

# *NEWS & VIEWS*

*Hampstead Garden Suburb  
Free Church*



*DECEMBER/JANUARY 2018*

**PLEASE TAKE**

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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)

<b>Sunday Services:</b>	<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>
<b>Minister:</b>	<b>Revd Dr Ian Tutton</b> The Manse, Central Square, NW11 7AG 020 8457 5898 <a href="mailto:itutton@aol.com">itutton@aol.com</a>
<b>Correspondence Secretary</b>	Penny Trafford 020 8959 3405 <a href="mailto:ptrafford07@gmail.com">ptrafford07@gmail.com</a>
<b>Treasurer</b>	Derek Lindfield 07803 953483
<b>Children's Advocates</b>	Lilian Coumbe <a href="mailto:coumbe_lilian@yahoo.com">coumbe_lilian@yahoo.com</a>  Stephan Praetorius <a href="mailto:Stephan@acceleration.biz">Stephan@acceleration.biz</a>
<b>Interim Director of Music</b>	Mark Underwood <a href="mailto:mark.underwood119@googlemail.com">mark.underwood119@googlemail.com</a>

## **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 738

DECEMBER/JANUARY 2018

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

As we approach Christmas, we find ourselves being swamped by the efforts of 'The High Street Heavyweights' with their million pounds plus advertising campaigns to get us to spend even more than ever this year – apparently the only sure-fire way to ensure a 'Happy Christmas'. However not everything has gone as smoothly as it might. Greggs the bakers have found themselves targeted by critics for their 'Nativity Scene' in which the baby Jesus was replaced by a sausage roll. I have to admit, I am very partial to a Greggs sausage roll, (although I prefer their steak bake), and am unlikely to join in any boycott as a result. But I don't share what appears to have been the response of many Christians which was simply to laugh it off. I was deeply offended by what amounted to my mind was an act of blasphemy. Thankfully Greggs got the message and withdrew the advert... And then there has also been a great deal of criticism of the Tesco 'Christmas' advert just because it includes a Muslim family...

...But there is a deeper issue here. Neither Tesco's 'Christmas' advert, nor John Lewis', nor Sainsbury's, M&S's nor that of any other retailer, (including Greggs), none of these is a 'Christmas' advert. They are adverts designed to exploit Christmas for their own commercial ends. In so doing they dumb down the Christmas message to such an extent that it is no wonder that many people have no idea what Christmas really is all about. Indeed, the irony is that retailers, intent on getting people to part with as much of the money they do have as possible and, courtesy of a crazily indolent credit industry, money that don't have too, have managed to turn Christmas into exactly the opposite of what it is meant to be. Christmas is all to do with God's free gift to the world of 'a Saviour who is Christ the Lord'; it is nothing to do with everybody rushing around buying expensive presents for anyone and everyone. The profit driven world of retailing has

cheerfully expunged Jesus out of Christmas, replacing Him with whatever they feel will best contribute to increasing their sales. The de-Christianizing of Christmas is one of secularization's greatest triumphs. Even to such a degree, that having done so, it is now contributing to the rehabilitation of attending Church at some time over the holiday period – usually at Midnight on Christmas Eve, preferably in a semi-drunken stupor, or else tagging along to the 11am family service where you can be sure the minister will be on top form; lots of laughs, a few favourite carols, and a gentle reminder to be nice to one another if only for the day, and so many of us fall into the trap laid for us...

If there are to be Christmas adverts, then they should be produced by the Christian Community as a way of advertising Christmas on its own terms, and it has the means at its disposal. I will celebrate Christmas with my family. We will exchange presents, enjoy a good lunch, watch some Christmas TV, and no doubt along the way over-indulge ourselves to some degree. Most likely, between now and then I will find myself in Tesco's (excellent for sprouts), maybe even John Lewis, but what I do hope for myself and for others is that I will not allow myself to be 'fatally distracted' by the siren voices of the admen but rather that in spite of everything I will not lose sight of what makes Christmas what it is...

...In that Spirit, a Merry Christmas to all our readers, and a Happy New Year from all of us at the Manse...

*Ian Tutton*

## NEWS OF PEOPLE

Congratulations to Gerald and Diana Darrer on the occasion of their Golden Wedding on the 25th November...It was good to celebrate with them in Church on the Sunday, and the cake was excellent...Best wishes to them both, and every blessing for the future...



We were very sorry to learn of the death of John Hewson who passed away in the early hours of Sunday 26th November. Although he had been ill for a while, his death was sudden and unexpected. Our sympathy is with his widow, Wendy, and his children Christopher and Inger...

*Ian Tutton*

## **DENNIS SCOTT UNIT, EDGWARE HOSPITAL**

The two evenings last month devoted to mental health issues raised £852 towards the Outdoor Gym Equipment for the Dennis Scott Unit Wards. Many thanks to all who came and donated.



On October 31<sup>st</sup> Professor Tim Kendall gave us a unique and personal insight, as a friend and clinician, into the difficulties of living with mental illness. His passion for changing the NHS provision for mentally ill patients and their families was demonstrated by the initiatives he has introduced and have become sustained in Sheffield NHS Mental Health Trust where he was the Medical Director. As Clinical Director of Mental Health, NHS England, he is keen to influence and make changes. By the end of the evening he understood from the audience that the rosy picture he portrayed elsewhere has yet to be established in North London. However, he underlined our responsibility to lobby our local and national politicians for a fair proportion of the NHS budget to be devoted to mental wellbeing.

On November 4<sup>th</sup> the Haywood Trio gave an enjoyable and spirited performance. We all have our favourites and for me that evening, it was the Suk Elegy.

### **Christmas presents**

Again this year we will be giving Christmas presents to the 62 in-patients on the Dennis Scott Unit. These will be a mixture of T shirts, socks, chocolates and toiletries.

Please come and help with the wrapping!! - on Wednesday December 20<sup>th</sup> at 2.30pm in the church rooms.

### **Outdoor Gym equipment fund raising**

With these two events and the flower festival we now have over £1200 towards the outdoor gym equipment. This will pay for one piece of equipment and installation. We hope to place in each of the two outdoor areas used by patients at least three pieces of equipment.

So I am now writing for financial support from all the local supermarkets and putting in bids to Greater London Leisure and the Jesus Hospital (a charity) for more funding. Any other ideas welcome.

*Penny Trafford*

## The Prayer of Abbé Pierre

Yes: "I will continue to believe even if all the world loses hope.

I will continue to love, even if the rest distil hate.

I will continue to build, even if the others destroy.

I will continue to speak of peace, even in the midst of war.

I will continue to illumine, even in the midst of darkness.

I will continue to sow, even as others trample the harvest.

And I will continue to speak out, when the rest are silent.

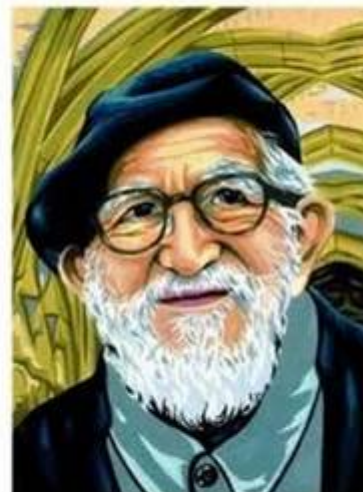
And I will bring smiles to faces stained with tears.

And I will bring comfort, where only grief can be seen.

I will provide reasons for joy, where there is only distress.

And I will help those who have halted to walk again ...

And I will hold out my arms to those who are exhausted



Abbé Pierre - real name Henri Grouès - was born into a prosperous and devout Catholic family in Lyon on 5th August 1912. From an early age, he was inspired to follow a religious life and in 1930 joined the Capuchin monks. He stayed for 8 years but, partly due to ill health, he struggled with the disciplined and ascetic life. Therefore he left and became a priest in Grenoble. In 1942, he joined the Resistance and helped to hide Jewish members of the community from the Nazis and Vichy police. Eventually, he was arrested, but he managed to escape and fled to North Africa to join the Free French led by Charles de Gaulle.

In the post war period, Abbé Pierre became a member of France's national assembly, but felt he was able to achieve very little. Therefore, he decided to leave and set up a charity Emmaus in 1949. His charity was aimed at helping the homeless to find shelter. However, he viewed the traditional view of charity with almost contempt. He felt the most effective charity was when others were helped to help themselves. If charity was just a condescending gift from the rich to the poor, he felt it would be of little benefit other than to appease the conscience of the rich. The British based version of Emmaus says its philosophy is "*Giving people a bed and a reason to get out of it*".

His charity also had a left wing association as he felt the resources from the charity should come from the unneeded surpluses of the rich. He was later

criticised for his politics, in reply he said he “knew nothing of left and right, the only extreme I support is upwards towards heaven.”

In 1954 he made an impassioned radio broadcast on behalf of the homeless. His words touched a chord with the French public; he said: “My friends, help me. A woman has just frozen to death at three this morning, on the pavement of the Boulevard Sebastopol, clutching the document by which she was expelled from her home the day before ...”

Abbé Pierre, died in 2007, aged 94.

*Marion Ditchfield*

## NEWS OF PEOPLE

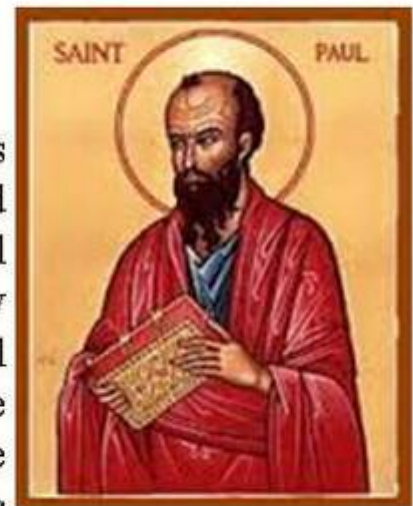
*We recently received the following from David and Helen Williams in the USA - erstwhile members of Free Church and choir. (Testament to the far reach of News and Views). David Willams Junior is a prolific author, specialising in writing about the practical implications of being a Christian in today's world.*



We are David and Helen Williams, regular attendees and choir members at the Free Church 1978 - 1982. Our older son David (now the Rev Dr. David Williams, a Presbyterian Minister) was in Junior Church the years we lived in London. In July his debut novel was published by Algonquin Books here in the USA and was on Amazon's ten best books list. The book is post apocalyptic fiction and is titled "When the English Fall." But it is not about Dunkirk or Brexit nor has anything to do with the UK. The New York Times reviewed it in early September and put it on the Times "Best 10 New Books" list. We are curious if it is getting any play in Britain. We regularly receive "News and Views" which is how we got your e-mail. Blessings,  
David and Helen



## Bible Study



At the end of Chapter 7 of the Letter to the Romans Paul acknowledges that whilst he can understand how the law of God operates in a person's life, still the temptation to sin, i.e. to act contrary to God's law is very real. In the first part of Chapter 8 Paul explains how this seeming contradiction is to be resolved. This is the work of the Holy Spirit in the life of the believer. *'There is therefore no condemnation for those who are in Christ Jesus. For the Law of the Spirit of Life in Christ Jesus has set me free from the law of sin and death.'* (Romans 8, 1 – 2). In Jesus God has acted decisively to confront the 'sins of the flesh' by Himself and in so doing He suffered in Himself the condemnation due to the 'sins of the flesh'. This was necessary so that, *'...the just requirement of the Law might be fulfilled in us, who walk not according to the flesh but according to the Spirit...'* (Rom. 8, 4b). In effect, Paul is saying that the practical consequence of believing the Gospel is the demand that one ceases to follow after the ways of the flesh in order that one might follow in the ways of the Spirit. To live the Christian life requires of the believer that they renounce the flesh so that they might be embraced by the Spirit. *'To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For the mind that is set on the flesh is hostile to God; it does not submit to God's Law, indeed it cannot; and those who are in the flesh cannot please God.'* (Rom. 8, 6 – 8). What then does it mean to be embraced by the Spirit? Paul acknowledges that notwithstanding the faith of the believer, the flesh remains subject to the ultimate consequence of the sin into which each and everyone is born, i.e. the fact of our mortality – death continues to reign in our mortal bodies – the presence of the Holy Spirit in our lives gives life to our spirits. *'If the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will give life to your mortal bodies also through His Spirit which dwells in you.'* (Rom. 8, 11). God's promise to the believer is that the power of the Spirit, a power able to raise Jesus from the dead, that same power will be effective within them such that within their mortal body they will experience an enlivening on a par with that which Jesus experienced when raised from the dead. The promise of resurrection power is what God pledges to the believer. And this power works within the believer so that by that same power the



believer is able to subdue within themselves the desires of the flesh in order that they might be enabled to experience the power of the Spirit at work in their lives. What God is offering to the believer is life; the ability to experience life according to the empowering of the Spirit of God. And so, argues Paul where does that leave the believer? *So then brothers and sisters, we are debtors, not to the flesh, to live according to the flesh – for if you live by the flesh you will die, but if by the Spirit you put to death the deeds of the body you will live.*’ (Rom. 8, 12 – 13). This for Paul resolves the contradiction with which he was confronted at the end of chapter 7. It is possible for the temptation to sin to be dealt with, but only in the power of the Spirit. Physical death is and always will be a fact of life for each and all alike but for the believer, during their lifetime they can experience within them the death – the existential death of sin – in order that they might experience life in the Spirit. Being prepared to accept such an experience will not only bring about a transformation within the life of the believer that is tantamount to having overcome that which would otherwise be ‘the death of us,’ it will also ensure that the life of the believer is enlivened by the life of the Spirit. The Spirit of God brings the believer from death to life within this life. And because the Spirit is the same Spirit in whose power Jesus was - in being brought from death to life – able to be recognised as One having been raised from the dead, so it can be implied that this same experience is what awaits the believer beyond this life, as well as within this life. *‘For all who are led by the Spirit of God are children of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of sonship.’* (Rom. 8, 14 – 15). Here Paul is making use of the argument he first deployed in the Letter to the Galatians concerning the nature of the relationship established according to the person and work of Christ between God and the person of faith, the extended argument for which is described in Galatians chapter 4. In short, Jesus is the only ‘begotten’ Son of the Father, but those who believe in Him and put their trust in what He has accomplished will be accounted as children of God by adoption. Furthermore, the adopted child will, by God’s grace, be a co-heir with the only begotten Son concerning that which God is willing, by His grace, to bequeath to all His children. Hence, as Jesus, the only begotten Son was raised from the dead, so too shall all those who have become children of God by adoption. *‘For all who are led by the Spirit of God are children of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of ‘sonship’. When we cry “Abba! Father!” it is the Spirit Himself bearing witness with our Spirit*

*that we are children of God, and if children, then heirs, heirs of God and fellow heirs with Christ, provided we suffer with Him that we may also be glorified with Him.* (Rom. 8, 14 – 17). Paul reminds the believer of their potential reward; to be glorified with Christ, but with the promise of the ultimate reward there is also the reality of what it means to be a believer in the present age; it will inevitably entail suffering for the sake of Christ as surely as Christ Himself suffered for the sake of all who would consequently be rewarded for believing that He had done so on their behalf. This is a sentiment that Paul describes using rather more emotional language in the Letter to the Philippians; when speaking for himself he declares, *'I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For His sake I have suffered the loss of all things, and count them as refuse, in order that I may gain Christ and be found in Him, not having a righteousness of my own, based on law, but that which is through faith in Christ, the righteousness from God that depends on faith; that I may know Him and the power of His resurrection, and may share in His sufferings, becoming like Him in His death, that if possible I may attain the resurrection from the dead.'* (Philippians 3, 8 – 11). From here, in the latter part of Romans Chapter 8 Paul will remind his readers as to what it means to suffer for the sake of Christ... **Ian Tutton**

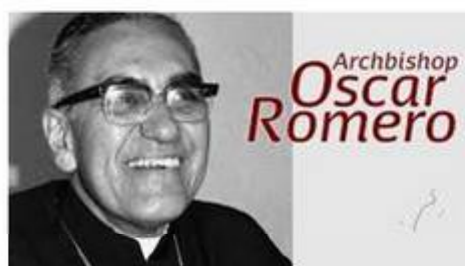
## THOUGHT FOR THE MONTH

We must not seek the child Jesus in the pretty figures of our Christmas cribs. We must seek him among the under-nourished children who have gone to bed at night with nothing to eat, among the poor newsboys who will sleep covered with newspapers in doorways.

*Quote from Oscar Romero, Archbishop in San Salvador, martyred in 1980. Not just in San Salvador but in numerous poor communities around the world.*

***Where will you search for him this Christmas?***

***Rosemary Birch***



## **‘The Reformation 500 Years on’**

*Lee Abbey October 2017: Report by Jenny & Brian Stonhold*

**Speakers: Derek Wilson and Revd Haydon Spenceley** (Team Vicar Northampton Emmanuel Group of Churches)

This year marks the 500<sup>th</sup> anniversary of the day that the German Catholic monk, Martin Luther nailed his 95 theses to the door of Wittenberg Cathedral and began the Protestant Reformation. Luther felt impelled to act as he did, “Here I stand I can do no other”. For Martin Luther, ‘faith alone’ was a way to understand justification, for in his day the church was dominated by the rule of Rome



alone. For Luther the Reformation was an act of God. He was courageous in being obedient to God alone and not to any human authority, which in his time was the Papal authority. For Jesus it was a choice between the Roman Empire or the Kingdom of God and Jesus chose the latter. For Luther it was Rome or Christ and he chose Christ. In Luther’s day the church obstructed access to God. The church placed itself between Christians and God, dictating punishment for sins. However any of the faithful could purchase an indulgence in order to reduce the punishment for their sins and shorten the time they had to spend in Purgatory. With the money collected from the faithful, the debt would be paid off. This is how St Peter’s in Rome was funded. Luther’s great contribution was to bring Christendom back to basics. God declares us his children and he gives us faith, which is the trusting willingness to receive this gift.

These five statements sum up what lies at the heart of Protestant belief:

**By Grace alone (Sola Gratia)**

For us we think of GRACE as God’s Riches At Christ’s Expense.

**Through Faith alone (Sola Fide)**

**In Christ alone (Solus Christus)**

**According to Scripture alone (Sola Scriptura)**

**For God’s Glory alone (Soli Deo Gloria)**

Reformation in Art: Five hundred years ago most people were not academic and many were illiterate. The people could not understand the priests who spoke in Latin. Commonly on church walls were paintings

depicting hell and judgement based on for example Dante's poem The Divine Comedy. There was a desire to make physical contact with relics, for example parts of the Cross. Luther opened the way for the vernacular Bible with pictures so even illiterates could follow the pictures. Luther produced a German Bible with marginal notes and introductions to help people interpret the Bible. Tyndale translated sections of the Bible into English leading to the completed English Bible being printed in 1535. The printing press allowed the mass production of Bibles and can be likened to the effect of the Internet in our own time. By producing the Bible in the vernacular Luther and Tyndale were seen as undermining the power of the Church and State. There was a demand for education so people could read the Bible for themselves. Tyndale was executed in 1536 and since then countless men and women have given their lives to produce the Bible in local languages.

In 1601, Caravaggio painted the 'Supper at Emmaus' where two disciples recognise the resurrected Jesus. This post reformation painting reflects the story as written in the Bible rather than telling people what to think as previously. Similarly Rembrandt's Return of the Prodigal Son (painted 1667) invites us to reflect on our own relationship to our Father God.

### Reformation in Music

**Haydon Spenceley** (who has Cerebral Palsy and spoke from his wheelchair) led this session and started by posing the following questions. What are we hoping for from Music in Church? Why do we sing in Church or listen to others sing? Worship is personal and corporate and as we engage and dwell with music we worship and get nearer to God. Music is the language of the human spirit. Hymns should be God centred not people centred. We learn theology through singing and while the Bible proclaims the Gospel the Hymn Book is how we remember it. Martin Luther versified the Psalms, translated and adapted Latin hymns, improved and spiritualized German folk-songs, and wrote original hymns. To the modern ear, Luther's



verses sometimes sound awkward. They lack the rich emotional overtones and the mellow flow of words which mark the hymns written in the past century. But Luther's hymns were not meant to create a mood; they were meant to convey a message. They were a confession of faith, not of personal feelings. They were written not to be read, but to be sung by the whole congregation. And Luther's people learned to sing them. Practices were set during the week for the entire congregation; and in the home, after the catechism hour, the family was encouraged to sing. The most famous of Luther's hymns for which he also composed the tune, 'A Mighty Fortress Is Our God' is often called the Battle Hymn of the Reformation and is based on Psalm 46. It was probably composed in 1529 for the Diet of Speyer (Spire) when the German princes made formal "protest" against the revocation of their liberties and received the name "Protestants". This is a hymn of all Protestantism, not just Lutheranism and it expresses Luther's heart; it helped him overcome his fears. Our speaker concluded by referring to the Anglican website which states that the Church of England exists to **proclaim the Christian faith to each generation in every community**. It is important that our worship includes music for today's generation which is what Luther was concerned about.

Such a faith in Jesus Christ like Luther's, compels us to translate our faith into action and to transform our society. Luther suggested saying the Lord's Prayer slowly and thinking about what it really means for us today. Reformers like Luther engaged in the mission of Jesus in addressing unjust practices in his Church. We too are called to fight against the oppression and injustices of today. Luther sought to bring about change in his world. In 1963 Martin Luther King said, "Injustice anywhere is a threat to Justice everywhere". Can our churches today be channels of justice and bring about change in our world today. **Do we need another Reformation?**

*Brian and Jenny Stonhold*



## Cisterns and rounders

*David Speakman continues the account of his African adventures.*

Life here, out on the farm, especially having to start everything from scratch, is almost like living as the early pioneers did who initially headed out west in America 150 years ago, albeit with more technology available; OK, we have our house almost finished, and the relative luxury of an ageing Land Cruiser for transport (compare it with a log cabin and horse and wagon of the 1850's). We have water filters that we use to filter and store our rainwater for drinking purposes; so with the heat here and no electricity with which to run a



*Life without cisterns*

fridge, drinking clean, cold water brought up from the basement is truly a wonderful luxury.

Matt provided much of the muscle and strength to enable us to complete the final stages of the work on our two cisterns along with our English and German guests that came for a short visit, but ultimately stayed for six weeks.

The first has been lined with waterproof cement, so

that when the rains come, we can store the rainwater from our roof and pump it into the house and finally have running water for showers etc. (You really would not know how much a shower is appreciated when all you have available is a bucket and a watering can with which to do your hair).



*And on cistern 2*

The second cistern, which by now will also have been completed, will be used to provide irrigation for our garden. It will allow us to grow food all year long as opposed to within the limitations of the traditional growing seasons that are influenced by the rains, or lack of.

With somewhere in the region of 50+ varieties of seeds ready to plant out, I am more than looking forward to being back there and getting them into the ground.

Overall, life on the farm is far from boring, although there are challenges.

Despite the fundraising campaign back in March turning out to an unmitigated disaster, we have made some serious advances in community relations over the last four months, none more unexpected than within the Catholic community, based around our local hospital (which is more like a clinic with a dozen beds) and the boarding school that is run by the Catholic Church.

As I mentioned earlier, having helped the sisters in repairing the storm damage to their home and subsequently seeing one of them healed of a hip injury, we found that we had an open door to minister to the patients in the hospital and have seen many healed. Some have even brought their relatives to our house so that we could then minister to them.



*What better than a game of rounders?*

We now also have an open door into the school, where, each Friday, as part of their PE lessons, along with our guests, we taught them how to play rounders (softball in the US, I think). The children love it, and in time, when we are able to go back, we intend to go to other local schools and set up a tournament. This, in time, will allow us to take the gospel into other communities as we also pray for the children's needs and word then gets around of the various healings.

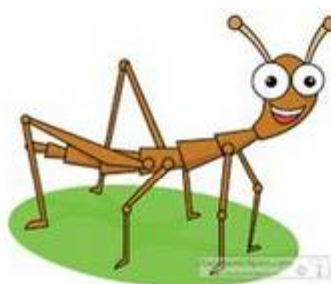
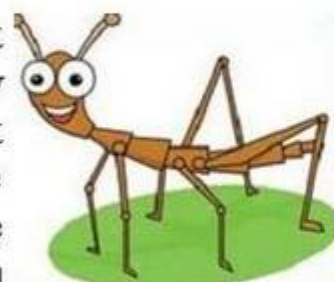
One can see, despite all of the issues that we went through, generally speaking, we have made some serious in-roads in regards to developing a ministry here. However, the enemy is never happy to see us progressing and will do anything to throw a spanner in the works, such as we experienced in regards to the levels of witchcraft that we encountered.

*David Speakman*



## JOHN BIRCH'S DIARY

**Friday 6<sup>th</sup> October** Rosemary and I regularly harvest privet from the hedges around the church. This is now happening virtually every week as our stick insect population has rapidly expanded. They are hermaphrodites but all that seems to mean is that more and more appear. We now keep babies separate from



the infants and infants apart from the adults. Fully grown they can be up to 4 inches in length. They are fascinating to watch as they move slowly and elegantly, only needing a small part of their legs to anchor them. They can stick to virtually any surface and are communal. There is often a tangle of several.

My thoughts came to them today because giant stick insects, up to nine inches long, and thought to have been extinct, have been found on a rocky islet off Lord Howe Island, which is about midway between Australia and New Zealand. Stick insects are flightless so their ancestor's eggs were probably eaten by seagulls and hatched in guano. Our first batch arrived, courtesy of Royal Mail, in a match-box, from Richard and family in Somerset.

**Saturday 21<sup>st</sup> October = Tuesday 24<sup>th</sup> October** Our plan had been for a long weekend at the cottage in Borth but in the event we headed to South Wales not mid-Wales. Daughter Sally had been admitted to hospital on the Thursday. We helped look after Becky, Beth and Thomas - not that they actually need looking after but Granny and Grandad have their uses when suddenly secure ground is moved from under their feet. In the event the four days became less than four hours, when we made a day-trip on the Monday. However we were able to see, and have our lunch in, the Summer House which all our young people had planned, built and decorated as a gift for our Golden Wedding Anniversary. It's great and will be much used and appreciated by us, our family and visitors who stay in the cottage. Our visit was in rainy misty weather but the Summer House looks due East over Cors Focho (Borth Bog) to the Cambrian mountains. (I'm writing this in mid-November - Sally has just moved from the Royal Gwent Hospital in Newport to a modern community hospital in Ystrad-mynach which is closer to Caerphilly. She is in a re-hab unit with an excellent physio department. Rosemary continues to spend weekdays with the young people)

**Thursday 26<sup>th</sup> October** I've previously written about listed buildings,



which include our church and also pigsties, piers and cricket boards. Prior to being considered for listing many buildings are on the "Heritage at Risk Register." Some have been virtually taken over by nature like Fulham Gasworks and others have an importance which may help to save them – the church of St. George the Martyr was immortalised through Dickens' "Little Dorritt."

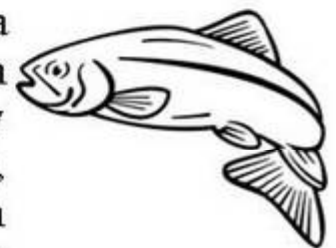
**Friday 27<sup>th</sup> October** A report commissioned by the Prime Minister has just been published. The remit was to suggest ways in which the private sector can identify and assist those who have mental health issues: depression, stress, uncertainties over employment, personal issues can often lead to what is being termed "presenteeism" (as opposed to "absenteeism") which can have a dramatic effect on productivity, to the detriment of both employers and employees. I am an employer, so this resonates with me. The challenge in reacting to proposals will be the linkage between NHS advice and the employer's implementation. I know little about clinical treatments such as cognitive-behaviour therapy and compassion-focused therapy. I hope these can be effectively presented through businesses.

**Saturday 28<sup>th</sup> October** England win a football world cup. Our under-17 side in the final, in Calcutta, beat Spain 5-2. Sounds one sided: anything but - Spain led 2-0 at half time. In the second half England's performance was heroic. They played for each other, completely as a team, emphasised by the five goals being scored by four different players. A totally exciting and gripping match. This was head-lined as 'World Cup glory for Under-17's shows seniors the way'- let's hope they'll be able to follow it in the World Cup in Russia next year.

**Monday 30<sup>th</sup> October** A dramatic picture shows a salmon leaping up the weir on the River Severn in Shrewsbury, on the way to the spawning grounds. My father was a keen fisherman. There's a photo of me,



aged six, with my dad and his rod on one side and the salmon-almost as big as me - on the other. The salmon weighed 24 pounds 8 ounces and 2 drams, a big fish by any measure. The salmon in the picture, so the caption says "misjudged its giant leap"-landed on the bank but slithered back in.



**Tuesday 31<sup>st</sup>. October** Our church continues to help the local food bank, which is part of the Trussell Trust initiative: they also work with N Power who, up to now, have provided more than 70,000 people with pre-payment meters and top-up vouchers giving two weeks worth of emergency gas and electricity. Eat and heat: both equally important.

**Monday 6<sup>th</sup> November** A reader of this Diary (honest) has forwarded a cutting from 'The Times' with the heading "Hens love this newspaper." It relates to uses to which readers have put their copies. For example: "The Times came to my



rescue in precipitate childbirth (not me, I was the midwife) in an immaculate front room with a cream carpet. The carpet remained pristine but the father was most indignant that I'd used the sports section for the afterbirth" and "The paper insulates the hen house and keeps the floor clean and so exactly fits the nest-box that it must have been designed with 'The Times' in mind. The print doesn't come off on the eggs unlike some cheaper papers and on the compost heap rots down brilliantly."



**Tuesday 11<sup>th</sup> November** Billy Graham celebrates his 99<sup>th</sup> birthday today. He brought his Mission to the UK many time over the years starting at Haringey in the 1940's. His last visit here commenced with rallies at Earls Court: their popularity



led to a booking of Wembley. Several from the Free Church went. An exciting and inspiring experience.



The Wembley event was his eleventh time there. He said it rained every time. That time it was a violent thunderstorm. He preached on, soaking wet, on the podium. He announced that a cameraman and his equipment up in the roof had been struck by lightning. "He survived, praise the Lord!"

**John Birch**



## The Paradise Papers - a personal view.

*Many strands of recent economic history come together in the 'Paradise Papers' together with the 'austerity agenda', tax avoidance and neoliberal ideology. This article looks at some of the issues involved.*

### Introduction

Reading the reports of the 'Paradise Papers' I was taken back to more or less the first piece written for News and Views about Neoliberalism. It posed the simple question of why, if we could no longer afford the things which we were well able to afford during the sixties and seventies, then where had all our money gone? We couldn't, on the one hand, be getting richer every year (and we were, even if not much), and on the other, be no longer able to afford what we used to afford.

The article pointed out that from 1950 to 1975 (the 'mixed economy' period) real incomes in the UK had nearly doubled (by approx. 80%), but that from 1985 to 2010 (the 'Neoliberal' period) while economic growth continued at more or less the same level as before, they had risen by only 40%. The article then posed the question. *Where did all that extra wealth go?* The short answer it gave was that it went to other people – ie shareholders, managers and directors, consultants, lawyers, accountants (and the finance sector generally) – and smaller proportions to working people (as well as to research and investment). Far from wealth trickling downwards, financial deregulation had resulted in a cascade – a veritable waterfall - of wealth going upwards. This wealth having been extracted or gone upstairs so to speak, its value - to the extractors that is - has then been increased by avoiding or minimising the taxes that might be due on it. This of course is where the tax haven comes in.

### The legality of tax havens

Like the Panama Papers, the Paradise Papers (so called because so many of the tax havens revealed are UK overseas territories in the Caribbean and Pacific) are important because they give an indication of where that money has gone missing and some idea of the scale of the problem involved. Of course, pundits and commentators are at pains to point out that what people are doing is not actually illegal. But in many ways this makes it even more worrying. For it



means that, over time, a whole parallel economic system has come into being that enables wealthy individuals and companies to opt out of any responsibilities they might have to the economy and society that helped them create their wealth in the first place.

The result is that two types of citizen have been created - those mostly in the low or middle-income groups and small businesses who have little choice but to pay their taxes

and those wealthy individuals, companies and corporations who are able to employ the necessary army of accountants, consultants and lawyers etc to move their funds offshore to minimise their tax obligations.



### ***The British Role***

In this respect it is useful to remember that until the financial deregulations of the 1980s, tax avoidance was mostly confined to shifting one's ill-gotten gains to the secretive embrace of Swiss bank accounts - or to the Crown Dependencies of Jersey, Guernsey or the Isle of Man. But as companies and individuals had more and more money to move off-shore and global competition on interest rates hotted up, the off-shore industry burgeoned - of which the UK was a major, if not the major, beneficiary. Thus, these older, more establishment orientated destinations were joined by parvenus such as Bermuda, the British Virgin Islands, Cayman Islands, Montserrat, Gibraltar, etc. These overseas territories - the last vestiges of the old empire - each have slightly different political structures, but all of them have a governor figure, appointed by the British government and all of them have their foreign policy conducted from Westminster. One or two of them have strategic uses, but mostly - as one commentator has described them - they are simply parking lots for the wealth of the 0.01 percent.

### ***The amounts of wealth involved***

There have been many attempts to try and quantify the amounts of wealth (individual and corporate) that has been siphoned off. But because secrecy has always been and still is an essential feature of the whole process, any attempt at quantification can only be the roughest kind of estimate. One estimate puts the global amount involved at something like £1.6 trillion. Another estimates the amount involved to be larger than the combined GDPs of Japan and Germany. And so on. One recent well regarded study - *The Hidden Wealth of Nations by Gabriel Zucman* - estimates that the hidden wealth accounts for at least \$7.6 trillion, equivalent to 8% of the global financial assets of households. Where the UK is concerned the study estimated that wealthy Britons have transferred about £300 billion - roughly equivalent to 15% of GDP - to offshore tax havens. Commentators have pointed out that this is more than enough to cover the entire

UK education budget well into the 2020s. Alternatively, it is the equivalent of £350 million being paid into the NHS every week for the next 16 years.

### ***The impact on ordinary people***

So what is the impact of all this on ordinary people? Imagine an ordinary citizen sizing up the problem. Firstly, he has had to forego a proportion of the wages or income due to him from his increased productivity over time (the portion that has gone to shareholders, managers, directors etc). Admittedly the increase in productivity has not been very great since 2010 - and Britain now has a serious productivity problem. But even so, taking the period 1980 - 2017 as a whole, productivity has significantly increased and more of that wealth should have gone to those who created it.

Secondly, he has foregone a proportion of the taxes that were due on this portion of lost income and that he now has to pay himself via 'austerity' cutbacks, reduced social services, deteriorating infrastructure etc. Every pothole, every cancelled operation, every classroom assistant that has been cut could be seen as so much money that has gone 'missing' into off-shore accounts.

But it doesn't really stop there - sooner or later a large proportion of these huge off-shore funds find their way into the global financial system where they join all the other footloose funds desperately trying to find profitable investments. In doing so they help to inflate commodity prices and, in particular, property prices - thus he now finds that he cannot afford to buy or rent that flat in Finchley or Golders Green after all. Not only that - but the house or flat is being kept deliberately empty because it is now simply the possession of an overseas fund or investment vehicle hoping to make a long term profit.

### ***Conclusion: Tax avoidance and Neoliberalism***

Needless to say, the fact that tax avoidance creates two types of people (those who have to pay and those who can afford to avoid paying) suits the neoliberal agenda admirably. This is because the neoliberal project is, at its core, an unashamedly elitist project: it also sees society as composed of two types of people - the deserving rich and the undeserving poor, aka the rest. The rich (regardless of whether or not their wealth is inherited) are rich simply because they deserve to be and no-one (and especially the state) has the 'moral' right, to take away any of that wealth or even indicate how it should be used. Hence a loathing of the whole principle of taxation - not only does it take away some of their wealth which is 'immoral', but it also involves it being spent on other people, usually the undeserving poor, which is doubly immoral. Hence its inherent distrust of the whole notion of democracy - because there is always the danger that the undeserving masses might elect a government or administration that would take it away from them. The old saying was that only two things were certain in life - death and taxes. The rich have made a good start on avoiding the latter and with the aid of modern medicine and genetics, there is every intention of successfully tackling the former as well.

***John Ditchfield***

## FROM THE ARCHIVE

*More than ever, the sadness of the entries for 1917/1918 contrast sharply with the happier reports of 1957/1958 - George Cansdale, the Zoo Man from TV, and the novelty of a televised service from the Free Church. The January 1918 entry is particularly interesting as it reminds us that, in addition to the horrors of the War itself, the country also faced serious domestic problems.*

### December 1917

#### *Notes from Work and Worship*

“A forthcoming volume of wartime sermons to be issued by Messrs Clarke and Co, includes one of Mr Rushbrooke’s utterances at the Free Church. We hear the volume is being translated into German, Swedish and other languages”.

“*Professor Thoumain’s* address on the suffering of Armenia at our week-night service in October stirred all hearers. A collection of £2.18s has been forwarded to his Committee. We are glad to hear that our children have also raised during recent months, in pennies and halfpennies, the sum of £2.7s for the Armenian sufferers.”



*Private Henry Percy Hornibrook* was killed in action in France on 31

December. Mr Rusbrooke wrote: “Henry Percy Hornibrook was the victim of a sad accident in France on the last day of 1917. By the explosion of a quantity of ammunition the whole of the members of the gun team to which he belonged were killed. We tender our deep sympathy to his father and mother, who are members of the Church, and to the lady to whom he was betrothed.”

*(Private Henry Percy Hornibrook was buried in Haringhe (Bandaghem) military cemetery in Belgium. Bandaghem, like Dozinghem and Mendinghem, were the popular names given by the troops to groups of casualty clearing stations posted to this area during the First World War. The cemetery site was chosen in July 1917 for the 62nd and 63rd Casualty Clearing Stations and burials from these and other hospitals (notably the 36th Casualty Clearing Station in 1918) continued until October 1918. The cemetery contains 772 Commonwealth burials of the First World War. JD)*

**Church membership** at the end of 1917: 320; on the Roll of Honour: 111.

## January 1918

### *Notes from Work and Worship*

“January 6 will be observed a *Day of Prayer* in accordance with the Royal Proclamation. *The Call to Prayer* is urgent upon every one of us. It is not merely the call of the King to set aside the first Sunday of the New Year, but the call of the confusions and problems, the needs and perils of our times. The danger from without needs no emphasising: the dullest mind must perceive it. The dangers from within are not less real: liberty, social order, unity, are greatly threatened. Ireland remains seething with discontent. The New Year will probably bring a general election, with millions of voters, including women exercising the franchise for the first time: is there not need to pray for wisdom and a sense of responsibility?

Tremendous tasks of reconstruction await us: the demand of the working people for a larger life in the Britain of the future must be met, and the application of Christian ideals is the sole means of averting revolution. The international settlement following the war – is it to be on the old lines with the inevitable sequel of another war, or to stand as a blessed new departure? We need a new Pentecost: nothing but the mighty inflow of the spirit of God will save the world: without this statesmanship is bankrupt and even idealism futile.....”

The back page contains a complete list of names from the current Roll of Honour: 12 men fallen, 2 men missing, 111 men from the Free Church serving their country.

## December 1957

### *From FOCUS – ‘The Lively Paper’.*

#### **“TV ZOO MAN OPENS CHURCH BAZAAR”**

“A large number of children and grownups crowded the Hall to hear Mr Cansdale. As they listened to him they remembered with pleasure his previous visit to the church when he preached the sermon. On that occasion he also produced the children’s favourite animal, the Bush Baby. George Cansdale’s fame as a zoo-man has perhaps eclipsed the great amount of work he does in support of the Christian church. He spoke for about five minutes during the brief opening ceremony conducted by the Minister, the Revd Stanley Andrews.”



“**STOP PRESS** 6.30 pm. Bazaar total so far is £327; a little more is expected to come in. In his opening speech this morning Mr Cansdale said, ‘The greatest value of bazaar is to get us to work together!’ He added that he had been asked to open 12 bazaars today.....”

## January 1958

*From FOCUS – ‘The Lively Paper’.*

“*TV Service* Arc lights and spotlights glared down on the front of the church. TV cameras focussed their beady eyes – the studio manager held up his hand – and we were “on the air”. And a very good show we put on. A crowded congregation sang with strong voices despite seasonal colds and Mr Andrews spoke as one accustomed to the TV cameras. There had been fears that the cameras watching the congregation during prayers was an intrusion into something personal and private, but at such times viewers were shown a bowl of flowers on the communion table. Everyone was impressed by the amount of work put in by the TV people and the efficient way in which it was done.”

**John Henderson’s car** The appeal for £250 to buy a car for John Henderson for his mission work in Malaya has been successful. The sum of £251 was reached entirely through private donations.

**January dates:** Friday 3 January: *Cinderella* at 8 pm in the Large Hall; also on 4 January at 3.30 and 7.30 pm. Saturday 18 January: visit to “*Goody Two Shoes*” at *Golders Green Hippodrome*. Meet in the gallery queue at 6.30 pm.



*Anne Lowe*

## THURSDAY FELLOWSHIP—DECEMBER AND JANUARY

**14th December** at 2.30 pm, we shall have our Christmas party to which everyone is warmly invited. A warm, friendly atmosphere, tempting food, mind-searching quiz and community singing, with David Trafford, will greet you. As usual we shall be in the church rooms and would love you to join us as we celebrate this special time of the year.



**18th January** will be the next meeting and at the time of going to print the programme has not yet been arranged but it will be of interest. Further info./help with transport ring **Rosemary Birch 0208 446 9393**



## New York, New York, the Highline

It's an oasis in a busy city. It's a calm moment above the rushing traffic. It's a green, grassy place in a stone and concrete city. It's a sanctuary high above the hustle and bustle.

The Highline in New York is an inspiration, a getaway place for a few hundred yards, a respite from the hurry and flurry. It meanders among the high rise blocks, it floats above the streets and avenues, it is planted with greenery and flowering plants.

From time to time comes a pause along the path – a space with stalls, selling exotic drinks, unusual potions, healthy eats, strong coffee – then on to the next expanse of grassy green. Some seats, some imaginative stone or plaster statues, some inspired artwork, and all around high rise blocks, where workers sit at desks at our eye level, or workshops and factories present blank walls to us, hiding their spaces within.



It is an imaginative concept: a place of green in an area of New York which was grey and brown. It starts at West 14th Street and ends at West 34<sup>th</sup>, passing over Tenth and Eleventh Avenues as it journeys north. So, it's just over a mile long and three, sometimes, four storeys high.

There are many entrances and exits – all reached by stairs from the street: stairs of various types, some elegant in stone or iron, some in rickety wood, some wide, some so narrow only one person at a time can pass. And the rewards of the climb are great. The views are spectacular, the trees and flowers are therapeutic.

The Highline was opened in June 2009. It used to be a freight railroad track which was scheduled for demolition when trucks began to carry cargo through the streets instead. The track was saved by the efforts of a group of local residents who imagined it as a public space, providing respite from the noise and clamour of the city. After a long, 15 year fight they won the right to develop the concept, and it is now 25 years since the last train ran along the tracks. Its last cargo was three loads of frozen turkeys in time for Thanksgiving!

*Joan Holton*

## **More or Less – who pays the most tax?**

*In this article, tax expert Don Draper points out that the UK tax system, in comparison with other countries, bears disproportionately heavily on families - whether couples or single parent. And the recent budget has made very little difference to this assessment.*

One of the Radio 4 programmes I always enjoy is *More or Less* the programme in which Tim Harford and the BBC *More or Less* team try to make sense of the statistics that surround us. One subject the programme has yet to tackle is who pays the most tax?

Back in the Summer the OECD, the Paris based Organisation for Economic Cooperation and Development, published its annual review of taxes on wage earners in the 34 member states. For those with the determination to dig into a mass of statistics it makes interesting reading. For most of us, of course, it is a complete turn off which is a pity as it contains some revealing snippets of information.

For me the most surprising discovery is that a family here in the UK on an income of £36,000 - the OECD say this as an average full time wage - pays 70% more tax than a comparable family in France, twice as much as an American family and an incredible 15 times more than a German family.

A TV producer asked me recently whether this is really the case. Isn't, he said, the UK supposed to be a low tax country? Well, it is for some people but not for families.

The new OECD figures show that the amount of income tax single people without children pay here is not out of line with that in most other countries. It is families and in particular one-income families – both couples and single parent families – who pay a lot more tax than comparable families pay in most other developed countries with economies similar to our own.

In Germany, the way the tax system appears to work is that couples have a choice. They can be assessed individually or, if they chose, jointly. Most I am told go for joint assessment. When joint assessment is chosen the incomes of both spouses are added together, tax allowances are doubled and the joint taxable income is divided by two and a tax figure is then calculated. The tax paid by the couple is double this amount which, of course, is much less than would normally be paid if each paid tax on their own income. There are also reliefs for children.

Here, of course, we are all taxed on our own income and apart from the very small and recently introduced “marriage allowance” which a few families can claim, no account is taken of the number of people an income

has to support.

The British tax system works for some people but it does not work for everyone. It does not work for families. It was not always like this. Those with long memories will remember that before the system was changed in 1990, and indeed immediately afterwards, the tax threshold - the income point at which people start to pay tax - was 60% higher for families than it was for single people without children. If these allowances had been kept they would not start to pay income tax until their income was over £18,400. The current starting point for everyone is £11,500. Over the years these allowances were whittled down and finally abolished in 2000. One Chancellor said they were something of an 'anomaly'. With hindsight it is now clear that they were an essential part of the tax structure if families were not to be left worse off as a result of the switch in 1990 to individual taxation. Families have ended up paying a lot more tax than other people who are much better off. But that's is another story! Unfortunately, even if we were staying in the European Union this would not help as there are no plans, as yet, for harmonising income taxes. Families can only look across the channel and the Atlantic with some envy.

The question I have been asked is why no one is talking about this. One would think that those concerned with social justice and equality would be up in arms and those who say that they value the family would be equally indignant. But they aren't. Is it perhaps that the present generation of policy makers have been brought up to think that that only the individual matters?

The Chancellor of the Exchequer will shortly be presenting his Budget for 2018-19. It will be a major surprise if he gives any of this a moment's thought! But perhaps he should. The longer this situation is left the more families are going to be left behind.

*Don Draper*



AFTER the WISE MEN LEFT, THERE CAME the THREE POLITICALLY CORRECT GUYS

# Book Review

## East West Street. Philippe Sands

This book is a uniquely personal exploration of the origins of international law, centring on the Nuremberg Trials, the city of Lviv and a secret family history.

The thought of tangling yet again with events in Europe during the Second World War filled me with dismay. And true to form, the events recounted do indeed make painful and tragic reading. This is particularly true of the events in Poland where the Governor-General Hans Frank offered, rejoiced in, and recorded the “solution of the Jewish problem”, aka the murder of millions of Jews.

But Philippe Sands’ inspired writing lifts the book above the simple recounting yet again of all these horrors. He vividly describes his detective work with regard to his mother and her secretive parents Leon and Rita. These researches unearth intriguing personal facts about both his grandmother and grandfather and their young



*Hans Frank with wife and son Niklas*

married life together. With echoes of “NewTricks” or “Who do You Think You Are?”, Sands unearths for the first time how a mysterious maiden lady from Norwich travelled to wartime Vienna alone and rescued baby Rita, without her mother, bringing her to the relative safety of Paris where her father was in semi-hiding. It then also emerges that Elsie Tilney had rescued other Jewish babies and performed acts of heroism in occupied France. (Elsie Tilney eventually died in America aged 109!)

As well as his family history, Sands also researches the family histories and experiences of the Polish legal scholars Lauterpacht and Lemkin, who were responsible for the modern concepts of ‘crimes against humanity’ and ‘genocide’, both first used at the Nuremberg Trials.

But perhaps the main strand of the book is the story of Hans Frank, the Nazi governor of Poland, also a trained lawyer. Frank’s son, Niklas, became Sands’ friend during the research and accounts of their conversations together are fascinating. Niklas never liked his father, even as a small child, and he is horrified and ashamed of his father’s life, his

being 'King' of Poland, initiating the murder of Jews, worshipping Hitler, organising the infamous Warsaw ghetto, and presiding over the death camps such as Auschwitz and Treblinka. Uncannily his father had another side, being a lover of art and a pianist who adored Chopin. Among other things he had acquired a masterpiece of Leonardo da Vinci - the "Lady with a White Ermine" - which he kept in his bedroom in the castle where he and his wife lorded it up. (It gives one an eerie feeling to have viewed this picture in recent years when it was part of the Leonardo exhibition in London: it is now back where it belongs, in an art gallery in Poland). Niklas has the theory that Frank was completely under the thumb of his wife and that she could have persuaded him to leave his appointment in Poland and return to Vienna - but she loved being 'queen' as much as he loved being 'king'.



*Elsie Tilney*

The climax of the book is the Nuremberg trials themselves. We know what will happen of course but the narrative is still gripping. At first Frank appears to regret his treatment and murder of Jews, but in between the court sessions he is influenced by the other defendants including Goering who are completely defiant and unrepentant. They are all hanged (except for Goering who committed suicide an hour before his execution.)



*Hans Frank at the Nuremberg trials*

We also learn a great deal of how international law itself and the concept of 'human rights' came about. These are ideas we have taken for granted for decades, but prior to 1946 nation states for example could mistreat, torture and execute their own subjects quite legally, as national law reigned supreme. The extraordinary and arduous work of the two Polish lawyers, Lauterpacht and Lemkin, set the scene for modern international law, making possible the prosecution of modern tyrants such as General Pinochet of Chile. In fact, the author Philippe Sands himself is a barrister (as well as Professor of Law at University College London) and has been involved in many international human rights cases including Pinochet, Srebrenitza, Yugoslavia, Congo, Rwanda, Iraq and Guantanamo Bay.

*Marion Ditchfield*

# The Hippopotamus

*The following ballad is by the poet Patrick Barrington. He was the 11th Viscount of Ardglass, an Irish peer, and his dates are 1908 to 1990. He is best remembered for his humorous verse, which was featured in Punch magazine during the 1930s. A collection of his poems, including his best-known work, The Diplomatic Platypus, was published in 1934. During the Second World War, from 1940 to 1945, he worked at Bletchley Park decrypting German and Japanese messages.*

"I had a Hippopotamus, I kept him in a shed  
And fed him upon vitamins and vegetable bread  
I made him my companion on many cheery walks  
And had his portrait done by a celebrity in chalk



His charming eccentricities were known on every side  
The creatures' popularity was wonderfully wide  
He frolicked with the Rector in a dozen friendly tussles  
Who could not but remark on his hippopotamuscles

If he should be affected by depression or the dumps  
By hippopotameasles or the hippopotamumps  
I never knew a particle of peace 'till it was plain  
He was hippopotamasticating properly again



I had a Hippopotamus, I loved him as a friend  
But beautiful relationships are bound to have an end  
Time takes alas! our joys from us and rids us of our blisses  
My hippopotamus turned out to be a hippopotamisses

Quaker - Illustration.com/20188

My housekeeper regarded him with jaundice in her eye  
She did not want a colony of hippotami  
She borrowed a machine gun from from her soldier nephew, Percy  
And showed my hippopotamus no hippopotamercy

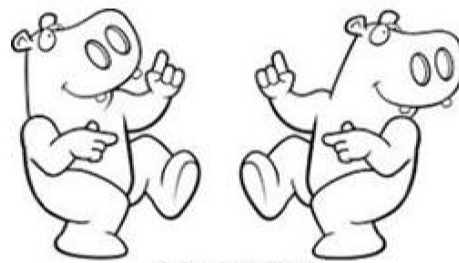
My house now lacks that glamour that the charming creature gave  
The garage where I kept him is now as silent as the grave  
No longer he displays among the motor tyres and spanners  
His hippopotastery of hippopotamanners

No longer now he gambols in the orchards in the spring  
No longer do I lead him through the village on a string  
No longer in the morning does the neighbourhood rejoice  
To his hippopotamusically-modulated voice.



I had a hippopotamus but nothing upon earth  
Is constant in its happiness or lasting in its mirth  
No joy that life can give me can be strong enough to smother  
My sorrow for that might-have-been-a-hippopota-mother"

*(Contributed by Ruth Baillie and Joe Fryer)*



© Can Stock Photo



## JOHN BIRCH'S COMPETITION

After last month's foray into 'famous speeches' we are back to competition No.5 of Towns and Places, in England, Scotland and Wales:



- 1 "There'll be blue birds over the white cliffs of ..."
- 2 Charles Darwin lived here
- 3 Site of a coal-fired power station
- 4 Home of an ancient priest?
- 5 Quack round the bend?
- 6 Birthplace of a tennis super-star
- 7 Known (previously) for jute, jam and journalism
- 8 A station on the Hythe to Dungeness light railway
- 9 The largest town between Hastings and Newhaven
- 10 The Cathedral of the Fens is at .....
- 11 Famous for the Derby
- 12 Famous school boating song
- 13 The home of female sheep?

*Choice from Traidcraft Stall of a large bar of chocolate for the winner*

*(As usual all the answers are in alphabetical order and begin with D or E)*



### ***ANSWERS TO "FAMOUS SPEECHES" COMPETITION***

1. *Winston Churchill*
2. *Elizabeth I*
3. *John F Kennedy*
4. *Martin Luther King*
5. *Abraham Lincoln*
6. *Nelson Mandela*
7. *Jawaharlal Nehru*
8. *Barack Obama*
9. *Emmeline Pankhurst*
10. *William Wilberforce*





# WORDSEARCH: THE BIRTH OF JESUS

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

AMAZED ANGEL BABY  
 BETHLEHEM BIRTH CHRIST-THE-  
 LORD DESCENDENTS DON'T-BE-  
 AFRAID FIELD FIND GALILEE  
 GLORY-TO-GOD GOOD-NEWS-FOR-  
 YOU JESUS JOSEPH LORD MANGER  
 MARY MARY-REMEMBERED  
 NAZARETH QUIRINIUS PEACE-BE-  
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# DIARY

## *Regular Events*

*All services taken by Revd Dr Ian Tutton unless indicated*

*Mondays 10.00am to 11.30am Studying together, Elders' Vestry*

*Wednesdays 10.00am to 12 noon Toddler and Parent/Carer group, Church Rooms.*

*Thursdays 8pm Choir practice every Thursday until December 14th*

*Sundays 10.00am Choir Practice (young singers) 10.30am (adults)*

*Christian Meditation - Meditators meet on alternate weeks to meditate together. For further information, contact Georgia Tutton at: [gmrtutton@aol.com](mailto:gmrtutton@aol.com)*



## DECEMBER

- 2 10.30am Drop in-Coffee Morning, Traidcraft Stall & Clothing Exchange in Church 7.00-9.00pm Youth Group
- 3 **11.00am Family Communion Service**  
**6.30pm Advent Carol Service with candles**
- 10 **No morning service**  
**3.00pm Christmas Tree Gift Service (organised by Junior Church) in Church**
- 12 8.00pm Joint Elders & Deacons Court
- 14 2.30-4.00pm Thursday Fellowship Christmas Party in Free Church Rooms
- 16 7.00-9.00pm Youth Group
- 17 **11am Festival Service Nine Lessons and Carols**
- 18 7.00pm Carol Singing round the Suburb meet in church car park
- 20 2.30pm Wrapping Christmas presents for Dennis Scott Unit patients in Church rooms
- 21 7.30pm Christmas Community Carol Concert
- 24 **11.00am Family Worship**
- 25 **Christmas Day 8.30am Communion, 11.00am Family Worship**
- 31 **11.00am Family Worship**  
**11.30pm Watchnight Service New Year's Eve in Church**

## JANUARY

- 1 2.30pm New Year's Day Piano Concert by David Trafford in Free Church
- 6 10.30 am Traidcraft Sale, Clothing Exchange and Coffee morning in Free Church
- 7 **11.00am Family Communion Service**
- 9 8.00pm Deacons Court
- 14 **11.00am Family Worship**  
**6.30pm Evening Praise with Communion**
- 16 7.30pm Elders Court
- 18 2.30-4.30pm Thursday Fellowship social afternoon
- 18-25 Week of prayer for Christian Unity
- 21 **11.00am United Service at Free Church for Week of prayer for Christian Unity**
- 26 1.00pm Violin Recital by Adriana Christea in Free Church, Lunch in support of Christian Aid at 12.15pm
- 28 **11.00am Family Worship**  
**6.30pm Evening Praise**



### NEWS AND VIEWS



PRODUCTION  
DISTRIBUTION  
EDITORIAL PANEL  
TYPESETTER  
EDITOR

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

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*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.*

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