

# *NEWS & VIEWS*

## *The Free Church Hampstead Garden Suburb*



*APRIL-MAY 2020*

**PLEASE TAKE ONE**

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# HAMPSTEAD GARDEN SUBURB FREE CHURCH

**(United Reformed and Baptist)**  
**Central Square, London, NW11 7AG**  
**[www.hgsfreechurch.org.uk](http://www.hgsfreechurch.org.uk)**

**Sunday Services:** *(When services resume) 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*

**Minister:** **Revd Dr Ian Tutton**  
The Manse, Central Square, NW11 7AG  
020 8457 5898  
[itutton@aol.com](mailto:itutton@aol.com)

**Correspondence Secretary** Penny Trafford  
020 8959 3405  
[ptrafford07@gmail.com](mailto:ptrafford07@gmail.com)

**Treasurer** Derek Lindfield  
07803 953483

**Director of Music** Peter Hopkins

**Children's Advocates** Lilian Coumbe  
[coumbe\\_lilian@yahoo.com](mailto:coumbe_lilian@yahoo.com)

Stephan Praetorius  
[Stephan@acceleration.biz](mailto:Stephan@acceleration.biz)

## **Safeguarding Statement**

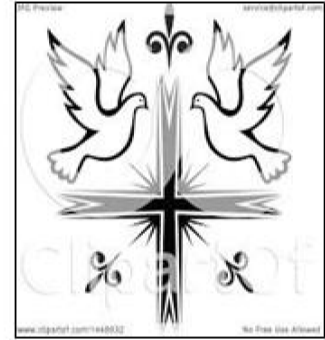
Hampstead Garden Suburb Free Church believes that safeguarding is the responsibility of everyone and is committed to safeguarding and promoting the welfare of all those who are vulnerable (children, young people and vulnerable adults). We expect all of our leaders, volunteers and those who use our premises 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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# NEWS & VIEWS

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



NO 759

APRIL-MAY 2020

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**D**ear **F**riends,

This edition of News & Views takes us from Palm Sunday, (April 5<sup>th</sup>), through the Easter season, (April 9<sup>th</sup> - 12<sup>th</sup>) and on to Pentecost (May 31<sup>st</sup>). This year we will be denied the opportunity to meet together to celebrate that which is at the heart of our faith. But that does not make it any less significant, or any less meaningful. It just means having to celebrate in a different way. More than that, our changed circumstances should cause us to concentrate on aspects of the story that we might otherwise treat as incidental. And so, as we continue in 'lockdown' it is worth remembering that on that first Easter day, the disciples were meeting behind locked doors because they were afraid. The risen Christ entered the room and made Himself known to them, declaring, 'Peace be with you'. It is not easy to be 'at peace' in the present climate, but this Easter, maybe more than any previous Easter, we have to be prepared to welcome the risen Christ into our hearts, into our homes, and to hear Him say, 'Peace be with You'...

...And then as it were, fast forward 50 days to Pentecost, and we find the same disciples again hiding behind locked doors because they were afraid. Perhaps it was the same doors, the same 'upper room.' 10 days previously they had witnessed the risen Christ disappear from their sight as He ascended into Heaven. He had told them to wait in Jerusalem, but already those 10 days had come and gone – and just like now so then, 10 days can seem like a lifetime – and nothing. Jesus had promised that they would 'receive power when the Holy Spirit comes upon you.' 10 days – nothing. And then, everything at once: a rushing mighty wind, tongues of fire, strange languages spoken and heard...

...One day, someday, we will, as it were 'unlock the doors' and emerge

into a world that will never be the same as it was, because we cannot afford to allow it to become 'just as it was'. But whilst we remain behind 'locked doors', may we all, this Easter season experience the real, living presence of the Risen Christ in our lives. And may we all, this Pentecost, experience the real, living presence of the Holy Spirit in our lives so that we can be reminded there is nothing that can prevent Christ making Himself known, there is nothing that can prevent the active presence of God manifesting Himself wherever. Nothing can separate us from the love of God... Not even the seeming 'living hell' that we are having to live through at this time...

Ever present God, be with us in our isolation  
Be close to us in our distancing  
Be healing in our sickness  
Be joy in our sadness  
Be light in our darkness  
Be wisdom in our confusion  
Be all that is familiar, when all is unfamiliar  
That when the doors reopen  
We may with the zeal of Pentecost  
Inhabit our communities  
And speak of Your goodness to an emerging world  
For Jesus' sake... Amen

'The Doors of the House where the disciples had met were locked'  
(John 20, 19)

*Ian Tutton*





## FROM THE TREASURER:

First of all, I hope you are keeping safe and well at this difficult time. I also hope that you will forgive me for raising what is a sensitive matter. As church treasurer, it is my privilege and responsibility to seek to ensure that the church's cashflow is adequate to pay its outgoings. We still have financial commitments and need to honour them.

In ordinary times we have significant income from hall and church lettings. This has all but 'dried up'. We are very grateful to all those church members and friends who contribute to the church through bank standing orders as this ensures that money goes straight into the church bank account and bolsters cashflow.

We are also very grateful to those of you who give either through the freewill offering scheme (sometimes known as the envelope scheme), through the Gift Aid White envelopes and through direct giving during the church offering on Sunday mornings. The government has instructed us to close our church buildings and to cease holding public worship for the time being. It has also directed that we should maintain strict social distancing. This means that the only income we presently have is from those who contribute through bank standing orders.

During this crisis time I would be incredibly grateful if you felt able to continue your giving by joining those who give through bank standing orders or by making direct online payments into our church bank account. I appreciate this may be difficult but Claudia Millhoff, our Church Finance Officer, and I are happy to help in any way we can. We can be contacted at:

***treasurer@hgsfreechurch.org.uk and  
finance@hgsfreechurch.org.uk***

My telephone number is 07803 953483.

Thank you so much for your help. Please stay safe and well.

***Derek Lindfield  
Hon. Treasurer, HGSFC***

## THOUGHT FOR THE MONTH

At a time like this there can be no other appropriate 'Thought for the Month' except about the role of the Church; in all this uncertainty and physical isolation from each other, we may not be able to come into the church building for a little while but that does not imply that the church is shut - the church can never be shut out of the world. As the children's chorus goes:



"I am the church, You are the Church, We are the Church together. All who follow Jesus all around the world, Yes, We're the church together."

The church is not a building, The church is not a steeple (dome).

The church is not a meeting point

**CHURCH IS A PEOPLE**

.....chorus.....

We are many kinds of people, with many kinds of faces, all colours, all ages too, from all time and places.

**YOU ARE THE CHURCH**

*Rosemary Birch*

## TRADCRAFT

John and I have been thinking of ways in which you could safely get Traidcraft supplies if necessary. I can still order, and already have a large range of goods apart from toilet rolls and hand wash. Now that we've got 'wheels' and the car is called 'Hope', (remembering the hope we bring to lots of our producers,) we have turned the back into a Traidcraft stall. If you need any tea, coffee, chocolate, cards etc. Telephone us to tell us you would like us to call and we'll park outside your door with the boot open, standing at the appropriate distance away and wearing gloves whilst you have a browse. (0208 446 9393)



*Rosemary Birch*

## **Oh to have such a simple trusting faith.**

It was back in January when I received an-email from daughter Sally, who lives in Caerphilly, South Wales and, through a prayer network, wanted to tell me the following amazing article which was reported in 'Wales On Line:' "The grief- stricken family of a young boy who died after a traffic accident have found comfort in touching words he wrote months before his death. Seven-year-old Samuel Barker tragically died at the scene on the A466 Hereford Road on January 13. The incident has prompted an outpouring of grief from the community of Monmouth where Samuel lived with his two brothers, mum Cat Barker and dad Jim Barker, and attended Osbaston Church in Wales School. His family are committed Christians and said they want the seemingly senseless tragedy of their son's death to be a catalyst for their community's awakening to faith."

His mother Cat, who had been close by when the incident happened said: "Samuel was exuberant, bouncy and there was never a dull moment..... He made the best of every moment." She said her family had found comfort in the words Samuel had written which they felt were giving added poignancy in the wake of his death. (Having brought some new stationary books for all brothers Samuel had been really excited and started busily writing in his straight away.)

"Samuel wrote: 'I love Jesus and God because they look after me and are nice to me. They love me very much and they make me better.They are the best adults in the whole wide world. They are so nice to me. So I will always believe in them. They like me so so so much. I trust them and they give me strength. He loves me all the time. Praise the Lord. I am so excited to go to Heaven. I will never hurt myself. I will never get a stitch. And He died on the cross for me. He saved my life."

You are probably wondering why I have written this article about an event that happened far away from the Free Church. Well, this amazing, inspiring and challenging example of faith is in fact linked to the Suburb. One of the visitors to the Free Church is Elizabeth, a lady who visits her sister, living in the Suburb two or three times a year. Elizabeth is a keen Traidcraft supporter and now has News and Views sent to her. I mentioned what a wonderful example of faith by Samuel and I'm sure she won't mind if I copy her reply:

"I was most impressed to know that news of Samuel's death had reached you together with 'Samuel's Psalm'. Isn't it amazing how the Lord works among his people, so that we can support and pray for each other. As you say, the whole community of Monmouth (population about 10,000) felt the



impact. There were two services for him: a funeral at Monmouth Baptist Church, which was attended by 200 people, and the following day a service for the community held in Monmouth Comprehensive School, to which an overwhelming 400-600 people came, including the Mayor and all the children from Sam's primary school. Gideon New Testaments were put on every chair and 347 people took one away with them. Our pastor, Jonathan Greaves, conducted both services and was absolutely brilliant. Some parents of Sam's classmates came to our Sunday morning services for two or three weeks afterwards." (Sunday school grew from 10 to 36 for a week or two - all Sam's class mates).

One is reminded of Jesus' attitude towards children when the disciples tried to deter them from coming to Him. He said, "Don't stop them for the Kingdom of Heaven belongs to them". Children can be lovely, very loving, very vexing and irritating, difficult and sometimes causing us to feel like tearing our hair out and hitting our heads against a brick-wall, but they sometimes have such a clarity of vision that causes us to envy them. They don't see all the arguments against, all the reasons why not, they look straight to the goal of their vision. Oh that we too could echo Samuel's words ..... I can trust, I am trusting and at difficult times like this, all we can do is have that same degree of trust and faith in the God who holds us in His Hands, the same yesterday, today and for ever. In the words of that lovely hymn, 'Trust and Obey for there's no other way, to be happy in Jesus but to trust and obey.'

*Rosemary Birch*



Thanks to Richard Germain (See Mark 10:25)

01-10-2007

**YET ANOTHER ATTEMPT TO FIT A CAMEL  
THROUGH A NEEDLE**



## WE LIVE IN STRANGE TIMES

I'm a lady in a fog, a fog of uncertainty:

What lies ahead? We've never been here before.

Eighty four years in this world, and I've always known,  
Known something of the future.

Diseases occur, cures are found, death happens - but  
Life continues.

Now where are we? The doctors don't know,  
The scientists don't know; they scramble to find out -  
They work night and day, day and night, in many countries -  
How to find a preventative, a panacea, a cure?

We need reassurance, a hand on the shoulder, a soothing word,  
To know what the cause is, to know how to prevent it,  
To know how to make it better, how to help our neighbours.

Put your trust in the scientists, the medics, the nurses.

At its worst it may kill you; if you get it badly you may suffer  
A week or two of pain and distress.

If you are lucky - and most people are lucky - you may have to isolate  
Yourself at home, a few feet away from your loved ones, but feel quite well.  
You may catch nothing, but be the person who passes it to others, without  
even knowing.

It's the not knowing that is the worst part, but we're all in it together -

Here in the Suburb, in London, in England, in the World,

With all the others: here in this country and in all other countries, in all con-  
tinents.

We are truly citizens of the World in this crisis -

With fellow feelings for everyone else - all the Chinese, the Japanese, the  
Americans,

The Australians, the French, the Spanish, the Chileans, the Argentinians,

The Moroccans, the South Africans - all the World,

But together in a crisis never known before.

*Joan Holton*



## Bible Study: Joshua

Much of chapter 8 of the book of Joshua is devoted to the description of the conquest of the city of Ai. Previously, Joshua had ordered a small section of the army to attack the city but they had been ambushed and had to withdraw. The reason for the setback was that one of the Israelites had defied Joshua's prohibition concerning the looting of Jericho. As such he had profaned what was otherwise a holy war, and the setback at Ai was God's way of reminding Joshua and all the people that this really was a 'Holy War', waged by God. '*... The Lord said to Joshua, "Do not be afraid or discouraged; take the whole army with you and go and attack Ai. I am delivering the king of Ai into your hands, along with his people, his city and his territory"...*' (Joshua 8, 1). In contrast to what happened at Jericho, the people are told that, '*... you may keep for yourself any cattle or spoil you take...*' (Josh. 8, 2). This may reflect the idea that in everything the first fruits were to be given to God; hence the proceeds of the capture of Jericho – the 'first fruits' of the taking possession of the land were to be given to God. But it may also reflect a more pragmatic outlook. Given that no longer were the people to be fed by God directly as they had been in the wilderness, it was now necessary to ensure that they could provide for themselves, and that meant taking advantage of the 'spoils of war'. In verses 3 – 9 we have Joshua's instructions to the army; his battle plan as it were. Interestingly it suggests that he had taken careful note of what had happened previously, as described in chapter 7, 2 – 5 and prepared accordingly...

...The place of ambush is '*...between Bethel and Ai...*' (Josh. 8, 9). These two settlements have historic and even theological resonance as far as the unfolding story of God's 'chosen people' is concerned. Following God's setting apart of Abram and his family, and their journeying from Harran to the land of Canaan, we are told that, '*...He [Abram] pitched his tent between Bethel on the west and Ai on the east. He built an altar to the Lord whom he invoked by name...*' (Genesis 12, 8); a place to which he returned, (Gen. 13, 3). Later, Bethel was to be prominent in the story cycle concerning Jacob's wanderings until his reconciliation with his brother Esau; in particular, '*... God said to Jacob, "Go up now to Bethel and, when you have settled there, erect an altar to the God who appeared to you when you fled from your brother, Esau."...*' (Gen. 35, 1). And then as one reads the history of the people subsequent to their having settled in the land, it is obvious that Bethel was a significant place of worship and sacrifice; a 'holy place'. Ironically, precisely because it was designated to

be such a place, when the religious practices of the people became corrupted, it was places such as Bethel that incurred the wrath of the prophets; in particular, the prophet Amos, '*... On the day when I deal with the altars of Bethel: the horns of the altar will be hacked off and fall to the ground...*' (Amos 3, 14). In short, what we have here is the indication that following the conquest of Ai the people, under Joshua, will be able to reclaim Bethel and restore it as a place of religious significance...

...Anyway, the preparations for the attack are meticulous and as a consequence, what we have described in verses 10 – 29 is both a rout and a massacre. Described as such in chillingly straightforward terms, '*... The Israelites cut them down until there was not a single survivor; no one escaped. Only the King of Ai was taken alive and brought to Joshua. When the Israelites had slain all the inhabitants of Ai in the open country and in the wilderness where they had pursued them, and the massacre was complete, they all went back to Ai and put it to the sword. The number who fell that day, men and women, was 12,000, the whole population of Ai...*' (Josh. 8, 22-25)...

... Such seemingly indiscriminate and gratuitous violence is bound to leave us feeling uncomfortable, especially from a Christian point of view. And yet we cannot avoid the fact that even in the New Testament, the motif of 'battle' or of 'war' is often employed. The Book of the Revelation paints a very lurid picture of what is to happen as precursor to the establishing of the 'new heaven and the new earth', how it is that the Kingdoms of this world shall become the 'Kingdoms of our God and of His Christ'... And so, I give you this example drawn from that particular perspective on the Christian faith, Messianic Judaism:

"Our Messiah may have gone out like a lamb but he's returning as a lion. This persona of Yeshua as a Messiah who wouldn't harm a fly, thus indicates a new type of God who only has one side (mercy and love), and is certainly not the one depicted in Revelation, is it? When Jesus returns, He will come back as (guess what?) the Divine Warrior of the Old Testament! He will lead the Saints in a literal Holy War to end all wars; a war called by the Church the Battle of Armageddon. He will be ruthless in eradicating evil; He will give no quarter and accept no excuses; He will personally slay millions upon millions of God's enemies, and lead His army of Believers to do the same. All the elements of the conquest of Canaan will be present once again on this planet, but on an unimaginable scale. Only instead of the Divine Warrior giving His orders from His heavenly throne (or perhaps from above the Mercy Seat atop the Ark of the Covenant) through a human general (Joshua), the Divine Warrior will



## NEWS OF PEOPLE

We are delighted that ELNAZ NAJAFLOO has safely given birth to her daughter, ANNALIE. We wish them well and ask God's blessing on all the family, and look forward to welcoming them to the Free Church in the not too distant future...



But then it is with great sadness that we have to record the passing of DONAL BROOMHALL. He was found dead in his home and we are awaiting further news regarding the actual circumstances surrounding his death. Suffice to say that Donal had to cope with more in his relatively short lifetime than most of us could even imagine. He is at peace now...

Then, for all you technically minded people, the Free Church has a FACEBOOK Group page, 'Hampstead Garden Suburb Free Church', and a TWITTER account, hgsfreechurch, both of which have occasional short videos of readings and prayers filmed in and around the manse. The TWITTER feed can be accessed through the church's website, [www.hgsfreechurch.org.uk](http://www.hgsfreechurch.org.uk)

*Ian Tutton*

be present in person in the form of Jesus of Nazareth. We are told that the blood He will cause to be spilled by His own hand will run the length and breadth of the Jezreel Valley, as high as the bridle of a horse." (website, Torah Class: O.T studies, Lesson 12)...

...Jesus was crucified; the most violent death possible. It was necessary that He died the way He did precisely because at the heart of the message of redemption is the recognition that violence is the most common expression of that which divides us from God; it is the default position whenever we find ourselves at odds with others. And it spans the spectrum from domestic to global. The 'Prince of Peace' had to confront a violent world by submitting Himself to its most violent expression...

...Coming as we do from a different world-view to that described in Joshua, we will always have to struggle when confronted by what is described. It may be that, rather than just wait helplessly in the face of what is happening around us for Jesus to return, fighting 'fire with fire', we should pledge ourselves to establishing a world sufficiently at peace within itself that when He does return 'every knee shall bow before Him and confess Him to be the Lord...'

*Ian Tutton*



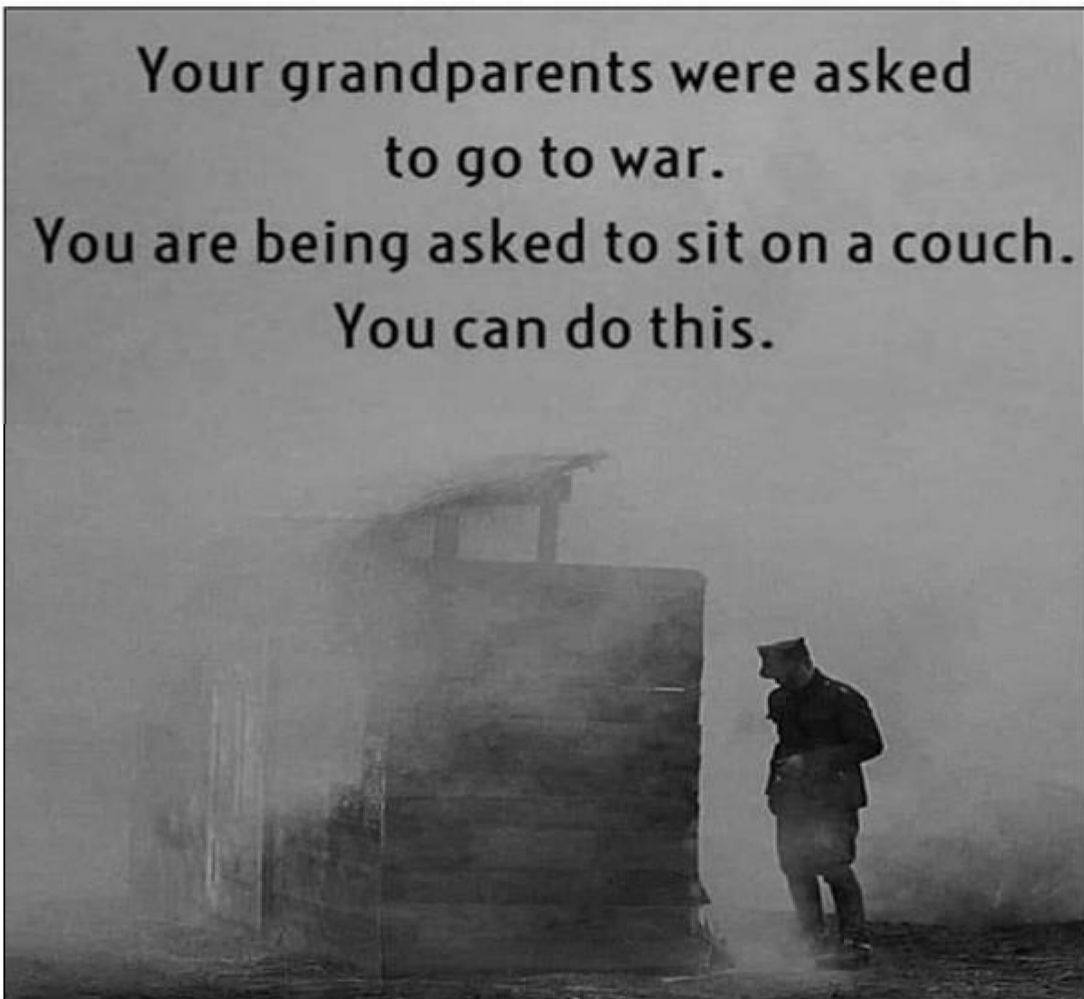
# FIRST TIME IN HISTORY

**WE CAN SAVE THE  
HUMAN RACE BY LAYING  
IN FRONT OF THE T.V.  
AND DOING NOTHING**

**LETS NOT  
SCREW THIS UP**

Your grandparents were asked  
to go to war.

You are being asked to sit on a couch.  
You can do this.



## JOHN BIRCH'S DIARY

### *Friday 14<sup>th</sup> February: Valentine's Day*

Rosemary and I have always given each other a card. This year, a flower design from her and a card from me with two adoring elephants, with hearts balanced on their trunks and the message "I'd be lost without you." There's only been one year when we'd both chosen the same card – a sort of



Casablanca moment - "of all the cards in all the world". Each card had a fat pink happy hippo. (Oh, dear, is that how we view each other!) In Russia, a lieutenant in a tank regiment had his section draw up their tanks in a heart formation. Having started with the 'big guns' what next? Submarines? Rockets? Anyway, how did the heart become synonymous with love? Blame (or thank) the ancient Egyptians who noted that veins and arteries, as well as many nerves, radiated from the heart and concluded it was central to reason and emotion. Later, Greeks moved responsibility for rational thought to the brain, but passion still remains associated with the heart.

### *Tuesday 18<sup>th</sup> February: Hot stuff.*



Cheddar cheese, Bakewell tarts, Kendal mint cake are among many regional products where the brand and place of origin are connected/protected. Tewkesbury on the Severn in Gloucestershire is now hoping to join for their mustard. Mentioned by Shakespeare (a more or less local lad, so that makes sense) and called "the best in England" in 1662, the Tewkesbury Mustard Company is carrying on the tradition and has now applied for "Protected Geophysical Indication Status" (to me, PGIS). The best known national

brand is Colmans – which made the family rich and brought about the admission that their wealth came not from what was used but what was left on the side of the plate. Conspicuous waste has always been around.

*Friday 21<sup>st</sup> February: Room in the House* Although it won't provide very much extra space, a room has been discovered which was created in 1661 to allow guests quick access to a banquet in Westminster Hall, following Charles II's Coronation. In 1881, the room was blocked off but not before a workman had left a pencilled message on one of the walls: "This room was enclosed by Tom Porter who was very fond of Ould Ale."

*Wednesday 26<sup>th</sup> February: One bed to another* A combination of old foam mattresses and a balanced nutrient solution is providing a new food growing possibility in refugee camps. Seedlings are planted into the foam which supports the roots during growth. So far tomatoes, peppers, aubergines,



herbs and a variety of vegetables have been grown. The method is free from pesticides and uses very little water. It is being trialled by scientists from Sheffield University who are hoping to raise £250,000 for what is called the Desert Garden Appeal and spread it to arid areas world-wide

**Monday 2<sup>nd</sup> March:** In two month's time, the first Monday in May, it would normally be what is usually (and rather pedantically) called the Early Spring Bank Holiday. This year it has been re-dated to Friday 8<sup>th</sup> May, which is the 75<sup>th</sup> Anniversary of VE Day. My earliest memory is from sometime during the Summer of that year, as I edged towards my fourth birthday, standing by the bus station in Shrewsbury and cheering the ranks of soldiers as they marched by. My Dad had been part of "Dad's Army", the Home Guard, and my Mum pointed him out as they went by.

**Tuesday 10<sup>th</sup> March:** "*Do you table-cloth?*" Some avenues of research, at first look anyway, seem at least a little bizarre but then, when digestion is finished, logic can emerge - in this case in a positive way. Question: 'Do you put a cloth on the table, when setting for a meal? Yes? No?' Research has shown (a favourite phrase for diary writers) that everyone enjoyed the food more when the setting was on a table-cloth. I'm sure the diners didn't shout "Oh, look a table-cloth," but none the less there was perceptibly more enjoyment when one was in place. A point which the researchers didn't look into but occurred to me is that the cloth was probably accompanied by the 'best' place mats, cutlery, and possibly an up-grade in the standard of the food, which created an overall positive effect. Just a thought.

**Friday 13<sup>th</sup> March:** *Red thrush green* A mistle thrush has found a cosy nest site in the centre of Leeds - in the middle section of some traffic lights. The five chicks are doing well whilst human curiosity means that the traffic is proceeding in a more orderly way than is perhaps normal.



**Monday 16<sup>th</sup> March:** *Coronavirus* The effect and extent is continuing to develop with more and more people being encouraged to work from home. This is not the first time this has happened. Isaac Newton was working from home when Cambridge University was closed - owing to bubonic plague. He did however, get a little claustrophobic so went out in the garden, saw (or felt) a falling apple and came up with the concept of gravity (and that happened in the Autumn 1666, for those who like precise facts).



*John Birch*



## From the Archives

May/June 1920

*The Free Church Minister, Mr Rushbrooke was held in high esteem in the Baptist world so the mission for the Baptist Work Alliance described below was a great honour for him - for the Free Church too. It was doubly impressive in that Mr Rushbrooke had been in Europe at the outbreak of the war in 1914 and had been held by the Germans as a Russian spy. Two months after the outbreak of War in August 1914, the Free Church was still without its Minister. News of him and his family's well-being was obtained by roundabout means as he was not allowed any direct contact with the Church. Mr Rushbrooke had the friendly help of a Pastor in Holland, and through this link he was able to convey some limited news from Berlin. Eventually, following his trial as a Russian spy, he and his family were allowed to return to England and he was once again in the pulpit in December 1914.*



## From Work and Worship May/June 1920

Minister's Letter

'My Dear Friends,

I shall soon be leaving you for a season. As you are aware, the Baptist World Alliance has asked me to undertake (in conjunction with Dr Chas. A. Brookes of the USA), a survey of the conditions of the Churches in the war-swept lands of Europe. The provisional plans involve journeys extending as far as Finland, Poland, Hungary and Roumania, with the possibility of penetrating into the Ukraine - though I fear the last-named country may have to be left aside owing to political conditions as well as shortness of time. We had hoped to get into Russia proper but of this there is scant likelihood. Whilst the primary object of our journey is to study the conditions directly affecting the existing Baptist work, it has also the wider purpose of surveying the general religious situation and reporting upon the possibilities of Protestant cooperation in the countries concerned - an ideal dear to my own heart and to yours.

It is an honourable commission which my brethren have entrusted to me, but a very difficult one. It involves certain risks - epidemic disease is widespread in some of the countries concerned, and discomforts and delays have everywhere to be reckoned with. I am thankful indeed to be assured of



the affectionate goodwill and the prayers of my people as I enter upon so irksome and responsible a task ..... The pulpit will be splendidly served these two months; and the Sundays should from first to last be memorable and helpful. Meanwhile, I shall not be beyond the range of post and telegraph and shall take every opportunity of letting you know how I fare. God's blessing rest abundantly upon you!

Yours affectionately, J H Rushbrooke

## April 1940

*In 1940, the Church was managing to carry on in its usual pre-war pattern of worship, but in the Hall - even down to the Flower Rota. We still appeal for donors for the flowers and after Sunday these flowers are distributed each week to local people - the unwell and maybe the lonely - a lovely touch and much appreciated by the recipients. This custom started during the ministry of Rev Rushbrooke after World War I.*

*Continuing with Rev Frank Ballard's war-time News Letter, which he wrote in Easter 1940:*

.... 'The war certainly did not intrude itself to any great extent upon our Easter Festival. The Good Friday service was smaller than usual, but on Ester Sunday morning the Hall was filled to such an extent that the sidesmen were beginning to wonder where they should put latecomers. We all appreciated the way the choir led us into the spirit of the season. Considering how many members were away, they did splendidly. It was quite unusual for the Choir Master to have to rise and sing bass in a quartette! The decorations were more tasteful than ever and brought their own welcome message of Spring. This is a suitable place to say how indebted we are to all who provide flowers through the year, and to call attention to the poster in the lobby where promises for the future can be made. We want a name put down for every Sunday in the year.

The Elders decided at their last meeting that the Church shall be reopened on the first Sunday in May for the summer months. Most people, I think, will approve of the decision. Many of us have appreciated the services in the Hall. We have been brought closer together. We have not been reminded, as we should have been, of the vacant places where evacuated friends and others with the Forces used to sit. We have also saved a great deal of coal and electric light and have been spared the problem of "blacking-out" huge windows. If the war is still with us in the autumn I imagine we shall decide to return to the Hall for the winter months. But now with light and warm

days before us it is surely right to make proper use of the Church.

## May 1940

### From News Letter May 1940

A report of the work done by the War Comforts Working Party:

'We have done good work in the six months during which our working party has been making garments for soldiers, sailors and airmen. We have made and sent away over 600 garments and over 100 books. We have in hand at least another 100.

The following gives you some idea of where all our things have gone:-

Cushions for Ambulance Trains, 21

To Navy and Trawlers, 120 articles

India Comforts Fund, 60 articles

R.A. Regiments in France, 110 articles

A complete Lightship parcel, 6 articles (per Lady Kemsley)

Royal Air Force, 50 articles

Manor House Hospital, 20 articles

Finnish Red Cross, 100 articles

Mrs Martin and Mrs Ballard, 50 articles (for soldiers overseas)

Old garments to friends of our Work Party, 30 articles

In order further to finance our work, an early effort is necessary. We propose to have a "Bring and Buy" Sale on Monday 27 May. Please remember the date, and help.' Frank Ballard

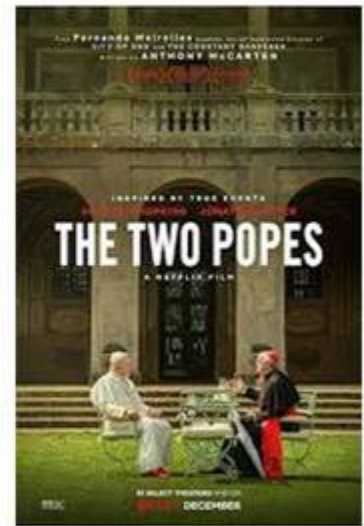
*Anne Lowe*





## THE TWO POPES (2019)

This is a film directed by the Brazilian Fernando Meirelles, whose best-known film in this country is likely to be **The Constant Gardener** of 2005, based as it is on a novel by John le Carre. **The Two Popes** is a two-hander starring two very famous Welsh actors, Jonathan Pryce and Anthony Hopkins and if, like me, you have finally succumbed to Netflix that is where you'll find this film.



It is Jonathan Pryce who plays the part of the Argentine Cardinal Jorge Bergoglio, the present Pope Francis. Apart from being a fine actor, Pryce is also convincing as an Argentine because some twenty years earlier he took the part of Juan Peron in the very successful film version of **Evita**. You might think that the two characters have nothing in common but Bergoglio too is portrayed as a flawed human being. Authenticity is added to the Argentine scenes and other aspects of the film – such as football, which the present pope loves – by the fact that Meirelles, being Brazilian, is from a country next door to Argentina. Thus the heavily accented and grammatically irregular version of Castilian spoken by the population of the Rio de la Plata estuary is what we hear in this film. Proximity to Argentina and Brazil's own experience of military dictatorship in the 1970s and '80s makes Meirelles's portrayal of Argentina's Dirty War (1976 – 1983) rawer and more convincing than if this film had been the work of a U.S or European director.

If you watch this film, you need to know that it is a slow -burn and you have to show a degree of patience to get through the first half hour. The test is the first encounter between Bergoglio and Benedict XVI which takes place at the pope's summer residence, Castel Gandolfo, in 2011. My daughter in Brazil quite understandably gave up on the film, but I'm pleased to say that I managed to convince her to try again and she agreed that it was worth doing so. In fact the Castel Gandolfo encounter is not only necessary to make clear the differences in personality, outlook and theology of the two men, but it does so with some subtlety. While waiting for the pope to appear, Bergoglio talks to the gardener about oregano in his mother's cooking and is rewarded by being given a pot of it to take home. On the other hand, Benedict is aloof, scholarly, able to conduct a conversation in Latin, theologically very conservative and someone who is so ill at ease with others that when he and



Bergoglio have dinner they eat in separate rooms. But he unbends later and plays the piano. He starts with a classical piece but ends by playing a popular song by Zara Leander which recalls his youth in the Nazi period. At this time Benedict is 86 and ailing.



Although he feels contempt for Cardinal Bergoglio's populism, as he sees it, and his leniency towards the divorced and homosexuals, he knows that he has failed; that he has overseen grave scandals such as the shifty practices of the Vatican Bank and, much graver, the scandals involving widespread clerical abuse of children, an abuse which during his papacy the Church has attempted to sweep under the carpet. Benedict knows too that all these scandals have led to ever emptier churches. To his credit, the former Cardinal Ratzinger, known as "God's rotweiller," is able to transcend an almost gut dislike of Bergoglio: the latter's humour, his ease with different social groups, his confounded radical views and his not being a European scholar and theologian like him, and to concede that Jorge Bergoglio should succeed him as pope.

It is in their last encounter that Cardinal Jorge Bergoglio states that he would be unworthy to succeed Benedict, nor is this pious self-abasement because the part he played in the Dirty War is at best ambiguous and at worst truly shameful, particularly since at the time Bergoglio was the Jesuit Superior for both Argentina and Uruguay. It is true that the Catholic Church in Argentina aligned itself with the military regime, quite unlike the Catholic Church in Chile which was bold in its opposition to Pinochet. Bergoglio then unburdens himself by describing the stain on his past. Yes, he did what he could by hiding people and warning others of imminent danger, but he also responded with pride when two worker priests (probably Marxists) refused to close down their mission in a slum quarter of Buenos Aires. Bergoglio withdrew his protection owing to their disobedience and they were duly arrested, tortured and their corpses thrown from a plane into the estuary of the Plata river as was the custom of the Security Services from the time of Peron.

After the fall of the military regime in the wake of the Falklands Conflict, Bergoglio spends a period of five years in internal exile among the poor American Indians of the Argentine northwest. This allows the future pope



time for reflection, the practice of humility and atoning for his sins. He is duly restored and becomes Cardinal Archbishop of Buenos Aires although it is made clear that not everyone has forgotten his shameful political past. It is also made clear that Bergoglio refused to live in the archbishop's palace, just as when he became pope, he refused to live in the palatial apartments his by right of his office.

The pope who grew up under the Nazis and the cardinal who did not oppose a regime in which the torturers had been trained by Nazi runaways after the end of World War II, grow close as they acknowledge a shared flawed humanity which equips Cardinal Bergoglio extremely well to succeed Benedict.

The laurels went to Anthony Hopkins who won an Oscar for his performance, but I would say that Pryce's is the more demanding and nuanced performance although, it's true that we see him in the past portrayed by other actors, whereas Hopkins is seen only as a very old man. I hope that you pass the "Castel Gandolfo" test and enjoy this film!

*Verity Smith*





## Unsheltered

News and Views has reviewed two previous novels by Barbara Kingsolver - *The Poisonwood Bible* and *Flight Behaviour*. This is her most recent novel and like the two previous novels it uses a rich cast of characters (some of whom are based on real, historic personages) to point up particular problems - for example, the *Poisonwood Bible* used the experiences of an American missionary's family to background the impact of the West on 1950s and 1960s Congo, *Flight Behaviour* traced the impact of climate change on struggling US farmers and this present novel 'Unsheltered' follows in that tradition.



She traces the lives of two families living in the same house a century and a half apart. The protagonist of the novel - writer Willa Knox - inherits the now crumbling house in 2016, at a moment when her academic husband, Iano, has recently lost tenure, when her father is ill and requires constant care, and when their daughter, Tig (short for Antigone - they were a Greek family), has returned from Cuba heartbroken by a love affair. Family life is thrown into further turmoil when son Zeke, following his wife's suicide, leaves his infant in their care.

Money is desperately short and Willa's only hope is to try and win a preservation grant by proving the house to be noteworthy within the history of the town of Vineland where the novel is set. This was a real place founded soon after the Civil War and planned to be a utopian self-sufficient Christian colony (a little bit like Hampstead Garden Suburb). Of course, any notion of Vineland as a utopia has gone by Willa's time. Instead the town has become a stagnating backwater, while on the national stage, the Republican Party candidate Donald Trump fills Willa with incredulity.

Willa's forays into the town archives unearth a previous owner of her house, Thatcher Greenwood, whose story becomes a parallel narrative. A science teacher at the community school, Greenwood moves into the house with his younger bride in 1871. For the intellectual sin of propounding Darwinism in the classroom, he clashes with Vineland's founder, Charles Landis. Greenwood finds his support in the community rapidly dwindling until he is left with the strange and intriguing woman biologist next door - Mary Treat - and their friendship undermines his increasingly shaky marriage. Mary Treat, like Landis, was a real historic personage. The discoverer and classifier of many plants and insects, she corresponded extensively with other scientists including Charles Darwin and was highly regarded.

The juxtaposition of these two American eras is deliberate: Landis lures citizens to Vineland traumatized by the civil war with promises of a well-regulated Eden





who turn against Thatcher Greenwood for trying to teach Darwinism, while Willa and her family are trying to fight against the rising tide of American far-right extremism. In both eras, the gullibility of ordinary people in the face of 'loss' is strikingly portrayed. Mary Treat sums up the situation when she says: "when men fear the loss of what they know, they will follow any tyrant who promises to restore the old order." Her

observation is borne out when Landis deliberately shoots and kills a critical journalist friend of Thatcher. Landis is arrested and tried for murder but is eventually acquitted due to 'temporary insanity'. The verdict is ridiculous but underlines the power of populist sentiment in defending populist 'heroes'. The parallel with Trump is obvious - witness the many lies and half-truths and dodgy dealing that have all failed to unseat our latter-day populist hero.

But Kingsolver is too clever a writer to let her novel simply be a tract for an ideological belief. In many ways, the characters and their interactions stand on their own, constituting a really good story. In particular, there is Willa's family: we have Iano her husband who still dreams of a secure, adequately paid lecturing post, Zeke her son who is intent on making money in the finance industry but whose deals always seem to fail at the last moment, her father who needs a lot of care and who is an ardent Trump supporter and refuses to have anything to do with hated 'Obamacare' (the sheer nightmare of trying to navigate the American health insurance system is brilliantly depicted) and daughter Tig, who preaches (and practices) self-sufficiency as an 'answer' to their problems. In this, Tig draws on her experience of Cuba where people have long had to practice make do and mend and to pool their resources - which has not stopped them being one of the best educated people in the world, with one of the best health care systems.

The novel has received fierce criticism, particularly from the left, on the grounds that while it may be an astute analysis of the way in which people - including the middle class and academia - have been left high and dry by neoliberalism and populism, it offers little in the way of addressing those problems except to fall back on Tig's self-sufficiency credo, which they see as a 'cop-out'. In a sense, this criticism is true, but it misses the point that Kingsolver is not really concerned to find 'solutions' but to suggest - and this is a difficult message to swallow - that the game is up and that we now have to concentrate on how we are going to get by in a world dominated by a few rich people, where the rest of us have to live in permanent insecurity - an 'unsheltered' world. For someone who, like Willa, has lived with certain values and assumptions in the post-war world, I find it a hard message to accept - but, nevertheless, a convincing one. *Marion Ditchfield*

## **GROWING OLD IV: NEVER GO BACK!**

Grandchildren are constantly coming up to me and saying: "Granddad, you must have seen a lot of changes in your lifetime, please tell us about them". And they sit and listen enthralled as I tell them all about the wonderful things I have seen, the events I've witnessed, the lessons I've drawn and the many changes there have been in my 70 + year life. Then they go to bed, tired but happy, dreaming of a world where there was no television, no computers, no smart phones - no phones even, but where people were happy with their lot, content to listen to 'Workers' Playtime' on the 'wireless' and eat fish and chips wrapped in a copy of the Daily Telegraph.

And if you believe that then, as they say, you'll believe anything. Grandchildren are not like that. They have better things to do, like playing 'Fortnite' on their playstations and TVs, losing their homework and football gear, forgetting to feed the cat etc. The last thing they want to do is to listen to some old fogey going on about the Second World War and Andersen shelters and how we all had ration books - even if we wanted buy sweets. You learn that you and your experiences are an irrelevance in their busy lives. At best, reminiscences are to be tolerated, not encouraged.

### ***Don't go back!***

Which is why they say 'never go back'. Which, on the whole, is good advice. After all, the past is a foreign country, they do things differently there. Very differently. And its very personal as well: one person's 'changes' are not necessarily the same as another person's changes; grandfathers are likely to bemoan the disappearance of things like steam engines or the routemaster; grandmothers are more likely to mention the disappearance of haberdashery stores or Lyon's corner houses. (Even this gender-based comparison marks one out as a child of one's time). And finally of course, no change is a change for the better! Even if it is for the better!

So it's a good idea never to go back, as disappointment is almost certainly guaranteed. The present can never be as good as the past.

### ***Going back***

Which is why you decide to go back your old home town - in this case the small town of Beccles on the Suffolk/Norfolk border - to see how things are getting on and what changes there have been since you were an eight year old child there kicking a stone on the way to school.

And like everybody else (when you go back) the first thing you notice is the cars. Ordinarily you don't see them, but go to somewhere you knew a long time ago and they strike you immediately. Streets you remember as empty



(and surprisingly free of litter) have disappeared under a sea of metal as cars are piled up bumper to bumper on either side. You remember that after the war very few people ran a car, doctors maybe and people like an uncle who collected insurance for the Co-op and needed a car to get around the countryside. (He also used it to convey his dog - 'Paddy' - about and was not above driving up the hill with Paddy running beside on a lead!). But little by little, year by year, ownership increased: roads were widened, motorways built, car parks created; the collective impact has been enormous, completely changing the way we live our lives, not to mention the fabric and design of our towns and rural landscapes. Of course, your reaction is quite hypocritical - how have you got here? By car obviously. You've had one for years and have been quite content to park it on the street like everyone else. And in London as well which is blessed with very good public transport, while here out in the Sticks there is at least the excuse it is almost impossible to go anywhere without a car.

Surprisingly, the next thing you notice is the quiet. You remember it as a much noisier place - which it was of course. Because there was so much industry then. At the bottom of the road was an engineering works making a variety of machine parts and gear for the trawler industry (and tanks during the war); you remember the firm's hooter going off at 8.00 in the morning and again at 5.00 in the afternoon when hordes of people would pour out of the works on foot and on bike and briefly clog up the surrounding roads. A little further down was a large maltings supplying local breweries and just beyond that the railway station which then was a busy junction on the main London/Yarmouth route - boasting not one, but two refreshment rooms! And five minutes walk away the biggest employer of all - the printing works of William Clowes and Sons, responsible for, among other things, many impressions of the Bible and hymn books. And then a ten minute walk would take you to the river which was lined with quite a few boatyards. Very little remains of that world; the engineering works downsized and upped sticks to a small site outside of town long ago, the maltings closed altogether and is now the site of some housing development, Clowes has gone completely (the site occupied by a large Sainsbury's with carpark) and the railway station is now a pathetic single line affair with no staff - and certainly no refreshment rooms - and running just a few diesel bus-like affairs between Ipswich and Lowestoft (a very sad outcome indeed).

Of course, it was all part of Britain's decision to deindustrialize and become a so-called service economy. Thatcherism played its part of course but there were other factors as well; Beeching and the afore-mentioned 'coming of the car' put paid to rail services in many parts of the country, technological

change and things like SET (selective employment tax) made it difficult for many businesses to innovate and compete, globalization made it cheaper to make most things in China and the Far East and so on. So the 'real' jobs (with modest but 'real' pay packets at the end of the week) gradually disappeared and it's become difficult for someone of my age group to figure out how people now make a living.

### ***The coming of money***

Of course we know the answer - by doing more than one 'job' or having two income households, part-time work, zero hours work, gig economy work and so on. But you can't help remembering the times when people had these 'real' jobs - they went to work, they came home from work, they did whatever they did in the evenings and then they went to bed. There was the radio, newspapers, the pub perhaps, the allotments at weekends. And that was it. That was life! There was never enough money of course and, very often, reaching the end of the week debt free was a bit of a struggle. But you remember that money did not occupy the sheer amount of psychic space, of brain area, of grey matter, it now occupies, regardless of where you are in the class and income spectrum. Just consider the amount of time and energy we now have to devote to money matters in one way or another - making it, manipulating it, hanging on to it. Whether you are in the fortunate classes trying to maximise your pension pot and minimise your tax liabilities, whether you are in the 'just managing' class trying to manipulate your credit cards and your credit scores, or whether you are unfortunate enough to have to try and persuade the job centre not to cut your disability allowance - whatever your role in life you are forced to devote huge swathes of time and energy to thinking about, or worrying about, money, ie doing what might be called 'money obeisance'.

And that has been a huge change because it has been a change to us as people, to the kind of people we are, to our values and to how we see the world, to the way we treat each other. And it has been an insidious change because it has happened over a long period of time, unseen and rarely acknowledged, little by little. That is the way with 'people change' as opposed to 'thing change'.

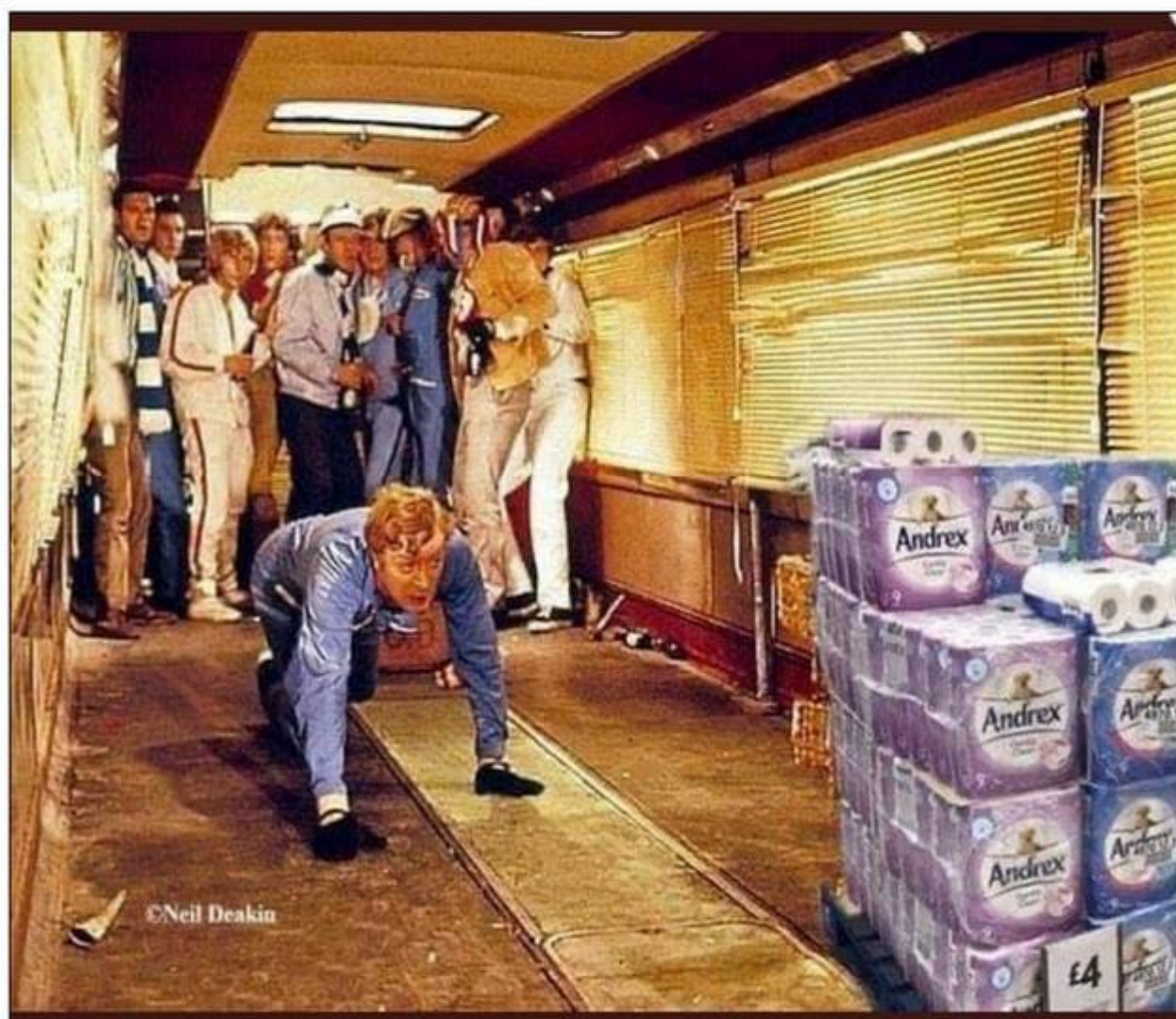
### ***The new world***

But it's not all doom and gloom. After going through some bad times in the eighties and nineties Beccles came out 'the other side' so to speak. It now markets itself as 'Gateway to the Broads' - which it is - but which never occurred to one as a child. Then it was just the town where you lived. Now you see it more as tourists see it: there are many beautiful old houses and buildings, a church which stands high on an ancient cliff edge overlooking



miles of Broadland (which had once been sea), a pleasant quayside area where boats moor on the way to and from the Broads, a lovely riverside walk, a really excellent museum, an expensive café and of course a Wetherspoons - at which you tut tut and immediately go in because it is so much cheaper than the café opposite (hypocrisy again). Then you pick up some last minute stuff from the aforementioned Sainsbury's (poor old Clowes), dash to the carpark and off you go!

So it's true that you never can go back - the past really is a different country! A different world in fact. And, of course, you were different then as well. You discover that very often a longing for the past is simply a longing to be young again - preferably without all the nasty bits which you have conveniently forgotten. And of course that is impossible. You cannot rediscover your younger self because that younger self inevitably disappeared with the world he or she inhabited - and which has disappeared for good. So its back to the present with its on-street parking, obeisance to money and business, pointless austerity agendas, and doing your best trying to be some kind of a man (or woman) of our times. *John Ditchfield*





## JOHN BIRCH'S COMPETITION

### *Competition No 25 Places of Interest in the U.K. Part 7* (All answers begin with the letters L - P)

1. An attraction near Windsor for budding builders (and parents)
2. A city where one of the original copies of the Magna Carta lives.
3. Home of the International Eisteddfod.
4. The longest fresh water Loch.
5. An Island in the Bristol Channel.
6. Waxworks in London.
7. A ship Museum in Portsmouth.
8. A bridge linking mainland Wales with Anglesey.
9. Spectacular rock formations off the Isle of Wight.
10. National Park in Hampshire.
11. The original boundary between England and Wales.
12. A zoo in Devon.
13. The tallest waterfall in Wales.



### *The answers to Competition No 24 (Part 6)*

1. Ibrox Park. 2. Hampton Court. 3. Harlech 4. Helvellyn
5. Cheltenham (Birthplace of Holst). 6. Houses of Parliament.
7. Hughenden Manor. 8. Imperial War Museum (Duxford).
9. Iona. 10. Jodrell Bank. 11. Kings College Chapel. 13. Lands End.





## WORDSEARCH: A SUNDAY MORNING

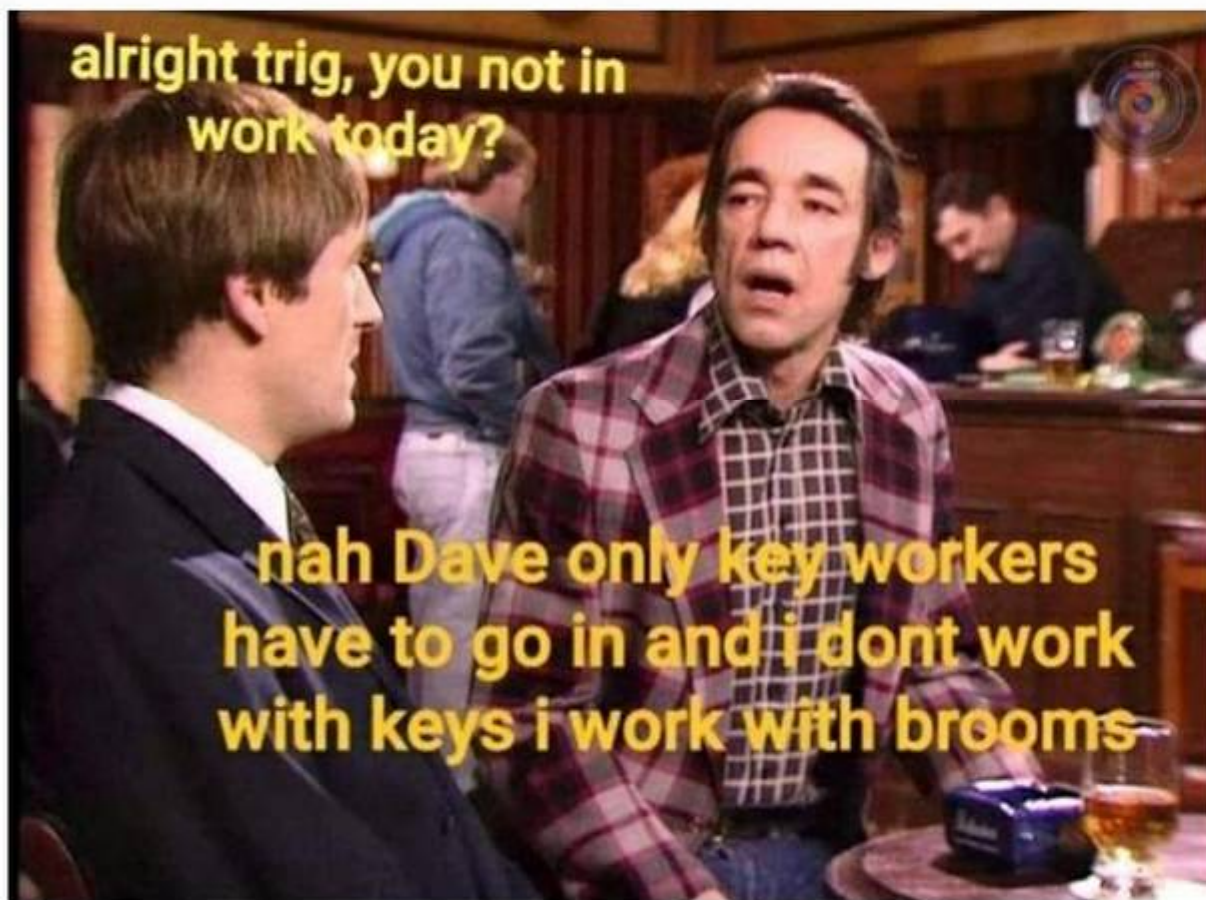
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ALIVE AMAZED CARRYING-SPICES  
 DEAD EARLY EMPTY-TOMB ENTRANCE  
 FULL-OF-FEAR HE-HAS-BEEN-RAISED HE-IS-  
 NOT-HERE MARY MARY-MAGDALENE NO-  
 BODY ONE-WHO-IS-ALIVE PETER RAISED  
 REMEMBER RETURNED ROLLED-AWAY  
 SHINING-CLOTHES STONE SUNDAY-  
 MORNING THREE-DAYS TWO-MEN WOMEN  
 WHY-ARE-YOU-LOOKING



## DIARY

For obvious reasons, this edition of News and Views carries no Diary. Instead, to cheer us up, a few more cartoons culled from social media:







## NEWS AND VIEWS



PRODUCTION  
DISTRIBUTION  
EDITORIAL PANEL  
TYPESETTER  
EDITOR

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

We are intending that there will be a June edition of News and Views, whether web or both web and print (as usual). Publication will be on Sunday 7th June. Articles should therefore be delivered to the editor, Joan Holton or the typesetter, John Ditchfield, ([john\\_ditchfield@hotmail.com](mailto:john_ditchfield@hotmail.com)) by Sunday 17th May.

*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](http://www.hgsfreechurch.org.uk) where you will find past issues of News and Views.***

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Views.*

