing colours and the excitement of young wildlife. Holly Croft.



World Day of Prayer

Build on a Strong Foundation

Due to Covid restrictions, representatives from the churches, The United Reform Church, Cuxton, St. Michael's Church, Cuxton and St. John's Church, Halling and those who normally take part in this very worthwhile organisation of "World Day of Prayer", have decided to hold a Zoom WDP which will take place at 11.00 am on Saturday, 6th March. This will give everybody an opportunity to join in.

World Day of Prayer is an international, inter-church organisation which enables us to hear the thoughts of women from all parts of the world; their hopes, concerns and prayers.

The women of the Republic of Vanuatu (located in the South Pacific Ocean) have prepared this year's "World Day of Prayer" Service. We are called to "Build on a Strong Foundation".

If you would like to join us please contact me either by phone: 01634 241599 or by email: jenny@beaneysbakery.co.uk and I will put a service booklet through your door and forward you the Zoom details.

Looking forward to seeing you.

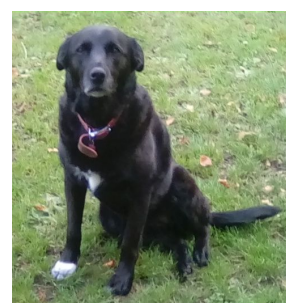
Jenny Beaney



Tommy's Talking Points.

Master forgot my birthday on Saturday 30th January! He thought of it late evening on the Sunday. Now, I am six. He did point out that, since I am so set in my ways, it is very hard to give me presents. I only play with a few of my toys. In fact, Max was the same. I've inherited most of my toys from him. And I'm not too keen on different kinds of chew and biscuit from the ones I'm used to. Just a week or so ago, Master gave back some Christmas goodies Lolly had given me not just this last Christmas but also the one before that! So, he says there is no point in him getting me anything. I'm too unwilling to try new things. You've heard of pots calling kettles black,

no doubt.



We couldn't even go for a special walk when he took his essential exercise. There was a cold rain nearly all day. I shouldn't complain though. He has does take me out somewhere every day, whatever the weather. It's been very slippery and muddy out in the country recently. If I'm really dirty, he insists on towelling me down when we come in. I don't like that, but Master says that it is for my benefit. He too, usually has a wash when he's covered in mud. So I'll have to believe him! One day, it was so slippery on the North Downs Way in Dean Valley that he didn't only slide over involuntarily onto all fours, he slid a bit back down the hill he'd come up. I could have told him all along that four legs are better than one! It's really better when it's frosty. We stay clean. He stays upright. And we saw the full moon.

It's been a mild Winter here. (Master says it was the coldest January in ten years according to the paper, but that must be an average including much colder parts of Britain.) There are still flowers on our geraniums. So maybe an early Spring and Summer? Don't get too complacent in case the old rhyme is correct.

If Candlemas Day be fair and bright, Winter will have another flight;

But if it be dark with clouds and rain, Winter is gone, and will not come again.

2nd of February was a beautiful day this year!

Since I wrote that last paragraph, has come the snow and a couple of very cold nights. I love it, running around in it, being taken out in it, coming home cleaner than I go out and Master's been enjoying it too, especially when the sun is shining brightly on the white purity and making rainbows in the ice crystals. We've seen children sledging and lots of people out enjoying themselves. It's good to see people happy! Tommy.

Jokes

What did the nut say when it got a cold?

Cashew

Why did the mushroom go to the party?

Because he was a fun guy

What was notable about the dog which ate nothing but garlic?

It's bark was worse than its bite.

What kind of sandals do frogs wear?

Open toad

Why do sharks live in salt water?

Pepper water makes them sneeze

What do you call a wizard in space?

A flying sorcerer

What do you call a pig that does karate?

A pork chop.

Odd Job Lady.

Inside or out.

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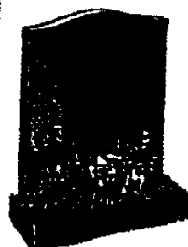
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