

# *NEWS & VIEWS*

*Hampstead Garden Suburb  
Free Church*



*DECEMBER 2018 - JANUARY 2019*

**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)</i> <i>Holy Communion is celebrated at Morning</i> <i>Worship on the first Sunday of every month.</i> <i>The Junior Church meets at 11am every</i> <i>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>Organist &amp; Choir Master</b>	Peter Hopkins
<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>

## **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 747

DECEMBER 2018 - JANUARY 2019

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

The Christmas season is upon us. For us as Christians it is important that we recognise that our celebrations should centre on the birth of Jesus. But there is even more to Christmas than this. Christmas is not just about the birth of a baby. At the heart of Christmas is what we refer to as ‘The Incarnation’...

**‘And the Word became flesh and dwelt among us, full of grace and truth; we have seen and beheld His Glory, glory as of the only Son from the Father.’ (John 1, 14).**

... the belief that in Jesus, God – the Eternal Son of God – takes on human form. It might be argued that if Christmas didn’t exist, someone would have invented it. Well, there is a sense in which Christmas has been ‘re’-invented; *Christ* mas in name only. Indeed, as far as the wider world is concerned, it is as if Christ had never existed. In the end, it requires an act of faith, a willingness to believe without ever being able to know for certain; a preparedness to act in a certain way in response to that which can never be proven to have happened; a determination to live life in a particular way just because it is claimed by some that a long time ago somebody lived His life in the self-same way. But even more than that it demands of us that we proclaim to the world, in word and deed, that the Incarnation changes the ‘direction of travel’ for all of humankind ...

**“The incarnation took all that properly belongs to our humanity and delivered it back to us, redeemed. All of our inclinations and appetites and capacities and yearnings are purified and gathered up and glorified by Christ. He did not come to thin out human life; He came to set it free. All the dancing and feasting and processing and singing and building and sculpting and baking and merrymaking that belong**

to us, and that were stolen away into the service of false gods, are returned to us in the gospel.” (Thomas Howard)

...And so, we can still ‘enjoy’ Christmas. We are not to be ‘kill-joys’ in that regard. But we do what we do because of what God is continuing to accomplish in the world as a consequence of the Incarnation...

**Good Christians all, rejoice  
with heart, and soul, and voice!**

**Give ye heed to what we say:**

**Jesus Christ is born today!**

**Ox and ass before him bow,  
and he is in the manger now.**

**Christ is born today!**

**Christ is born today!**

**Good Christians all, rejoice  
with heart, and soul, and voice!**

**Now ye hear of endless bliss,**

**Jesus Christ was born for this;  
He hath oped the heavenly door,  
and all are blest for evermore.**

**Christ was born for this!**

**Christ was born for this!**

**Good Christians all, rejoice  
with heart, and soul, and voice!**

**Now ye need not fear the grave;**

**Jesus Christ was born to save,**

**Calls you one and calls you all,  
to gain his everlasting hall.**

**Christ was born to save!**

**Christ was born to save!**

...The Words of the carol describe for us ‘the reason for the season.’ And so, we need to see *beyond* the ‘Turkey and the Trimmings’ (nut roast for some of us), the ‘Pudding & the Presents’, ‘White Christmas’ and ‘It’s a Wonderful Life’ (Hollywood’s gifts to us every Christmas) ... even see beyond the Shepherds and the Wise Men, beyond even Joseph and Mary ... and see the baby, baby Jesus, God Incarnate ...

**‘For God so loved the world that He gave His only begotten Son that whoever believes in Him shall not perish but have everlasting life, for God did not send His Son into the world to condemn the world but**



that the world through Him might be saved.' (John 3, verses 16 – 17).  
Merry Christmas, and a Happy New Year to you all, from all of us in the  
Manse ...

*Ian Tutton*

### *Christmas Presents*

#### *Dennis Scott Unit, Edgware Hospital*

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, purses and notebooks from the Traidcraft stall.



Please do come and help with the wrapping in the church rooms on:

*Tuesday December 18<sup>th</sup> 2.30pm*

Last year the task was done very quickly amidst chat, laughter, and tea and festive mince pies.

*Penny Trafford*

### **November Bazaar**

At the time of going to press, the grand total from the Bazaar was £2,765. A big thankyou to all who worked so hard, donated items and supported the event on the day.

*Derek Lindfield  
Treasurer*



"Trust in God, but count your change."

## Bible Study

The second half of chapter 13 of the Letter to the Romans begins with Paul describing the moral imperative that was at the heart of the Jewish Law and which now is that which describes the practical outworking of the Christian faith. ‘... *Owe no one anything, except to love one another, for he who loves his neighbour has fulfilled the law...*’ (Romans 13, 8). Paul reinforces his argument by quoting, albeit incompletely from the decalogue (what we know as the 10 Commandments) ...

You shall not commit adultery

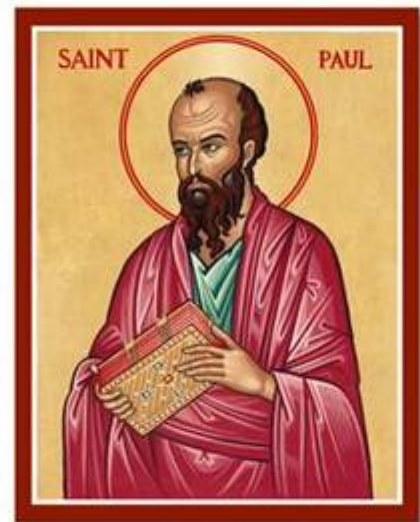
You shall not kill

You shall not steal

You shall not covet...

... (For the actual list see Exodus 20, 13 – 17, paralleled in Deuteronomy 5, 17 -21) ...

For Paul, these negative comments are given positive expression by employing the motif of ‘neighbour’. ‘**You shall love your neighbour as yourself**’, is itself found within the Jewish law (Leviticus 19, 18). It is quoted approvingly by Jesus in response to a question from a young man desirous of knowing what he had to do to inherit eternal life, (Matthew 19, 19). Jesus used the same quotation in response to a question from a Pharisee as to which was the greatest commandment in the law – ‘*to love the Lord your God with all your heart and with all your soul and with all your mind, [quoting from Deuteronomy 6, 5], this is the great and first commandment. And a second is like it, you shall love your neighbour as yourself.*’ (Matthew 22, 37 – 40). Ironically, the same summation of the law was quoted back at Jesus, (Luke 10, 25 -27), which in turn led Jesus to tell the parable of the Good Samaritan, at the end of which Jesus asked a question back, ‘*which of these three proved neighbour to the man who fell among robbers? [to which came the reply], the one who showed mercy to him.*’ (Luke 10, 36 – 37). For Jesus, the law required one to act in a neighbourly way to anyone who needed one’s help. For Paul, provided that this was the attitude of mind of the Christian, the negative injunctions of the law would be redundant. If one was determined to ‘**love one’s neighbour**’, then one would never commit adultery, kill, steal, covet or whatever. He sums it up thus, ... ‘*Love does no wrong to a neighbour;*





*therefore, love is the fulfilling of the law... ’ (Romans 13, 10).*

Paul concludes the chapter by setting his teaching within the context of the Parousia – the immanent return of Christ – a belief that was widespread within the earliest Christian community that Jesus would return to earth within the lifetime of those who witnessed his earthly life, based on what Jesus Himself was said to have indicated, ‘... *Truly, I say to you, there are some standing here who will not taste death before they see the Son of Man coming in His Kingdom ... ’ (Matthew 16, 28).* Essentially, Paul is trying to inspire in his hearers and readers a sense of urgency and of fidelity as regards their commitment to their new-found faith: ‘*Beside this you know what hour it is, how it is full time now for you to wake from sleep. For salvation is nearer to us now than when we first believed... ’ (Romans 13, 11).* Paul is requiring of them a disciplined approach to living the Christian life, one which might otherwise appear to be too demanding but because the time is ‘short’ they should be able to maintain such discipline, even in the face of any opposition. Here Paul is returning to a theme he developed in the very earliest of his Letters, the Letters to the Thessalonians, ‘... *But you are not in darkness, brethren, for that day to surprise you like a thief. For you are all sons of light and sons of the day; we are not of the night or of darkness. So, let us not sleep, as others do, but let us keep awake and sober. For those who sleep, sleep at night, and those who get drunk, get drunk at night. But since we belong to the day, let us be sober ... ’ (1 Thessalonians 5, 4-8a).* Paul encourages the Roman Christians to, ‘... *Put on the armour of light... ’ (Romans 13, 12).* This again is an allusion to a theme developed in another of the Pauline Epistles, the Letter to the Ephesians, where in the sixth chapter we have the description of the ‘whole armour of God’ – Truth, righteousness, peace, faith, salvation, the Spirit which is the Word of God, or as he described it in the 1<sup>st</sup> Letter to the Thessalonians, ‘... *put on the breastplate of faith and love, and for a helmet the hope of salvation ... ’ (1 Thessalonians. 5, 8b –9).* To reinforce his argument, Paul then returns to a theme he introduced in the Letter to the Galatians in which he contrasts ‘life in the flesh’ with ‘life in the Spirit’ ... “*But I say, walk by the Spirit, and do not gratify the desires of the flesh. For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh; for these are opposed to each other, to prevent you from doing what you would. But if you are led by the Spirit you are not under the law. Now the works of the flesh are plain: immorality, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit,*

## THURSDAY FELLOWSHIP'S CHRISTMAS PARTY 13<sup>th</sup> DECEMBER

Please come and join our party with its enticing food, a happy atmosphere, a mind-provoking quiz, and enthusiastic carol singing. Your presence would be the 'topping' for our afternoon's enjoyment. All are welcome in the Church Rooms from 2.30 - 4.30pm. For further information and help with transport ring *Rosemary Birch 0208 446 9393*



*envy, drunkenness, carousing, and the like. I warned you as I warned you before, that those who do such things shall not inherit the Kingdom of God. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law ...* (Galatians 5, 16–22). To the Romans, Paul charges them to *'conduct [them]selves becomingly as in the day, not in revelling and drunkenness, not in debauchery and licentiousness, not in quarrelling and jealousy ...* (Romans 13, 13). No doubt, Paul uses these particular examples precisely because such behaviour is commonplace in a Rome that was becoming infamous for its decadence. It would be all too easy to be tempted away by what is happening all around. And so he ends the chapter with a very straightforward, even blunt exhortation, *'... but put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires ...* (Romans 13, 14). Nothing matters more to Paul than ensuring that this newly emerging faith – the Christian faith – with its message of **'love for one's neighbour'** – is not compromised by the way in which believers conduct themselves when in the company of **'one's neighbour.'**

*Ian Tutton*



## UPDATE ON TRAIDCRAFT'S FUTURE



**TRAIDCRAFT**  
Fighting poverty through trade

A little while ago I received an e-mail which started "This is the bulletin I've been longing to send you. **TRAIDCRAFT IS TO CONTINUE ITS MISSION.** We would not have got there without the heart you have shown." (All 67 staff facing redundancy have been overwhelmed by the messages of support). The plan came forward during a legal consultation process. It was written by a group of staff, supported by external advisers, and influenced by hundreds of well-wishers who offered ideas.

Wonderful news, but what does it mean?

The Board of Traidcraft has accepted a plan which has room for 12 employees. It will maximize the profitable parts of the business and phase out loss-making lines. Traidcraft will initially focus more deliberately on its established partners and advocates, who are predominantly active in Christian churches. Traidcraft's 4,300 Fair Traders, 85% of whom are motivated by faith, will be able to access a new version of the company they already do business with. Further to this, products will be available to all consumers through the online Traidcraft shop and by mail order.

Returning the business to profit will involve a simpler range of products. The new Traidcraft will:

- establish core grocery lines
- carry fewer craft lines

In other words everything will be slimmed down. As Robin Roth, Chief Executive, writes: "Traidcraft has transformed shopping in the UK, and now you can find fairtrade everywhere from online shops to petrol stations. But as times change, so must we. When new markets are searching for goods that are ethical, vegan and organic as well as fair trade, we need to be there. As younger people demand cooperative models of doing business, we need to strive for that too."

So we wait and see what happens. John and I will keep the stall going as long as we can get stock and ***as long as you keep on buying and supporting us.*** That's the essential bit. If it doesn't work it will be sad and we'll have to just remember all those artisan groups we have helped to establish themselves, but if we can keep it going, think of the extra help we could give. ***So please keep on buying. There's a vast selection of cards at £1 and each one bought helps sales and spreading the word about Fairtrade.***

**BREAKING NEWS** At the Bazaar you brought £400 of goods - a tremendous boost - many, many thanks for your support - please carry on.

***Rosemary Birch***

## NEWS OF PEOPLE

**Data Protection – Not all bad news!**

**Just recently checking names and addresses for Data Protection purposes and for the Directory, we have been in touch with many friends who have moved away. Although this meant quite a lot of letter and email writing, it has been a great pleasure to get news and exchange good wishes – thank you to everyone who responded.**

*Lorna Page*



*In no particular order:-*

*Rebecca Shapleski and family* moved to Australia last year. It was good to hear that they are getting settled and have now bought a house.

*Ken Dougall* sent good wishes to everyone – he still lives in New Zealand but gets back to the UK at least once a year to visit his mother and older boys. Those of us lucky enough to be around in May each year usually see him as he visits the Free Church and plays the organ once again for a service.

*Brian and Jenny Stonhold* often visit London and were here for Remembrance Sunday this year. At the time of writing Agnes and Francois Crompton-Roberts were staying with them for a week sight-seeing. They too were in touch and sent good wishes.

*Judy Mo* was in London recently and enjoyed meeting up with her ‘tea lady’ friends. She, Alfred and Irene now live in a 10<sup>th</sup> floor flat in Hong Kong whilst Alice is working in London and Lizzie is in her final year at York University.

*Mary Pearce* wrote from her home in Gloucester - she was just back from the States and was due to go to Thailand in 2 weeks’ time. She was due to take on a new job as Linguistics Coordinator for her organization, the Wycliffe Bible Translators. She offered to visit us sometime; it would certainly be good to see her and hear about her work and travels.



**The McIntosh** family moved to Chelmsford a few years ago. When we last saw them they had young children but Charlotte says *'Jessica is now in Year 10 and starting her GCSE syllabus and Jake has just entered Year 8. Both are doing well and are happy at school (well, in as much as any child would be happy going to school!)* They are busy with karate and this takes up a huge amount of time. But they are progressing well and are off to an international karate competition in Malta next year. *It's formed such an important part of our lives, even I have taken it up!'* Charlotte is busy working and Andy has been able to reduce his hours at work to improve the family's work-life balance.' She sent *'love to everyone that can remember us.'*

**Dilys Thomas** replied whilst on a ferry journey to Islay *'as we are on our Great North Road Trip'*. She and Howard are now grandparents to two little boys and when not travelling are enjoying life in Dorset.

For many years **the Jayes family** lived in the Suburb and their daughter, Alison Melville, and Ken, her husband, lived in Temple Fortune Hill - Ken enjoyed singing in the choir. Joyce and Robert Jayes wrote : *'Thank you so much for your enquiry re our address. We are now living near our family in Cheshire and although out of reach, we send our best wishes to the Minister and all our other good friends.'* Ken and Alison also sent good wishes – they too have moved to Cheshire to be near their grandchildren (0, 2 and 3 years).

**The Ling** family now have a hotel restaurant gastronomique in the foothills of the Canigou and are 30 minutes' walk to the famous Abbey St Martin du Canigou, They would be pleased to see some of us there, and encourage us to check out their website or on TripAdvisor reports. [www.lamirabelle-casteil.com](http://www.lamirabelle-casteil.com)

**The Dunsmore family** were also in touch. It's now eight years since they moved to York and tell us the years have flown by. Luke is now at university; this year Jamie is doing his A-levels and Ben does his GCSEs, whilst Martha is catching up rapidly! They all remember the Free Church fondly and keep in touch via News and Views and also Caroline Andresier. They sent best wishes to all.

**John Bird** sent a picture of a competition winner for a postcard from Portishead, near Bristol, where he now lives. As a child my family used to go to Portishead for a day out during the holidays from our home in Bristol – it's changed a bit since then!

**Pam Jamieson** was also in touch with happy memories of her 57 years of living on the Suburb. She said *'Although I have been in Cheltenham for 30 years, the Suburb will remain the best! Also the Free Church.'* She sent love to all.

**Dianne Stacey** is well and living in Faversham and sent best wishes.

**Audrey Loomes** is living in Cornwall and wrote and told me that she was born in the house opposite mine!

**Tony and Helen Spring** sent love to all their friends in HGS from Cambridge.

**Kay Thornley** living in Yorkshire still misses her friends in the Suburb.

**Helen and David Williams** sent fond regards to friends at the Free Church from their home in the States.

**Lorna Page**

## PRAYER

### God of Creation

God of Creation,  
Of trees and their branches, of fruit and flowers.  
Each season, each plant gently assures us of your presence.  
Breathing into us your own life, you gave us the gift of life.  
You have set us among your creation, with its minerals, its waters,  
Its flowers and fruit, and all the living things which have such grace and beauty.  
You entrusted us with the care of the earth.  
How are we doing? How well are we carrying out this responsibility?  
Are we making sufficient effort to preserve the earth for the future?  
Teach us to see beyond our immediate cares and worries,  
Help us to understand that all our activities are important,  
To understand that to love is to love all creation,  
Including those things which are under our very noses.  
Help us to love everything that you put on the earth with us.  
We have all put to sea in the same boat:  
Help us to understand that everything is held in your hand, that all is bound together.

Amen.

*From "Allo-Montrouge"*  
*Translated by Joan Holton*



## JOHN BIRCH'S DIARY.

**Monday 22<sup>nd</sup> October:** Plaques again. I mentioned last month the abundance of blue plaques including several near to my offices in Victoria. In Strutton Ground - still a thriving street market - there is a white one on the wall of the Grafton Arms pub. With images of the famous



four (Michael Bentine, Spike Milligan, Harry Secombe and Peter Sellers) it commemorates the fact that many of the scripts for the immensely popular radio show “The Goons” which ran from 1951-1960, were conceived and written there. Each episode was a mix of bizarre plots, surreal jokes, puns and way out sound effects. Nothing like it had been heard before – or probably since. It was anarchy at a time still of post-war malaise, and lifted the spirits of its millions of listeners, starting when ration books were still in use. I remember phrases like “Balham, gateway to the South,” and another Balham allusion “Foursquare on the Northern Line.”

**Wednesday 24<sup>th</sup> October:** “Chocaholics” Rosemary and I have our (small) daily intake of chocolate - and feel slightly bereft when we find we have run out of bars. The history of the use of the cacao plant which produce cocoa beans, had already been traced back nearly 4000 years to civilizations in South America including the Maya. Recent DNA research has taken it back a further 1000 years, to the Mayo-Chinchipec culture, which thrived in the Andes around the headwaters of the Amazon. The traces were found in pottery, which was elaborate and obviously for the use of an elite. Good start: happy to carry on the tradition.

**Friday 26<sup>th</sup> October:** “No Palm Oil in Iceland”- which interpreted means that nothing in Iceland’s store range includes a product which has courted controversy in recent years by often being grown in plantations laid out in what was formerly forest. Selfridges is now selling Iceland’s ethical mince-pies along with its tins of caviar and luxury hampers - hopefully at their original price.

**Monday 29<sup>th</sup> October:** Last month’s diary referred to money saved by the NHS in Somerset through an initiative which led to a significant cut in adult emergency hospital admissions. Research has now shown that emergency admissions of children would be substantially decreased if their parents had kept to the recommended early years vaccinations. A total of around 2000 children are admitted urgently and - where

vaccinations had not been kept up-to-date - those who had missed out were 89% more likely to need emergency admissions. Lessons to be learnt then and new efforts made for both adults and children.

**Wednesday 31<sup>st</sup> October:** Volunteers shift volumes - 'October Books' is an independent not-for-profit bookshop in Southampton established in 1977 and described as "a radical bookshop co-operative named after the Russian Revolution." It obviously has appeal which led to people help when the shop had to move just a few hundred yards down Portwood Road, a journey too short - and too expensive - to justify a removal firm. The staff started moving the books by hand but soon the word got around and a human chain formed. Job done, friends made, business expands. Good result.

**Friday 2<sup>nd</sup> November:** Brexit rumbles on in what appears to be a shroud of uncertainty, getting even more dense as the March deadline approaches. This scenario seems to reflect the lyrics of the Eagles hit-song, 'Hotel California' - "You can check-out anytime you like but you can never leave". Just a thought.

**Sunday 4<sup>th</sup> November:** Ian mentioned in church today that Wilfred Owen - probably the best known and most influential of the Great War poets - had died exactly one hundred years ago, killed by machine-gun fire as his unit attempted to take a bridge on the Sambre-Oise canal in Northern France. The conflict was horrendous and bloody right up to the Armistice a week later on the 11<sup>th</sup> November. There is still a Wilfred Owen Association which organized for today a commemoration at the bridge. Wilfred was in his 26<sup>th</sup> year when he died. The bugle played today had not been blown since it was, to use his own word, looted by him in battle in May 1917, when he was previously serving at the Front. My particular interest in Wilfred Owen stems from him being, like me, a 'Shropshire Lad.' He was born in Oswestry and I in Shrewsbury. His life and writing resonate as much today as they did 100 years ago. "Anthem for Doomed Youth" was printed in last month's issue of this magazine.

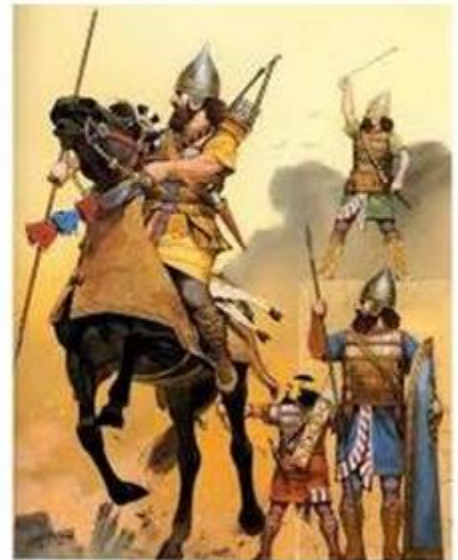


**Monday 5<sup>th</sup> November:** I can't remember the rest of the poem or who it was by, but from my schooldays the first line remains: "The Assyrians came down like a wolf to the fold." A major exhibition has opened at the British Museum, closing 24<sup>th</sup> February, about the Assyrians. The sculptures and statues perfectly reflect the conundrum of an ancient civilization - at its height from the 8<sup>th</sup> to the 7<sup>th</sup> centuries BC - which combined barbarism with great cultural achievements. The empire



stretched from the Persian Gulf to Egypt, and was centred on the West bank of the Tigris, in what is now Northern Iraq. A unique opportunity to think on ruthlessness and beauty - certainly not a modern creation.

**Friday 9<sup>th</sup> November:** Our daughter Sally recently contributed an article in 'News and Views' about her involvement with "Wheels for the World" and her visit to Nigeria, which starts next week. The response to the appeal for funds to provide wheelchairs and other assistance devices has been truly amazing - over 250



wheelchairs will be made available in Nigeria. The visit of the "Wheels for the World" team follows in the footsteps of Prince Charles and his wife. He was told that many people - up to 75 million - use Pidgin-English for day to day communications. There seemed to be a couple of particularly useful phrases which I passed on to Sally: "God don butta my bread" (meaning God has blessed me) and "How you dey" (How are you). Hope they help.

**Sunday 11<sup>th</sup> November:** Joint Remembrance Service with St. Jude's, well-attended, a chance to catch up with people we don't see that often. I've learnt much about the end of the First World War over the past few days. I began to think about the way in which people got to know the war was over. There was no public radio service; the British Broadcasting Company started in 1922. The end was hoped for but not expected so quickly: there were generally no beacons to be lit to carry the message. Phones were rare but no doubt calls were made to pass on the news. Many however would have read it either in their evening paper or publications like the Manchester Guardian. Once the news reached a town or village church bells were rung, which was a particularly joyous way of hearing of victory. With so many deaths on both sides, there were very few families who were not personally affected. My great-uncle was Thomas Luther, a career soldier - he had fought in the Boer War - and by 1914 was a Sergeant. His company was sent to the Western Front immediately. When winter came, the two sides were within 50 yards of each other and there they remained until Spring. What turned out to be his last card sent home was written in March. He knew that battle would be engaged within a few weeks: "You can be certain I will do my best." He went over the top with his men and was killed immediately by machine gun fire. One of the hundreds of thousands, killed or wounded, on both sides. We will remember them, always.

*John Birch*



## FILM REVIEW: VICTORIA AND ABDUL (2017)

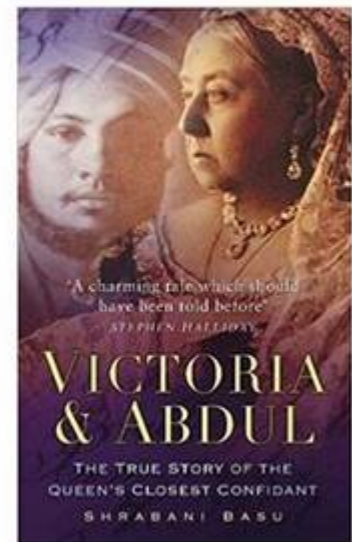
This is a satirical comedy directed by Stephen Frears that I recommend to you, if you've not already seen it, as entertainment for the post-Christmas Day secular bit of the winter holidays.

Going way back, it was Frears who directed the delightful *My Beautiful Launderette*, the film that put Daniel Day Lewis on the map as an actor. Frears also directed *The Queen*, *Florence Foster Jenkins* and *Philomena*, the last three being films that give prominence to women.

In *Victoria and Abdul*, Judi Dench reprises her role as Victoria in the earlier *Mrs Brown* where in late middle age she shocks family and household by her close relationship with a Scottish gillie called John Brown. However, from the viewpoint of both Victoria's family and the royal household, matters get much, much worse when in old age Victoria, once again, falls for a handsome servant. However, this time it isn't just the name that is brown – it is the man's colour, and this of course is **truly** shocking!

Abdul Kareem is a clerk working in the prison of his hometown, Agra. He is selected with another Indian to go to London to give the queen a Mogul coin to mark her Golden Jubilee year (1887). Abdul's companion, Mohammed, acts as nationalist Indian conscience. He says of their voyage: "Five thousand miles to present a bloody medal to the oppressor of the Indian sub-continent." Kareem, on the other hand is venal, intending firstly to obtain the eye of the queen and then to improve his own circumstances. Victoria falls for his good looks and his slick talk which includes lies and blatant flattery. She promotes him from servant to *munshi* or teacher; later to secretary for her Indian affairs and finally she makes him a Commander of the British Empire. Victoria also makes sure that Kareem will not suffer financially after her death by ensuring that he is able buy land near Agra in her lifetime. Kareem teaches Victoria Urdu and also a good deal about India. Her knowledge increases once she tells Abdul to bring his wife and mother-in-law to live with him and they arrive at Osborne House on the Isle of Wight fully veiled. Victoria also adds the Durbar Room to Osborne House as a mark of respect to the Jewel in the imperial crown.

All this "nonsense" on the part of the queen is most upsetting to Bertie, the





eternal king-in-waiting, to other members of her family and to the royal household. They are portrayed as quite ignorant of their country's greatest overseas possession: they cannot distinguish between Muslims and Hindus and at the same time stifle the queen with empty ceremonial and tedious protocol. At one point, Abdul



points to part of the pattern in an Indian carpet which shows, as he describes it, the bird of freedom caught in the design. "We are all prisoners, Mr Kareem," observes the queen. One of the funniest but also most poignant moments in the film occurs when Victoria and her retinue are holidaying in Florence. There Puccini sings for them. Ever quick to flatter his employer, Kareem suggests to Victoria that she should sing. Victoria chooses a Gilbert and Sullivan ditty, "Poor little buttercup." Half way through she forgets the words and her "turn" has to be quickly ended. This film allows Judi Dench a greater range of emotion, both subtle and crude, than she was able to display in *Mrs Brown*. It is a pleasure to watch different expressions flicker across her face.

After Victoria's death, Bertie wreaks revenge by insisting that all the correspondence between his mother and Abdul is burned, together with photos and other memorabilia. This really hurts Abdul because over the years a very real affection has grown between him and the queen who at times in their correspondence signed herself as "mother" in Urdu. In this way Victoria showed – perhaps with spite -- her disaffection with her own family.

In common with, I imagine, several other members of our congregation, I have been to Osborne House and thought that it was redolent of death. This funny and charming film has caused me to rethink this royal pile because now I smell curry and see veiled ladies in black flitting across the lawns. *Verity Smith*





## From the Archive

### *Remembrance Sunday, 2018*

*This year Remembrance Sunday fell exactly 100 years to the day after the signing of the armistice to end the Great War - the eleventh hour of the eleventh day of the eleventh month, 1918. A photograph from the Free Church archive shows an elaborate memorial to the fallen, designed by Sir Edwin Lutyens and since removed, surrounded by vases of flowers. The picture above the catafalque was by Ivor Beaumont - also now removed. One hundred years on, two of these heavy brass vases were used again for the combined Service of Remembrance*



*in the Church, not containing garden flowers this time, but sprays of laurel and rosemary, poppies, cornflowers and corn - all symbolic of peace and remembrance.*



*The two brass vases, 100 years old, which were put on display for the Remembrance service this year.*



### *December 1918*

In December 1918 Mr Rushbrooke (the Minister) wrote in *Work and Worship* about the war memorial: "I am glad to record that no reports have reached me of any casualties in our group during the heavy fighting that preceded the armistice. We trust, therefore, that there will be no addition to the list on the north wall of the Church, and that the list for the panel on the south wall may speedily be put in hand. Our total is 121 - a considerable number in view of the strict line we have drawn respecting names to be included. Eighteen have fallen, and about 10 have been



demobilised. About ninety are still on service, several of whom have been wounded (some more than once), but happily recovered. Honours gained include DSO, DCM, MSM, the French Cross and the Serbian Medal.”

### ***January 1919***

At the beginning of 1919 Mr Rushbrooke welcomed ‘The return of the Boys’ - “The most pleasing feature of the last few weeks has been the gradual return of our friends demobilised from the Army and the Navy. Our choir has gained: on Easter Day the reappearance of old members in the choir stalls was especially noticeable and welcome. The Company of Young People (CYP) has gained still more: the homecoming of the young men has brought new life and energy, and we look forward to normal conditions in the next winter season as well as to an enlargement in our social fellowship during the summer months.

We have tried to express our gratitude to those who have served their country during these difficult and dangerous years, and our joy at seeing them again, but our words are feeble at best..... To all we would say, "Welcome to each! May you find as warm comradeship here with us as you have known during your years of active service for your country! You bring with you a breath of new energy - let it find a free outlet in the service of the Kingdom of God! The tone and effectiveness of our Free Church depends largely on you; you will make it whatever it becomes in the near future. No church has a body of young people richer in powers and possibilities than we have: and we are confident that you will stimulate us all to rise to the opportunities that lie at hand. God bless you all!"

***Anne Lowe***



***This year's Remembrance Service 11 November 2018.  
Photo by Michasel Eleftheriades***



## BOOK REVIEW

### The Autobiography of a Super-tramp by W. H. Davies

*First published 1908, Library of Wales edition  
2013*

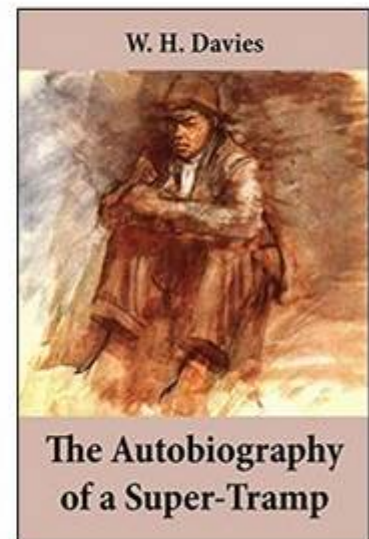
I first encountered this book many years ago as an English teacher. I found that my teenagers were enthralled by Davies' dangerous adventures in America in the late 1800s, living off his wits, riding trains, working the cattle boats, being invited to spend weeks in a comfortable jail in winter by the sheriff, and finally losing a foot when attempting to board a train. Pupils could be heard asking each other: "Have you got to the bit where....?" or "Don't tell me, don't spoil it" etc. Not many books did that! It appeals because every event actually happened and young people (especially boys) respond to that perhaps more than they do to fictional stories.

Now, reading the book in later life, one realises that the children and I were presented with a much abridged 'PC' edition - for example, there is a toe-curling episode where Davies, in one of the southern states, witnesses a lynching and roundly condemns the black man for being "cowardly" and "frightened"; the crowd of whites are praised by him for "nobly" shooting his hanging body! How would a teacher deal with that now?

However, the author's tone of voice is almost hypnotic as one is carried along by the narrative, always wanting more. As Bernard Shaw wrote, on being sent the work by the author: "I have read it through from beginning to end and would have read more had there been any more to read."

A fascinating aspect of the work is how much Davies enjoys his life (despite all the hardships - which scarcely seem to bother him) while doing hardly any work or worrying himself about his next meal. As he writes himself: "I had been in the United States of America something like five years, working here and there as the inclination seized me, which, I must confess, was not often. I was certainly getting some enjoyment out of life, but now and then the waste of time appalled me, for I still had a conviction that I was born to a different life." But his restless search for adventure and his encounters with all sorts of tramps, hobos and ne'er-do-wells ('Wee Shorty', 'The Indian Kid', 'English Harry' for example), his essays on the art of begging, "working" the trains and the towns fascinates us.

If nothing else, his book provides a wonderful portrait of America in the late 1800s as it was moving from the frontier era to a high industrial power. Life could be brutal (you didn't want to encounter guards on the trains you were





riding as they were paid to throw you off - literally); on the other hand people could be kind. Going back to the episode of the sheriff and spending time in jail, he describes how on arriving in a town the sheriff arranged with him to have him arrested for out of hours drinking, tried and sentenced to jail for a couple of weeks. But the sheriff was paid by the number of prisoners in his jail, the judge by the number of prisoners tried, so it suited all three if Davies had a nice warm time in jail! And Davies is in no doubt that his treatment was far better in the US than in the UK; the food was much better, people were more generous, and there was more respect. In the UK he felt his treatment very poor, particularly by the Salvation Army who he is very critical of: "Speaking after six months' experience at the Salvation Army Lodging House, I am very sorry that I have nothing at all to say in its favour ... the food was cheap, but such food was not fit for a human being .... A row of fifteen or twenty beds would be so close together that they might as well be called one bed. Men were breathing and coughing in each other's faces and the stench of such a number of men in one room was abominable."

Davies had returned to the UK basically to try and pursue a career as a poet - which he eventually succeeded in doing. He himself had always wished to be thought of, not as a tramp, but a poet. In fact, he wrote many collections of lyrical and traditional nature verse - frankly, sometimes rather banal. Of course, his best known poem is:-

What is this life if, full of care,  
We have no time to stand and stare.  
No time to stand beneath the boughs  
And stare as long as sheep or cows.  
No time to see, when woods we pass,  
Where squirrels hide their nuts in grass.  
No time to see, in broad daylight,  
Streams full of stars, like skies at night.  
No time to turn at Beauty's glance,  
And watch her feet, how they can dance.  
No time to wait till her mouth can  
Enrich that smile her eyes began.  
A poor life this if, full of care,  
We have no time to stand and stare.

However, it was "Super-tramp" that brought him fame, and still does: my paperback edition calls it a "a classic," and it certainly is.

*Marion Ditchfield*

## Tender Green Shoots.

For several years John and I have been supporting MAF (Mission Aviation Fellowship) which started off, with its fleet of 130 aircraft, over 60 years ago, as the dream of two Christian airline pilots and is now a global movement flying in over 30 countries and landing on over 3000 airstrips, in the belief that every community, however remote, should have all the essentials for life, and putting that ideal into actual action.



*MAF in Papua New Guinea*

In November's newsletter the emphasis is on South Sudan where since its 'birth' in 2011, the MAF fleet has served the men, women and children of the world's youngest country. Since gaining independence from Sudan, a little over seven years ago, hatred has defined much of its short history with violence dogging its path towards peace.

The people are still traumatised because of the power struggle that has raged since independence where young people in their hundreds still join rebel groups and rural communities continue to fight over land and cattle, and the desire for revenge is an overriding emotion for many. BUT Maridi Youth Christian Association is at the forefront of healing and reconciliation.

"By listening to boys and girls whose lives have been devastated by conflict, the MYCA teams help bridge the gap between former enemies. Once trust has been established they can then discuss what 'peace' in South Sudan could look like and how survivors of war can forgive each other and begin to build that vision together."

"Warring parties sign a peace deal" - BBC News 13 September 2018. This historic event was the final step in a process which began last summer when two fierce political rivals signed a ceasefire - two leaders agreeing to lead their country towards a peaceful future.

As one person attending the trauma team workshop writes: "This training has changed me. The hatred in our hearts, jealousy, prejudices. Now I am feeling really free. We are all children of God. I know with God everything is possible. God takes time responding- but keep on praying." Tender green shoots need much care, nurturing and great prayer.

*Rosemary Birch*



## The 'Horrors' of the Fiscal Deficit: The view from the UN

*The last issue of News and Views looked at the cumulative impact of the austerity agenda since 2010. It showed how the economy had shrunk by some 15% below its long-term trend and the impact which this had had on the real economy in terms of large-scale cuts to public services such as health, education, police, law and order, social care, etc. And previous issues of News and Views showed how the fiscal deficits following the 2008 global financial crisis - which were in no way out of the ordinary - had been used as an excuse to introduce this austerity agenda, the real aim of which was to attack the remains of the welfare state.*

*Most recently, some of these points have been picked up by the interim report of Philip Alston, the UN's rapporteur on extreme poverty and human rights, after he had made a two-week mission to Britain. (He had just carried out a similar mission to the United States where he had encountered the fury of President Trump after accusing the administration of policies forcing millions of Americans into debt while ever greater riches were being lavished on the wealthy).*

*Over 12 days he toured the country - London, Oxford, Cardiff, Newcastle, Glasgow and Belfast - listening to people's experiences, interviewing witnesses and taking a record-breaking 300 submissions.*

Alston's interim report pulls no punches: for example, he points out that despite the UK still being the world's fifth largest economy, the levels of child poverty were "not just a disgrace, but a social calamity and an economic disaster". He said that compassion had been abandoned during almost a decade of austerity policies - policies that had been so profound that significant elements of the post-war social contract, devised by William Beveridge more than 70 years ago, had been swept away.

The main findings:-

- **Human rights:** Alston found that austerity in Britain was in breach of four UN Human Rights agreements relating to women, children, disabled people and economic and social rights. He recommended that social rights should be legally recognized in the UK as in Germany or Sweden.

- **Women:** With regard to the impact of austerity on women - particularly single women with children, he remarked that "if you got a group of

misogynists in a room and said how can we make this system work for men and not for women, they would not have come up with too many ideas that are not already in place.”



*Philip Alston in Belfast*

- **Children:** The limit on benefits payments to only the first two

children in a family he characterized as being “in the same ballpark” as China’s one-child policy because it punished people who had a third child.

- **Local Government:** He found that cuts of 50% to council budgets were destroying Britain’s “culture of local concern” and “damaging the fabric of society.”

- **Universal Credit:** “Successive governments had overseen a systematic dismantling of the social safety net. These reductions and the introduction of universal credit had undermined the capacity of benefits to relieve poverty ..... The command and control approach reflected in universal credit is that sanctions should be harsh, immediate and painful - and yet all of the evidence that I’ve seen indicate that sanctions are usually counter-productive, that they create fear and loathing among claimants and they impose immense hardship .... British compassion for those who are suffering has been replaced by a punitive, mean-spirited, and often callous approach.”

- **Mental Health:** He was struck by the impact of austerity on people’s mental health - “I was surprised by the talk of suicide, by the people I met who said they had considered suicide ...”.

- **Austerity** “could easily have spared the poor if the political will had existed to do so.”

Needless to say, the coverage of the report (like its predecessors) has been minimal. Apart from some limited press coverage and a mention or two on the BBC and Sky News, it might as well not have existed. The previous issue of News and Views pointed out that with a 15% shrinkage of the UK economy, the austerity agenda has had a much greater impact on the lives of ordinary people - and will continue to have - than even the most apocalyptic assessments of the impact of Brexit. Yet if one were to compare the coverage of the two issues over the last two years or so,



austerity would be hard put to reach even 1% of the coverage given to Brexit. So why the difference? One can't even argue that the one (ie the austerity agenda) is a chronic day to day problem, whereas the other (Brexit) is a sudden and exciting newsworthy event - the two problems have rumbled on together in a chronic sort of way for the last two or three years - indeed, many people are now protesting that Brexit has become an excruciatingly boring issue. It may to some extent be a product of the 'Westminster bubble' - the obsession that what goes on in Parliament and more broadly London and the South East, is the only UK reality worth reporting, that anything north of Watford or the M25 is, by definition, scarcely worth considering. And certainly austerity has hit the regions harder than the Home counties. Even so London is replete with its own food banks and chronic homelessness - and the effects of the austerity agenda are visible even on the leafy streets of the Suburb. It has been argued that poverty - particularly other people's poverty - is simply too boring and depressing to spend much time reading about it. And in an age when newspapers and news media see their job as to entertain people rather than inform them, there is a great deal of truth in this. Poverty is boring and depressing, particularly to the people experiencing it. This may be why the little coverage there is takes the form of the favoured and politically safe 'human interest' stories, of individuals battling the system, rather than any attempt to inform us about the larger picture of what is causing this poverty. Whatever the reasons for this journalistic lacuna, it underlines the fact that the worst form of 'fake news' is simply no news at all. After all, fake news is easily dealt with when it takes the form of unlikely visits to Salisbury cathedral by Russian tourists; it is much more difficult to deal with when it isn't fake - simply not there at all!

### ***Austerity and Brexit***

Austerity policies have tended to impact the poorest and most disadvantaged sections of the population. These effects have been complex - these sections were 'losing out' long before 2010 - but there is little doubt that they have contributed to the 'left behind' feelings that many of these people feel: homes, jobs and communities all seem to be at risk and Alston points to the irony that "it was these very fears and insecurities that contributed significantly to the Brexit vote." Whether or not one accepts this verdict there is no doubt that where the economy was concerned Brexit resulted in a double whammy - for in addition to the 15% loss due to the austerity agenda itself, we have to add in the loss produced by two or more years of uncertainty regarding the outcome of the Brexit negotiations. Without austerity it is possible the UK may have voted to

remain and thus avoided Brexit problems altogether.

### **Conclusion**

An important aspect of Alston's report is his conviction that the austerity agenda has been driven by a "political desire to undertake social re-engineering rather than economic necessity." - ie it was ideological. An important observation - and one that, needless to say, agrees with the articles on this topic in News and Views. For example, Alston said that "The system epitomised by universal credit, but not limited to that, is in fact driven by the desire to get across a simple set of messages: the state does not have your back any longer. You are on your own." He said that Ministers seemed to be committed to the idea that "the government's place is not to be assisting people who think they can't make it on their own" but that "its place was as an absolute last emergency order, and what goes along with that is a sense that we should make the system as unwelcoming as possible." He summarised by saying Ministers "have an overriding set of objectives to cut the welfare system, cut what they see as dependences." But perhaps the most damning and revealing remark was made to a journalist who asked how the UK compared with Donald Trump's US. He said, "In many ways, you in the UK are far ahead of the US." In fact, "the Republicans would be ecstatic" to have pushed through the kind of austerity that governments have pushed through in the UK.

## **End Piece**

### **The world's oldest rebel**

The UN report sadly coincides with the death of the veteran writer and activist Harry Leslie Smith at the age of 95 - famous for his autobiography *Harry's Last Stand*. Born in Barnsley, he was one of the few remaining survivors of the interwar years who could remember and witness to what it was like to live in this country as a poor person. His father was a coalminer in Yorkshire who became unemployed as a result of illness. His eldest sister Marion died of tuberculosis in 1926, aged eleven years; there was no cure for the disease at the time, nor did the family have enough money to see a doctor. He became a barrow-boy aged seven supporting his entire family and frequently having to sleep in workhouses. The war was his saviour when he joined the Air Force in 1941 aged eighteen - spending time in Germany after the war and eventually marrying a German girl. It was





these experiences which made him become a life-long supporter of the welfare state and the post-war settlement. The death of his wife and then of his son and the financial crisis of 2008 made him turn to writing (at the age of 80) as a kind of therapy. His writing was largely autobiographical and his fourth book - *Harry's Last Stand* - became a best-seller. In this book he describes his family's history and how simple things like access to proper medical care could have made all the difference to their lives and tries to alert people to the way in which the UK now seems determined to rebuild the past - the inter-war years with their poverty and inequality - as a future for ordinary people today. It seemed to him that the ideology was the same as that which produced the poverty of the inter-war years and the Great Depression. Harry's mission became to carry this message to as many people as possible - continuing his writing and using the media, conference appearances etc - all when he was well into his eighties. He liked to describe himself as 'the world's oldest rebel.'

*"I am one of the last few remaining voices left from a generation of men and women who built a better society for our children and grandchildren out of the horrors of the second world war, as well as the hunger of the Great Depression.*

*"Sadly, that world my generation helped build on a foundation of decency and fair play is being swept away by neoliberalism and the greed of the 1%, which has brought discord around the globe. Today, the western world stands at its most dangerous juncture since the 1930s."*

**John Ditchfield**



Thanks to John Michael Sullivan (See Luke 2:1-16)

12-23-2005

**AT LEAST WE CAN SAY THAT HE WAS BROUGHT UP IN A STABLE HOME**



## JOHN BIRCH'S COMPETITION COMPETITION NO 14 - Towns and Places

1. A village close to Birmingham, same name as a London's infamous execution ground.
2. Smallest cathedral city in the UK.
3. Tunnel between Wallsend and Jarrow.
4. Village in Oxfordshire, known for its White Horse.
5. Town near Morecambe Bay with a museum to the 1930's best known comedy film duo.
6. Withdraw your praise?
7. Ferry service to Stornaway from here.
8. A castle with possibly, a monster view.
9. Welsh RAF station which may require extra careful landing.
10. National Trust house close to Aylesbury.
11. IOW town with museum of smuggling history.
12. Garden in Kent created by Gertrude Jekyll.
13. Careful, you might be stung in this Lincolnshire hamlet.



### *Answers to competition no. 13*

- 1.Salford 2.The Mumbles 3.Kew. 4.Crich 5.The Needles  
6. The Oval 7. Bowness-on-Windermere 8.Tintern 9.Torquay  
10. Totteridge 11.Tower of London 12.Turin 13.Twickenham

*Prizewinner for No 12 Anne Lowe, Congratulations*





## WORDSEARCH

### THE CHRISTMAS PLAY = 16 DECEMBER

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BABY-CRYING BETHLEHEM BLEATING CAMELS CAROL-  
SINGING CENSUS CANDLE-LIGHTING DO-NOT-BE-AFRAID  
FOREIGN-LANDS

FRANKINCENSE GLORY-  
TO-GOD GOLD GOOD-  
WILL-TO-ALL-MEN HOLY-  
DAY-INN HOST-OF-  
ANGELS INN-KEEPER  
JOSEPH LAMB MARY  
MYRRH PEACE-ON-

EARTH SARAH SHEEP SIMON SHEPHERDS THE-FIRST-  
NOWELL WE-THREE-KINGS TOY



# DIARY

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

**Mondays** 10am to 12 noon Studying together, Elders' Vestry

**Wednesdays** 10am to 12 noon Toddler and Parent/Carer group, Church Rooms

**Thursdays** 8pm Choir practice alternate Thursdays

**Sundays** 10.20am Choir Practice

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



## DECEMBER 2018

- 9 **11.00am Family Service**  
**6.30pm Evening Praise with Communion**
- 11 8.00pm Joint Elders and Deacons Meeting
- 12 2.30pm Advent Fellowship Group
- 13 2.30-4.00pm Thursday Fellowship Christmas Party
- 16 **No morning Service**  
**3.00pm Christmas Tree Gift Service (organised by Junior Church)**
- 17 7.00pm Carol Singing around the Suburb, meet in church car park
- 18 2.30pm Wrapping Christmas presents for Dennis Scott Unit
- 19 2.30pm Advent Fellowship Group
- 20 7.30pm Christmas Community Carol Concert
- 23 **11.00am Festival Service of Nine Lessons & Carols**
- 25 **8.30am Christmas Day Communion**  
**11.00am Family Service**
- 30 **11.00am Family Service**
- 31 **11.30pm Watchnight Service for New Years' Eve**

## JANUARY 2019

- 1 3.00pm New Years' Day Piano Concert by Masa Tayama
- 5 10.30 am Drop in-Coffee Morning, Traidcraft Stall & Clothing Exchange in Church
- 6 **11.00am Family Communion Service**
- 9 1.00pm Deacons Court
- 13 **11.00am Family Service**



- 6.30pm Evening Praise with Communion**
- 15 7.30pm Elders Court
- 17 2.30pm Thursday Fellowship social afternoon and an illustrated talk by Lester Hillman "The Underground Beckons"
- 20 **11.00am United Service for Week of Prayer for Christian Unity at St Jude's**
- 25 1.00pm Music Recital by David Richmond & friends in Free Church, Lunch in support of Christian Aid at 12.15pm
- 27 **11.00am Family Service**



**A Happy Christmas and Peaceful New Year to all our readers. Many thanks for all your support and contributions throughout the year.**



## NEWS AND VIEWS

PRODUCTION	John Ditchfield
DISTRIBUTION	Jill Purdie and others
EDITORIAL PANEL	Joan Holton and Marion Ditchfield
TYPESETTER	John Ditchfield
EDITOR	Marion Ditchfield

The February 2019 issue will be published on Sunday 3rd February 2019 and articles should be delivered to the editor, Joan Holton or the typesetter, John Ditchfield, ([john\\_ditchfield@hotmail.com](mailto:john_ditchfield@hotmail.com)) by Sunday 13th January.

*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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