

NEWS & VIEWS

*Hampstead Garden Suburb
Free Church*



JULY 2018

PLEASE TAKE

HAMPSTEAD GARDEN SUBURB FREE CHURCH

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

Sunday Services: *11 a.m. (and 6.30 p.m. when announced)*
Holy Communion is celebrated at Morning
Worship on the first Sunday of every month.
The Junior Church meets at 11am every
Sunday

Minister: **Revd Dr Ian Tutton**
The Manse, Central Square, NW11 7AG
020 8457 5898
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Treasurer Derek Lindfield
07803 953483

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 743

JULY 2018

Dear **F**riends

I am writing this immediately after watching England lose to Belgium, 1 – 0, in the World Cup. By the time you read this England may be well on the way to winning the whole thing, or they might already have come home. I am a football fanatic. My knowledge of the game is encyclopaedic. I have a passion for football unlike anything else in life, and I am not ashamed to admit it. But my dilemma is this: who should I cheer for? Well, purely for pastoral reasons I did manage to watch all three of Iran's matches, and although they didn't get through the group stage they performed very well indeed. So now, who? Where I come from, one either cheered for Wales, or if Wales weren't playing, anyone but England. I guess I must be mellowing but I do find I have a grudging admiration for the present English team, although I guess Brazil will always be everybody's favourite 'second team'. Alongside football fever we also have a resurgence of flag waving – the cross of St George appears to be everywhere – even on the flagpole on the roof of the Welsh Office building in Whitehall which has provoked a backlash from the more narrow-minded nationalists of the Principality. But what is wonderful about London is that on any one day during the tournament it is likely that somewhere in the city the flags of every one of the 32 competing nations will be seen to be flying proudly precisely because in a city like London, every nation under heaven is likely to be represented. It has been this way for many years, on the surface at least, but now and again we find historic resentments rising to the surface. Where previously we might have gone out of our way to make people feel welcome, those who would otherwise be strangers to us, now the talk is of a 'hostile' environment; of doing our best to make those we perceive as unwanted to feel 'unwelcome'. Of course, the large increase

in the number of refugees throughout the world brings with it challenges for politicians and sometimes choices have to be made that will not always be in sympathy with one's personal opinions, but for instance the practice of forcibly removing children from their parents on their arrival at the border cannot but be regarded as grotesque, barbaric, and inhumane. No one, not least a child deserves to be treated in such a way...

...But if that wasn't enough, this week the news broke of a scandal at the heart of Spanish society for decades: the forcible removal of babies from mothers deemed to be unfit and their being placed with families 'better placed' to give them a 'proper' upbringing – it is thought that many thousands were affected in this way. It beggars belief that seemingly right-thinking people could ever imagine that this was 'the right thing to do'...

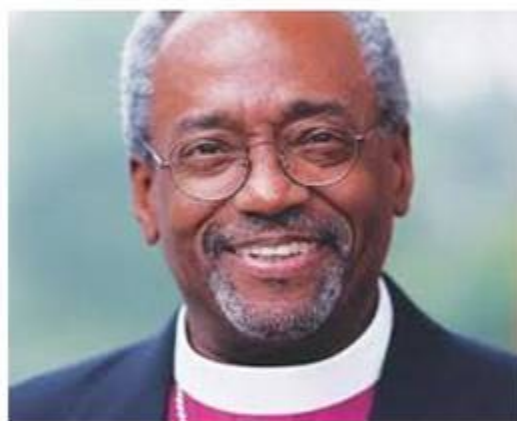
...Children being born into our C21 world will be confronted by challenges that even their parents' generation never envisaged, such is the pace of change nowadays. They deserve to be given every opportunity to acquire the 'skill-set' necessary to be able to cope. But beyond that, they need to know they are loved, and who better to love them than their mothers (fathers too, but mothers in particular), their own mothers. More than that they need to know they are welcome here; that every child, however they got here, is welcome here. Woe betide the person who makes this world a hostile place as far as children are concerned...

...And who knows, they may even grow up to like football!

Ian Tutton



Royal Wedding Address and Teilhard de Chardin



The rousing address at the wedding of Prince Harry and Meghan Markle (19 May 2018) was given by Bishop Michael Curry. Appointed in 2015 the Most Reverend

Michael Curry is the first black presiding bishop of the Episcopal Church, part of the Anglican Communion. In the past he has spoken out on social justice issues including LGBT rights and sexual abuse. In the wedding address the Chicago-born bishop spoke passionately about the power of love, quoting Dr Martin Luther King Jr. "There's power in love, don't underestimate it," he said.

Below are further edited excerpts from Bishop Curry's address.

"Ultimately, the source of love is God himself: the source of all of our lives. The New Testament (I John 4 v7) says it this way: 'Beloved, let us love one another, because love is of God, and those who love are born of God and know God. Those who do not love do not know God.' Why? 'For God is love.' Someone once said that Jesus began the most revolutionary movement in human history. A movement grounded in the unconditional love of God for the world - and a movement mandating people to live that love, and in so doing to change not only their lives but the very life of the world itself. I'm talking about power- Real power. Power to change the world. Imagine a world where love is the way. When love is the way, poverty will become history. When love is the way, the earth will be a sanctuary. When love is the way, we will lay down our swords and shields, down by the riverside, to study war no more. Because when love is the way, we treat each other like we are family."

In the last part of his address Bishop Curry spoke about fire, quoting the late French philosopher and Jesuit priest **Pierre Teilhard de Chardin**. The Frenchman, he said, had "suggested that the discovery and harnessing of fire was one of the great technological discoveries of human history". Teilhard de Chardin, he said had argued that "if humanity ever captured the energy of love, it would be the second time in history that we have discovered fire". Bishop Curry concluded by saying, "Dr King was right: we must discover love - the redemptive power of love. And when we do that, we will make of this old world, a new world".

Having studied Geography and Geology for my degree I am drawn to Teilhard de Chardin as his writings link together my scientific knowledge

and my faith in God. After listening to Bishop Curry's address I decided to re-read a good summary of Teilhard's theology and philosophy in the book, 'An Introduction to Teilhard de Chardin' by N.M. Wilders. The British Biologist, Sir Julian Huxley wrote of Teilhard, "He has forced theologians to view their ideas in the new perspective of evolution, and scientists to see the spiritual implications of their knowledge."

Pierre Teilhard de Chardin (1881 – 1955) was a French Jesuit, a distinguished palaeontologist and geologist, and especially well known as a religious writer. He was a fervent Christian mystic, a deeply caring pastor and a thinker who developed the meaning of the Christian gospel in the light of modern science and evolution. He brought together the two worlds of science and faith which appear to many contemporary atheist scientists, like Richard Dawkins, as incompatible. Teilhard (pronounced "Tay-yah") looked for a solution to the central problem that preoccupied him throughout his life, the problem of the relation between 'love of God' and 'love for the world' and his writings are worked out and tested in his own life. He attempted a meaningful explanation of the Christian faith in terms of bringing science, religion and mysticism together – reflecting on God and the world, and the figure of Christ in "three natures", human and divine, and what Teilhard called his "cosmic" nature. Central to his faith is



his affirmation of the incarnation as a vision of the universal cosmic Christ, of significance for the whole world and for all human beings. Teilhard developed the concept of "**the noosphere**", the emergence of a layer of thought and spirit that surrounds the globe – as the biosphere is a layer of life surrounding the earth, and the atmosphere the layer of air over the earth. The noosphere embodies human influence and

interaction, stimulating bonds of unity and "convergence" through increasing consciousness and "spiritualization" to an ultimate consummation in what Teilhard calls "Christ-Omega" thus identifying with the Cosmic Christ of St Paul and St John.

In his lifetime Teilhard was silenced and exiled by his Order but was never condemned by the Church authorities. He was one of a small band of priests and scientists who were at the leading edge of thinking in a Catholic Church that was not yet ready. Neither of his most important

works, **The Divine Milieu** which he wrote in Tientsin, China in 1926-1927 and **The Human Phenomenon** which he wrote in Peiping, China in 1938-1940 could be published in his lifetime. Echoing biblical stories such as Moses and the burning bush, Teilhard de Chardin frequently uses **the imagery of fire** (quoted by Bishop Curry in his address) to describe the presence of God. "The day will come," said Teilhard, "when, after harnessing space, the winds, the tides and gravitation, we shall harness for God the energies of love. And on that day, for the second time in the history of the world, we shall have discovered fire." At Pentecost we celebrated the ever-present fire which is God's love. At the end of May the people of Manchester came together to remember the victims of the terrorist attack a year ago at the Manchester Arena. Love is shown by the various Faith Groups and Community supporting each other and the singing of the Oasis song 'Don't look back in Anger' and the Beatles song, 'All you need is Love' sum up the thoughts of many at this memorial event.

Jenny Stonhold

THURSDAY FELLOWSHIP PARTY **JULY 19th at 2.30pm**

Everyone is welcome to come and join us for our summer party with a quiz, sing-song with David Trafford, and have some enticing food. Come and have a laugh. Meet new friends and have an afternoon of relaxing in the cool of the Church rooms.

Further info/transport contact Rosemary Birch 0208 446 9393



EVERYONE IS VERY WELCOME

JUNE 22nd 1918 AN IMPORTANT BIRTH DATE -DAME CECILY SAUNDERS



A truly remarkable lady - the more one reads, the more one is absolutely staggered by what this lady achieved in her life-time.

Dame Cecily was born in Chipping Barnet, the oldest of three children born into a wealthy but unhappy family and she used this fact as a driving force into doing something positive. She was more interested in other people's problems than in her own self-pity.

She studied politics, philosophy and economics at Oxford before training as a nurse and then took a degree as a social worker. She later trained as a Doctor at St. Thomas' Hospital, and while working with a terminally ill patient, realized that such patients need dignity, compassion and respect.

She once said, "You matter because you are you, and you matter to the end of your life. We will do what we can not only to help you die peacefully, but also to live until you die."

Her vision to establish her own home for the dying was under-pinned by her religious faith. She initially thought of creating an Anglican religious community but broadened her vision so that St. Christopher's, her first hospice, became a place where staff and patients of any faith or none were accepted. Her founding of St Christopher's was a fundamental factor of her commitment to the dying and remained an anchor through her life. That founding of the hospice movement set in motion the idea of vigilant pain-management and a 'holistic individualised understanding of the practical, medical and psychological patient needs' She died from cancer at St. Christopher's Hospice aged 87 years.

Rosemary Birch

(History taken from the Independent 22.6.18)

Gift Day Appeal

At the time of writing I can report that we have received £8940 as a result of our Gift Day appeal. A very big thank you to all who have given so generously.

Derek Lindfield



Bible Study: Letter to the Romans

Paul concluded chapter 10 of the Letter to the Romans by reminding his readers how it was that the Jews had failed to recognise the salvation that was theirs if only they would have embraced Jesus as Messiah. Thereby failing to realise that it was by grace that they (and others) would be saved rather



than by their keeping the Law. The keeping of this was now no longer to be regarded as a way to salvation, but rather the logical and natural outworking of those whose salvation was made secure by faith, the obvious response to the gift of grace embodied in the life, death and resurrection of Jesus. In chapter 11 Paul now addresses the question, *'I ask then, has God rejected His people?'* (Romans 11, 1a). To do so, he reminds his readers that he is a proud Jew – and the fact that he has accepted that Jesus is Messiah, and that accordingly, he now regards the historical and theological significance of God's relationship with the Jewish people as having to be recast – this does not mean that he is any less of a Jew, any less an inheritor of the rich heritage which their history has bequeathed to him and to all Jews. *'I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin.'* (Rom. 11, 1b). But this of itself is no guarantor of salvation. Writing to the Philippians, Paul is more explicit, *'...If any other man thinks he has reason for confidence in the flesh, I have more: circumcised on the eighth day, of the people of Israel, of the Tribe of Benjamin, a Hebrew born of Hebrews; as to the Law a Pharisee...'* (Philippians 3, 5). But now it is no longer the 'flesh' that distinguishes but the Spirit. So, for instance circumcision, a mark in the flesh that causes one to be recognised as a Jew 'in the flesh' but *'...real circumcision is a matter of the heart, spiritual and not literal...'* (Rom. 2, 29).

Paul now presents his defence of his claim that God has not rejected God's chosen people, the Jews, just because God's chosen people appear to have rejected the Messiah of God. To do this, he invokes what has come to be known as remnant theology. He makes reference to the Elijah story cycle which culminates in God's promise to Elijah that in spite of all his travails,

'... Yet I will leave seven thousand in Israel, all the knees that have not bowed to Ba'al, and every mouth that has not kissed him...' (1 Kings 19, 18), quoted by Paul, (Rom. 11, 4). [Remnant theology so-called, is derived specifically from the story told in Isaiah chapter 7 when Israel was under siege and the prophet was told to confront King Ahaz, with his son, She'ar-jash'ub – meaning, 'a remnant shall return' – to encourage him in the face of his enemies]. Paul concludes that, *'So too, at the present time there is a remnant, chosen by grace. But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace.'* (Rom. 10, 6). But, if that is the case, why is it that Israel as a whole did not respond positively? Paul's answer is to suggest that while those who were 'chosen' to respond did so respond, the rest were 'hardened' against God's grace-filled offer in Christ. He quotes back at them from their own Scriptures...



'God gave them a spirit of stupor, eyes that should not see and ears that should not hear, down to this very day.' (Isaiah 29, 10).

'Let their feast become a snare and a trap, a pitfall and a retribution for them; let their eyes be darkened so that they cannot see, and bend their backs forever' (Psalm 69, 22 – 23).

But why would God cause them to stumble? Why would the God who had 'chosen' them of old to be the means of fulfilling the Divine Purpose concerning the coming of the Messiah now turn His back on His people? It is not meant to be a vindictive act, argues Paul. Rather, it is by virtue of their 'trespass' that salvation was made known to the Gentiles, *'...so as to make Israel jealous...' (Rom. 11, 11)*. Out of this Paul begins to develop an argument that this so-called rejection, or trespass, whilst necessary is only provisional and that in time God will act in grace to overcome the rejection of the offer of salvation. And this he addresses to the Gentile believers lest they somehow or another assume an air of arrogance over against the Jews believing themselves to have somehow or another displaced the Jews as God's chosen people. *'Now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion mean.'* (Rom. 11, 12) – a statement, not a question! Hence Paul is able to continue... *'Now I am speaking to you Gentiles. Inasmuch then as I am an Apostle to the Gentiles, I magnify my ministry in order to make my fellow Jews jealous, and thus save some of them. For if their rejection means the reconciliation of the world, what will their acceptance*

mean but life from the dead? If the dough offered as first fruits is holy, so is the whole lump; and if the root is holy, so are the branches.' (Rom 11, 13 – 16). Here Paul hints at what will become his conclusion as to the ultimate destiny of the Jews. A remnant has been chosen from among them to receive salvation by grace, through faith in Jesus the Christ as Messiah. Otherwise God acted to harden the hearts of the Jews in order that they would necessarily reject such an offer. By so doing, God was able to make known to the world, Jew and Gentile alike, that the Gospel is inclusive of all peoples, rather than exclusive to one people. But because this was necessary to ensure that the inclusivity of the Gospel be made known, then it should surely follow that those whom God deliberately caused to reject Christ should in due time find themselves included in the unfolding drama of salvation. This of course invites further questions, beyond the scope of Paul's particular concern: ie. of the doctrine of election itself as it applies not just in respect of those Jews whose hearts had been deliberately hardened by God to reject the Messiah, but to all those who in succeeding generations, representatives of all peoples everywhere, die likewise. Is it that they too, having had their hearts deliberately hardened for the sake of exposing the truth of the Gospel as manifest in the lives of the elect so that an effective contrast might be drawn between the 'saved' and the 'lost', that they too will eventually be reconciled to God by an act of Divine grace? An exclusive salvation, made inclusive, is it ultimately to be universal in its scope, appeal, reach and reception? In the second half of the chapter Paul takes his argument that bit further...

Ian Tutton



Moses' first and last day as a lifeguard.

NEWS OF PEOPLE

News of Death of Wayne Ward from Jenny & Brian Stonhold

We have heard of the sudden death of American, Wayne Ward in April. He and his family, wife Sue (deceased), boys Kit & Chad were at the Free Church with the American



Williams family in the late 1970s early 1980s. Wayne sang in the Choir and Kit and Chad were very active in Junior Church. Wayne is in the Free Church directory under 'Friends Overseas' and the family also kept in touch with the Morris family. We have many happy memories of the Ward family in Hampstead Garden Suburb and the Free Church. Wayne sent us greetings at Christmas and he always included a family photo so we have watched the boys grow up and have their own children. We know how much his family, including his four grandchildren, was Wayne's life especially after his wife's death.

Helen Williams emailed us these memories of Wayne from her Washington USA home. "Wayne was predeceased by his much loved wife Susan in 2013. She was Catholic, but often attended the Free Church. Back in the States they took biking trips together. Wayne was the youngest of three sons of Jim and Virginia Ward. All three sons enjoyed hiking and they took many trips together (Wayne especially liked the desert). He had several hobbies including collecting clocks and his home in Hampstead Garden Suburb was filled with numerous ones that sounded on the hour.

Wayne's boyhood years were spent in Athens, Georgia where his father was in the University of Georgia Maths department. Since my father was also in the Maths department I have known Wayne since he was a toddler. The family moved to Bethesda, Maryland and when David and I got married, Wayne attended the ceremony with his fiancée, Susan. I was astounded when Wayne walked into the Free Church as we had not been in touch for years. After we returned to the United States, Wayne and Susan visited us in Washington, Virginia and we visited them in Minnesota. After Susan died, Wayne moved to California to be near his son Kit and his grandchildren. When in California Wayne liked to make fudge for his neighbours and even mailed us some. He had a great sense of humour. Just a few weeks before he died he e-mailed Biblical cartoons to us and his friends. We miss him very much. Love, Helen and David"

A Letter to Jill Purdie from Pat Jamieson

Dear Jill

Thankyou for sending N and V's every month to us as we do enjoy reading it. Please find enclosed a cheque for you to pay into the Church Funds for the cost of sending the magazine, postage is so expensive these days.

Yes we are keeping as well as can be expected for us oldies. I am having trouble with my left arm, due to the radiation after my breast cancer 34 years ago (over radiated) and the bone and muscle has just turned to powder, (nothing they can do for me) but they are learning all the time. Never mind I am still here and enjoying life.

Pauline and Peter now live in France and have got a beautiful old farm house and 20 acres of ground just south of Bergerac, outside a village called Castillonne with a gite which is let out in the summer. We have been to see them and hope to go again.

Clifford and Denise are still at Mill Hill so we do see them. All are phoning and keeping in touch, grandchildren are doing well and working hard. I am very lucky to have such a wonderful family.

Do take care and remember me to anyone who remembers me. As you say, not many of us oldies left now!

Love Pam

On Sunday June 24th we shared together in the Baptism of MELORIN BANFATEMI, daughter of Hadi and Atefeh, and sister to Radwin. We pray God's richest blessing on Melorin in particular, and on them as a family together.

On Sunday 1st July we received into the membership of the church SARA ATASHBIZ and YAGHOUB NAKHOSTIN. We are delighted that they wish to commit themselves to the church and trust that God will continue to guide them in their Christian faith and witness.

We were very sorry to learn of the death of LADY MARY WILSON, at the age of 102. Mary had been a member of the church for many years, most actively during the time when she and the family lived on the Suburb. She made a significant contribution to public life in her own name, but will no doubt be best remembered as the wife of the former prime minister (and occasional Free Church attendee) the late Harold Wilson. We extend our sympathies to their sons, Robin and Giles, and to the rest of the family.

CHRISTIAN AID WALK, CONCERT AND DOOR-TO-DOOR COLLECTION 2018

A really busy but fantastic year. All three totals collected were not so high as last year but still absolutely amazing when there are so many other urgent real needs on people's pockets!

THE WALK team of 10 (see John's article) had a very interesting afternoon, weather was good and they raised £350 from sponsorship money.

The week ended with a wonderful MUSICAL CONCERT, a real treat for those attending and raised £395-05

Our DOOR-TO-DOOR collection with a team of 11 collectors (and Mary Charras hosting a coffee morning) raised £2695-90 from collecting from designated roads around the Suburb.

All three totals make an amazing £3440-95 plus a very generous gift-aided donation - a wonderful amount - thank you all for your amazing support.

For many and varied reasons, this is the last year we shall be carrying out a door-to-door collection in this area. Instead, we will concentrate more on the Circle-the-City walk, more concerts and of course our donation from our monthly lunches.

John and I came on the scene, so to speak, in 1990 and became the co-ordinators taking over from Jean Barraclough in 1998. On looking through the records, I was humbled and very staggered to find that five of our present collectors were already 'hard-at-it' namely Lorna Page, Heather Tomlin, Honor Orme and Joey and David Morris. I take 'my hat off' to them all for being so hard-working, steadfast and loyal. They should have got the certificate from Frances not me.

Over the remaining years so many other supporters have given up their time collecting - you'll all recognise one or two names, some with us now, some in a 'better place'; see how many you recognize: Margaret Badcock, Dilys Thomas, Joan Hannam, Sally Abbott, Jill Purdie, Arthur Over, Ann Mansell, Jenny and Brian Stonhold, Christine Arnott, Millie Carpenter, Margaret Peters, John Bird, Karen Alton, Ceiwen Newby, Ruth Hughes, Joan Holton, Barbara Wardley, David Hassell, along with the present team of Sally Abbott, Cherry Faulkner, Mavis Gill, Almeira Richards, Elizabeth Swynnerton and Mary Charras (if I've forgotten anyone please forgive). Last but not least one of the hardest jobs - the counting (with Ian's help journeying off to the bank), Pat and Arthur Over with their unlimited patience when envelopes won't open or cheques get accidentally torn, working out the gift-aid slips and counting those loose coins; Pat is marvellous - only 5p out this year which had rolled under the table. Amazingly Pat has also been 'counting' as long as we've been doing it!

This year, as you will remember, we were concentrating on Haiti by building

storm-proof houses. Marcelin, who has been living in a disused shower block, has just been give the keys to his new house, while his friend, Jocelyn, is presently living under a tarpaulin sheet while her house is being built. On an email link there is an interview with Vilia, the lady who had sheltered some 54 people in her newly-built house during Storm Matthew. In the video we showed in church, she thanked Christian Aid supporters for what they have and are still doing to help people. I still get very humbled and amazed how people, such as Vilia, when they get a bit of help and support don't keep it to themselves but go and help someone else.



Marcelin and shower block

We have had a lovely letter of thanks from Christian Aid; I include extracts from it as they extend their help towards another of the 40 world's poorest countries, namely the Philippines, an 'archipelago of over 7,000 islands with more than half of the population living in disaster prone areas.

'James is 13 and wants to be a fisherman one day like his older brother and often helps when not at school ... He prefers to talk about fishing and basketball than what's like when a typhoon hits, "I worry that someone will die." Christian Aid's partner CERD (Committee on Elimination of Racial Discrimination) has helped prepare his community for when an emergency happens. Now, James and his community have a plan and are better organised so that everyone knows what to do, where to go, and what to bring when a typhoon approaches.'... 'Christian Aid believes that communities around the world must be self-reliant, community led and responsibly governed'

Again it's that same principle year after year - 'life before death' and 'give a net and teach them to fish rather than just giving food.'

'Jesus told Peter to lower his sword. He pursued peace over retaliation, even as he was being taken away to be crucified. We help people whose lives have been torn apart by conflict. We help by providing immediate relief to victims of brutal conflict from Syria to South Sudan, taking a stand on sexual violence in Colombia and pushing for peaceful resolutions to conflicts from Gaza to the Democratic Republic of Congo'.

'Jesus had compassion for a hungry crowd' ... 'In a world where there's enough we are determined to keep on until everyone has their fair share of the basics they need to build a dignified life-be that food, education of sustainable energy, and we won't rest until everyone can get the essentials they need'.

So again to all who have helped over many years and will continue to help

A VERY BIG THANK-YOU

Rosemary Birch

JOHN BIRCH'S DIARY

Sunday 20th May: The end of Christian Aid Week, celebrated by Circle the City, a self-guided walk visiting twelve churches, if you did the six-mile route. We had ten in our team, walking in a group or in pairs. This is the 21st anniversary of Circle the City. Even for me, who has taken part many times, there are still new places to visit and new experiences to enjoy. The 'Walker's guide' gives not only the route but 'biographies' of each church. Every building has its own character. Our clockwise walk (you can do it anti-clockwise if you wish) started with St. Paul's Cathedral, then St Brides, just off Fleet Street and still the journalists' church with a memorial to the many reporters, cameramen and others who have lost their lives while covering in areas of conflict. Next, new this year, was the Temple Church, built in the late 12th century by the Knights Templar, who protected pilgrims travelling to Jerusalem. Our group of four found so much of interest that we completed our Circle virtually at the trot, arriving as the last checkpoint was closing and getting all twelve of the gold Checkpoint stamps. Our joint efforts raised £350, to add to the door-to-door collection and the up-coming musical event, in the church.



Wednesday 23rd May: "Do you like my currant colour?" The making of Ribena produces a bi-product - blackcurrant skins. Nothing wasted, they have been used to create a sustainable hair dye. Scientists at Leeds University have developed a technique to extract the colouring which lasts for twelve washes.

Saturday 2nd June: Many of the Birch/Mitchell/Bishop family go to Bristol to celebrate our oldest son, Peter's, 50th birthday at Windmill Farm, a city farm right in the middle of Bristol, close to the harbour. In London there are several city farms - from Capel Manor in Enfield where several years ago John and Rosemary set up their Traidcraft stall in a large marquee celebrating the Harvest - to the largest being Mudchute which is set in 32 acres of countryside on the Isle of Dogs in East London to perhaps the smallest whose description reads 'the most central urban farm directly across the river from Whitehall (from which you can see the flag at the top on the Houses of Parliament), where live London's most unlikely urbanites - lambs, chicken, sheep and a new brood of pigs'. This is Oasis Farm, Waterloo - built on a small plot of wasteland after Guy's and St Thomas's Hospitals abandoned their plans to build houses in 2010. The idea, conceived by Steve Chalke (founder of the Oasis Charity), was to use

the site as a retreat for vulnerable animals and a working farm to engage with disadvantaged children (perhaps also an option for adults to get away from their hectic life-styles and re-connect to a slower world of nature)! Windmill Farm was the first inner-city farm to be built outside London and has many open space gardens, woodland, play-areas, a variety of animals and activities for children of all ages. We hired the wood-fired pizza oven, which comes with its own space, covered and outdoors. Everyone chose their own topping and then enjoyed them freshly cooked followed by pudding and cake.



Tuesday 5th June: Knot a problem. Japanese knot weed has spread voraciously, particularly in recent years, since it was introduced into this country in the late 1800's to hold together railway embankments. It is notoriously difficult to get rid of, cracking tarmac and destroying foundations. Alys Fowler, a former "Gardener's World" presenter, has found a solution - eat it: it can be used as a core ingredient in soups and fruit crumbles or as a substitute for rhubarb in jams and compotes. Alys, wearing her 'health and safety' hat, says: "You really have to make certain you are eating it from a source that doesn't have any herbicides on it because clearly that's problematic,"

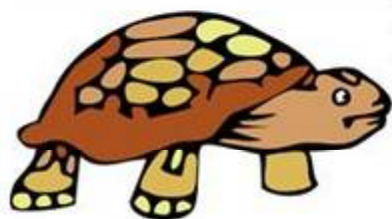


adding "In Japan it's a delicacy."

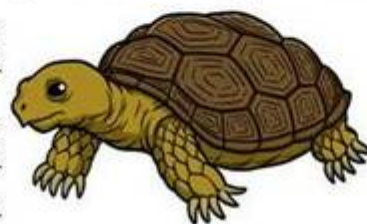
Saturday 9th June – Wednesday 13th June: To Wales, firstly to attend grand-daughter's Becky's baptism. She gave a moving testimony of her Christian beliefs and aspirations. A beautiful summer's day, many came back to an al-fresco lunch in Caerphilly, (the garden a children's haven with three large rabbits, three cats and two labradors roaming freely around!) We twice during the winter had planned to go to the cottage in Borth to open up and check for leaks (sorry leaks) or any other damage. Twice we had been thwarted by Beasts from the East, numbers one and two, bringing snow which made travelling difficult – if not hazardous. This time we made it, lovely weather, sun shimmering on a blue sea year, reminiscent of the Med not Cardigan Bay, everything just right for tackling the garden (the growth of weeds hadn't been curtailed by the Beasts) and for the first time, using the Summer house which our young people had organised and built for our Golden Wedding anniversary last year with uninterrupted view across to the Cambrian mountains. On Tuesday, we

had a visit from a local resident, Beryl, who is writing a book about the houses in the village, particularly those built on the inland bog side of the spit of shingle and confirmed that water from the marsh behind seeps underneath the houses back into the sea! She says our cottage “Pant-Gwyn” (or white water in English) “is one of the oldest” and was excited by the cellar and various examples of brickwork. We look forward to reading it.

Thursday 14th June: George, age 13, a tortoise living in Bath has escaped from his enclosure by knocking out the bottom row of a brick wall.



Doesn't surprise me. We've had a number of tortoises over the years, three last year until Victoria died, age roughly 85. We now have Jenny and Rupert. Tortoises may be slow but they are determined. One took over an hour to climb the rockery. Another escaped and wasn't anywhere to be found. I searched the garden again and in the quiet of the evening heard a gentle rustling noise coming from the compost heap. The tortoises had, and still have, a fenced off area with strong wood walling around it which is known as “Fort Knox”, firstly because it's impenetrable either way, and secondly because of the noise which comes out when tortoises get together. Although it was years ago, I remember when Barbara Wardley turned up for pre-service choir practice, carrying a cardboard box, from which was coming a noise. “What's in there?” - “A tortoise, it was trying to cross the Falloden Way!” We took it home and placed it in Fort Knox. Rosemary rang Medivet. Shortly, we had a call from a young woman living in the Suburb who said her tortoise had escaped from a supposed escape-proof area! She came around with her father who lived in Hendon. It was his tortoise and she was caring for it. There were hugs all around as the tortoise went home. He must have been trying to make it back to Hendon and probably would have preferred to stay at “Fort Knox” but nobody asked him!



Friday 15th June: “The fruit of the righteous is a tree of life” (Proverbs). A study, at Ohio State University, has concluded that religiously observant people tend to live up to six years longer than agnostics or atheists. Their reasoning is that the faithful smoke less, drink less, find it easier to maintain a healthy social network and “generally behave more sensibly.” Yes, great, interesting. This was reported under the headline “Churchgoers get six more years before the afterlife.”

Sunday 17th June: “England’s finest make the cut.”

I am writing this after the World Cup has started but before England has played their first match in the Group stages. I hope they do well but if not, don't worry, England has scored a triumph in Russia, already. Alett (of whom I had not previously heard) are apparently the “Rolls-Royce” of lawnmowers manufacturers, based in Hixon, Staffordshire. A



total of 44 “Regal 36” machines are mowing away in various match venues and training grounds, including preparing the pitches for England v. Tunisia (Volgograd) and England v. Belgium (Kaliningrad). Even if the team doesn't make the cut, our lawnmowers have.

John Birch

THOUGHT FOR THE MONTH--What will you be remembered for?

Jesus said: ‘The words I speak to you are spirit and life’ (John 6 v63). Dennis James Kennedy (American pastor, evangelist and author) wrote: ‘Consider the great pyramid of Giza, one of the world’s most massive structures. Someone built it as a memorial to himself...King Khufu; who remembers his name? ... The great wall of China?



Astronauts can see it from space, yet no one remembers Qin Shihuang, who was initially responsible for the largest manmade structure in the world. While these people are all forgotten, you can make a permanent imprint on the world. How? By leading others to Christ.’... Louis Pasteur, the pioneer of immunology, lived at a time when thousands of people died every year from rabies. He had worked for years on a vaccine, and just as he was about to experiment on himself, a nine-year-old boy named Joseph Meister, was bitten by a rabid dog. The boy’s mother begged him to try the vaccine on her son. Pasteur injected him for ten days and he lived. Decades later, out of all the epitaphs Pasteur could have chosen, he asked for three words to be etched on his tombstone, JOSEPH MEISTER LIVED, a simple act of love, care and sharing for others, remembered by many. **Rosemary Birch Taken from UCB (United Christian Broadcasters).**

FROM THE ARCHIVE

JULY 1918

The 1918 entries continue to tell of sad news from the front in Europe and it is moving to read of how the wife of the then Prime Minister, Mr Lloyd George, unveiled the World War One memorial panels - still familiar to us in the Free Church today.

*A tribute was printed to **Second Lieutenant***

Richard Thomas Wood



Festubert Cemetery

who was killed on the morning of 25 April while fighting most gallantly. He had seen much service, having joined the RAMC (6th



Festubert Village

London Field Ambulance) at the outset of the war.

He was mentioned in Sir John French's last dispatch. At Festubert he was slightly wounded, and there and on the Somme he was in the midst of hard fighting. Early last year he offered himself for a commission in the Machine Gun Corps, and after training returned to France in October. At the opening of the present German offensive he was slightly wounded, but did not leave his company. Extracts from letters to his mother tell the brave close of his earthly story.

*We noted the death of **Walter Thackrah** in a previous edition of News and Views, and have received a copy of the letter sent to his wife giving her the news. She suffered badly, having a complete mental breakdown, and eventually dying of a "broken heart". We know this from a book written by their son about his parents and given to Revd Peter Barraclough for the Free Church archive.*

No.13 Casualty Clearing
Station BEF France

Dear Mrs Thackrah

I regret very much having to tell you the sad news that your husband Pte. W. Thackrah 102218

passed away this morning. Everything possible had been done for him here, and it will comfort you to know that, although we could not save his life, we were able to relieve his sufferings. He did not leave a message. If



Arneke Military Cemetery

he had any personal effects they will be handed into Headquarters and forwarded on to you. Shortly, he will be buried in Arneke British Military Cemetery. With deep sympathy,
Yours truly, S.Killery (Sister-in-Charge) 15 May 1918

Visit of Mrs Lloyd George

On 10 July 1918 a special service was held when the Prime Minister's wife, Mrs Lloyd George, unveiled the Memorial Panels - "TO THE GLORY OF GOD In grateful and affectionate memory of those associated with this church who laid down their lives in the Great War of 1914-19 this panel is dedicated".

Free Church Sunday School – Work and Worship published the list of passes for the Sunday School Union Scripture Examination in which 23 entrants gained prizes and certificates. The Sunday School is rendering admirable service: we doubt if there is in North-West London any school of greater efficiency. It is well led and well staffed in every department, and scholars and teachers have every reason for satisfaction with the work of the past year, as reported on the occasion of the anniversary: that in the SSU Scripture Examination no less than five prizes were taken (one candidate securing full marks) and that the total number of passes was the highest of any school in the Auxiliary: this is a remarkable record.

JULY 1958

The Church collected £200 to enable John Henderson to buy a car for his missionary work in Malaya. This letter from him and published in News and Views shows his work and gratitude:

50 Jalan Junid, Muar, Johore, Malaya.

Dear Friends, I have had my new car for about 20 days and it has already done about 1,000 miles. It is a great comfort – not just in the physical sense, though it is that, but as a more efficient tool for the work which I have to do. Last Monday we went to a wired-in village in the middle of a rubber estate to preach the Gospel there for the first time. The car can hold five people with the amplifier equipment, and the boot of the car is just right for holding "the works" of the amplifier, while the loud speakers are put on the car bonnet. Then this week it was very convenient having a well sprung car to bring back a young preacher from the Malacca Hospital, who had had an internal operation and cannot stand being bounced about yet. The car took an elderly Chinese Minister of the Hokkien speaking church here, a deacon and two Youth Fellowship members to the inaugural meeting of the Youth Fellowship in a village church eight miles away. So I

send my warmest thanks to you all for your generous gifts. Yours sincerely, John Henderson.”

A reminder of the kind of Garden Party the Manse could mount in 1958 - does anyone have a passenger-carrying miniature railway today?

Our Minister and his Wife invite you to the Manse Garden Party and Summer Sale. Saturday 12 July from 3pm. Sideshows and a Concert. Camera Club Exhibition. G. Cashmore's Passenger-carrying Miniature Railway. Cake contributions to the Manse or Mrs Stonhold, 3 Asmuns Hill. Garden produce, preserves, flowers etc for the Choir stall to Mr N Dodds, 59 Erskine Hill. White Elephant stall: Mrs Judson, 66 Oakwood Road. Social Working Party stall in the Elders' Vestry. Tea Tickets 2s. (Children under 18: 1s.3d.)

This item, from FOCUS in the Church News of 1958, seems appropriate following the recent visit of the American choir to the Free Church (albeit a much smaller group!):

Americans to visit Free Church. The fame of the HGS Free Church has spread to America, and on Sunday 13 July, a group of 15 Americans from the Community Churches of America will pay an official visit to the church. They will attend the morning service and will be entertained to lunch by some of the Elders.

Anne Lowe



*Seen on the wall
of a house in
Rye, Sussex by
Joe Fryer*

Book Review I

The Colour by Rose Tremain

It is sometimes said that English people when they suffer from nostalgia long to migrate to New Zealand, as it is the pastoral idyll writ large, set in the past but with more dramatic scenery (I am a victim myself!) Mental pictures of green fields and Canterbury lamb figure largely. Of course this is an illusion, even nowadays. In 1864 when this novel is set, the contrast could hardly be greater. For the setting, far from being green fields, contented cattle



and happy farmers, is a world of bareness and blankness without established habits and values. The little family of the novel, Joseph Blackstone with wife Harriet and mother Lilian are, like many migrants, escaping from something. Joseph, we are told, 'had done a disgraceful thing' which intriguingly emerges by the end of the book. Harriet is avoiding spinsterhood and a circumscribed life in Norfolk; and Lilian is escaping the social embarrassment of her husband's death. (He was smothered by emus belonging to an experimental farmer!)

The reader is drawn in by enthralling writing to follow these characters in their new life near Christchurch. In their tiny cob house, with fabric only for inner walls, the New Zealand terrain and seasons turn out to be violent and devastating. Joseph, like many newcomers, has failed to listen to the old hands who have helped him to build the house, and it is weak and vulnerable. First their horse, then their single cow and finally the whole house and small-holding is destroyed by violent weather...

But the book is far more than a 'ripping yarn', for the passions motivating the characters are deep and well explored. The 'colour' of the title is gold, and Joseph is fully in the grip of gold fever when he secretly discovers it in a small way in the creek on his land. Joseph forgets everything and along with thousands of others travels alone to the goldfields of the Hokitika River on the west coast.

There are extraordinary - and grimly intriguing - descriptions of the business of trying to find gold. Ingeniously, the prospectors develop mining techniques and Heath Robinson machinery, strange contraptions to separate tiny amounts of gold from the earth that holds it, drills and windlasses and sluice boxes. They become burrowers in the earth, each small individual plot, roped off from ever-inquisitive neighbours, an island

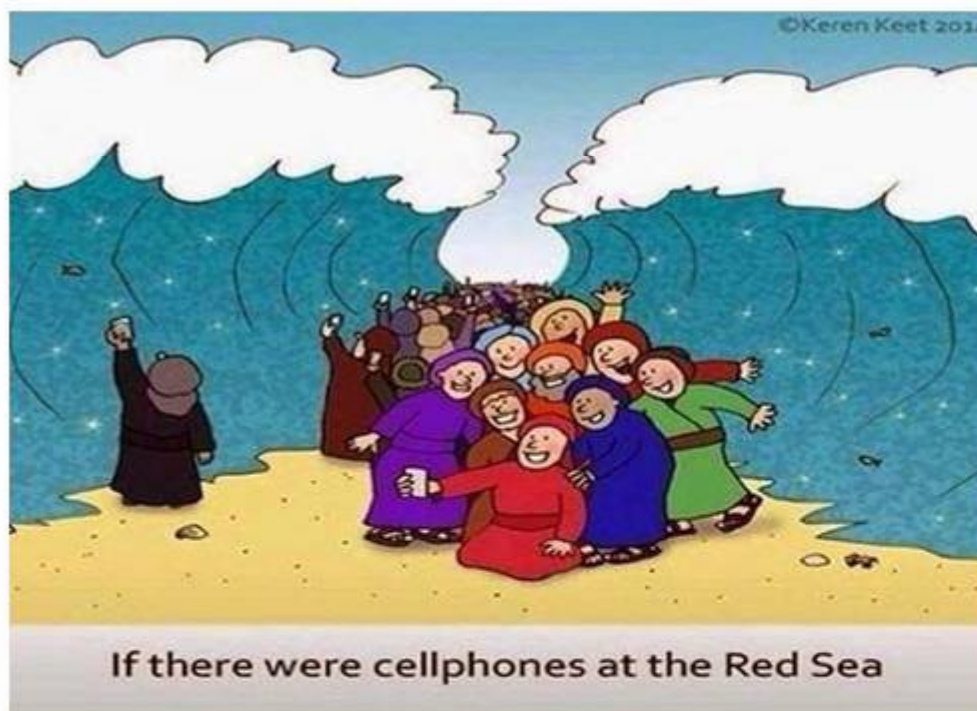
of human industry. Tempered only by a shared fatalism, it is a Hobbesian domain of mutual fear and resentment where hope takes the form of poisonous fantasy.

It is a sign of Tremain's talents at her best that we are drawn into something like sympathy for the desperate Joseph.

Harriet's passions are of a completely different kind. She has married, and is prepared to 'rub along' with her husband but finds to her horror that she is beginning to hate him, for he does not communicate with her and any physical relationship is distant and cruel. She is a lover of adventure, landscapes and mountains and is furious when he fails to include her in his ventures. However, she is a very hard worker and loyal to a fault. Despite her sheltered background, she runs the small-holding without Joseph and travels courageously on her own, eventually following her husband to the goldfields. Ironically, it is common-sense Harriet who finds gold, shares it with Joseph, and hatches a plan to keep the strike secret from the other miners.

But this is a study of human nature - and nature - in extremes. Anything can happen and indeed it does. The diggings on the river are first frozen by the bitterness of the New Zealand winter and then totally washed away when the glaciers melt in the spring. Joseph and Harriet are each affected differently by this catastrophe. I leave you to find out whether they - or their gold - survives. This novel appeared in 2003 to rave reviews and in my opinion deserves every one of them.

Marion Ditchfield



Book Review II

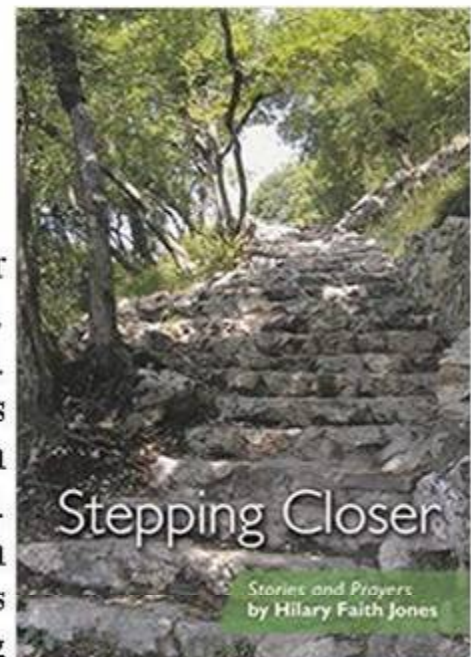
Stepping Closer – Stories and Prayers by Hilary Faith Jones.

When one hears hymns and Bible stories over and over again, one begins to lose the clarity, the newness, the essential ‘telling’ of the words. So it has been refreshing to read familiar stories in a totally modern prose setting in this thin book, suitable for individual or group reading. In the first of eight stories one travels through the childhood of Jacob and Esau, from Jacob’s cheating of his brother’s birth-right, his running away from his brother’s anger and now years later, the effect of Jacob wanting to return home.

‘The servant hurried on, knowing that the he had to fulfil his message: “Thus says your servant Jacob, ‘I have lived in Laban as an alien and stayed until now, and I have oxen, donkeys, camels and I have sent to tell my Lord, in order that I may find favour in your sight” and we hear the awful impact that this news has on Esau. ‘He waved the servants away. Jacob, wanting to come home, wanting to claim his birth-right that should have been his, Esau’s. Except he had so stupidly, carelessly thrown it at Jacob’s feet. Now he was coming to take it all’. He looks back over twenty years to that day:

‘Why, oh why had their lives gone so wrong? As brothers they had been friends. He was big and rough and crude but he cared for his quieter, gentler brother. And he admired the way he had understood the flocks, understanding the subtleties of their movements in a way that was beyond Esau’s perception. And his thoughts travelled to his mother - what kind of woman was she, that schemed and plotted to destroy the bond of brotherhood between them? He felt again his mother’s scorn as she looked at him – he who was big and ugly and stupid and dropped his head on his hands.

‘The following morning he rose early, gathering his watchful men to him: “It is time to go.” They travelled fast and the sun was high when they saw the first signs of the approaching party: “These goats belong to your servant Jacob. They are a present to my Lord Esau,” ...Esau stops and stares. Why would Jacob, returning to enforce the birth-right he had stolen, call Esau Lord? An appeasement?....And then, all alone, out from the crowd, came a



man. Esau moved slowly towards him. Was this his brother? Where was the lithe, graceful boy that he remembered? This grey man, dragging himself along with pain etched across his worn face - surely this wasn't that handsome youth from twenty years ago? And then the man looks up. And in the midst of the man's pain and fear, Esau suddenly caught a glimpse that was his brother'.....

'His breath caught in his great chest. A terrific surge of overwhelming love filled him..... And then he was in front of him, his arms reaching out to touch him, grasp him, hold onto him. "I want to find favour with you," whispered his brother Jacob, "For truly to see the love in your face is like seeing the face of God,".....and Hilary's prayers lead us on to our own situations. To acknowledge our pasts and be aware of all the things that have shaped us. Asking for grace to grow from our mistakes and failures and learning the power of forgiveness so that we, like Esau, may greet all with a face that reflects your love.

There are eight stories in all. Stories of the very young and the very old, the privileged and the destitute. All stories are presented in a very readable way, retold to enable the reader to witness the story first-hand.

'Stepping Closer' is Hilary's sixth book. She became a professional storyteller, actor and musician after teaching for 10 years. She was born into a family of lifelong preachers; her childhood was filled with the lives and stories of those who were welcomed into a home where Christ was at the centre. A really refreshing, thought-provoking read. (Published by TLM Trading Ltd.)

Rosemary Birch



Thanks to Richard German (See Exodus 7-12)

02-26-2007

YAY, NO SCHOOL ... PLAGUE DAY!

Pioneers of Neoliberalism II: James Buchanan

We left James Buchanan in the mid-1950s having learnt his lesson that as long as social services such as education and social welfare were popular with the majority of the population then politicians would be reluctant to move against them. The task was therefore to make them unpopular. This could only be achieved over a period of time - playing 'the long game' - and by disguising the real aim of the endeavour by concentrating on arguments such as the unfairness of taxing the wealth-creating minority to pay for the benefits of the undeserving majority and the dangers of an over-weaning state.

He also recognised that most citizens didn't know all that much about politics and government and so, to make his ideas appealing to the public, he had first to convert people of power - the intelligentsia in politics, the media, business, lawyers and judges who could alter the public conversation. How did he go about achieving this?

University of Virginia

In 1957, Buchanan established the Thomas Jefferson Center at the University of Virginia where he was teaching. The aim of the Center was to develop a body of academic work aimed at defeating the 'perverted form' of liberalism that sought to destroy their way of life, a 'social order' as he described it, 'built on individual liberty'. Being a great networker, he managed to secure funds from a number of well-wishers which enabled him to run the Center as an autonomous entity, with its own lecture series and fellowship programmes. Free of oversight, he gathered disciples - he screened applicants according to ideology - and his semiprivate school of thought flourished. (So much so, in fact, that the University eventually argued with him about using the Faculty to propagate his ideas as a dogma, with no room for dissenting voices, and he resigned. He moved on to the University of California, Los Angeles, and in 1983 to George Mason University, Washington, much nearer to the political action. (The Wall Street Journal soon labelled George Mason as 'the Pentagon of conservative academia.'))

Mont Pelerin again (see previous News and Views)

1957 was also the year in which James Buchanan became a member of the Mont Pelerin Society (probably reflecting his earlier friendship with Friedrich Hayek at the University of Chicago). He says: "I vividly recall

my first participation in a general meeting, at the Suvretta House in St. Moritz, the most luxurious hotel I had ever seen. I recall the feet cushions in the lobby and the Spanish princess who got so many of us a bit excited by her mere presence. (No connection with the society.) I do not know who nominated me for membership but I do know that everyone acknowledged that the society was really Hayek's and that any new member must have been approved by Hayek himself."



Suvretta Hotel, St Moritz, aka tough times for some

'Public Choice' theory

In the early 1960s Buchanan began developing his theory of 'public choice' economics. From his point of view, it was necessary to mount a long campaign to revive age-old anti-government ideas and a fully developed economic theory would be necessary to give this aim respectability. The enemies were the state, the taxes and spending which the state imposed, the unions ('the labour monopoly movement' in Buchanan's phrase), leftist policy makers in general and Keynesian economists in particular. Together, these people formed a 'ruling class' that was waging war against the individual's freedom of choice and the supremacy of the market place. He argued that people were looking through the wrong end of the telescope. They were assuming that people like him - ie the creative elite - were exploiting the bulk of ordinary people and using the state to do it. But look at it another way. Why shouldn't it be the state and ordinary people who were unfairly exploiting them, ie the creative, hard-working minority. And why was it always assumed that the state was acting in the interests of the general good? Why shouldn't it be the state that was simply acting in the interests of the state and robbing the minority, the creative minority, to do it. The New Deal and Keynesian thinking treated bureaucrats and elected officials as disinterested servants of the public good, despite the compulsory nature of the programmes they implemented. Why not simply see them as self-interested players in the marketplace trying to 'maximise their utility' ie, win elections, enlarge their department's budget, increase their own salaries and 'indispensability'. In fact, why not see them as simply 'rent-seeking' like everybody else. From this it was a short hop to seeing all individuals and groups as units trying to maximise their utility or rent.

Obviously, this called into question the whole notion of beneficent government and of policies designed for the public good. Services might well be delivered efficiently but it had to be remembered that the programmes they designed and delivered were paid for by taxes wrested from 'defenceless' citizens, who were given little or no effective choice in the matter.

Buchanan gets Nobel prize

Over time, public choice economics became an influential, if rather sterile branch of economics. In particular, it lent itself to an econometric style of analysis that became fashionable in the 1980s and was all part of the great quest to try and show that economics was, after all, a 'pure science' like physics or chemistry - the 'Holy Grail' of the profession. In fact, in 1986 Buchanan was given a Nobel prize for his part in the development of public choice economics. But by then it had become something rather different from his early, much more populist approach to the subject - an approach he stuck to against what he felt was the more wishy-washy approach of the Europeans - basically Anglo-Saxons versus the rest.

Think-tanks, summer schools, Law Departments, the Media

From the early 1970s, Buchanan had helped to establish a number of think-tanks (such as the Institute for Contemporary Studies) and summer schools with the aim of connecting libertarian scholars like himself with sympathetic politicians and businessmen. With like minded people he hired journalists to render technical economic papers into simpler media friendly language and trained businessmen how to make suitable talking points. Funding was received from established firms such as Exxon, Mobil, Ford, United Steel and others. Significantly, Buchanan helped train lawyers (for example at the University of Miami) to see Law and Economics as an inter-dependent field of study that could bring a corporate-oriented cost-benefit analysis to all laws. Through a series of seminars, paid for by wealthy donors, his influence grew and soon many Law schools specialised in making the protection and enhancement of corporate profits and private wealth the cornerstone of the legal system in the US. (This emphasis on putting the actions of firms and corporations within an enforceable legal framework basis later proved to be an important element in the development of Neoliberalism, for example in the placement of 'share-holder value' as a key legal requirement of firms - replacing old fashioned notions of social responsibility and employee welfare with profit as the over-riding concern).

Chile and the problem of the Constitution

A fundamental problem remained however - Democracy! While it might be possible to influence Law Schools and Economics departments and sympathetic politicians to his radical point of view, the long term problem remained of how to embed any 'reforms' into society in such a way that they could not be changed



Vina del Mar Chile where the CIA backed coup was plotted and where Salvador Allende was buried in an unmarked grave

without great difficulty by the democratic majority. If long term change was to come of the kind he and his libertarian colleagues wanted, it was not enough to aim at changing policies, they would need to change the rules of political engagement themselves - in short to turn democracies into limited democracies where the elite could veto any policies that threatened their interests and supremacy. This was a massive challenge in a country like America that worshipped an almost immovable written constitution. (Not so much in Britain, unfortunately, where for example the absence of a written constitution has enabled successive governments to emasculate local government - a vital element in any democracy - at will)!

But it was at least possible to practice - thanks to General Pinochet and his 1973 US backed coup in Chile. Buchanan's books were very popular in Chile and many like-minded US economists - in particular from Chicago University - had helped to restructure Chile's economy along neoliberal lines. Labour unions had been banned; pensions, social security and health care privatised; children had been given education 'vouchers' and universities had been forced to become 'self-financing' and encouraged to edge out the humanities and liberal arts in favour of more utilitarian studies - (sounds a bit familiar!?). With these 'modernizations' in place, Pinochet's appointees now concentrated on how to change the constitution in such a way that these 'achievements' could not be threatened by any democratic backlash. They looked to Buchanan to provide advice on how to do this. In meetings with Chilean politicians and officials (and visits) Buchanan laid out a 'road map' of what they should do. For example, "it should have a constitution that required a balanced budget" - no more Keynesian deficits (something now echoed in Republican attempts in Congress to legislate against overspend and in the UK by the policy of austerity). The effect of

the new Constitution was to give the president unprecedented powers, hobble the congress and give the military interventionist powers. A new electoral system permanently over-represented right wing minority parties to ensure that elite interests were permanently in control.

Buchanan's advice successfully locked into place a system that favoured the wealthy and was virtually impossible to change. When sometime later the economy ran into difficulties and Chileans wanted to address the lack of equality of social opportunity and social mobility in the country, Buchanan's constitution proved a formidable obstacle as did the problem of getting people to understand the connection between the Constitution and the country's difficulties in the first place.

Enter the Dragon

If Buchanan had been satisfied with his Nobel prize, the huge network of politicians, academics, think tanks and law schools that had bought into his ideology, then he would have been able to point to a massive body of achievements - a testament to his obsessive hard work and dedication. But at this point 'entered the Dragon' in the guise of the ultra-right wing billionaire brothers - Charles and David Koch - who were looking for exactly what Buchanan could offer, a respectable economic ideology that could underpin their political and personal ambitions for America. The road to Trump and the modern Republican Party was now open.

(From Nancy MacLean's 'Democracy in Chains: The Deep History of the Radical Right's Stealth Plan for America.' Scribe Publications, 2017).



(See Genesis 11:1-9)

11-24-1998

AFTER THE TOWER OF BABEL INCIDENT

JOHN BIRCH'S COMPETITION

(Errata Competition no. 9 question 10 .There is a typo. Shouldn't be 'Stairs of Pickering' but 'Starts in Pickering'. If any of you are burning the mid-night oil puzzling over it , apologies).

Competition No.10 –Towns and Places

- 1 Location of last invasion of the UK
- 2 Largest building destroyed in the Great Fire of London.
- 3 Capital of Guernsey.
4. BBC's second largest production centre is in
5. A spit of land, expensive houses, views to Brownsea Island.
6. Queen's Norfolk residence.
7. Site of enemy ship scuttle, end of the Great War
8. Two bridges across one wide estuary.
9. Site in Northants for the British leg of Grand Prix.
10. Garden in Kent created by Gertrude Jekyll,
11. Important pre-historic site in Orkney.
12. Wildfowl and Wetlands centre in Gloucestershire.
13. The only Mountain Railway in the Isle of Man goes up

Choice of a large bar of chocolate from the Traidcraft stall for the Winner

Answers for Competition No 9 (May issue)

- 1 Llanfairpwll-gwnyll-(shortened version –full name has a further 31 letters)
2. Loch Ness 3. Lochinver 4. London City 5. Longleat 6 Lords Cricket ground. 7. Lossiemouth 8. Ludlow 9. Port Lynne
10. Madame Tussauds 11. Malvern 12. Malham Tarn 13. Mallaig

Winner of the month 9 with 12 out of 13 is Anne Lowe .

Congratulations!

Llanfairpwllgwyngyllgogerychwyrndrobwlllantysiliogogoch.



The name means "St Mary's church in the hollow of the white hazel near to the fierce whirlpool of St Tysilio of the red cave" It was invented in the 1860s by a local tailor to make the village famous for having the railway station with the longest name.

WORDSEARCH: MUSICAL INSTRUMENTS

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

BALALAIKA BONGO BASSOON
 CLARINET CORNET CYMBAL DRUM DRAGON-
 FLUTE FRENCH-HORN GONG GUITAR HARP
 HARPSICHORD HORN LUTE LYRE OBOE ORGAN
 PAN-PIPES PIANO SAXOPHONE SYNTHESIZER

TAMBOURINE
 TROMBONE
 TRUMPET TUBA
 VIOLA VIOLIN
 XYLOPHONE



DIARY

All services taken by Revd Dr Ian Tutton unless indicated

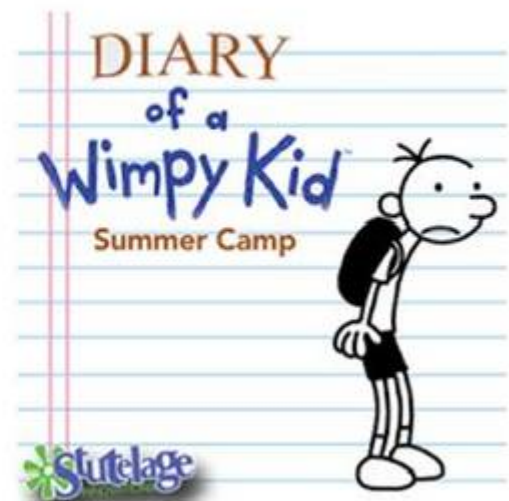
Mondays 10am to 12 noon Studying together, Elders' Vestry

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



JULY

1 11.00 am Family Communion Service

3.00 pm Family Fun Prom
Carnival of the Animals in the Free Church

7 10.30 am Traidcraft Sale, Clothing Exchange and Coffee morning in Free Church

8 11.00 am Family Service

6.30 pm Evening Praise with Communion

11 1.00 pm Deacons Court

15 11.00 am Family Service

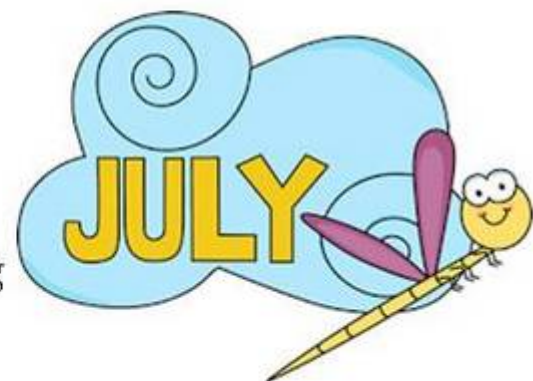
17 7.30 pm Elders Court

19 2.30 pm Thursday Fellowship Summer Party; food, quiz and communal singing in Free Church Rooms

22 11.00 am Family Service

27 1.00pm Violin Recital by Adriana Christea in Free Church, Lunch in support of Christian Aid from 12.15

29 11.00 am Family Service



AUGUST

- 4 10.30 am Coffee morning, Traidcraft Sale, & Clothing Exchange in Free Church
- 5 **11.00am Family Communion Service**
- 10 1.00pm Piano Recital by Masa Tayama in Free Church
- 12 **11.00am Family Service**
6.30 pm Evening Praise with Communion
- 19 **11.00am Family Service**
- 26 **11.00am Family Service**



NEWS AND VIEWS



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TYPESETTER
EDITOR

John Ditchfield
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Joan Holton and Marion Ditchfield
John Ditchfield
Marion Ditchfield

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

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

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