

NEWS & VIEWS

*Hampstead Garden Suburb
Free Church*



FEBRUARY / MARCH 2019

PLEASE TAKE

HAMPSTEAD GARDEN SUBURB FREE CHURCH

(United Reformed and Baptist)
Central Square, London, NW11 7AG
www.hgsfreechurch.org.uk

Sunday Services:	<i>11 a.m. (and 6.30 p.m. when announced)</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>
Minister:	Revd Dr Ian Tutton The Manse, Central Square, NW11 7AG 020 8457 5898 itutton@aol.com
Correspondence Secretary	Penny Trafford 020 8959 3405 ptrafford07@gmail.com
Treasurer	Derek Lindfield 07803 953483
Organist & Choir Master	Peter Hopkins
Children's Advocates	Lilian Coumbe coumbe_lilian@yahoo.com Stephan Praetorius Stephan@acceleration.biz

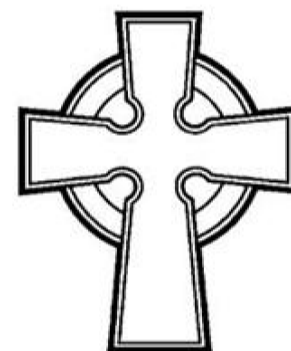
Safeguarding Statement

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

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

NEWS & VIEWS

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



NO 748

FEBRUARY/MARCH 2019

Dear **F**riends,

Over these last 3 months, on Tuesday evenings in the Hall, the Free Church has hosted a night shelter for the homeless. I am very grateful indeed to those who have worked so hard to ensure that everything has gone as smoothly as it has. Many of you reading this would have had some involvement, and so from me, a very big THANK YOU. Already we are having to begin to talk about whether or not we as a Church can continue to be involved with the project into next year. I for one hope that we will. One encouraging feature has been the number of volunteers from the wider community who have been prepared to join in with us. We have received generous financial donations and as well a good number have taken their places on the various rotas needed to ensure everything ran as smoothly as it has done, and so to them as well, a very big THANK YOU...

...None of us can know for sure what the future holds for us; be that regarding our own personal lives or the life of the Church. It is becoming increasingly challenging to try and discern the way forward. Our involvement in the Night Shelter might be an indicator of how we might proceed. It might be that we can devise ways of working that can be sufficiently attractive, satisfying and fulfilling that those in the community, whilst not necessarily being able to 'own' the religious faith that underpins the Church, nevertheless would be prepared to work co-operatively with the Church in order to enhance our community, to reach out to the disadvantaged, to stimulate discussion, to promote campaigning, to provide resources, to enable friendships, to guarantee mutual support...the list of possibilities is endless...

...Of course, nothing is that simple. We are what we are for a reason – basically we are a faith community – our core business, as it were, is the

proclamation of the Christian Gospel; standing up for what we believe to be its essential truth – in our worship and our witness, our ministry and our mission – and nothing we do should in any way be seen to contradict or compromise this. At the same time there is no reason to suppose that with some creative and imaginative thinking we might well be able to identify any number of possibilities that could comfortably sit alongside our commitment to Christ and the outworking of the Gospel...

...It may be that as you read this you will have ideas of your own. You may well be involved in groups, organisations, activities beyond the church already and have experience, expertise and enthusiasm that can be made good use of. It may be that just as we might wish others to join us in what we do, that we might join others in what they do. None of us has a monopoly of wisdom with regard to such matters...

...So please give this some thought. Feedback nay suggestions either to me or to one of the Elders so that we can begin to have informed discussions about this in the near future. It may well be that there any number of 'open doors' just waiting for us. So please do think hard about this, your one idea could be the key to unlocking any number of exciting possibilities for the Free Church during this and coming years... *Ian Tutton*

DSU Thank you

We delivered Christmas gifts from the Free Church, for all the in-patients at the Dennis Scott Unit, and we have received thanks from the three ward managers:

Thank you so much for all the lovely presents for our patients, they were so pleased and Thank you so much from all the staff for the sweets.

We are so grateful.

Wishing you all a very Happy New Year

Best Wishes

*Claire, Thames Ward, Jonathan, Trent Ward
&*

Samantha, Avon Ward

Penny Trafford

TRADCRAFT



TRADCRAFT
Fighting poverty through trade

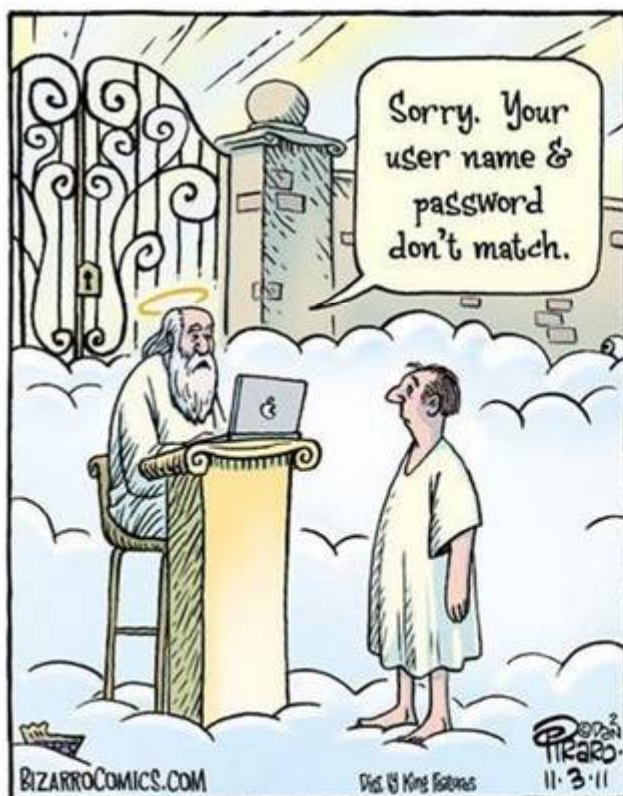
Many, many thanks for all you who are continuing to support us. As you know Traidcraft is having to 'stream-line' many of its products and so far, I haven't received a new catalogue, but they will still supply the core grocery lines. I am now able to get supplies of all varieties in the small Divine bars and am watching the on-line pages carefully.

Sadly several producers, such as Swajan, in Bangladesh (our embroidered card producers), SHAPPII in the Philippine and Noah's Ark in India (our craft items producers) have stopped receiving orders from Traidcraft. However, Traidcraft Exchange are still very much keeping an eye on these groups. I was very glad, just before Christmas, to send a cheque of £55, from donations you have given us, and at our monthly coffee mornings etc, to help give financial support to these groups.

Needless to say, John and I will keep the stall going as much as we can so:

**PLEASE CARRY ON SUPPORTING-EVEN THE SMALLEST
PURCHASE HELPS SOMEONE**

Rosemary Birch



Moses' first and last day as a lifeguard.

THURSDAY FELLOWSHIP PROGRAMME

Our January meeting, taken by local resident, Lester Hillman was an absolute treat when he took us through all the fascinating history in “The Underground Beckons“ theme.

FEBUARY 21: Our minister, the Rend. Dr. Ian Tutton will tell us a little about the Hampstead Garden Suburb Heritage Virtual Museum

MARCH 21: Verity Smith will share with us her 8 choices when she is cast away on a “Desert Island”

These friendly meetings all starting with refreshments, have varied subjects, not all talks either, the next one includes sampling food!!!!

Further info/help with transport ring Rosemary Birch 0208 446 9393



TWO THOUGHT-PROVOKING THOUGHTS BY MOTHER

TERESA

“We can cure physical disease with medicines, but the only cure for loneliness, despair and hopelessness is love”

“Help one person at a time and always start with the person nearest you”



Sourced by Rosemary Birch

NEWS OF PEOPLE

It was lovely to be in the Free Church for the morning service on 30th December, forty-five years after our wedding in the Free Church. Also good to be at the Watchnight Service and enjoy Central Square Fireworks on New

Year's Eve. We hope to be in the Free Church on 28th March when Jenny is coming for a Reunion at Henrietta Barnett School to mark fifty years since leaving.

Jenny & Brian Stonhold

Thanks to all at the Free Church for your Christmas wishes and keeping us up-to-date with News and Views. Last year we told you good folks about our son David's (Jr. Church 78-82) Novel "When the English Fall". Well it is now one of the nominees for the 2019 Dublin

International Literary Prize. The award will be announced in the Irish capital in June. Best to all.

David & Helen Williams



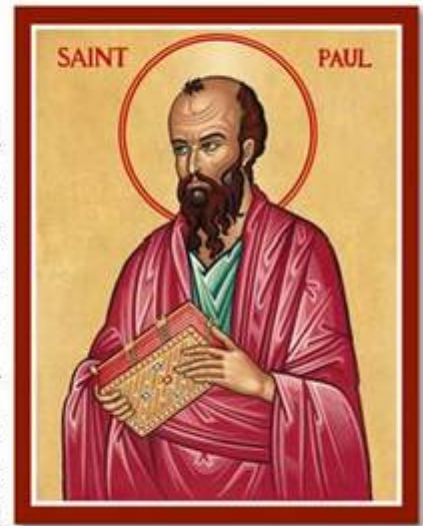
CAKE OR DEATH

by alex baker



Bible Study

In chapter 14 of his Letter to the Romans, Paul addresses questions that have arisen amongst Jewish converts to Christianity concerning the continuing significance of the particular requirements of the Jewish Law – in particular its ritual aspect as opposed to its moral dimension – now that they have converted to Christianity. He takes the example of the prohibition of eating certain meat as detailed in Leviticus 11. It would appear that some felt able to disregard it altogether



while others were not so sure. Paul is determined that such disagreements should not lead to argument and division within the emerging Christian community. He tells them, *'...Accept the one whose faith is weak, without quarrelling over disputable matters. One person's faith allows them to eat anything, but another, whose faith is weak, eats only vegetables. The one who eats everything must not treat with contempt the one who does not, and the one who does not eat everything must not judge the one who does, for God has accepted them. Who are you to judge someone else's servant? To their own master, servants stand or fall. And they will stand, for the Lord is able to make them stand...'* (Romans 14, 1 – 4). [Paul also appeals to another example, that of the observance of 'sacred' days in verses 5 – 6a but the point being made is the same]. Paul reinforces the principle that in all things, including matters such as these, it is for God alone to judge the rightness or wrongness of what is done or not done. At this time of transition, there has to be a significant degree of pastoral sensitivity because not everyone will reach the same conclusion about each issue; what is important is that whatever position one takes, one does so in good conscience and from a position of knowing that one is sincere in what one believes and that such sincerity will find favour with God; a God who in Jesus has demonstrated that He would rather act out of forgiving love than forceful judgement. Paul then takes the particular example he has been using and applies it more generally in regard to how each was to regard the other within the Christian family. The moral imperative that lies at the heart of Christian living is to live a life that is pleasing to God, that will gain God's approval regardless of how others, whether within or beyond the church might react. There will be times when there is no clear cut 'right or wrong'. Then one's conscience must be allowed to guide, but only so far as it is directed towards living at peace with God and peaceably with each

other. *'... Whoever eats meat does so to the Lord, for they give thanks to God; and whoever abstains does so to the Lord and gives thanks to God. For none of us lives for ourselves alone, and none of us dies for ourselves alone. If we live, we live for the Lord; and if we die, we die for the Lord. So, whether we live or die, we belong to the Lord. For this very reason, Christ died and returned to life so that he might be the Lord of both the dead and the living...'* (Rom. 14, 6b – 9). If this is the case then, argues Paul, it is not for anyone to stand in judgement over another just because they appear to exercise their conscience in a way that is contrary to their opinion. In the end, God is judge. Not only will God judge each of us concerning the choices we might have made, and the reasons for so choosing, but God will also judge us on account of how just we have been in the judging of others. *'... You, then, why do you judge your brother or sister¹? Or why do you treat them with contempt? For we will all stand before God's judgment seat.*

*It is written: " 'As surely as I live,' says the Lord,
'every knee will bow before me;
every tongue will acknowledge God.' "*

(quoting Isaiah 45, 23, echoing Paul's own words in Philippians 2, 10 – 11) *So then, each of us will give an account of ourselves to God. Therefore, let us stop passing judgment on one another...*' (Rom. 14, 10 – 13a). Paul then changes the emphasis. Rather than pointing out where another person is going wrong – who are we to judge anyway! – the role of the fellow believer is to be an encouragement, even if that means compromising one's own actions. *'... Instead, make up your mind not to put any stumbling block or obstacle in the way of a brother or sister...*' (Rom. 14, 13b). He, himself has a clear conscience as far as such matters are concerned, but he is aware that he should not seek to enforce his views on others, especially those who do not find it so easy to be so confident. The prime motivation amongst the believers should be to act in love towards each other. *'... I am convinced, being fully persuaded in the Lord Jesus, that nothing is unclean in itself. But if anyone regards something as unclean, then for that person it is unclean. If your brother or sister is distressed because of what you eat, you are no longer acting in love. Do not by your eating destroy someone for whom Christ died...*' (Rom. 14, 14 – 15). Anyway, in the end, says Paul, what is it that really matters? *'... For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit because anyone who serves Christ in this way is pleasing to God and receives human approval...*' (Rom. 14, 17 – 18). And so, for Paul, during

this time of transition, it is important that everybody is able to be encouraged on their journey of faith, especially with regard to its practical consequences and especially with regard to what their previous religious beliefs had taught them. But more than anything what was vital was the maintaining of a sense of unity, and of shared commitment in the face of what was likely to be the very real challenge posed by those who do not believe as they believe and who are likely to feel threatened by this newly emerging Christianity. *'...Let us therefore make every effort to do what leads to peace and to mutual edification. Do not destroy the work of God for the sake of food. All food is clean, but it is wrong for a person to eat anything that causes someone else to stumble. It is better not to eat meat or drink wine or to do anything else that will cause your brother or sister to fall...So, whatever you believe about these things keep between yourself and God. Blessed is the one who does not condemn himself by what he approves. But whoever has doubts is condemned if they eat, because their eating is not from faith; and everything that does not come from faith is sin'* (Rom. 14, 19 – 23). We may well be a world away from C1 Rome but nevertheless there is a cautionary tale here. It is all too easy for any of us to impose on others beliefs and practices which we believe to be entirely consistent with the message of the Gospel yet which for others are not so easily embraced. We, all of us, need to be sensitive to the background and circumstances of our fellow believers lest we cause anyone to lose faith on account of us. In a world dominated by a relativist morality, this may well be a word in season to us all. **Ian Tutton**



ON BEING EIGHTY

As there are many of us in this congregation who are eighty or over, what I would like to do is to start a conversation on this subject by way of other articles or letters in response to my own remarks. This would help to keep

The Back Pew - Jeff Larson



Charm is deceptive, and beauty is fleeting; but a woman who fears the LORD is to be praised. **Pr 31:30** ..but Betsy is simply SCARY!

the contents of News and Views lively and relevant to the congregation. Don't think that if you are young or middle-aged you haven't a right to participate because this is certainly not the case!

I suppose that I started to feel old as my joints began to creak: kneeling down and then needing support to get up again – that sort of thing. Also, does one get grumpier? Or are some younger people a tad less sensitive than they perhaps should be? I say this because you may feel that you are being treated as an “old” person (who has to be shouted at or judged

capable of only understanding banalities) rather than as a normal person who happens to be old. And this can lead to the following things I cordially detest:

One is being called “a young lady” by somebody young or else by an old man and not being able to give them a piece of my mind because either they are well-meaning and just awkward in dealing with you because you are old or because (in the case of an old man) you don't wish to cause trouble. The awkwardness indicates that the various generations do not come together enough in our fragmented society. I would like to know if elderly men are also called “young gentlemen.” I suspect that this doesn't happen so often because there is an edge of unconscious misogyny or disrespect at work when describing an elderly woman as “a young lady.”

Thinking of the end: The 17th French philosopher, Montesquieu, counselled that we should contemplate death every day. Now, that may seem excessive to





some of us, but we may contemplate our end regularly either for our own sake or for that of our family. Thus I found myself buying a Bosch washing machine because I thought that (aged 78), if I bought a quality machine it would “see me out.” We also begin to think of what we won’t see fulfilled in our lifetime. Some years ago a friend of mine became a grandmother for the first time when she was approaching seventy. She confided in me that it was such a shame she would not see her grandchild grow up. I told her that for a grandparent the best years are when they are very

young. Now she has three granddaughters, is very hands-on and I would be astonished if she didn’t feel that her life has been much enriched by their presence. Beyond ourselves and our families, we may consider projects we won’t see completed such as Crossrail (!); the HS2 to Birmingham or exploratory probes to Mars and other planets in our solar system.

What to do in light of these physical and psychological problems? Well, *carpe diem* remains good advice. Seize the day; plunge into it like a diver and savour it to the full. Pamper yourself. Don’t think that because you are old you shouldn’t spend on yourself and have a good time. Yes, think about the family but small luxuries can boost the morale.

Moments or periods of failure in our life: I think few of us don’t look back with either regret or a feeling of acute embarrassment at those moments in our life when we did not give of our best. I had a very posh great aunt who would say in the accents of a character from an Evelyn Waugh novel: “Darling, I would never want to be young again, it was *so* embarrassing!” And so say most of us!! Yet we are probably unfair to ourselves because we seldom if ever consider those moments when we did give of our best and should be rightly proud of them. So apart from cultivating a “seize the moment” attitude, we should also regularly revisit in our minds those periods of our life that were positive and life-enhancing.

Senior moments and beyond: I saw a cartoon recently, it might have been in *The Oldie*, that showed a man delivering a memory foam mattress. At the door is a person who says : “I can’t remember ordering it.” Someone smiles at you and your facial recognition fails you. What to do? Someone sends you a Christmas card and you don’t recall a Maisie or an Eddie. What to do? I don’t know. You tell me! Tell me also about any cure for muttering.

Insomnia. Personally I became a poor sleeper quite early in life but now insomnia appears to be a quite general and therefore widely discussed

WORLD DAY OF PRAYER *(a Women led, Global, Ecumenical Movement)*

“Come - Everything is ready!” is the theme of the World Day of Prayer service. The Women of Slovenia have prepared the service this year encouraging us to reflect on the changes and challenges they have met and hopes for the future. World Day of Prayer is an international, inter-church celebration in over 120 countries round the world beginning at dawn in Samoa to end in American Samoa about 38 hours later. It is an opportunity to hear the hopes, concerns and prayers of women from different parts of the world.



Preparation for the day involves international and national committees. Then regional conferences consider the service before small groups make their local plans. This year the service for our Golders Green area will be held on Friday 1st March at 2pm at St Edward's RC Church and the invitation to come is for everyone. Please join us -and stay for refreshments afterwards!

Honor Orme

problem. But it does get worse with age and sleep isn't fitful only because of a weak bladder. It becomes shallow – more a case of the traditional “forty winks” than several hours of unbroken sleep. There is a consolation: generally it doesn't matter if you've had a bad night because, all being well, you can have a restorative siesta.

Safety in numbers: At least, granted an ageing population, we can't complain of feeling isolated and not being able to share our problems with plenty of contemporaries: you might say that the planet is under invasion by the elderly, with Japan presently in the front line. It follows that there is also a lot of medical assistance and gadgets for us. But the dark side is ending up sans teeth, etc. in some expensive and perhaps sinister retirement home. There, you are likely to have a very poor quality of life which will also be very expensive and so deprive your children and grandchildren of what you hoped to pass on to them. An uncomfortable but key question is, I think: Are many of us living too long? Your editor and I look forward eagerly to your responses.

Verity Smith

WHEN THEOLOGY TELLS THE STORY.....

On which day was Jesus born?

No-one knows. There was no registry office in Bethlehem, and at that time it was not usual to remember birthdays. If we refer to the different evangelists, the two who tell the story of Jesus' birth, Matthew and Luke, both say that it took place in the reign of King Herod. Well, Herod died in 4 BC. There we have the first clue that the monk who stated, in the 16th century, that our era started with the birth of Jesus was several years adrift in his calculations. Besides, Jesus was most certainly not born in December if you think of the shepherds who were sleeping under the stars, which would be impossible in winter.

The gospels of Luke and Matthew show significant differences. For Luke, Jesus was born to a couple from Nazareth who had come to Bethlehem to take part in the census before returning to Galilee, whereas for Matthew, Jesus came from the house of Joseph who lived in Bethlehem. Later, the couple had to flee into Egypt, and then, after the death of Herod, they settled in Nazareth. These different accounts show that the evangelists were more concerned with the theological and spiritual significance of the birth story than with its literal truth.

From where did the date of 25 December originate?

The first mention of 25 December can be traced back to the 14th century, and its definitive adoption of the day of Jesus' birth dates from the 16th century. The first explanation of this date can be related to a pagan festival. The Emperor Aurelian initiated in 274 AD the festival of "Dies natalis solis invicti" (the day of the birth of the victorious sun) to celebrate the winter solstice, which marks the time of year when the days start to lengthen. The Church would have fixed the birth of Christ at the same time to remember that Jesus is the "light of the world" (John 8, 12), and that in him is realised the prophesy of Isaiah quoted in Matthew's gospel: "The people who walked in darkness have seen a great light" (Matthew 4, 16).

An alternative explanation is suggested by Laurent Gagnebin in his book about Christian festivals. He suggests that the date of 25 December was fixed to relate it to the supposed date of Jesus's death. An ancient tradition says that the death of great men



Aurelian

takes place on the same date as their conception. Since Jesus died during the feast of Easter, which occurs at the time of the spring equinox, he must have been conceived at the winter solstice. Theologically, this interpretation is interesting because it puts Easter at the centre, as the starting point for dating the other festivals.



Laurent Gagnebin

What does the Bible say about Christmas?

Neither Mark, John nor Paul speak of the birth of Jesus, implying that it is possible to construct a theology without speaking of Christmas but not without speaking of Easter. That is not to say that Christmas is insignificant from a spiritual point of view. John said, “the Word has become flesh” (John 1, v 14); Paul spoke in a liturgical manner in the hymn which states that Jesus’s “divine nature was his from the first.....he made himself nothing, assuming the nature of a slave” (Philippians 2, 6-7); Matthew and Luke said as such in their gospels when telling about the miraculous and fragile conception and birth of Jesus to a migrant family. A propos the virginal conception of Jesus, Karl Barth emphasised that, among the evangelists, there were two moments in which God intervened into the action taking place in the material world: the virgin birth and the Resurrection. These two actions represented a scandal to the modern spirit, posing the question about God’s intervention in the material domain. The outcome of these stories of Christmas is to state that the incarnation was not an idea, it was an actual fact. We can discuss an idea but a fact is there to be grasped.

Why celebrate Christmas on 25 December?

In its wish to celebrate the Christian gospel, the Swiss Church, influenced by Calvin, celebrates Christmas on the Sunday nearest to 25 December, just as, in our era, we celebrate Epiphany on the Sunday nearest to 6 January. The Lutheran Church, however, almost in revenge, continues to celebrate Epiphany on 24 December. Western society as a whole, however, places great importance on the Christmas period. Since Christmas is now dedicated so much to children, when they come to the Christmas services the Church joins with them joyfully in remembering the message: “God so loved the world that he sent his only beloved son” (John 3, 16).

Article written by Antoine Nousis, printed in “Allo-Montrouge”, December 2016.

Translated by Joan Holton

The Kingdom; A Quiet Day

In November in preparation for Advent, we attended a Church Retreat Day on the theme of 'The Kingdom'. The theme was based on three images of Jesus presented in three icons: Trinity by Rublev, the Transfiguration, and the Saviour Pantocrator. According to the Orthodox Church, icons are not paintings in the sense we normally regard pieces of art, although they are images that are painted. An icon is a window out of the obvious realities of everyday life into the realm of God and it is a method of prayer providing a meeting between heaven and earth. In icons the compositional lines show things from all angles, as God sees them. They give the impression that the vanishing point is the heart of the viewer. Thus they give us a glimpse of God.

1. Trinity by Rublev (1425)

This icon takes as its subject the mysterious story where Abraham receives three visitors as he camps by the oak of Mamre (Genesis 18) and he serves them a meal. In Rublev's representation of the scene, the three gold-winged figures are seated around a white table. The composition forms a circle around the table, focusing the attention on the chalice-bowl at the centre, which reminds the viewer of an altar at Communion. On one level this picture shows three angels seated under Abraham's tree, but on another it is a visual expression of the Trinity. Reading the picture from left to right, we see the Father, the Son, and the Holy Spirit.



The Father looks forward, raising his hand in blessing to the Son. This is my Son, listen to him. The hand of the Son points on, around the circle, to the Spirit. In this simple array we see the movement of life towards us, The Father sends the Son, the Son sends the Spirit. The life flows clockwise around the circle. And we complete the circle.

The Table or altar lies at the centre of the picture. It is at once the place of Abraham's hospitality to the angels, and God's place of hospitality to us. That ambiguity lies at the heart of communion, at the heart of worship. As soon as we open a sacred place for God to enter, for God to be welcomed and adored, it becomes His place. When we invite strangers in, we find we have welcomed God in. We are invited to complete the circle, we are seated in front, the table is spread, the door is open.

2. The Transfiguration (15th Century)

This event is one of the twelve major feast days of the Orthodox Church and is recounted in the Synoptic Gospels, (Matthew 17:1, Mark 9:2, Luke 9:28) In this icon Christ is the centre and focus of the image, his hand held in a blessing, eyes directed at us. His clothes are depicted white as light as the Gospel writers describe. The glory of God is shown by the four concentric circles around Jesus' body in varied shades of blue to green like an eye drawing us in. From His body, shafts of light are shown radiating out from Christ. The light is reflected in the robes of Elijah and Moses, who stand to the left and right of Christ at the top of rocky inhospitable mountain peaks. They acknowledge Jesus' majesty by bowing toward Christ with their right hands raised in a gesture of intercession towards Him. Both Moses and Elijah experienced visions of God on mountain tops. Moses received the Law from God on Mt Sinai and Elijah was a great prophet.



Lying at the bottom of the mountain peak, below Christ, are the three disciples thrown to the ground as if overwhelmed by the immense force of the transfiguration. James on the left has fallen over backwards with his hands over his eyes. John in the centre has fallen prostrate. Peter on the right is kneeling, turning round to look at Jesus and raises his right hand toward Christ in a gesture. They are not ready to see the full light of God but they have a glimpse of glory to help them through the dark times. Jesus is the person to trust.

3) The Saviour Pantocrator

The word Pantocrator is Greek, meaning "Ruler of All." The image expresses the central reality of the Christian faith; the Divine Majesty of the creator and ruler of all the world, made flesh and therefore visible to us in the person of Christ Jesus our redeemer. An immense mosaic or painting of Christ Pantocrator is often found on the inside of the central dome in Orthodox churches. He is dressed in the traditional garb of tunic and cloak. His cloak is dark blue signifying the mystery of His divine life. His tunic is a bright crimson red to signify His human blood shed for us all.

Jesus is looking directly at the viewer, with his left hand holding the Sacred Word and his right hand raised in blessing. The eyes are large and open,

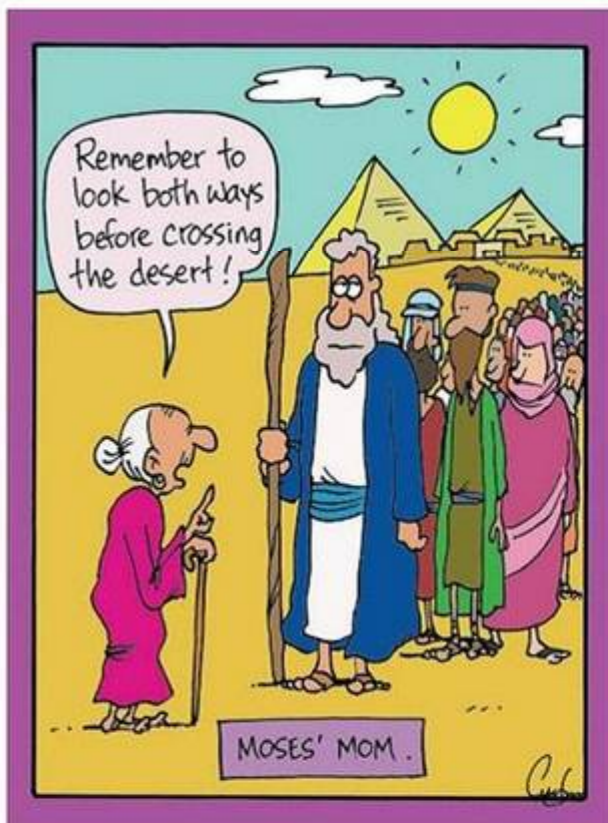
looking directly into the soul of the viewer. Christ's halo, the iconographic symbol for holiness, is inscribed with a cross and the Greek letters Omicron, Omega and Nu, spelling "HO ON." This Christian symbol looks like "O W N." These letters are roughly translated to mean "the one who is." This is a reference to the Greek translation of Exodus 3.14, in which Moses asks for God's name. God's response is difficult to translate, and is often rendered something like "I am what I am". The name used for God in Exodus 3:14 is Yahweh - 'I am who I am'. Jesus is the man and just as vulnerable as us, but so much more than a human being; He is 'The Light of the World'.



The Bible Jesus holds in his left hand is open to display a passage from the Gospel. Various passages are used in Pantocrator icons as are various languages. One is from John 14:6 "I am the Way, the Truth and the Life". Jesus is the revelation of what God is; "The Word became Flesh and dwelt among us" John 1:14.

Our worship ended with a prayer which brought us back to the Trinity theme of the Rublev icon.

Jenny & Brian Stonhold



JOHN BIRCH'S DIARY

Sunday 16th December. The Christmas Tree Gift Service and Nativity Play. The church looked particularly festive with decorations, the Christmas Tree and the crib centre once again on the platform. Junior Church's suggestion was for the story to be told through the Inn-keeper and his Wife, Simon and Sarah, good Biblical names. Already busy with visitors and officials there for the census, they hoped that there would be no more people: not to be. The story developed with the arrival of Mary and Joseph, the shepherds, the angels (none at the dress rehearsal six at the performance – our own small miracle), the baby Jesus and the kings (luckily the camels were left to the imagination). A large congregation joined in enthusiastically with the carols. At the end everyone surrounded the Tree holding candles (again battery powdered, health and safety) The church lights were turned off, and the candles were turned on as we sang 'Away in the Manger' - a very special 'drawing-aside' reflective moment in the Christmas rush. A generous collection was donated, as in previous years, to the Islington Young Carers project.

Tuesday 18th December A Christmas tree is not just for this Christmas. We had a small, but well-rooted tree which moved with us twice, planted, dug up and replanted and lasted for at least six seasons. Cotswold Firs now offer a tree rental service which allows you to use the same tree again and again "There's something wrong to kill a tree that'd been growing for up to ten years, enjoy it for three weeks and just throw it away". Trees are labelled, replanted until needed again!



Thursday 20th December I try, in my business, to enliven conversations with a sliver of personalised information. I was talking to a person whose surname is Cooper. "Did you know that in the past Coopers were the people who made barrels?" Response: "I don't know about beer - I drink wine!"

Friday 21st December "In the bleak mid-Winter" - Figures from the Office of National Statistics indicate that 579 rough sleepers died last year, 134 being in London. The average age at the time of death was 44 years: normal life expectancy is 76 for men and 81 for women. The ONS report is the first ever published on homeless deaths. The Communities Secretary said "It is simply unacceptable to see lives cut short in this way". Shelter's chief executive has added "It is imperative that governments act now to stop this once and for all." In our society, and in one of the world's richest countries,

no one should die because of homelessness. Sadly there are few political points to be gained in prioritising the ending of homelessness, but for once the moral imperative must take precedence over personal concerns.

Saturday 22nd December Good neighbour, Cadi Williams of Barry, Glamorgan, has just received a present, delivered by the daughter of next door neighbour, Ken Watson, who died recently, aged 87. There are 13 other presents, each already wrapped, which she will receive, one every year, up to the age of 16. From 81, after the death of his wife, Ken decided that life was still for living. He embraced new hobbies, including wing walking and parachuting. He also, without telling anybody, started buying and wrapping presents for the little girl next door. A small matter but an amazingly unselfish act, bringing pleasure and pride to all.



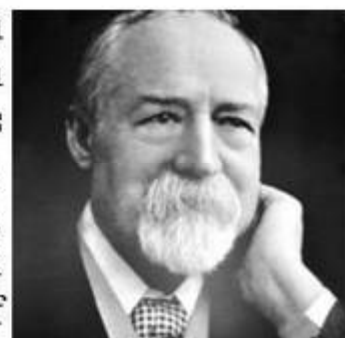
Monday 30th December Another year comes towards its end. I've often heard about the power of positive thinking. Researchers at UCL, led by Professor Andrew Steptoe, have now come up with scientific findings, as part of the English Longitudinal Study of Ageing henceforth known as ELSA. The data comes from 7,000 people aged over 50. The aim was to "tease out better ways to promote a good life in middle and older age". Those who thought positively walked 18% faster; had a 13% higher concentration of Vitamin D which boosts bone and muscle strength; were 40% more likely to say that they had a good sleep pattern; had stronger hand grips and were more likely to exercise, spend time with friends and family and work and volunteer. To me ELSA has brought up a "chicken and egg" situation. Which comes first? Does determination lead to positivism or is positivism "built in" with the benefits outlined above. Whichever, it's the end results that counts - feeling happier and continuing to think and do - must be a personal asset.

Tuesday 31st December The last day of 2018 made me think about the achievements of 150 years ago, 1868. Public executions were abolished; Joseph Bazalgette, having completed the piping work under London - some of which is still existing - opened what was known as "The cathedral of sewerage," the Abbey Mills Pumping Station. Something was happening in Australia, which is still enjoyed today. A lady gardener was experimenting with cross-pollination in the



hope of creating the perfect cooking apple. She was a grandma and her surname was Smith. I'll leave you to guess the rest.

Sunday 6th.January 2019 The Birch/Mitchell clan have a great get-together at the beginning of the New Year. Sally is still in hospital, having had a reoccurrence of loss of use in her right side, which first happened eighteen months ago. The trip to Nigeria with "Wheels for the World" was a success beyond the team's wildest hopes. All of the 250 wheelchairs found an owner, adults and children, and were adjusted on the spot to be tailor-made for each user. Grand-daughter Megan and Jack are just taking up full-time work with a church in central Coventry, close to the Cathedral, focussing on helping parents and their children. Grandson Sam has just finished his first term at Bristol University, studying for a degree on Astro-physics. Everyone has, in fact, experienced moving into significant changes in their lives, (sons Nick and Robin in the throes of moving, son Richard about to change jobs) and like Rosemary and myself, thank God for the blessings and opportunities we have received.



Saturday 12th January Thomas is in London to visit his mum Sally in St George's Tooting. Rosemary and I tried to think of somewhere interesting and local. We came up with Inky Stephens (officially Henry Stephens) mansion and gardens close to Finchley Central Station in East End Road N3 3QE. It has been renovated by

the Finchley Society. Henry Stephens lived in the house from 1874 to 1918. His fortune was made from the supply of ink, particularly for business and personal writing purposes. Full details are under /Stephens House in Facebook and 'stephens house and gardens' on Twitter. In fact, like the founders of Facebook and Twitter, Inky, with his products, was very much in the right place at the right time. The gardens, even in winter, are magnificent. There is a good café/restaurant. In the garden, there is a statue of Spike Milligan (because he was President of the Finchley Society). He is sitting on a bench in typical pose, with various aspects of his life in the carvings, unexpected connections with, for example, elephants and soldiers. There is a well-equipped children's play area. All well worth a visit (5 minutes drive north of Henlys Corner or a short bus-ride).

John Birch

From the Archive

February 1919

Time for travelling back a hundred years with the Free Church archive to a time when the world was still large and mysterious for most people; passenger flights were not known and Canada was days away by sea. (The Lichfields and Greenhalghs were prominent people in the early days of the Suburb; two roads are named after them.)

Work and Worship 1919 ‘When Mr Lichfield decided to arrange for a “personal thanksgiving” sacred concert on February 5th, he hesitated to ask Mr and Mrs Greenhalgh to give addresses, as he knew their youngest son had recently died in Canada, and that his body was to be brought to this country for burial in the churchyard at their country home. Their daughter-in-law and their two children were expected to arrive in Liverpool on Friday, February 28th, with the embalmed body, but on that day they received a cable stating that the daughter-in-law had been taken ill on the way and had died in Montreal. Could anything be more tragic? Our deepest sympathy is extended to Mr and Mrs Greenhalgh in their double bereavement.’

February 1959

And, as the world shrinks, a traveller’s tale, by Eric Gudridge, Assistant Free Church Treasurer.

From **Focus, The Lively Paper**

‘Around the World in 63 Days’

..... Our flight to Sydney in less than three days with only brief stops at Rome, Athens, Cairo, Karachi, Calcutta, Bangkok, Singapore, Djakarta, Darwin and Brisbane, left us somewhat breathless. We soon gave up the task of trying to keep track of Greenwich Mean Time, and the normal times for eating and accepted the large and excellent meals with philosophical detachment, however odd the hour at which they were served. One cannot completely fool one’s system however, and I found it was about a week before I got used to eating lunch at 3.00 am GMT!

Memories which remain most clearly of those crowded three days are of looking down from 18,000 feet on the whole island of Crete; of flying hour after hour over the sandy wastes of the Great Arabian Desert; of stepping from the coolness of the pressurised cabin into the steamy heat of a Karachi night; of the bright green paddy fields around Bangkok, and of the gorgeous taste of fresh pineapple in Darwin. It was a long flight of over seven hours

from Darwin to Brisbane with the apparently unending bush stretching in all directions as far as the eye could see which brought home to me the immense size of Australia. It helped us to appreciate that Australia is not a country but a continent made up of six countries, for the states are jealous of their independence and



only reluctantly surrender authority to the Federal Parliament. Sydney and Melbourne are large by any standards. Each is a capital city with its own government buildings and neither would willingly take second place to the other. Sydney, dominated by the huge bridge, appears to have grown in haphazard fashion around its lovely harbour, some of its main streets no doubt following the lines of the tracks cut by the first settlers. It is a bustling city with many impressive office buildings, most of them taller than we are accustomed to in this country. Melbourne is generally considered to be more English than Sydney in its ways and outlook. It is a dignified city, laid out on a rectangular plan and one is immediately struck by the width of the streets. Those who first planned the city must have had a vision in advance of their time....' (to be continued) *Anne Lowe*



Book Review Shackleton's Boat Journey by Frank A. Worsley. Birlinn 2000, Edinburgh.

This book reads like a children's story or a seaman's yarn; one has to keep pinching oneself to realise that every word is factually true. Just as the First World War was starting in 1914, Shackleton and his crew arrived in the ship *Endurance* at the outskirts of the Antarctic to set out on foot to reach the South Pole. In these days of GPS and mobile phones in every hand, it is hard to understand that Shackleton and his crew were completely out of touch with the rest of the world for two years, throughout their adventures.

'The pack ice froze into a solid mass. We were unable to free the ship and she drifted northwest, one thousand miles during the summer, autumn and winter. The *Endurance* was crushed, and sank in 69 degrees South.'

There was no question of signalling for assistance; the party camped on the ice, living off seals and penguins for months as the ice moved them 600 miles northward! Shackleton decided to launch the three small boats they had salvaged from the *Endurance* and make for Elephant Island, inhospitable but solid ground, some 60 miles to the north east of them. They knew it would be a stormy passage of hard gales, high seas and icy weather. After that, it was Shackleton's plan to get to some inhabited outpost. Every stage of these boat journeys was a major adventure in itself, with threats to life and limb. The pack ice threatened to move and crush each boat, various seas swelled up, mist, fog and cloud often shrouded them, making compass readings by the stars impossible, heavy storms made waves metres high, the roaring forties and other strong winds besieged them etc. On top of this, they were always wet through, with little chance to ever dry things out. And when the three small boats did reach Elephant Island, it was days before they could find a beach to land on. When they did land, they set up camp on the inhospitable beach under two of the three boats, leaving the third and biggest boat the *James Caird* available to make the epic journey from Elephant Island to the island of South Georgia, some 400 miles to the north east, where they knew there was a whaling station. For this epic journey, Shackleton chose Worsley, Second Officer Crean and three others.

Having landed on South Georgia, the *James Caird* was so beaten up that they could not use it to go round the island to the whaling station, but had to cross it on foot. This they did, roped together, by moonlight, over unmapped mountains, in deep snow, avoiding crevasses and precipices as best they could. When the three men arrived at the whaling station, the Norwegians there were incredulous of their achievement.

Even then, the story was not over. Shackleton was very anxious for his men who had been left under the two boats on the frozen and windswept beach on Elephant Island. In spite of all advice against risking small ships in the

Antarctic winter, Shackleton and the others succeeded - on the fourth attempt - in reaching Elephant Island. And rescuing all 22 men.

'As I manoeuvred the Yelcho between stranded bergs and hidden reefs, Shackleton peered through his binoculars. I heard his strained tones as he counted the figures that were crawling from under the upturned boat. "Two - five - seven



-" and then an exultant shout, "they're all there, Skipper. They are all safe!" His face lit up and years seemed to fall off his age. We three solemnly shook hands as if we were taking part in some ritual.'

This 'ripping yarn' is told with economy and vividness. It is only 143 pages long. Most accounts of exploration and rescue are too detailed, probably because they serve as official record. By contrast, Frank Worsley wrote this for himself, a few years after the events and his style is lively and imaginative. He makes light of his own role, giving all the credit to Shackleton, the 'Boss', but his own navigation in severe conditions was outstanding and often Shackleton accepted his advice.

It is sad to think that Shackleton died on a last expedition in 1921 soon after these events. Already ill, he died of a massive heart attack on South Georgia where he is buried. Other members of the expedition died in World War One, going on active service to a



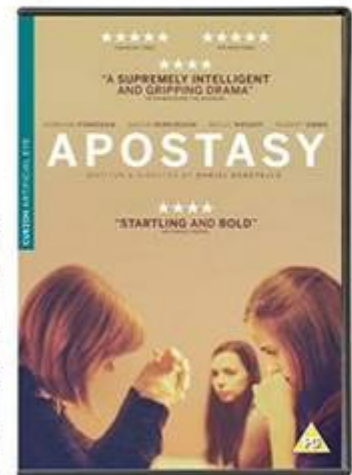
conflict they had known nothing of for more than two years.

Is there a Christian slant to this amazing story? I think so. Shackleton carried with him a page torn from the Book of Job; 'Out of whose womb came the ice? And the hoary frost of Heaven, who hath gendered it? The waters are hid as with a stone, and the face of the deep is frozen.' Also, Shackleton, Worsley and Crean each recounted separately that when crossing the mountains of South Georgia, they felt a fourth person was with them. Indeed, their escape from danger at this point was nothing short of miraculous. The Norwegians told them that there had been no other moonlit nights for months! Read this book - you will not be able to put it down!

Marion Ditchfield

FILM REVIEW

APOSTASY, directed by Daniel Kokotajlo (BFI, 2017)



Before I saw this film, I only knew Jehovah's Witnesses as a regular and unwelcome presence on my doorstep, one to be avoided if at all possible. Because I avoided them and their publications, such as **The Watchtower**, what I actually knew about them could have been written on the back of the proverbial envelope. I'll assume, perhaps wrongly, that what applies to me applies also to most of our congregation and so, having "researched" the subject online, I'll outline briefly those aspects of their beliefs and attitudes that figure prominently in Kokotajlo's film.

The first is a very controversial aspect of their faith and one for which there is no basis in the Bible, to which Witnesses maintain adherence in a literal way. This is their rejection of blood transfusions, one which has been further justified by the fear of blood contaminated with the Aids virus. The second is that the structure of their Church is very hierarchical and patriarchal: positions of governance or responsibility within the community, such as eldership, can be held only by men. As most of us know, Witnesses give a lot of importance -- and time -- to the task of evangelizing. To this end they seek only modest forms of employment which do not conflict with their religious duties. They do not live in communities cut off from the world but, rather, on its edges; they socialize with fellow-Witnesses. They believe that Satan and his demons were cast down to earth after October 1914; at this point, The End Times began. When the End comes, only 144,000 human beings will go to Heaven and rule the Earth from there. The hereafter is known as The New System.

The director of **Apostasy**, David Kokotajlo grew up in Oldham as a Jehovah's Witness. However this film is not by way of a "misery memoir." Kokotajlo left Witnesses after going to college but he is not angry or recriminatory. Critical, yes, but in a measured way and the film, of course, benefits from his restraint. It was made on a small budget and, for instance, has no music in the background, something for which we may feel grateful as it allows us to concentrate on the fine acting without any distractions. The film focuses on a household of women. They are the mother, Ivana, a strict observer of the many rules by which Witnesses live, and her two daughters. There is no husband/ father and this absence is never commented

on. The elder daughter is Luisa, who goes to college and then rebels against the Witnesses' rules. The younger daughter is Alex who is very bright, shy and of delicate health. She works as a gardener so as to have plenty of time for her duties as a Witness. Contrary to Witnesses' rules she was given a transfusion after her birth and remains anaemic. Soon Luisa becomes pregnant and leaves the family home. Alex, who is learning Urdu in order to evangelize in the Indian community, attracts the attention of a young elder. Ivana approves of him and he proposes to Alex who has to reveal her secret to him. However, Steve is unfazed and merely remarks: "I know Brothers on the Hospital Liaison Committee who could help you."



Luisa is disfellowshipped, after failing to convince a tribunal of three (male) elders that she has repented of her behaviour. "You are not the policemen of my life" is her parting shot to them. Once the baby (another girl!) is born, Ivana tries to kidnap her so that she can grow up "in the Truth." Alex collapses at a party and dies in hospital, having refused a transfusion. At the memorial service for Alex, Luisa is shunned (the word used by Witnesses for ostracizing a disgraced member) and she leaves the Hall in tears. At this point Ivana joins her daughter and embraces her, although she has been told by elders not to "eat or socialize with a wrongdoer."

Summarized in this way, **Apostasy** sounds like melodrama or soap, but it isn't. This is the result of the very sober, deliberate direction and the quality of the acting. Ivana's strict adherence to the Witnesses' rules makes her an unsympathetic character but Kokotoljo shows that she too is stricken and bereft. There is no solution to her dilemma of conflicting loyalties -- to her faith, on the one hand -- and her maternal instincts and feelings on the other. A clever implied contrast is that between the family of women and the three male elders who disfellowship Luisa. They are not seen as "bad" men but their status (and their gender) empower them to cause misery and even death to others.

I cannot say that as a result of seeing this film I shall welcome Witnesses on my doorstep, but some understanding has to be an improvement on complete ignorance and prejudice.

Verity Smith

The City - 'Golden Goose' or 'Cuckoo in the Nest'

The City has long been part of the Establishment. We talk about so-and-so being 'something in the City' and we are ever so slightly awed, not knowing what they really do except that it has something to do with money and is a bit 'posh'. Nowadays its often 'oh he's a hedge fund manager' or 'he's a financial analyst' or he's an investment adviser' - always a bit obscure but still a bit posh because it's all to do with money and usually quite a lot of it.



And our awe and deference is reinforced by the power and influence it seems to exert over governments and politicians of every hue - we can't do this or that because 'the markets wouldn't like it' or would take fright if the fiscal deficit was too large' or 'it would frighten off foreign investors'. And, of course, its all surrounded by an immense forest of jargon and technical terms that we don't really understand and which are shamelessly wheeled out to keep us in our places and make us feel unqualified to make any kind of criticism. What on earth was 'Quantitative Easing' all about for example! But over time, ie thirty or forty years, many have found it increasingly difficult to persuade themselves that the City and particularly the modern Finance Industry (which, in a sense, has absorbed the old traditional 'City' of 'city gents in bowlers and furred umbrellas)) does anything useful at all. At least as far as the real economy is concerned.

It is therefore a bit of a relief to find one's prejudices more than confirmed by a recent study which characterises the City and the Financial Sector not as the 'golden goose' beloved by their many apologists but more rather as the 'cuckoo in the nest.'. Indeed, the study by academics at the Universities of Sheffield, Massachusetts and Columbia estimates that from 1995-2015 the 'City' has inflicted a "a cumulative £4.5 trillion 'hit' on the British economy," comprised of the loss inflicted by the 2007 financial crisis and the diversion of resources "away from useful roles, such as converting our savings into business investment ..."

The tax argument

The usual line of defence is that the finance industry provides the Treasury with a great deal of tax revenue. Which is true - but then so does the gambling industry and few people would argue that the gambling industry

is a source of productive wealth and industry. Indeed, it could be argued that, unlike the Finance Industry, the gambling industry does at least provide a certain amount of genuine entertainment - but we are all still aware that its main task is to extract money from one set of folks and channel it to another (much smaller) set of folks. And this ignores the point that while the Finance Industry may provide the Treasury with a great deal of tax, its other function is to enable all kinds of domestic and foreign customers to avoid paying tax at all - either to the UK Treasury or foreign Treasuries.

Investment and the needs of the economy

Another line of defence is that Finance provides or helps to provide the investment that industry and a growing economy requires. But this was always the case long before the growth of the Finance Industry in the 1980s and 1990s. For example, going back to the Dad's Army era of Mr Mainwaring, banks always saw one of their main functions as providing loans to companies and ever since the 19th century facilities such as commodity forward insurance (eg farmers insuring against future bad harvests or having to store over-abundant harvests) has been readily available. The finance

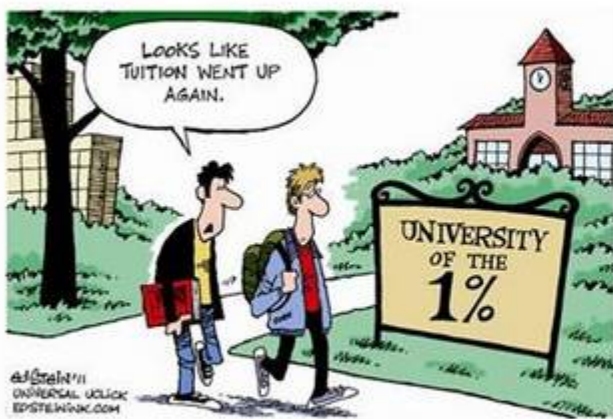


industry did not undergo its exponential growth in the 80s and 90s in order to meet vast new economic needs. Indeed, the provision of such finance now forms only a very small proportion indeed of its activities. "A century or more ago, 80% went to businesses for genuine investment. Now, less than 4% of financial institutions' lending goes to manufacturing"

So what was this massive expansion (aka 'financial deregulation') about? Mostly it was concerned with itself and the development of Finance as a tool of wealth extraction.

Wealth creation and wealth extraction

Briefly, economies go through periods of wealth creation and wealth extraction - for example the period between the mid-1930s and 1980 can be seen as a period of wealth creation which saw the building of Suburban Britain, a technological revolution (eg the coming of radio, the telephone, the car etc) and the development of household labour saving devices (eg vacuum cleaners, washing machines, cookers, refrigerators etc), the war



years and massive rearmament and then the long post-war reconstruction boom. It was a long period of both private and public asset development - ie wealth creation. But from the 1980s onwards it was followed by a period of - essentially - wealth extraction, spearheaded of course by the Finance Industry and

ideologically underpinned by Neoliberalism. It was time to remould the economy in such a way that the very real achievements of the creation period could be increasingly channelled towards those who had the means to exploit them in their own interest rather than continue to build on them for the general good. It was time to divide the 'spoils' as it were.

Financialisation

Financialisation was the means of doing this - defined as "the increasing role of financial motives, financial markets, financial actors and financial institutions in the operation of the domestic and international economies" and reconfiguring companies and public assets to make them more amenable to this process - eg outsourcing, privatisation, changes to company structures in favour of 'shareholder value' and, of course, the whole panoply of asset strippers, hedge funds, off-shore trusts, tax havens etc. Taken together, all these financial tools and structures constitute the wealth extraction industry. There is simply not the time or space - or even the available information - to set out how the system operates in practice. But the Sheffield study suggests that perhaps the best way of imagining this is to think of tiny, capillary sized tubes coming out from individual companies, enterprises and individuals, merging together to form larger tubes, which then go on to merge into even larger tubes and then into vast flows of money going into the pockets of - who really knows? The study gives a marvellous example of this mechanism which is worth quoting in full:



" consider the financial structure of Trainline, the online rail ticket seller. When you buy a ticket, you may pay a small booking fee, perhaps 75p. After leaving your bank account, that 75p takes an extraordinary financial

journey. It starts with London based Trainline.com Limited, then flows up to another company that owns the first, called Trainline Holdings Ltd. That company is owned by another, which is owned by another and so on. Five companies up and your brave little 75p skips off to the tax haven of Jersey, then back again to London, where it passes through five more companies, then back to Jersey, then over to Luxembourg. Higher up still, it passes through three or more impenetrable companies in the Cayman Islands, then joins a multitude of other streams entering the US, where, 20 or so companies after starting, it flows into KKR, a giant US investment firm. It flows onwards, to KKR's shareholders, including banks, investment funds and billionaires. KKR owns or part-owns more than 180 real solid companies including the car-sharing firm Lyft, Sonos audio systems and Trainline. But on top of those 180 real firms, KKR has at least 4,000 corporate entities, including more than 800 in the Cayman Islands, links in snaking chains of entities with peculiar names drawn from finance's arcane lingo, like (in Trainline's case) Trainline Junior Mezz Ltd or Victoria Investments Intermediate Holdco Ltd."

Multiply the above many millions of times over and one begins to see how the trillions of pounds of (our) diverted money is made up. It also throws light on why the UK economy has performed so badly since the 1980s.

John Ditchfield



JOHN BIRCH'S COMPETITION COMPETITION No 15 Towns and Places.

1. Official name is Mid-Hants Railway
2. "On your" (a place and a dismissal)
3. An open-air museum in West Sussex
4. Seven days is a
5. The Archbishop of Canterbury may want to visit
6. A cathedral near Wookey
Hole.
7. Location of the Welsh
National Velodrome
8. Venue for the 1948 Olympic
Games
9. Peter Pan may like to visit
10. An arboretum in
Gloucestershire
11. The country branch of the
London Zoo
12. Associations with Dracula
13. George Orwell: The Road to



(Helpful clue: nearly all answers begin with W)

Answers to competition no 14

1. Tyburn 2. St. David's 3. Tyne Tunnel 4. Uffington.
5. Carnforth 6. Unthank 7. Ullapool 8. Urquhart Castle 9. Valley
10. Waddesdon 11. Ventnor 12. Wakehurst Place 13. Wasps Sting

This month's winner - 9 out of 13 - Anne Lowe (Bar of chocolate awaits)



WORDSEARCH: TREES

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

When you have found all the words below, the remaining letters will show which tree the tax-collector Zacchaeus climbed (Luke 19 1-10)

ASH BEECH CEDAR COMMON-
ALDER ELM HOLLY HORNBEAM
HORSE-CHESHNUT INDIAN-BEAN
TREE LABURNUM LARCH
LEYLAND-CYPRESS LIME LONDON-
PLANE MAPLE MAIDEN-HAIR TREE
MONKEY-PUZZLE OAK PALM-TREE
PEDLAR SILVER-BIRCH SPRUCE
WAYFARING WEEPING-WILLOW
WHITE-BEAM WYCHELM YEW



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



FEBRUARY

- 2 10.30am Drop in-Coffee Morning, Traidcraft Stall & Clothing Exchange in Church
- 3 **11.00am Family Communion Service**
- 10 **11.00am Family Service**
6.30pm Evening Praise with Communion
- 17 **11.00am Family Service**
- 19 7.30pm Elders Court
- 21 2.30pm Thursday Fellowship social afternoon with Rev Dr Ian Tutton and A Tour of the HGS Virtual Museum
- 22 1.00pm Organ Recital by Mark Underwood in Free Church, Lunch in support of Christian Aid at 12.15pm
- 24 **11.00am Family Service**

MARCH

- 1 2.00pm The World Day of Prayer Service at St Edward the Confessor, 700 Finchley Road NW11 7NE. The title is "Come - Everything is Ready" and has been prepared by the Christian women of Slovenia. There will be refreshments afterwards.
- 2 10.30am Drop in -Coffee morning, Traidcraft Sale, Clothing Exchange in Church
- 3 **11.00am Church 109th Anniversary Service in Free Church, followed by lunch in the Hall**



NEWS AND VIEWS



PRODUCTION
DISTRIBUTION
EDITORIAL PANEL
TYPESETTER
EDITOR

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

The April 2019 issue will be published on Sunday 7th April 2019 and articles should be delivered to the editor, Joan Holton or the typesetter, John Ditchfield, (john_ditchfield@hotmail.com) by Sunday 24th March.

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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will find past issues of News and
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