

NEWS & VIEWS

The Free Church Hampstead Garden Suburb



APRIL/MAY 2025

PLEASE TAKE ONE

HAMPSTEAD GARDEN SUBURB FREE CHURCH

(United Reformed and Baptist)

Central Square, London, NW11 7AG

www.hgsfreechurch.org.uk

Sunday Services:	<i>11 a.m. (and 6.30 p.m. when announced) Holy Communion is celebrated at Morning Worship on the first Sunday of every month. The Junior Church meets at 11am every Sunday</i>
Minister and Pastoral Emergencies Contact	Minister Revd Aled Jones 020 4531 2055 Minister@hgsfreechurch.org.uk
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Treasurer	Joe Fryer 07814 532049 Treasurer@hgsfreechurch.org.uk
Lettings Officer	Eddie Hayden lettings@hgsfreechurch.org.uk

Safeguarding Statement

Hampstead Garden Suburb Free Church believes that safeguarding is the responsibility of everyone and is committed to safeguarding and promoting the welfare of all those who are vulnerable (children, young people and vulnerable adults). We expect all of our leaders, volunteers and those who use our premises to share this commitment and value the support of those who worship here in achieving this.

***The Elders (Trustees), Hampstead Garden Suburb Free Church
January 2016***

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HAMPSTEAD GARDEN SUBURB
FREE CHURCH
Central Square,
London NW11 7AG



NO 805

APRIL/MAY 2025

Dear Friends

The Manse, April/May 2025

It's strange to think that the world order you thought you knew and understood might be crumbling before your eyes! When I taught high school history in South Africa, the major topics of the externally assessed 18+ exams were the Cold War and globalisation – understanding how a fractured world divided along ideological lines after World War II had eventually become united by a global trading system. That at least was the big story; the meta narrative which didn't wholly capture the remaining injustices and exploitative practices which were only too apparent in so many places.

To say that globalisation had its losers as well as its winners is all too readily apparent when you think about the places in our world which have become manufacturing bases, and the other regions where mineral production has been ramped up in order to feed the capitalist system. It is all the more surprising, then, that a country which has been among the main beneficiaries of both the post-Cold War order and globalisation, the USA, has decided to try to bring the whole edifice crashing down for the sake of an avowedly insular protectionist mentality.

So be it. I know that many sisters and brothers in America are just as amazed as I am at this turn of events. Our planet has experienced many similar shocks before, and will no doubt do so again. The key learning here is not to think that you understand that world in which you live; people, institutions and countries can change with the blink of an eye. What we thought was a liberal, outward-looking ideal of life one day can turn into its reactionary nationalistic mirror-image the next. And as the memorials on our church walls remind us, it is all too easy for us to be unexpectedly sucked into conflagrations worse than our most dreadful nightmares.

For us as Christians, though, as we enter with Jesus the passion of Holy Week and have before us the hope of the Easter resurrection, we are called to remember that as Paul wrote to the Colossians, “Christ disarmed these rulers and authorities, making a public example of them, triumphing over them by the cross” (chapter 2, verse 15). We do not fear these earthly powers. Our life is not in their hands. We are called to stand unafraid and demonstrate that the new heaven and the new earth have begun right before their eyes in the middle of time and history. As Jesus said, “The Kingdom of God is among you.” (Luke 17: 21).

We don’t fight with weapons of power or violence. We don’t seek to dominate others by laws or threats, or even global trading systems. We don’t claim unalienable rights and unfettered individuality. We follow Jesus as he walked, powerless to the cross. We are called to choose Jesus’s suffering love. The church is called to be a living witness before the principalities and powers. We are witnesses to a new regime that will finally transform all the institutions and structures and patterns of human life: the Kingdom of God.

The Easter season reminds us, nearly 2,000 years after those events in Jerusalem, that in Jesus’s conquest over the stranglehold of death itself, God’s kingdom will never end. What is more countercultural than submission? In a time such as ours, voluntary abdication of power, rights or personal expression is relatively unthinkable.

Indeed, these norms can seep into the church despite the fact that submitting, yielding and weakness are Gospel bedrocks. The central image of our faith, though, is our Saviour, not with a fist raised defiantly but arms spread on a cross, nailed there by overlordship oppressors. At the crux of his ministry on Earth, Jesus submitted to earthly powers. He healed the ear Peter cut. He carried his cross. He spoke little. Then he exhibited a kind of power that changed history. Jesus rose again from the grave, and showed that the final triumph of life had put to shame every human system – every ruler and authority throughout history, and even today.

For us, then, as we follow Christ day by day, we are challenged by the new political and economic realities of our world to question again the extent to which we believe in God’s power to redeem and sanctify people and social realities. “Yes, Lord, I believe; help my unbelief” (Mark 9: 24) could well be our cry in the midst of our uncertainties, too.

May God richly bless you all as you remember Jesus’s passion and his vindication; his cross and empty grave; the path he walked to give us life.

With my very best wishes,

Aled Jones

Dates for your Diary April – May 2025

Holy Week at the Free Church

URC Prayer Labyrinth is available during Holy Week. Experience a journey of faith at our Christian labyrinth days. Held inside our church, find guidance and peace through contemplative prayer. Join us for a unique spiritual exploration. See poster (next page) for times of openings.

Easter Services

Maundy Thursday 17th (19.30) — quiet service of reflection with Holy Communion led by the Minister

Good Friday 18th (11.00) — service remembering the crucifixion of Jesus

Easter Sunday 20th (11.00) Christ is Risen Family Service of Celebration

Church Annual General Meeting Sunday May 4th 4pm

The AGM will be held at 4pm followed by communion. The Minister will give a report, the 2024 accounts will be presented, and Michael Eleftheraides will demonstrate a Virtual Tour of our church.

Christian Aid Week May 11th -17th

Envelopes will be available in church to give to Christian Aid.



The Free Church Holy Week Prayer Labyrinth

**Hampstead Garden Suburb Free Church
Central Square NW11 7AG**

16 April, 3–5pm

17 April, 10am–12noon and 3–5pm

18 April, 3–5pm and 7–9pm

19 April, 10am–12noon



**“If we live by the Spirit, let us also be guided by the Spirit.”
(Galatians 5: 25)**

**Experience a journey of Christian faith at our Holy Week
labyrinth.**

**This is held inside the church building to help us find guidance
and peace through contemplative prayer.
Join us for a unique spiritual exploration.**

Elaine Storkey's 'Meeting God in Matthew' by Jenny Stonhold

In March we stayed at Lee Abbey, Devon for a course on the gospel of Matthew by Elaine Storkey. Each morning at 8am one of the Community led the worship which included praying for a particular country. One morning we had a particularly helpful prayer session based on 'Cast all your anxiety on him because he cares for you' (1 Peter 5v7). The speaker noted that 'to cast' is a decisive action like throwing a stone into the sea and we had in front of us a view of the rocky Lee Bay. Between our prayers we sang the Taize chant 'O Lord hear my prayer' accompanied by a flute and keyboard. Meals provided a further opportunity to hear from Community members about their faith journey and their experiences of living in the Lee Abbey Community. During the afternoon we enjoyed walking down to Lee Bay and exploring the Lynton and Lynmouth area.

Elaine Storkey introduced her first session with an overview of Matthew. Although Mark was the first gospel written, Matthew is first in the New Testament as it contains most of the familiar accounts of the life of Jesus. By starting with a long list of names Matthew is establishing the lineage of Jesus and his descent from King David. Matthew is writing for the Jewish diaspora and the Old Testament prophecies are woven through his gospel to encourage them. His gospel, which is a bridge between the Old and New Testaments, contains 53 quotes from the Hebrew Scriptures and the references are there to prove that Jesus is God's promised Messiah to the Jews and the Saviour of the Gentiles. In the Sermon on the Mount (Matt 5-7) we have a definitive statement of the teaching of Jesus, and its focus on the Kingdom of Heaven. The evangelical theologian John Stott insisted that the Sermon on the Mount was a statement of 'Christian counterculture' and 'the nearest thing to a manifesto telling his followers what he wanted them to be and do'. A group of people usually regarded as afflicted is actually blessed and so worldly values are turned upside down. Jesus wants people to understand that the Kingdom of Heaven is here now and not just for the nation of Israel.

In her final session Storkey spoke about meeting God in Christ's suffering, death and resurrection. For Matthew these events are the climax of his narrative. The account of the woman anointing Jesus with costly perfume contrasts with his disciple Judas betraying him for thirty pieces of silver

(Matt 26). At the Last Supper Jesus publicly announces that one of his disciples will betray him. Jesus' entry into Jerusalem riding on a donkey had shown him as a Servant King. Now at the Passover Meal Jesus identifies himself with the Passover lamb who will save them from sin. And over two thousand years later across the globe Christians eat bread and drink wine in remembrance of the Last Supper and the events that followed. In the Garden of Gethsemane we see the loneliness of Jesus, abandoned by his disciples who fall asleep, and then he is betrayed by Judas. The Roman Law and the Jewish Law are overturned by the illegal trial and while the Roman Governor Pilate tries to free Jesus the mob shout 'crucify him'. And as Jesus is crucified we hear his agony as he cries out, 'My God, My God why have you forsaken me?' (Matt 27v46). The chapter ends with the story of dedicated women. Most of the male disciples have fled and yet the women remained to the end including Mary Magdalene. And it was the women who, arriving with spices to anoint the body of Jesus in the tomb, were shocked to find the tomb empty and an Angel who told them to tell the disciples that Jesus had risen and would meet them in Galilee.

Elaine Storkey concludes her book, 'Meeting God in Matthew' with the following words: "Today we share the calling of those first eyewitnesses in proclaiming and living out the good news of Christ's sacrificial love and resurrection power. And Christ promises that he will indeed be with us always, even to the end of the world." In the words of the Easter greeting, Christ is Risen! He is Risen indeed! Alleluia!

Jenny Stonhold



“And in the Holy Spirit”

This article is an edited version of a talk on the Nicene Creed I gave at Churches Together in Kensington last month at the invitation of the United Reformed Church.

I almost feel as if I had drawn the short straw, since being assigned the third article of the Nicene Creed. After all, in 325 AD it seemed as if the gathered bishops had almost ran out of puff when they got to this part.



All they had left for the Holy Spirit following the glorious Christological second article was a meagre five words: *kai eis ta hagian pneuma*, And in the Holy Spirit. In fact the need for church unity compelled them to expend far more energy on the concluding anathematizing paragraph.

We no longer use that final paragraph. Although, if you're feeling in the mood for some drawing of theological red lines, the later so-called Athanasian Creed, *Quicumque vult* is still (at least officially) recognised by the Western churches. This is the creed which includes the words, “the Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible”.

Our task here, then, is to think about how that *kai eis ta hagian pneuma* is relevant to the one, holy, catholic and apostolic church today, 1,700 years after the Nicene Creed was first circulated among those Fourth Century communities of Jesus's followers. The version of the creed we have today is the (probably erroneously) named Nicene-Constantinopolitan Creed, which we have all as Christians accepted since 451. The third article of this creed is far fuller than it was in 325 AD:

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father (and the Son), who with the Father and the Son is worshipped and glorified, who has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

As a reminder of how the Creed was formulated in the first place, I dug out my trusty old copy of J N D Kelly's *Early Christian Creeds*. He admits that the proceedings of the Council of Nicea belong more to the field of church history, than to the proper study of the creed itself. There may well have been inklings for a synod before Constantine decided to constitute it,

and when the Council met on 19 June 325, it came together with the Emperor's aim of consolidating the church.

Constantine saw the church in his eyes as representing the spiritual aspect of his empire, and wanted the widest possible measure of doctrinal unity. If the church historian Eusebius of Caesarea is to be trusted, the Emperor gave a carefully phrased address at the Council's inauguration, during which he fastened on the perils of internal strife in the church, and voiced his ardent longing for peace and unity among the bishops.

None of his audience could have been left in any doubt as to what was expected, and the part the Emperor played in the day-to-day debate confirmed this. This paper is intended to give a Free Church, specifically United Reformed Church perspective, on the 1700th anniversary of the Nicene Creed.

To put it bluntly, there are a good number of Free Church women and men who would argue that the whole concept of an ecumenical creed for Christians is tainted by the ghost of Constantinian Christendom. That's not to say that we as Free Church people are free of the guilt of seeking to aspire to Christendom. We're not. It's simply that we are becoming ever more aware of the need for the maxim popularised by the Swiss Reformed theologian Karl Barth to be honoured today: *ecclesia semper reformanda est*, the church must always be reformed.

Barth also often used the version *Ecclesia reformata semper reformanda* ("the reformed church [must] always be reformed"), which emphasises the idea that the church should not be called *reformata*, but rather *reformanda*. The great Swiss Catholic theologian Hans Küng borrowed this latter phrase in his thought, as did others influenced by the renewal movement during and following Vatican II. Whatever tradition we may belong to, I believe one of the gifts of Reformed ecclesiology is that it gives the church freedom to be the church.

What defines us is not the church's formal relationship to the state, or to a country, or to a race, or to a language, but rather the church's freedom to confess Jesus Christ as Lord over all realms of life, not least its own. This freedom implied that the church could never settle down on the assumption that its institutional form guarantees faithfulness. This is perhaps why the URC is an union of four denominations of three traditions.

Telling ourselves that we've somehow "made it" as a church is akin to forgetting that it's Jesus's business to build the church, not our own. For John Calvin, the church under the Word and the Spirit only existed in the

process of reformation, hence that slogan 'ecclesia semper reformanda' again. The church is only the church when it is reforming according to its confession of Jesus Christ as Lord. Its structure is determined by its confession.

The URC in its Statement of Nature, Faith and Order tells us, "We believe that Christ gives his Church a government distinct from the government of the state. In things that affect obedience to God the church is not subordinate to the state, but must serve the Lord Jesus Christ, its only King and Head. Civil authorities are called to serve God's will of justice and peace for all humanity, and to respect the rights of conscience and belief. While we ourselves are servants in the world, as citizens of God's eternal kingdom". This was the URC's subtle call for disestablishment back in 1972; a call for continued church reformation.

I am the pastor of a Free Church upon whose building is written these words: God is larger than the creeds. That's not to say that we as URC and Baptist Union friends gathering at Hampstead Garden Suburb Free Church reject the traditional creeds and formularies of the Christian faith. Instead, we insist that we will not be limited by them, just as God is not limited by them.

This, I suppose, is one of the defining motivations of non-conformist Christianity in England from the late Sixteenth Century onwards. My more radical Independent, Congregational, Baptist and Presbyterian forebears, as well as those who veered towards a Free Christian, Socinian or Unitarian route all held that God's Spirit leads the Christian into a true and full understanding of how God's word is to be interpreted within the church. As part of this quest for God's truth, the URC "accepts with thanksgiving to God the witness to the catholic faith in the Apostles and Nicene creeds".

God, then, is not only larger than the creeds, but also larger than the Bible. For Barth, and his followers, it is the Holy Spirit which makes the Word of God God's Word for us today. Or as John Calvin, one of the most influential Sixteenth Century Reformers understood it, God is the Loving Redeemer who encounters us in the crucified Jesus Christ through the Holy Spirit.

I quote John de Gruchy, the contemporary South African Congregationalist thinker and Bonhoeffer scholar, who sees Jesus as exercising his resurrected and ascended Lordship today through his Holy

Spirit. This trinitarian theology is crucial for de Gruchy as it allows the Reformed witness to “[hold] together both the evangelical message of the cross and the prophetic word of ideological critique and liberation”.

De Gruchy goes on to say in 1991, this time mirroring German Reformed theologian Jürgen Moltmann’s ideas, “This enables us to see more clearly how the message of the kingdom of God has to be understood not only eschatologically but also from the perspective of a trinitarian hermeneutics; otherwise it degenerates into individual subjectivity or fanatical ecclesial and political messianism”.

We need “to be formed anew”, Calvin writes, “by the Spirit after the image of God, in order that our entire renovation and that of the whole world may afterwards follow in due time”.

Back to the Creed: the so-called Nicene-Constantinopolitan Creed was finally universally accepted at Chalcedon in 451 by both the East and the West alike, and it has retained that position right down to the present day. As Kelly puts it, “it is thus one of the few threads by which the tattered fragments of the divided robe of Christendom are held together”.

How did questions about the Holy Spirit’s role become controversial? The creed decided at Nicea in 325 belonged to the conclusion of the third century debates about the person and work of Christ. The 318 fathers at Nicea had not deemed the person of the Spirit to be in dispute, and a mature understanding of the Spirit’s role came later. In the middle of the Fourth Century, many Christians who believed in the divinity of the Son held that the Spirit was a creature, or to be more precise one of the ministering spirits or angels.

Following Athanasius’s lead, by 362 the Council of Alexandria insisted, however, that the only ones who could be received into communion were those who rejected the thesis that the Holy Spirit was a created being. Athanasius vigorously defended his view that the Spirit’s consubstantiality with the Father and the Son was as indispensable as the consubstantiality of the Father and the Son with each other.

From now on the issue was a burning one, and from 373 onwards Basil the Great and the other Cappadocian fathers, Gregory of Nazianzus and Gregory of Hippo began to speak out. And by the Synod of Constantinople in 381, more than two generations after Nicea, it was felt necessary to assert the full deity of God the Holy Spirit.

The third article of the Nicene-Constantinopolitan Creed is deeply

scripturally inspired. Paul in 2 Corinthians 3: 17 had used the word “Lord” of the Spirit, and in Romans 8: 2 he had also spoken of the Spirit as “the Spirit of Life”. The epithet “Life-giver” (zooopoión) had been used of the Spirit in John 6: 63 and 2 Corinthians 3: 6. The description “proceeding from the Father” was borrowed from Jesus’s own words in John 15: 26, “the Spirit of truth, Who proceeds from the Father”. Even the phrase “who spoke through the prophets”, which went back to the primitive kerygma of Christian believers, and recalls 2 Peter 1: 21, “For no prophecy ever came by human will, but people spoke from God, being moved by the Holy Spirit”.

Athanasias’ own choice of words, finally, was chosen for the words emphasising the divinity of the Spirit, “who with the Father and the Son is together worshipped and together glorified”. Basil has also spoken of “that sound doctrine according to which the Son is confessed as homooousios with the Father, and the Holy Spirit is numbered together with them and worshipped together with them with identical honour”. *Aled Jones*

How should we fast?

Fast from hurting words and say kind words.
Fast from sadness and be filled with gratitude.
Fast from anger and be filled with patience.
Fast from pessimism and be filled with hope.
Fast from worries and have trust in God.
Fast from complaints and contemplate simplicity.
Fast from pressures and be prayerful.
Fast from bitterness and fill your hearts with joy.
Fast from selfishness and be compassionate to others.
Fast from grudges and be reconciled.
Fast from words and be silent so you can listen.

(from Pope Francis)

Be still and know that I am God.

This article is written in complete trust that God will direct my hand and actually finish it this evening and not miss the editors' final deadline! My mother often used to say that to grow old and survive all the changes and difficulties, one needs very much to have a sense of humour. What she didn't say, but I'm sure she knew it, was that you also need to have that certain knowledge that you're not walking that path alone. Learning to laugh with yourself, and at yourself, can be quite a challenge. How did that job get done I ask myself when there was no one else in the room? Who put that object in such a silly place when again no one was nearby? Then there is the memory loss and irritation of having to rely on notes and lists. But at least with a list there's the satisfaction of crossing off jobs as they get accomplished and I'm sure more jobs get done! Through all those irritations I keep on repeating to myself 'Be still and know that I am God'. 'I am the Lord who saves and heals' - this is the second verse of this simple and profound hymn - the first line being repeated three times in each verse, underlining the importance of those simple words. When limitations of more years start setting in - in my case as the sink and cooker seem to grow taller and the shelves impossible to reach - my walking sticks become a wonderful extended arm to reach impossible objects as long as your catching reactions are quick! Then there's the numbness of my fingers but at least now I cannot do the irritating mending - I just have to be more careful with buttons, etc.

Whether things change slowly, or quickly, it can be so difficult to accept these changes. But the third verse says it all - 'In you, Lord God, I put my trust' - I know I'm never alone, He's there beside me whether I feel Him or not, but equally important He'll never let me face something He knows I cannot cope with. I also believe God expects me to try a difficult job, to trust, and not just leave all the hard work to Him.

We have been tremendously supported by the love and care of our big family who keep in touch regularly, checking up that we're coping with the varied weather. They visit whenever possible to do the numerous jobs that need attention - and with so many, their skills are wide and varied. Although from a practical point of view I cannot be of much help, I have the privilege to taking on the role of 'an ear' or a 'listener' and, quite often, by simply talking about the problem, the solution emerges.

More importantly, the children's love extends to the grand-children and I hope, in time, to our great-grandson. This is because one of our grand-

daughters is getting married at the weekend and although, for several practical reasons, we cannot be present, we have been asked to provide a poem and a few words to be read out in Church. Even more important a 'live-link' is being arranged. If human love can go to such measures how can we compare God's amazing love for us!

I'll finish with the poem '*Footprints in the Sand*' - Author Unknown:

One night I dreamed a dream
As I was walking along the beach with my Lord
Across the dark sky flashed scenes from my life.
For each scene, I noticed two sets of footprints in the sand
One belonging to me and the other to my Lord

After the last scene of my life flashed before me,
I looked back at the footprints in the sand.
I noticed that at many times along the path of my life,
especially at the very lowest and saddest times,
there was only one set of footprints.

This really troubled me, so I asked the Lord about it.
"Lord, you said once I decided to follow you,
You'd walk with me all the way.
But I noticed that during the saddest and most troublesome times of my life,
there was only one set of footprints.
I don't understand why, when I needed You the most, You would leave me."

God answered, "My precious child, I love you and will never leave you
Never, ever in all your trials and testings.
When you only saw one set of footprints
It was then that I carried you."

Rosemary Birch



Hampstead Garden Suburb Free Church Night Shelter

As we have finished an eight week cycle, I reflect on the good-heartedness of the Suburb residents and in particular the congregation of the Free Church who have led the way in supporting another Winter Night Shelter. We thank Aled who has visited and offered support chatting to guests and volunteers alike.

This is the sixth year we have participated in the project which runs through the coldest months in three cycles of eight weeks each. We have been responsible for Tuesday nights in the second cycle. The first Tuesday for us fell on New Year's Eve which unfortunately meant that the overnight volunteers had to miss the watchnight service and the fireworks. The latter certainly woke us, being pretty much outside the doors and overhead!

The shelter runs seven nights a week for 23 of the coldest weeks of the year and although the guests have to travel to the different venues, they find the same welcome and routine in each. The nights are covered by different synagogues and churches scattered across the Borough of Barnet. This year we have hosted a group of up to twelve male and three female guests in the Church Hall one night a week.

The charity Together in Barnet which coordinates the shelters has merged with Homeless Action in Barnet the day centre which selects from those who they help on a daily basis, who is suitable to come to the shelters. Those with a problem with drugs, alcohol or their mental health are not referred to the shelters. The volunteers do not have the skills to manage those issues.

What we do provide on our 'night' is a friendly welcome, a home cooked three course supper shared with volunteers willing to chat, or not as guests prefer, a game of table tennis or chess, a warm hall to sleep in and a light breakfast before they leave.

We are told little about our guests and the training manual which we all read and adhere to asks us not to question them about where they come from or how they came to be in their particular situation. We do not have the knowledge to help resolve their problems. However, we are willing listeners to those who want to talk and many enjoy engaging with us, helping to wash dishes or clear away on Wednesday mornings. Unfortunately, it is only the two volunteers who participate in the breakfast shift who receive the often-effusive thanks when the guests leave

in the mornings.

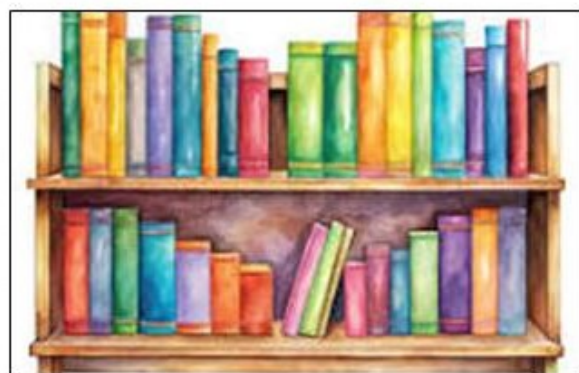
There is the task of organising the rota of volunteers; it takes 15 volunteers to run a Tuesday night/Wednesday morning, this is time consuming but rewarding because of the willingness and enthusiasm of our volunteers. They have come from our congregation, from those with looser ties with us, through friendship, the Minyan (the synagogue on Central Square) St Jude's, and the wider community of the Suburb. I think I speak on behalf of all the volunteers that we have enjoyed working together doing a little to make the guests' lives easier in their difficult situations.

A highlight this year, for the first time, is that we have received an invitation from the guests who have offered to host a thank you meal for helpers from each shelter to be held on 5th April, the end of the Winter Shelter. We will be represented by two of our steadfast volunteers, Cherry Faulkner and Jackie Murphy who will no doubt enjoy the reciprocity of kindness.

Jo Morris

The Church Bookstall

The church bookstall came from very small beginnings several years ago when Simon Croft, a church member (now much missed) began bringing a few books in a basket near the West End Café on Saturday mornings. It grew and grew to become the bookstall you see at the back of the church. It is up and running again now that the church building is back in use, and Spring is here. We have many (nearly 500) titles for you to browse through and maybe tempted to own. Our books are all kindly donated, with the proceeds going towards church funds; the suggested donation is £1 for paperbacks. There is a donation box nearby.



Very noticeable is the interest shown by visitors, especially those who come to the Friday Lunchtime Concerts – light lunch and a visit to the stall is all part of the occasion along with the music.

We welcome books in good condition (just a few at a time!) and often welcome back books for resale. Any books we can't find a use for are given to a charity. The team consists of Maureen Schuricht, Almira Richards and myself, Anne Lowe.

Anne Lowe

Lettings at the Free Church.

To start with some eye-catching figures: last week was an average term-time week in March and altogether our various rooms were in use for a total of 245 hours, mostly through lettings to external groups but this figure also includes our own Free Church Sunday service, West End café, Toddler group and Bible study class. It's hard to estimate the sheer number of people that cross our threshold during this time.

If you look at our online calendar you will see across the seven days we welcomed 76 separate bookings, ranging from short one hour lettings here and there for Ballet classes, Pilates, Tai chi and Yoga to longer slots for Art classes and Bridge groups to three hour table tennis sessions and after school drama clubs, seven hours of Garden Suburb Preschool daily in the Small Hall, baby and toddler classes, Garden Suburb Theatre rehearsals, a kids' party in the Large Hall and the North London Music Festival in the church. The local U3A use several rooms throughout the premises on several days of the week and ABRSM examinations enjoy all three back rooms at the church for their operation. The breadth and variety is very impressive and the amount of development, education and well-being nurtured through our spaces is truly inspiring.

In January and February we could add more hours to this weekly total as the Night Shelter means the Large Hall is in use for 24 hours a day across Tuesday and Wednesday.

I took over the administration of Free Church Lettings from Claudia Milhoff when she left for Germany in 2022. Following my move away to Tring, Herts in 2015 it was a privilege to re-connect to my long-standing Free Church family and to help with their fundraising through Lettings. The church is incredibly fortunate to have such wonderful buildings to rent out. By comparison my 'home' church in Tring – High Street Baptist Church - has one small hall and one meeting room available to rent, as well as the church area, to help raise funds, these being typically in use for 25 hours per week. The Free Church has eight separate rooms, if you include the Hall Annex, which are all let out regularly, either individually or in combinations. My time is mostly spent dealing with the never-ending influx of email enquiries, showing prospective renters the rooms and the locks, sending out individual Letting agreements (and chasing their payment) and managing the online calendar to try and avoid any clashes, which by the grace of God have been relatively few! At times I have to arrange emergency room swaps to accommodate unforeseen crises (such

NEWS OF PEOPLE

We continue to extend our heartfelt sympathy to Elizabeth Swynnerton following the recent death of her son, Michael in Taiwan after an extended sickness. We also remember Michael's wife, Chiuhau, who continues to live in Taipei.



Aled Jones

as heating breakdowns...) which involve frantic flurries of emails and calls but normally it all runs quite smoothly.

When I was asked to write a few words for News and Views they said to include any amusing anecdotes! Sadly, there isn't much joy on that front! The fulfilment from my role comes from meeting the wide range of folks who are on the whole very grateful to be linking with us. I did recently give a tour of the Hall to local actor/comedian Paul Kaye who you may have seen in ITV's crime drama Vera as well as Game of Thrones and After Life.

We should feel incredibly blessed to have such amazing facilities to help us raise the funds to meet our operating cost to enable the main work and wider Mission of the church to go ahead, and in turn to help spread the word of Christ as we reach out into the community. *Eddie Hayden*

Time to Thrive Club

The 'Time to Thrive' Club provides seated mobility exercises every Tuesday from 11am to 12pm at the Free Church in the Little Chapel. It is free to attend and everyone is welcome to come along, get moving and enjoy some friendly company. For more information you can reach the organisers Walfinch Hampstead and Camden team at steve@walfinch.com and 02039 639306.



Eddie Hayden

ASH WEDNESDAY IN THE CAPE

Adrienne Glendinning recounts her experience of Ash Wednesday in South Africa during a recent visit beginning with a spontaneous visit to an old, rather beautiful old Dutch style church building.

Wednesday 5th March, Franschhoek, Western Cape, South Africa.

Looking back at an unexpected sequence of events, I was walking down the main street with my friend Susie, when we spotted the church and as the door was open, we thought we should go and have a look and also ask if there would be an Ash Wednesday service. Inside we met a member of the congregation who was volunteering as a guide that week. She was friendly and knowledgeable, and told us some details about the church; for example, the church was built in 1847, restored in 1968, they were part of the Dutch Reform Church, and they had a good organ with a large number of pipes. The church had good acoustics and was popular for concerts and weddings. When Susie asked if they had an Ash Wednesday service Dorothy, the guide, explained that instead of a church service they went up a nearby hill, to where I had noticed a cross just that morning, to have a short service and light the cross, which would remain illuminated at night until Easter. They travelled in 4 X 4's as it was off road! Susie, always up for an adventure, asked if we could join them so she was advised to ask in the office which was over in the hall. Off she went and was told that we were welcome to join them but we would have to turn up at 6 pm in the church carpark to get a lift.

A few hours later and there we were, in the car park, amongst a crowd of at least 30 people, maybe more, including children. We felt a bit shy at first, not sure what to do, then we saw Dorothy and she introduced us to some of the party. At first it seemed there was no space available; then we were offered a place by Johann and Amelie in their 4 X 4 truck. We were very grateful and they were very warm and welcoming.

When we got on board I did wonder for a moment what we had got ourselves into! I soon found out. After five minutes or so through leafy lanes with plum trees on either side, bee hives semi-hidden between trees





or in a clearing, we started the ascent, along dry and rocky mud tracks. Sharp hairpin bends, then taking the next stretch at a run in order to make it to the next bend. At times it seemed almost vertical. However I was amazed how calm I was. I felt safe and had the utmost confidence in Johann. And not misplaced as we reached the end of the track unscathed.

We just had a few steps on up, until we reached the place of the cross. There may have been additions to the group by now. Most people stood, some sat on the ground, and we were kindly offered folding chairs

by a charming teenage girl. So we sat down, alongside Blommie (Blossom or Flower), the lady from the church office. We listened to prayers, and a talk from Anja, a very spiritual and sincere woman, who incidentally was the drummer in the church band, and I think led the singing in the church. Apparently she had stepped in at the last minute when the minister had become ill. Blommie kindly translated some of the talk for us from the Afrikaans.

The first thing we had to do was to silently contemplate the beautiful view below us, before the prayers. Then we had to pick up two stones, one small, one larger and contemplate them in silence. Later we had to bury the small stone and add the larger one to a growing pile. The burial of the small stones symbolised burying our sins, and building the cairn with the larger stones signified God's love for us.

We ended with a song, after which Anja drew a cross in black felt tip pen on the back of our hands. Then the solar powered lights on the cross were switched on, beaming over Fransshoek in the valley below. They will stay lit every night until Easter, and indeed it is spotted nightly from our house by an excited three-year-old, Susie's granddaughter.

By this time dusk was upon us and we all clambered back into our respective trucks for the descent in darkness. No need for anxiety, the intrepid Johann navigated the bends and bumps with great skill and we were back at the church in no time, safe and sound!

We said our goodbyes and thanks, giving Amelie, Johann and Dorothy hugs. I'm hoping they'll be able to read this, to know how appreciative we are, as I'm going to send it to Dorothy.

Adrienne Glendinning

JOHN BIRCH'S DIARY

Not the most earth-shattering of scientific projects but I can understand why a solution to stop bananas going brown came about; developed by Tropic, a biotech company based in Norwich (that city and bananas don't come across as natural bed-fellows but there you are), the hope is that this innovation could help reduce global food waste. The genetically-engineered non-browning banana remains fresh and yellow for 12 hours after being peeled. Around 33 percent of produce harvested globally is never consumed due to the perishability of many fruits and vegetables. Tropic chief executive, Gilad Gershon, remarked, "Bananas are the fourth biggest crop globally but perishability is very high."



I'm sure all great-grandmothers should be celebrated but special congratulations to Connie, a Labrador guide dog, who at the dog age of 13 years produced her fourth litter before retiring from breeding: worth noting six of her offspring are still working.

Another dogged celebration has been earned by Sherlock, retiring after 12 years' service with the London Fire Brigade. He has been vital in many rescues including the Grenfell Tower disaster for which he received an Animal Hero Award and very appropriately met human royalty. Sherlock is trained to identify the presence of up to 10 ignitable liquids, such as acetone and petrol. A dog's keen sense of smell is more accurate than many electronic devices!



"Give me a bash at the pie and mash my mother used to make". I remember this from my early years – already very interested in food. There is now a campaign for this most mundane of dishes to be given "Traditional Speciality Guaranteed Status." As with all such awards, the ingredients are very specific - minced beef pie served with mashed potatoes and a parsley sauce. A spokesman, Mr. Holden, said the original pie and mash pie was an eel pie, but when the Thames was polluted during the Industrial Revolution, "eels were no longer there so they switched to having mince in it," which is why you have parsley sauce!

The “rhubarb triangle” is not a place where bad jokes are told but an area in West Yorkshire where most of this ever-popular sweet’s ingredient is grown, a special taste which I and I’m sure many others, enjoy. This ‘triangle’ is a nine square mile area which has several large darkened sheds in which ‘forced’ rhubarb is grown (the stalks can grow one inch a day in these specialised conditions!)



In my earlier years I made a modest contribution to something which is still very important - namely donating 84 pints of blood over a considerable period (easier to do than for most people as the Donor Centre was opposite my office). My blood is fairly unusual belonging to the ‘AB’ negative group, whereas Rosemary’s is of the common ‘O’ group - she is therefore a universal giver! However, I stand in awe of an Australian, James Harrison, who has just died at the age of 88. He was called “The Man with the Golden Arm.” Despite being scared of needles, his record-breaking blood plasma has saved the lives of 2.4 million babies!

In the same ‘vein’ of ‘giving to save’ thought, an acid attack victim said he is ‘so thankful’ after his eye was saved by a graft created from a donated placenta. The acid had ‘melted’ the inner and outer layers of the recipient’s cornea and transplants and grafts were taken from the outer layer of the placenta!

Say “Cheese please” The popularity of what (for me anyway), has been one of the most important food items has been changing - ie sales have increased and are still doing so. The changing British palate is all down to our love of spicier food which now dominates our cuisine and has hardened our palates. “With curries, Asian and Mexican, now a regular part of the UK diet, our palates are acclimatising to these stronger and more exotic flavours so that we tend to go for more complex taste profiles,” remarks Tesco’s UK cheese buyer, Darren Atherton. He continues, “This has been especially recognised in the Cheddar Industry where producers are building the strength profile of their cheeses to include varieties that pack



more of a punchier taste.” It was pure co-incidence to start with when I first moved into offices in Jermyn Street (just off Piccadilly Circus) but I soon discovered – just across the street- Paxton and Whitfield, which for many years has held the Royal Warrant for Cheese. Just going into the shop was a treat - and the counter staff were always helpful and busy. At Christmas there was a substantial queue outside the premises.

As with so many necessities, salt is something I’ve taken for granted with little thought for usage except for putting it on my fish and chips. When we were young both Rosemary and myself remember salt being in blocks and only later did we have it ground and in small containers. Boulby Mine in North Yorkshire is one of only two places in England where salt is mined and is the deepest mine in Europe. ICL Boulby’s chief geologist Thomas Edwards said most people did not realize that salt was mined more than one kilometre underground and “hailed out by people working 24 hours a day, in the dark, beneath the sea”.

A case for methylprednisolone. Bitten on the hand when piloting an Iberian Airbus A320 (from Dusseldorf to Madrid) the pilot’s screams were acted on by the co-pilot, who took over the plane. The arachnid, a tarantula, then ascended the captain’s arm but was pushed away when his co-pilot tried to crush it with one of the plane’s manuals! Treatment with the medicine, commonly used to reduce swelling and to counter allergic reaction, did the trick. (An illustration of the type of insect involved confirms that without the interaction the situation would have become very ‘hairy’).



John Birch



From the Archives

1935

These extracts from the 1935 Free Church Magazine show a contrast to the present day. The Iroquois Rovers flourished in high numbers, as did the three large departments of the Sunday school – Primary, Junior and Intermediate – for their Anniversary Social.



Free Church Magazine April 1935

The very large Scouts known as the Iroquois Rovers have shown their skill at teamwork of many kinds, and their choice of “April Fooling” as the title of their Revue on April 6th is excellent. We are assured that they have learned much from their previous efforts and have responded wisely to criticism, both destructive and constructive. Already the Rovers have raised £15 for the Bazaar Fund, and their April fooling would add much to that amount if all our readers were to spend an enjoyable evening at the Free Church Hall on April 6th. We feel sure the evening will be “different” and sleep will be impossible.

Free Church Magazine May 1935

Sunday School Festival

The Sunday School will celebrate its 27th Anniversary on Saturday and Sunday, May 18 and 19, 1935. On the Saturday a Social will be held in the Hall in Northway, for which a varied and interesting programme has been arranged. The social commences at 6pm, and until 6:30 friends will have an opportunity of examining handwork which will be displayed in the Oriel room. At 6:30 the Beginners will hold another of their delightful little services, and will be followed during the evening by the Primary, Junior and Intermediate Departments. There will be a break at 7pm for refreshments and talking, and the evening will close at about 9pm.

Frank Ballard

1945

The extracts from the News Letters in 1945 reflect the last few months of World War Two. The April entry describes “visitors” home on leave from the Forces and their disparate wartime locations. The second records the death of a church member, Sir John Abraham. (The Free Church Lectern which is in use every service is dedicated to his memory. His name is one of the five civilians on the WW2 memorial).

HGS News Letter April 1945

I have said before that one of the added interests of Sundays in war-time is

meeting old friends home on leave. This has been well maintained during the past month, for amongst the people I have seen in the congregations have been Albert Hardiman from Italy; Percy Brazil, James Boxall and Percy Wilkins from the Western Front; Nancy Topley from somewhere in Britain and her brother from India. There have also been several from home camps, including Beth Henderson and Rix Martin. Sometimes I am fortunate enough to get conversation with these welcome visitors. Occasionally they have disappeared before I can make contact. But it is always a joy to see them. Letters this month have not been so numerous. But I have heard from Dorothy McMinn, Rona Robinson (in Ceylon), Norman Pendleton (in Italy) and Pamela Hills. Tony Sutton has been home on "overseas draft," and we were able to receive him as a Church member at the last Communion service. Ben Kauffmann has gone to France. Congratulations to Sybil Morgan (nee Graham) on the birth of a little daughter.

HGS News Letter May 1945

I sometimes wonder whether any other British congregation has given as much as we have in this war. I'm not thinking only of numbers but of quality of service and sense of loss. I felt this especially on Easter Sunday when I had to tell the congregation that I feared we should look no more upon the face of our friend, Sir John Abraham. I had to explain how, with other distinguished officials, he had set out for Canada, how the plane seemed to have disappeared in the darkness and how the Air Ministry had been forced to the conclusion that we could hope no longer. I went on to say that Sir John was the best type of civil servant, who by constant attention to duty and balance of judgement, had risen to a position of great responsibility. He gave himself so unreservedly to his work in Whitehall that we hardly saw him except on Sunday mornings. But it was his intention, when retirement came, to give his time to Church work, and what a difference that would have made to us. Never was there a man, I think, so acceptable to young and old, to rich and poor. Wherever I go I find that people regarded him as their personal friend. It was, I suppose, because he was so steady, so gracious, so modest, so unpretentious and yet so good. I cannot myself write about him without using words that may seem exaggerated, but I cannot help repeating what I said that Easter Day, that he was the kind of man I should like to have been. I believe that a memorial service is to be held at St Martin-in-the-Fields for all who lost their lives in that ill-fated plane, and a more intimate memorial service will be held at the Free Church the following Sunday. Frank Ballard

Anne Lowe

Correspondence

To the Editor

I was appalled by the article entitled “Assisted Dying And Trust,” not least because it appeared in the newsletter of a Christian Church.

Whilst it said “the purpose of this article is not to debate the rights and wrongs of this particular Bill, or the rights and wrongs of assisted dying”, in fact it not only championed assisted dying, it expressed the view that the Bill should go even further in making assisted dying easier.

The assertion “After all, there used to be a saying that a doctor’s job was to help you into life and then help you out of it as well” is not only deeply anti-Christian but also patently untrue in stating that a doctor’s job is to kill people.

All of the Churches are united in condemning assisted dying and the Bill and our Minister has expressed his opposition to it.

As Cardinal Nichols has said, “The suffering of a human being is not meaningless. It does not destroy that dignity. It is an intrinsic part of our human journey, a journey embraced by the Eternal Word of God, Christ Jesus himself. He brings our humanity to its full glory precisely through the gateway of suffering and death.”

Please publish this letter in the next edition of News and Views to counter the article.

Ashok Ghosh

Do you agree with Ashok? Assisted Dying is a controversial subject and we would welcome your views. Eds.



The New White House Tenant

Arjun Matthai, looks at the implications for foreign policy of the new 'White House Tenant.'



White House Treachery amidst Europe's undeclared war with Russia

The current tenant of the White House moved in to occupy it on 20 January 2025 and since then any impartial political observer would agree that global chaos and uncertainty has ensued especially for Ukraine and its main supporter Western Europe.

To use a Harry Potter phrase "He-Who-Must-Not-Be-Named" will, in this article, be simply referred to as the White House Tenant or WHT for short. What WHT and his right-wing MAGA (Make America Great Again) political supporters have succeeded in doing is an unprecedented, in American history, power grab - taking almost full control of the main American levers of power – Congress (the legislative branch of the U.S. federal government comprising the House of Representatives and the Senate), the Judiciary (six out of the nine Supreme Court justices were appointed by Republican Presidents and three out of those six were personally appointed by the WHT when he was last President; should any of the current Supreme Court justices fall off their perches, the WHT will immediately replace them with another loyalist).

Senior Generals in the US Military have recently been purged and replaced and a WHT loyalist is now head of America's Law Enforcement Agency, the Federal Bureau of Investigation (FBI).

The guard rails drafted in the US Constitution by the Founding Fathers of the American Republic - George Washington, Thomas Jefferson, Benjamin Franklin and John Adams to name a few - to prevent an American President from having unbridled power have been brushed aside by the present WHT. He has unprecedented power - an all-powerful latter-day King George III - and his fawning support for the Russian Dictator Putin indicates, for good measure, a degree of mental illness not dissimilar to that suffered by King George III.

Should the UK, and other coastal countries in North West Europe, be unconcerned or worried by the power grab by the WHT and his support

for the Russian dictator?

The answer has to be concern – deep concern – at the recent turn of events that has turned everything on its head.

For the last 85 years since the United States began to provide significant military supplies and other assistance to the Allies in September 1940, the US firmly supported the UK and Western Europe sans Germany during WWII. Since 20 January 2025 that support is now questionable. The unimaginable is now a reality.

The WHT support for the Russian Dictator is as incredible as if Franklin Roosevelt had decided to support Adolf Hitler instead of Winston Churchill in 1940 during the Battle of Britain.

In recent days among his pro-Russia actions, the WHT has personally ordered the immediate halt of US private and government provided satellite intelligence to Ukraine that has, until now, enabled it to defend itself from incoming Russian missiles and drones. These are now wreaking havoc in cities like Odessa and have caused many citizens to be killed in the last few days. When recently asked about it by the Press, the WHT smirked and said he “expected Russia to behave this way”!

For those who are unaware, the UK and other coastal countries of North West Europe are already engaged in an undeclared subsea war with Russia; Russia is suspected of sabotaging undersea cables in the Baltic Sea in an effort to undermine NATO and weaken support for Ukraine. These attacks are part of a “hybrid war” that also includes cyber-attacks and assassinations.

Undersea cables are vital for transporting electricity, gas, and internet traffic between friendly nations. Damaging these cables can cripple economies and societies. Russia is deliberately doing this to disrupt the cohesion of NATO and the European Union knowing it has the WHT and the American administration on its side - the WHT has recently ordered US forces to stop any covert operations against Russia.

The UK and France are the only European countries with their own nuclear deterrents but, as pointed out by a recent editorial in The Times, only France has a standalone nuclear deterrent. Thanks to de Gaulle’s dislike of the US, France is not dependent on the US for its nuclear defence. However, the UK’s multi-billion-pound Trident nuclear armed submarines can be rendered useless at a stroke of the pen. All that is needed is for an executive order to be signed by the WHT for the US to stop supporting the UK’s US maintained and serviced nuclear submarines. It is no use blaming a succession of UK governments, who, over the past

85 years, failed to have a contingency plan in place for the unthinkable – an American administration deciding to support its enemy.

It is now essential for the governments of the UK and Europe sans Hungary to work closely together and pool resources and intelligence to rapidly devise a new post NATO European security arrangement based on the French nuclear deterrent, British nuclear submarines before WHT makes them useless, British military expertise and its Intelligence and Security Agencies including GCHQ and German economic and military heft.

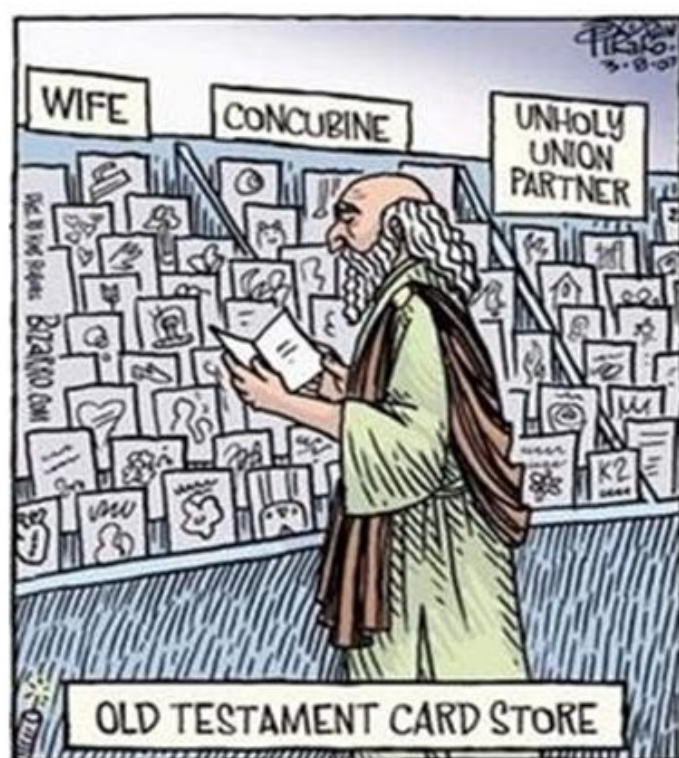
The UK and Europe cannot continue to be dependent on the unreliable US for its defence and intelligence as long as the WHT remains in office.

If Russia succeeds in defeating and overrunning Ukraine thanks to the treacherous WHT, it won't stop there and will be looking to recreate the USSR including Poland with America as a bystander.

The hitherto highly effective Five Eyes intelligence sharing arrangement between the English-speaking countries – the US, UK, Canada, Australia and New Zealand - is now probably dead and buried since the WHT cannot be trusted not to pass on sensitive information to his “buddy” in the Kremlin.

“May you live in interesting times” is an English expression that is often mistakenly thought to be a Chinese curse but, Chinese or not in its origins, the curse is well and truly upon us with unpredictable outcomes.

Arjun Matthai



**JOHN BIRCH'S
COMPETITION**
*Competition No 70: Animal
Groups, Part 3*



*Link the collective group name with the
appropriate animal*

Group names

- | | | | |
|--------------|--------------|-------------------|----------------|
| 1. Troubling | 2. Leach | 3. Kettle or Cast | 4. Team |
| 5. Cackle | 6. Ascension | 7. Sord | 8. Leap |
| 9. Watch | 10. Bed | 11. Prickle | 12. Unkindness |

Animals

Goldfish	Ravens	Horses	Oysters	Hawks	Mallards
Hyenas	Larks	Greyhounds	Porcupines	Leopards	
		Nightingales			

Answers to Competition No. 69. Animal Groups

- | | | |
|-------------------------|--------------------------|--------------------------|
| 1. Shoal of bass | 2. Swarm of bees | 3. Sounder of boars |
| 4. Obstinacy of buffalo | 5. Coalition of cheetahs | 6. Brood of chickens |
| 7. Clutch of chicks | 8. Quiver of cobras | 9. Convocation of eagles |
| 10. Mob of emus | 11. Charm of finches | 12. Business of ferrets |



*We look forward to your answers - send them either by email to
jbirch1821@gmail.com or by post to J. Birch, Pantgwyn, High Street,
Borth, Ceredigion, Wales SY24 5HY*

WORDSEARCH: BRITISH BUTTERFLIES

E	P	U	R	P	L	E	E	M	P	E	R	O	R	P	B
E	T	A	E	C	B	O	C	S	K	P		W		R	
T		I		T		R	M		A		O		O		
	O		H		I	A	I	I		L		W		D	L
L		R		W	L	H	N	M	L		N		O	G	A
	I		T	L	D	T	W	E	S	H		O		R	R
		A	B	O	E	E	Y	D	A	T	W		E	E	I
		L	T	D	I	D	N	I	E	D	O	D		Y	M
	U	T	L	W	E	S	R	I	E	L	A	N		L	D
E		A	E	D	O	S	E	L	E	D	B	S	E	I	A
C	D		U	L	T	L	K	S	M	V	K	R		N	E
Y	O	O		R	G	C	L	I	H	I	N		A	G	T
	L	M	E		E	N	R	A	P	E		E		M	I
C		A	M	P		A	I	P	W		L		E		H
	K		S	A	L		E	R		S		L		R	W
H	E	A	T	H	F	R	I	T	I	L	L	A	R	Y	G

BRIMSTONE BROWN-HAIRSTREAK CLOUDED-YELLOW
 COMMA GREEN-VEINED-WHITE GREYLING HEATH-
 FRITILLARY MARBLED-WHITE PAINTED-LADY PURPLE-
 EMPEROR RED-ADMIRAL RINGLET SKIPPER SMALL-BLUE
 SPECKLED-WOOD SWALLOW-TAIL TORTOISESHELL
 WHITE-ADMIRAL

*Put the remaining 7 letters together to find the name of the butterfly who
 when a predator is near flaps its wings rapidly to show 4 bright eyes.*

Compiled by Rosemary Birch

Answer - Peacock

JUNIOR WORDSEARCH: LONDON MUSEUMS AND GALLERIES

N	A	T	I	O	N	A	L	P	O	R	T
R	B	A	T	R	A	N	S	I	J	A	R
E	R	T	A	I	R	O	T	C	I	V	A
D	I	E	A	L	B	E	R	T	E	X	I
O	T	E	H	C	I	W	L	U	D	E	T
M	A	C	E	N	O	Z	O	R	O	M	G
U	I	N	M	A	D	A	M	E	Q	I	A
S	N	E	S	D	U	A	S	S	U	T	L
E	H	I	S	T	O	R	Y	L	A	I	L
U	E	C	R	O	F	N	A	T	U	R	E
M	H	S	I	T	I	R	B	T	R	A	R
R	O	Y	A	L	A	C	A	D	E	M	Y

BRITISH MUSEUM
SCIENCE MUSEUM
NATURAL HISTORY
VICTORIA AND ALBERT
TRANSPORT MUSEUM
TATE MODERN
TATE BRITAIN

MARITIME MUSEUM
ROYAL AIR FORCE MUSEUM
ROYAL ACADEMY OF ART
NATIONAL GALLERY
NATIONAL PORTRAIT GALLERY
DULWICH PICTURE GALLERY
MADAME TUSSAUDS



Compiled by Liz Alsford

DIARY

<i>Mondays</i>	<i>10.30-11.30am Studying together in Church</i>
<i>Wednesdays</i>	<i>9.45-11.45am Toddler and Parent/Carer group</i>
<i>Thursdays</i>	<i>18.30pm Choir Practice April 10th & May 15th</i>
<i>Fridays</i>	<i>18.45pm to 20.30pm 11-14year olds' Friday Fellowship</i>
<i>Saturdays</i>	<i>10.30am to 12.30pm West End Café open</i>



April

Sunday 6th	11am	Family Communion Service led by the Minister
Sunday 13th	11am	Palm Sunday Family Service led by the Minister N.B. Meet in the Square at 10.30am for procession with St Jude's
Wed 16th – Sat 19th		URC Prayer Labyrinth in Church for private reflection (see poster page 4 for details of sessions)
Thursday 17th	7.30pm	Maundy Thursday - Quiet service of reflection with Communion
Friday 18th	11am	Good Friday – Service remembering the crucifixion of Jesus
Sunday 20th	11am	Easter Sunday – Christ is Risen! Family service led by the Minister
Thursday 24th	1-2pm	Tea & Tech — bring your phones, tablets and laptops for technical help from Henrietta Barnett School pupils
Friday 25th	1pm	Friday Lunchtime Concert by Litsa Tunnah, Violin
Sunday 27th	11am	Family Service led by Revd Jon Dean

May

Sunday 4th	11am	Family Communion Service led by the Minister
	4.00pm	Annual General Meeting
Sunday 11th	11am	Family Service led by the Minister

May 11th -17th Christian Aid Week

Tuesday 13th	7.30pm	Elders & Deacons Meeting
Sunday 18th	11am	Family Service led by the Minister
	6.30pm	Informal contemporary worship service led by the Minister
Sunday 25th	11am	Family Service led by Andrew Mills Lay Preacher New Barnet URC
Friday 30th	1pm	Friday Lunchtime Concert by Ruifan Xuan Piano

June

Sunday 4th	11am	Gift Day Service and Communion led by the Minister
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**NEWS AND
VIEWS**



PRODUCTION
DISTRIBUTION
EDITORIAL PANEL
TYPESETTER
EDITOR

John Ditchfield
Jill Purdie and others
Joan Holton and Marion Ditchfield
John Ditchfield
Marion Ditchfield

The June edition of News and Views will be published on Sunday June 1st. Articles should therefore be delivered to the editor, Joan Holton or the typesetter, John Ditchfield, (john_ditchfield@hotmail.com) by Sunday May 18th.

We welcome articles, as well as reviews of books, films, plays etc. from members and friends. These will not always represent the views of the editorial panel or of the Church. Publication is at the discretion of the Editors.

Remember - we are on line at www.hgsfreechurch.org.uk where you will find past issues of News and Views.

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