

NEWS & VIEWS

*Hampstead Garden Suburb
Free Church*



JULY-AUGUST 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) Holy Communion is celebrated at Morning Worship on the first Sunday of every month. The Junior Church meets at 11am every 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
Director of Music	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 752

JULY-AUGUST 2019

Dear Friends,

Whilst many of you are enjoying the summer sporting menu of cricket and tennis, I wait patiently for the football season to start again. August 3rd cannot come quickly enough as far as I am concerned. Regular worshippers at the Free Church will know that Noah and I are supporters of Leyton Orient. Last season was a good one. Promoted back to the Football League and beaten finalists in the FA Trophy at Wembley. Everything seemed set fair for the upcoming 2019/2020 campaign. And then the news broke that our manager, Justin Edinburgh, had been rushed to hospital, and a week later, he died. He was just 49 years old. His wife, son and daughter left devastated by their sudden loss. During the weeks since his death the club has been inundated by tributes to a man whose playing, coaching and managerial career had touched the lives of so many players and supporters alike...

...But life goes on; albeit in and through the lives of others. A new manager has been appointed, pre-season training has begun, the fixtures announced, (first up, Cheltenham at home), the newly designed kit has been displayed, the pitch turfed etc, etc. Justin's shadow will cast itself long across the ground for a while yet but that is only because we will all be basking in the sunshine of what he achieved while he was with us...

...The late, great Bill Shankly, formerly manager of Liverpool in the 1960s once said that,

"Some people believe football is a matter of life and death. I am very disappointed with that attitude. I can assure you it is much, much more important than that."

Well actually, not just football because what Shankly argued about football is true for the whole of life itself... Swap the word 'life' for 'football' and

you get this...

"Some people believe 'life is a matter of living and dying'. I am very disappointed with that attitude. I can assure you it is much, much more important than that."

...And that is the Christian message in a nutshell. Often when taking funeral services, I include a prayer that in a way contains a challenge to the mourners; asking God that we might learn to value our lives not so much in terms of its 'length of days' but rather according to its 'quality of service'. All of us as Christians have within us, at any stage of our life, an innate capacity for doing 'good', 'good works', 'works of service'. What that might be will inevitably change as our lives change; be it due to age and/or circumstances. That innate capacity is what we describe as the Holy Spirit. And service, for the Christian, will bring its own reward, to hear the commendation of God, 'Well done, good and faithful servant'...

...And so, we continue in the service of God; our service for Christ and His Church worked out in the particular place we find ourselves at this particular time of our lives. There is much to be done, there is much we can do; individually and together. We have no time to waste because wasted time is what it is, a waste of time, and that is a luxury none of us can afford...

...Make the most of every moment...If for no other reason than this, we owe it to the likes of Justin Edinburgh, and we owe it to ourselves...

Ian Tutton

NEWS OF PEOPLE

Congratulations to Penny and David Trafford on the birth of their granddaughter Isla Jo on 7 June, a daughter for son Tom and mum Abi.



THE HAMPSTEAD GARDEN SUBURB FREE CHURCH
*Report of the Trustees for the period from 1st January 2018 to 31st
December 2018*

The Elders, acting as Trustees, are pleased to present their annual Trustees Report together with the financial statements of the Church for the year ending 31st December 2018. The financial statements comply with the Charities Act 2011, and with Accounting and Reporting by Charities: Statement of Recommended Practice applicable to charities preparing their accounts in accordance with the Financial Reporting Standard applicable in the United Kingdom and Republic of Ireland (FRS 102).

Objectives and Activities

The purpose of the church as defined in its constitution are:

1. The advancement of the Christian faith according to non-conformist principles;
2. The advancement of education and carrying out other charitable objectives in the United Kingdom and in other parts of the world.

During the past year the Church has continued to meet its first objective by making available to the public opportunities for Public Worship every Sunday of the year, and additionally on special occasions as required by the Christian calendar. The Church, through its minister and facilities, is available for baptisms, weddings and funerals to anyone whom the minister considers makes a genuine request for such services. Hampstead Garden Suburb Free Church is committed to encouraging its members to represent, individually, the intentions of the Church in the particular contribution they make not only to the immediate community, but also through paid or voluntary activity to the wider community.

In furtherance of the second objective over the past year the Church continues to provide an opportunity for all to consider together important social issues and moral dilemmas in terms not only of Christian theologians, but also secular theorists through an established programme of study. These discussion groups continue to be held weekly and offer an opportunity for spiritual, moral and intellectual development. Regular meetings for Meditation are also held to encourage times of quiet and prayerful reflection. Sessions for Bible Study are offered in conjunction with the local Anglican Parish Church of St. Jude's and participants explore different parts of the Christian Scriptures seeking to understand their relevance to the contemporary situation during the Advent- and Lenten Seasons. The Church is committed to raising funds for Christian Aid, holding regular concerts in aid of the charity and through its support of the United Reformed Church Commitment for Life programme. It supports the

CHRISTIAN AID WEEK

A VERY, VERY BIG THANK-YOU to all who helped in whatever way you could. Every year I'm so inspired by people's generosity and it's more meaningful when one can actually start to see some of the results.



In 2016 our theme was based on the constantly-moving coastline in Bangladesh where Morsheda and her community faced the constant threat of flooding. One day Morsheda bundled up her young daughter in a cooking pot and floated her to safety, and she was reliant on her neighbours for safety. Thanks to Christian Aid week's donations that year the local partner GUK moved her house, and other ones in the community, to higher and safer ground. She said, "When you came to my house we were knee-deep in water. Today despite the flooding I am standing in a dry place and don't have to take shelter in a neighbour's house."

In 2018, Hurricane Matthew hit Haiti. Back in 2010 a terrible earthquake left a huge area of devastation and took Vilia's home and her mother. She used her voice during Christian Aid week calling for more sturdy shelters for others in her community. Partner KORAL built more shelters and when Hurricane Matthew arrived Vilia sheltered 54 of her neighbours. As she says, "A thousand times thank-you"

This year the appeal was centred around maternity care in Sierra Leone which is the world's most dangerous place to become a Mum and where every day 10 women die from giving birth. In our appeal literature, and in the film we showed in Church, we saw a heavily pregnant Jebbeh Kanneh, naturally frightened as her sister had recently died giving birth. Her baby son has been born and although very sick at first has survived and is thriving. She says, "With Christian Aid's help I am healthy and he is healthy. I am thanking you with much joy"

These are real stories of rejoicing and yet we mustn't stop here - this is just the tip of the iceberg so to speak, there is so much hardship and poverty when the solution is often very simple. At the time of going to press, I haven't got the final figures but our intrepid nine walkers raised £618 in their Circle the City experience.

Rosemary Birch

work of the Wycliffe organisation through its financial support of a Bible translator. It also raises money for the Water Aid Charity.

The Church focussed on mental health issues last year. The Church raised significant funds and was pleased to see that this year new gymnasium equipment was purchased for the Dennis Scott Unit of Edgware Hospital.

Penny Trafford

Free Church Vision for the Future

On Sunday June 23rd instead of a sermon we had group discussions. The theme for the service was 'The future is... ..?'
Ian introduced the topic using the Bible reading Ezekiel 12 v21-28, where Ezekiel shares with the Israelites, who were in exile in Babylon, that the words from the Lord were not for some distant future, but for the present. Ian encouraged us, when thinking about the future of our own church, not to be thinking about something "over the horizon" 10-20yrs from now. The vision is immediate and for now. We need urgency and vitality.

Two questions were given to the groups to discuss:

What is important about church to me today...?

What do we need to do today to ensure the Church can continue into the future...?

I have collated the answers from the groups:

Question 1: What is important about church to me today?

Church as a place to encounter God

To keep faith alive – to uphold traditions that will die if we do not keep them going

Relevance to leading a Christian life; growing & learning together, aiding perseverance

Acceptance that it does not so much matter what you believe, but that it is good to believe in something

A witness to family & faith

Contribution to general morality

Social side - being together, of like minds, a community / fellowship

Mutual care, support and encouragement, bonded together / the church is family that strengthens us

Part of a wider community that is self-identified with connections beyond the church

A place of service

People commented there are values important to our church which must be cherished in a rapidly changing world:

Welcoming / friendly

Inclusiveness / acceptance / allowing difference

Openness /embracing everyone

Peace

Question 2: What do we need to do today to ensure the Church can continue into the future?

Faith/ witness directing people towards church, drawing more people into the congregation

Church needs to find ways to connect with the younger generation.

Recruiting young people & families ideas

Find ways to encourage the over sixties

Reach out to the lonely

Reflect on the use of our finances

Reflect on the use of our practical resources (buildings), maintenance of building and personal resources

Practical ideas:

Re-branding of our church

Maximise access by open door policy

Different services using newer technology eg screen

Visit other churches to view their audio-visual systems, and find out what makes them attractive & successful

Refurbishment with new chairs

Increased use of our website in advertising what the church does

More use of social media

Reviewing of the activities taking place for those attending church & the wider community; eg are they the right activities, at the right time?

Bible study for Iranian friends

Sports, arts, computer club for young people

Connect to schools in the area

Working with other churches eg St Judes, do we need to join with another church?

This is just the beginning of the discourse. If anyone would like to give any further responses privately to these questions, please email or talk to Ian or one of the Elders.

On July 21st at 4pm we have a church meeting when we will spend further time discussing this. Please join us.

Penny Trafford

Bible Study

Joshua is the 6th book of the Old Testament; preceded by the 5 ‘books of Moses’, what we know as the Pentateuch. It is the first of a series of books – Joshua, Judges, 1 & 2 Samuel, 1 & 2 Kings (the book of Ruth is inserted between Judges and 1 Samuel) that comprise the history of Israel from the time they entered the so-called ‘promised land’ to the time that the Southern Kingdom of Judah was occupied by the Babylonians and many of its people taken into exile. It is more than likely that it was compiled as such during the exile itself but might equally well have been put together during the immediate pre-exilic period. It is described as the Deuteronomistic History; taking up the narrative contained in the Book of Deuteronomy concerning the establishing of God’s covenant relationship with the Israelite people. It is primarily a theological document and on occasion its actual historicity is open to question. Additionally, there is scant independent archaeological evidence available which might either confirm or otherwise the events described in the text...

...The man Joshua was chosen by Moses to be his successor. ‘...*Then Moses summoned Joshua, and said to him in the sight of all Israel, “Be strong, and of good courage; for you shall go with this people into the land which the Lord has sworn to their fathers to give them; and you shall put them in possession of it. It is the Lord who goes before you; He will be with you; He will not fail you or forsake you; do not fear or be dismayed.”* ...’ (Deuteronomy 31, 7 – 8). Joshua is first noted in Exodus 17, 8 - 16, as one of the commanders of the army during the Israelites’ defeat of the Amalekites at Rephidim, but it is in Numbers chapter 13 that we have recorded the most well-known account of Joshua’s exploits under Moses. He was one of the twelve chosen to go and spy out the land of Canaan in advance of the Israelite occupation. Of the twelve, ten reported that it was beyond them to successfully occupy the land, but the other two, Joshua and Caleb, encouraged Moses and the people to believe that it was possible that they would prevail...

...The final chapter of the Book of Deuteronomy describes how God summoned Moses to Mount Nebo, to Pisgah. God showed Moses the land into which the Israelites were about to enter, but for him it was ‘so far, but no further’. ‘...*I have let you see it with your eyes but you shall not go over there...*’ (Deut. 34, 4b). There Moses died. But, ‘...*Joshua, the son of Nun was full of the spirit of wisdom, for Moses had laid his hands upon him; so the people of Israel obeyed him, and did as the Lord had commanded Moses...*’ (Deut. 34, 9). And so as the Book of Deuteronomy is brought to its close, eulogising over the death of Moses, recalling his exploits in

leading God's people out of Egypt, bringing them to the threshold of the Promised Land, so the Book of Joshua opens with God's commissioning of Joshua to follow in Moses' footsteps, '*...After the death of Moses the servant of the Lord, the Lord said to Joshua, son of Nun, "Moses, my servant is dead; now therefore arise, go over this Jordan, you and all this people, into this land which I am giving to them, to the people of Israel. Every place that the sole of your foot will tread upon I have given to you, as I promised to Moses." ...*' (Joshua 1, 1 – 3). The name, Joshua, is an English translation of the Hebrew, Yehoshua, meaning 'YHWH – God - is salvation'. Over time it will be become equivalent to the Aramaic Yeshua which we translate into English as Jesus, and the child born to Mary is named as such, '*...for He will save His people from their sins...*' (Matthew 1, 21). We then have a description of the geographical extent of the land that will be theirs to occupy. '*...From the wilderness and this Lebanon as far as the great river, the river Euphrates, all the land of the Hittites to the Great Sea toward the going down of the sun shall be your territory...*' (Joshua 1, 4). Of course, this part of the world was 'organised' very differently to what it is today so it is not easy to say with any precision how its boundaries might be defined. The 'Great Sea' is quite likely the Eastern Edge of the Mediterranean, with 'Lebanon' demarcating its northern border, which traverses westwards in the direction of the Euphrates, heading south incorporating land to the east of the river Jordan with the Southern boundary being the northern edge of the Sinai Peninsula. The reference to the Hittites is an historical anomaly as by this time the Hittite empire was no more but no doubt was remembered by those presently occupying the land. Given that the Book of Joshua was compiled well after the time of David, the one revered as the greatest of their Kings it is likely that the description provided here is indicative of the boundary of the Davidic Kingdom, that to which, at the time of Joshua the people were to aspire...

...After this, we are reminded again, that YHWH – God – has ordained Joshua for this task, it is a Divine calling, '*...No man shall be able to stand before you all the days of your life; as I was with Moses, so I will be with you; I will not fail you or forsake you. Be strong and of good courage; for you shall cause this people to inherit the land which I swore to their fathers to give them...*' (Joshua 1, 5 - 6), - deliberately echoing the words of Moses to Joshua referred to earlier in Deuteronomy 31, 7 – 8. But then the Divine mandate introduces a cautionary note. This is not just a military campaign, but rather it is the means by which God's purpose is to be fulfilled, God's Covenant maintained. God's law is to be the defining aspect as far as the unfolding drama of the history of God's people is concerned, '...

Being careful to do according to all the Law which Moses my servant commanded you; turn not from it to the right hand or the left that you may have good success wherever you go. This book of the Law shall not depart out of your mouth but you shall meditate on it day and night, that you may be careful to do according to all that is written in it; for then you shall make your way prosperous and then you shall have good success... ’ (Deut. 1, 7b – 8). This sets the tone by which the whole of the history of the people from this moment on is to be judged; their fidelity to the Law of God as handed down to them by God through Moses. It is faithfulness – or otherwise - in the face of this call to keep the Law that will determine the ultimate destiny of the people under God. They shall inherit the land, but how it shall be for them in the land will be as a consequence of their keeping – or failing to keep – the law which they have inherited...

... Then the introductory section of chapter 1 concludes with yet another exhortation of Joshua by God, ‘... Be strong and of good courage; be not frightened, neither be dismayed; for the Lord your God is with you wherever you go... ’ (Deut. 1, 9).

Ian Tutton

COMMUNITY CAFE

Summer weekends are a time when more people are out and about in the Suburb taking walks and we hope enjoying sunshine. So on the six weekends between July 21st & Sept 1st we will have a community café. The church will be open and hopefully we will be able to be in the West Garden. This is another fund raising activity for the roof, but also a chance to welcome strangers, visitors and friends.

We intend to keep it simple, serving drinks and cakes. But if you come when Nathalie, Amelie or Anouk Millhoff are helping, you’ll also have the choice of freshly made waffles!

The number of sessions when we will be open depends on the number of volunteers! We would like to open the café Saturday mornings, and Saturday & Sunday afternoons for the six weekends.

Please talk to me or Suang Eng about the café and your availability.



Penny Trafford

Christian Martyrs

Above Westminster Abbey's Great West Door stand ten statues to twentieth century Christian martyrs who gave up their lives for their beliefs. The statues, carved from limestone, occupy ten niches over the West Door which had been empty since the Middle-Ages. They were unveiled in



1998 at a service attended by HM The Queen. The martyrs are drawn from every continent and many Christian denominations and represent all who have been oppressed or persecuted for their faith. Among them are victims of Nazism, communism and religious prejudice in the 20th century. They include civil rights leader Dr Martin Luther King and Oscar Romero Archbishop in El Salvador, both of whom were assassinated; Dietrich Bonhoeffer killed by the Nazis in 1945; and Wang Zhiming, a pastor killed during the Chinese Cultural Revolution. The twentieth century has been a century of Christian Martyrdom and this has continued into the twenty-first century. The cost of Christian witness, and the number of Christians willing to die for what they believed has been greater than in any previous period in the history of the church.

The June edition of the magazine, Reform, has an article entitled 'A matter of life and death' based on an interview with Martin Mosebach a German Catholic writer. His book, 'The 21: A journey into the land of Coptic martyrs' concerns an event that made worldwide news in February 2015. Twenty Coptic migrant workers from Egypt (the 21st, from Ghana, was "adopted" as a Copt when he chose to die with them) were filmed being beheaded on a Libyan beach by ISIS terrorists. It is reported that during their 43-day captivity before their executions they were offered the choice to live if they gave up their Christian faith and embraced Islam but they refused. Mosebach asks the question: what gave them the courage and the steadfastness to face their gruesome end with such patience and dignity?

Mosebach wanted to discover the power of the Coptic Church in the lives of its followers – a power he makes clear is not that of a death-embracing cult but that of a vibrant, joyful Church. The 21 young men sang and prayed during their captivity before their deaths; daily beatings

and torture did not diminish their faith. During the persecutions of the early Christian Church in ancient Rome we have similar accounts of them singing hymns in the catacombs as they were led into the Colosseum. The Apostles from the beginning, faced grave dangers until eventually almost all suffered death for their convictions. It is when Mosebach visited the Egyptian village where many of the young men had come from that he understood the reasons for their heroic behaviour. The Copts describe themselves as “the Church of the Martyrs”, a constant succession down the centuries, into which the 21 find their own place; now venerated with crowns of martyrdom, their icons are everywhere. Whatever grief or sorrow their families must have felt, Mosebach tells us that “the household was not in mourning.”

The Coptic Church is traditionally thought to have been founded by St Mark in Egypt in the 1st century. Mass lasts for almost three hours with a continual sung liturgy. Some of the martyrs were in the church choir; all of them would have known the prayers of the liturgy by heart. Tertullian, one of the 2nd century Church Fathers said that martyrdom is the seed of the Church. Mosebach suggests that where there is martyrdom the church flourishes for where the Church is persecuted, the Church is alive. This was the secret of the Church’s success in the early centuries - the readiness of the faithful to die. However, for the western world Mosebach thinks the concept of martyrdom is an embarrassment. He believes the proof of Christian truth is the readiness of Christians to die for it.

Mosebach makes comparisons between the Western Church and the formidable Coptic Church which, since the Muslim invasion, has been in the minority in Egypt for over 1,400 years. Since the Arab Spring in 2011, the Copts have been suffering increased religious discrimination and violence. He reflects that after Constantine, Christians “had to learn to withstand the temptations of pagan culture and engage in intellectual battle with it.” The implicit message is that in the West the pagan culture has won. We are reminded that the first hermits and monks, hermitages and monasteries were established in Egypt, in the desert, far from the cities. Subsequently, the Copts learned to cope with a long history of withstanding oppression and gained “an intimate knowledge of martyrdom.” Mosebach’s final reflection is that we need to become better acquainted with martyrdom as western secular society becomes a more hostile environment to those still determined to bear witness to Christ.

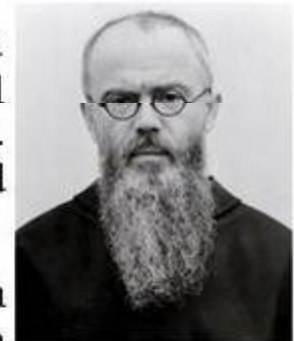
Jenny Stonhold

The 10 Martyrs

1) **Grand Duchess Elizabeth of Russia, 1918.** She grew up in England in a wealthy family. After her marriage she sold her possessions to work for charity especially with women. This led to her arrest and murder by revolutionaries in her country

2) **Manche Masemola, South Africa, 1928.** She grew up in poverty and never attended school. As a Christian she was disowned and punished by her family and finally killed by them as she would not obey them, especially in her marriage.

3) **Maximilian Kolbe, Poland, 1941.** He was a Christian teacher and leader who travelled widely. A controversial journalist, he was imprisoned with people of other faiths. In prison he shared his food with other prisoners and finally gave his life to save one of them.



4) **Lucian Tapiedi, Papua New Guinea, 1942.** Although he came from a family linked with witchcraft he became a Christian teacher and preacher. He was killed by one of his own people, who later became a Christian and built a church to the man he had killed.

5) **Dietrich Bonhoeffer, German, 1945.** He was an intellectual, a minister and theologian. He opposed the political party in power in his country, and at one time escaped first to England and then to America.

However he felt it was his duty to return to his country and work to overthrow the government there. The plot to accomplish this failed and he was executed.

6) **Esther John, Pakistan, 1960.** She went to a Christian school and was encouraged to read the Bible by one of her teachers. Later she took an English name and trained as a teacher. She travelled around the country on a bicycle, teaching women in the fields to read. She was found murdered in her bed - no one knows who her killer was.



7) **Martin Luther King, USA, 1968.** He was an American, ordained as a minister. He was a sincere Christian, who loved peace and justice and hated violence. He urged his people to love, not hate, and led a public march for rights for his people which succeeded in getting an Act passed in Congress. He was assassinated.

8) **Wang Zhiming, China, 1973.** He was a Christian in a country where

THURSDAY FELLOWSHIP PARTY JULY 18th.

Everyone is very warmly welcomed to our summer party - July 18th, 2.30 to 4 pm - when we shall have enticing food, good friendly company, musical entertainment from David Trafford and a happy time together. Do come and join us and hear about the very interesting program planned for our autumn meetings. Further info/ help with transport, contact *Rosemary Birch 0208 446 9393*



It's
a
Party!



Christians were persecuted. He became a Christian pastor and criticised the party in power in his country. He and many of his family were arrested and finally he was executed. More than 10,000 people rallied to his support and later he was 'rehabilitated' by the ruling party.

9) **Janani Luwum, Uganda, 1977.** He was a school teacher who became an evangelical Christian and finally a priest and principal of a theological college. He became a Bishop and finally Archbishop of his country, working with the leaders to try to influence them to bring about a more peaceful regime. He achieved a union of Anglican and Roman Catholic churches and worked with Muslims to protest against the violence of the leaders. However they finally murdered him.



10) **Oscar Romero, El Salvador, 1980.** He grew up as a Christian in a Christian country and first became a priest, then a bishop and finally Archbishop. But power in his country was seized by violent men, who murdered many of the priests. He visited the Pope to complain of the injustice in his country, but his life was threatened and he was shot dead in his own chapel.

JOHN BIRCH'S DIARY

Sunday 19th May Circle the City

Culmination of Christian Aid Week - Circle the City, visiting 14 churches. This year we had nine walkers, including three new-comers, in various groups, some doing the full route and others a slightly shorter version. It's a measure of their importance in the life of the City that some 40 churches exist. Prior to 1666 (Great Fire of London) there were twice as many with almost all of those west of Pudding Lane having been destroyed. Christopher Wren was not just responsible for St. Paul's Cathedral but for a total of 51 churches. After the 1939-1945 war many were rebuilt but not all; the route included two, Christchurch Greyfriars and St. Dunstan in the East, which are still in ruins but have a tranquillity that is pervasive. Our family first did the Circle eighteen years ago but every year is a fresh and inspiring experience. Each church has its own story ranging through the magnificent (St. Paul's) to St. Brides, the journalist's church, with an altar commemorating those who have gone missing or died on assignment, and Temple Church built after the Crusades with its circular design echoing the Church of the Holy Sepulchre in Jerusalem. These are just the first three on the clockwise route – you can go either way. Each church has its own story but some stand out, the ones mentioned earlier but also the Dutch Church and All Hallows by the Tower. There had been a Dutch Protestant church in London from 1550, established by refugees. The church was destroyed in the 1939-1945 conflict and then rebuilt in 1950. It is a quiet and, in some ways, modest building but has an almost tangible sense of history, of looking towards the past but being positive about the future. A complete rebuild within a few years says much for determination and hope. All Hallows, in contrast, is steeped in history - it is next to the Tower of London but preceded it by centuries, having been founded in 678. During the Great Fire, Admiral William Penn - his son went on to found the state of Pennsylvania – ordered the destruction of surrounding buildings as a fire break. It is also the official church of the London Marathon and holds a service for runners each year. Sundays in the City are very different from the hustle and bustle of weekdays but this does allow appreciation of the history and spirit of the Square Mile. (Affectionally called the Square Mile by Londoners but is actually two square miles based on the walls of the Roman settlement of Londinium which was built on the north bank of the River



All Hallows by the Tower

Thames. The City has a special status with its own mayor and independent police force and operates from the Guildhall). We were blessed with perfect walking weather – sunny but not too hot and with a slight but cooling breeze. Our combined effort raised £618 towards our church's contribution this year to the Christian Aid appeal. Great to be part of something both enjoyable and, financially, very worthwhile. Hopefully we'll do it again next year – adding to the 500 walkers who Circed the City in 2019.

Friday 24th May "A handbag!"

A true polymath, Leonardo da Vinci was an artist with extended interests - air travel, architecture, palaeontology, solar power and hand-bags. One of his sketches dating from 1497 - just five years after Christopher Columbus set out and discovered America - shows what is definitely a hand-bag – a leather pouch with a flap which can be fastened and unfastened with a swirling design. He may well have had someone in mind for his new bag - the lady who was his sitter for the Mona Lisa, Lisa del Giocondo, who was born in 1478. History has flesh and is fascinating.



Tuesday 28th May Snails again !!

I've written previously about snails appearing in our flat, with no indication as to how they get-in and end up finishing the bowl of cat-food or the water bowl. Almost certainly they have had to climb up and down vertical surfaces.



Scientists are interested in adapting the sticky mucus they excrete because it is strong and reversible, can be got rid of. This could be useful when treating broken bones, secure dressings with a glucus type substance and just wash it away when required. Not only one of the oldest creatures but potentially very helpful.

Thursday 6th June The 6th. June will always be known as the longest day following from the title of a film about the D-day landings. This year is the 75th Anniversary. The 1962 film starring John Wayne among a host of other well-known names, featured the clickers through which soldiers could establish friend or foe. These were not a cinematic invention but something made for an order of 7000 from the War Office to a Birmingham company called the Acme Whistle Company which still exists – its main product now being referees' whistles. The clickers were only used during the first 24 hours after the landing on the basis that they would soon be copied. 24 hours was enough to give some



safety to the Allied soldiers.

Friday 7th June Millennials is the label given to young people in their late teens and twenties who exemplify those who spend much time on their mobiles and the net. A survey has concluded that this has brought about changes in competence. Many have no idea how to change a plug and some call in an electrician when a light bulb blows. 36%, in a poll of 2000, said they were 'intimidated' by loud drills, electric saws and angle grinders. 49% were baffled by spirit levels.

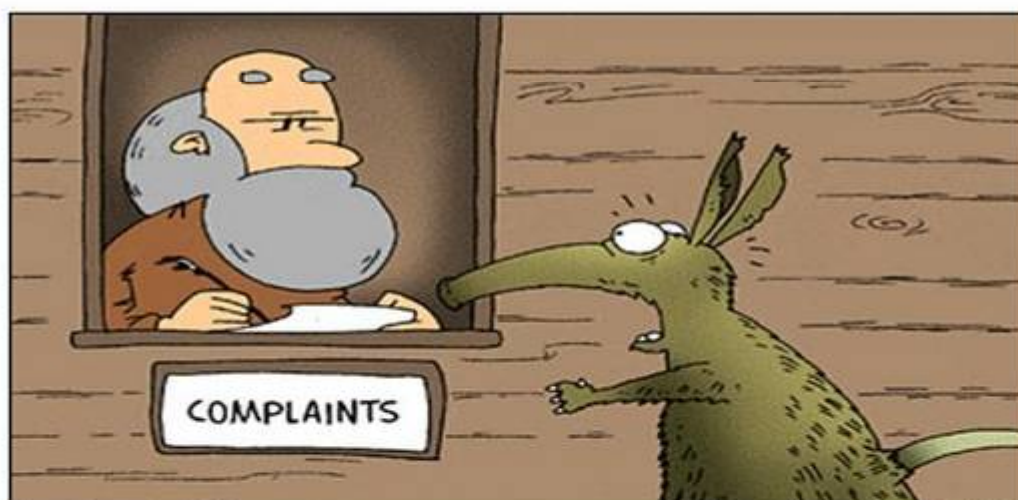
Wednesday 12th June Sonita, Sharon and Gerald.

Over 30 years ago, two sixth form pupils at Leyton Senior High School for Girls joined an economics class taught by a new young teacher Gerald O'Connell. He saw "bags of ability" in them, nurtured it with both going to Fitzwilliam College, Cambridge. After significant careers, Sonita Alleyne has just been appointed Master of Jesus College Cambridge and Sharon White has been confirmed as the chief executive of the John Lewis Group. Gerald has kept in touch over the years: "I'm just thrilled for them".

Saturday 22nd June The Church's first "car boot" sale, using both the car park and the church. A brilliant sunny day with car boots and stalls, and all kinds of items available. A real community effort bringing together many whose paths would not usually cross and with a number of different charities (including the church roof) benefitting. Refreshments were also available and much appreciated. A lovely relaxed atmosphere and time out for many. Hopefully we can have repeats!!



John Birch



(See Genesis 6-8)

07-02-2010

TWO ANTS? YOU HAVE ONLY TWO ANTS?!? MY WIFE AND I EAT LIKE 100,000 PER DAY EACH!

From the Archive

As ever, the entries from 1919 are full of sadness with reference to the war; by contrast 1949 is full of fun with the baby contest but very un-PC with its references to 'Miss Torquay' and other beauty contests.

July 1919

From Work and Worship,

'Our heartfelt congratulations and thanks to Mrs Charles, through whose exertions, culminating in the recent Sale of Work at the Institute, between £70 and £80 has been raised towards the cost of our memorial to the fallen.'

'With deep sorrow we record that another name has to be added to the panel - that of Mr E J Peverett, who while on service with the army of occupation in the Tyrol, fell a victim to an accident in climbing a mountain peak. Mrs Peverett's great loss - doubly heavy because occurring at a time when her natural anxiety had been relieved by the cessation of hostilities - has stirred the sympathy of all.'

(The memorial panel wrongly states that he won the Military Medal (M.M.) He was actually awarded the M.S.M. for long military service.)

From the Choir Minute Book. 'After Sunday evening service July 6th the committee met to further discuss the proposed out-door concert, and July 19th was suggested as suitable. Enquiries to be made at the Willifield Way Hospital as to whether the grounds at the rear would be available for a Concert to be held The hospital grounds not being available on July 19th, arrangements were made by a special committee for a patriotic concert to be given on Willifield Green, and a collection to be taken in aid of St Dunstan's.'



A further note says that £10 was forwarded to St Dunstan's. (*Blind Veterans UK was founded by Arthur Pearson who himself had himself lost his sight due to glaucoma. Because of the increasing numbers of British soldiers returning from the front lines during the First World War suffering from blindness, especially from mustard gas attacks, Pearson established a hostel for these soldiers as well as blinded sailors and airmen. His intention was that, with training and assistance, they could go on to lead productive lives and would not have to depend on charity.*)

August 1919

From Work and Worship

Rev Dr Nehemiah Boynton, of Brooklyn, New York, USA.

Mr Rushbrooke writes in *Work and Worship*: 'We are specially glad that on the first Sunday in August, a day whose associations with the outbreak of war in 1914 can never be forgotten, we have in our pulpit a most distinguished representative of the United States of America. Dr Boynton's presence aptly symbolizes one of the greatest, and we trust, permanent results of the immense struggle of these years - the closer union of the English speaking peoples. Of one whose name and fame are world-wide it would be impertinence to speak in terms

of commendation; the most influential pulpits and platforms in his own country and in ours are always open to him. (A Sunday or two ago, we notice, he was in Christ Church, Westminster Bridge Road: on two Sunday afternoons of August he is the speaker at the Central YMCA). A friend



described him lately in colloquial phrase as "a full chorus and orchestra in himself." He will bring home to us the unity of British and American Christianity and the significance of the coming tercentenary of the "Mayflower". For his own sake and that of his country, he will receive the warmest of welcomes.'

July 1949

From News and Views

'*Bonnie Babies*' Britain's babies, say the health experts, are bonnier and bouncier than ever before, but no-one who lives in this neighbourhood needs a health expert to tell them that! They see daily evidence of it in every passing perambulator. But if one baby fills us with admiration, what will be our admiration, what will be our reaction to a score or so of them all at once? Pity, then, the poor soul who has the unenviable, though fascinating task of deciding which one of them is the bonniest and bounciest! Yet someone is going to do just that, for on Saturday July 9th, as an added attraction to the Summer Sale and tea in the Manse Garden, we are to have a baby show.

Many a contender for the title "Miss Torquay" won her first beauty prize at a Church baby show, and the fields which stretch unconquered, before the

unsteady feet of "Miss (or Master) Free Church 1949" are limitless (they may even extend to the pages of the "Sunday Pictorial!") Sixpence - the entrance fee - may be the price of fame and fortune, and what more can you get for sixpence these days? So, if you have a baby in the house under 2 years old, be sure to enter him or her, on the form below for the Garden Party Baby Show.



Although the Show is being organized by our Cradle Roll Secretary it is not, we need hardly say, one of her usual duties. The Cradle Roll plays a vital part in the work of Sunday School and Church, for it is the means by which, we keep in touch with children from (in some cases) birth until they are old enough to join in the Beginners' Department, and it is very often the parents' first link with the Church. At present the names of some 80 babies and toddlers are recorded on the Cradle Roll, and allowing for an average by removal and other causes, this will ensure a steady flow of between 15 and 20 new children into the Sunday School every year.

By means of the Thursday Play Hour to which many of them come, by birthday cards and two parties each year, contact is maintained with their homes and many parents have been led to Church membership through the medium of the Cradle Roll.'

'The names of the following babies have been added to the Cradle Roll: Kingsley Abbott, Katherine Hannan, James Parotte, Nicholas Pearce, Giles Wilson.' *(Three of these, at least, must still ring a few bells!)*

Last month an appeal was made for one hundred shillings to buy replacements for the Church crockery. The new cups are not only needed for next winter's doings, but will be required for the Summer Sale and at other times during the next few months, so please hurry along to Mrs Ball or Mr Cook with your shilling. (5p)

August 1959

FOCUS THE LIVELY PAPER VOL 5

IT'S GOODBYE TO FOCUS

The End spells the beginning of this final front page lead for FOCUS!

After five and a half years of publication this lively paper 'goes to bed' for the very last time. At the last meeting of its editorial committee the decision to close down was taken. Finally - because for some while those most closely connected with the paper have felt they were no longer able to devote all the time and attention that was necessary to keep producing

THOUGHT FOR THE MONTH

***“Tell me and I forget. Teach me and I’ll remember.
Involve me and I’ll learn.”***

(A wise saying by Benjamin Franklin 1706—1790.)

An incredible man described as an American polymath and one of the founding fathers of the United States. He was a leading author (becoming wealthy by his publishing of a yearly almanac called Poor Richard’s Almanack), printer, political theorist, Freemason, became the first Postmaster General setting his slaves free and fighting for their freedom, scientist, inventor (he didn’t patent any of his inventions and let people use his ideas for free), humanist, civic activist, statesman and diplomat.

Two of the hardest things I now find in life is asking for help and gracefully accepting it but the above wise saying emphasises how important it is to involve people and work alongside. **Rosemary Birch**



this six page monthly journal. FOCUS probably reached its peak about November 1958; since then it has maintained a steady, if unspectacular, service to its readers and could continue in this way indefinitely, even on its strictly limited budget.



But progress and expansion are essential fuels to feed the fires of enthusiasm and in the existing circumstances they are hard to manufacture. So the decision has been taken. Better no job, than a job not properly done. We are sad; we are sorry we think everyone is going to miss the ‘lively paper’, committee and readers alike. But it’s been fun as well as hard work. FOCUS was like nothing else in church journalism; it found a new approach and was

as a result not always approved of by everyone. But the adventure is over. We’ve seen a lot of other organisations fold up and die in our short span; now it’s our turn. Fix the pillow, pass the pills, get ready to spread the pall. There’s just time to read this last issue

(FOCUS is still very much missed as for a church publication it was indeed a very lively and far-reaching paper).

Back copies of FOCUS are desperately needed to complete the set in the church archives. If you have any on your shelves please contact Anne Lowe or the editors.

AnneLowe

TRAIDCRAFT'S 40th Birthday.

It was way back in 1979 when Traidcraft as the original fairtrade pioneers started fighting for social, economic and trade justice, meaning that the artisans and farmers should be paid and treated fairly at all times. In the '80s, the first fair trade tea was brought in from Africa along with coffee and sugar. The first fair trade chocolate was brought to the UK in 1991 followed by wine in 2001. Fairtrade cotton arrived 2006 followed by the cleaning range items in 2014.

Over the years I have seen how the packaging has improved and new lines started. Cards are very popular. Wonderful value for money and, of course, spreading the word about fair-trading with information on the back,

Traidcraft are also doing all they can to protect and fight for the environment, often craft items use recycled materials and many of the grocery products are farmed organically.

It has even produced the first sustainable, organic and fairly traded palm oil, extracting the oil from the little red-orange fruits of the palm tree. Checks are made regularly that everything is fair-traded which is why, at the moment, we can't obtain hand-wash, washing-up liquid etc. until a new source is found. Also kitchen rolls are unobtainable whilst new recyclable packaging is sought. Thank you again for all your support. Each item bought does make a difference and makes someone's life a little better.



FairPalm is grown by smallholder farmers in West Africa – where oil palm plants are indigenous, grow naturally alongside other crops, and where the farming community often possess a few palm trees as part of their multi-cropping smallholder farming.



A Worker Bee's Home Life

Some interesting facts.

For honey production, 22,700 trips to and from the hive are needed to fill one jar of honey !

It is thought that sugar cane was first grown as a crop as early as 8000 BC.

More than 60 billion cups of tea are drunk in the UK each year.

VERITY SMITH'S DESERT ISLAND DISCS (III)

At a recent Thursday Fellowship meeting, Verity Smith presented her choice of the eight discs she would take with her. In this section she describes why she chose a poem by Gerard Manley Hopkins - and why she chose the Free Church as her church.

I have chosen a Christian poet to highlight the role of religion in my life; this is partly a question of religious education and also of spiritual development. I was fortunate in my parents' choice of school in that it could have been a secular one but, instead, there were the committed and largely benevolent nuns of Michael Ham, many of them from Ireland. I think it is useful for a child to receive a moral education - Christian or other - at school as well as at home although I'm aware that such an education may involve narrow-mindedness or bigotry. I sang in the choir and developed a love of choral music which has lasted all my life. This Christian childhood was followed by a very long - really overlong - sterile period which lasted until I was in my forties and had by then a little time to devote to myself. I was drawn to the Religious Society of Friends or Quakers, partly because by this time I had taken up meditation and this was a useful preparation for silent Meetings for Worship. The atmosphere and the company I was offered, first at Friends House and later at Muswell Hill Meeting was precisely what I needed at this time. I retain an image of my then 3 year- old grandson, Callum, attending a Meeting for Worship wearing a Superman outfit. I was accepted into membership and took on a variety of roles; Quakers are expected to work hard as there is no paid priesthood and over the years I undertook a variety of roles while also acquiring an interest in the origins of the Society in the middle of the 17th C. This was a period described by the historian Christopher Hill as one where the world had been turned upside down granted the variety of Christian sects and churches it produced in a period of radical thought and ugly civil war. After many years of membership I began to feel a little stale and so I moved to St James's, Piccadilly, presided over now by the quietly outstanding and very musical Lucy Winkett, the first female rector in the life of this Anglican church which was consecrated in 1685. It is a Wren church and its long history interested me so I became the archivist, a job I did for 8 years. St James's had - and no doubt still has - a large and diverse congregation with a prominent GLTB group. I was both extremely happy and very active there and was only prompted to move as I grew older by the distance between the church and my home in north London. It took me 50 minutes to get there on a Sunday, so I started to look for a church in

Muswell Hill, but found none that suited my particular needs. Then a Quaker friend said try URC in Highgate and he was quite right; but just three or four years after I started to attend there, the minister who I liked very much was replaced. By then I was aware of the Free Church in the Suburb and have been attending here ever since. I do not intend to leave unless you throw me out bodily!

Turning back now to Hopkins, he is a poet who speaks to our age because of his ecological concerns: he saw the Divine in and through nature. Like many of us, he was particularly affected by the felling of trees, and this is the subject of the poem I have chosen, "Binsey Poplars (felled 1879)." Like much poetry it gains from being read aloud. He is a tough, quirky read but your effort will be rewarded by what has been termed "an explosion of meaning."

Verity Smith

Binsey Poplars, *felled 1879*

My aspens dear, whose airy cages quelled,
Quelled or quenched in leaves the leaping sun,
All felled, felled, are all felled;
Of a fresh and following folded rank
Not spared, not one
That dandled a sandalled
Shadow that swam or sank
On meadow & river & wind-wandering weed-winding bank.

○ if we but knew what we do
When we delve or hew —
Hack and rack the growing green!
Since country is so tender
To touch, her being só slender,
That, like this sleek and seeing ball
But a prick will make no eye at all,
Where we, even where we mean
To mend her we end her,
When we hew or delve:
After-comers cannot guess the beauty been.
Ten or twelve, only ten or twelve
Strokes of havoc unselfe
The sweet especial scene,
Rural scene, a rural scene,
Sweet especial rural scene.

Gerard Manley Hopkins

Book Review

The Book of Emma Reyes. Paperback, 2017

One has only to contrast childhood in the West nowadays with the childhood of Emma Reyes between the wars in her native Colombia to realise the great gulf between them. We are nurtured, cossetted, loved and educated (at least most of us) whereas Emma and her older sister Helena had only the rubbish dump, locked dark rooms and a rejecting mother who they called Mrs Maria. Her earliest job - under five - was taking the daily household toilet slops in a bowl to the dump and woe betide her if she spilt any!

In the second part of the book, Emma is abandoned by her mother and enclosed in a tyrannical convent whose ways are totally inexplicable to her, where she along with all the other girls, is used as slave labour, made to recite interminable catechisms and listen to endless frightening sermons about the Devil and a very real Hell awaiting them after death. (As ever, a Christian institution - the convent - gets a very bad press!) However, Emma has many strong qualities; one is curiosity about the social set-up in the convent which gives her a focus of interest; another is her talent for embroidery, the main money maker for the convent, even designing the vestments and dresses; a

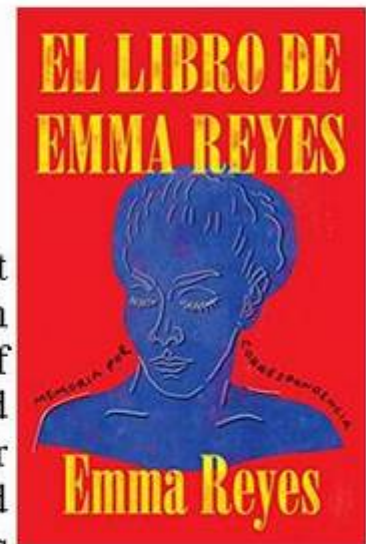


Emma Reyes and Jean Paul Sartre

third is her adventurous nature which prompts her eventually at 19 years old to steal the key to the outer gates while its keeper prays, and escape into the surrounding city. Intriguingly and frustratingly the book ends there.

The book comprises 23 letters to a friend that recall the harrowing onset of her life journey as child and pubescent. It's described with such quirky grace and raw honesty, such a childlike eye for detail and disarming explanation of the inexplicable, that it is as poetic as it is horrific. A fatal fire caused by fireworks upon the arrival of the governor of the region of Choco into the town of Chaqueta is "the most beautiful and extraordinary spectacle of my childhood". And on the day her baby half-brother is abandoned by their mother, "I didn't cry, because tears wouldn't have been enough".

As the translator Daniel Alarcón says in his introduction, even the existence of





Emma Reyes's book is "miraculous". She died in 2003, aged 84, in Bordeaux – an émigré from her native Colombia, little known as a painter (a singular style of densely decorative primitivism), not at all as a writer. She "rubbed shoulders with Alberto Moravia, Jean-Paul Sartre" and was "a kind of godmother to Latin American artists and writers" in France – but only two people knew she had written this book: Reyes's friend Germán Arciniegas, a Colombian historian and journalist, and he showed them to the noted Colombian writer Gabriel Garcia Marquez.

Marquez responded with effusive praise, but Reyes was furious at Arciniegas at what she saw as a breach of confidentiality and ceased to write for 20 years – the final letter, from Bordeaux, is dated 1997. What shines through the writing is a tremendous bright spirit which informs even the harrowing, scarcely believable details. For, as they say, you couldn't make it up; it is a true story. The reader throughout has strong impulses to rush in and 'save' Emma and the others from the life they lead. But Emma has within herself enough resources not to be bowed down; her artistic talents probably helped. She settled in France where she became known as a Colombian artist. She had won an art scholarship in 1947 to study in Paris, but once there was advised not to copy western art but to look at the 'primitives' in the Louvre, and to keep her own artistic heritage, particularly the strong and wayward line of her drawing. The book only appears now thanks to the tenacity of a tiny publisher in Bogotá called Laguna Libros and has become a world wide sensation. Laguna Libros must be very grateful to Emma.

Marion Ditchfield



Thanks to Stacy Jackson (See Exodus 16)

04-06-2015

DUDE, THAT'S NOT MANNA

Brexit or (Pig's) Breakfast? Personal reflections on the Brexit Debate (II)

The previous article likened the Brexit problem to Clapham Junction where different lines from different parts of the country were meeting and the passengers getting out and trying to sort themselves out - unable to agree where they should go. It argued that a country which had always prided itself (rather smugly) on its basic unity, now found itself to be deeply divided and, what is more, had been deeply divided for a long, long time.

One of these divisions or fault lines was between what it termed Atlanticists and the Europeans - those who wanted England to expand its role as a faithful ally or satellite of the United States and those who saw its future in terms of Europe, whatever that might mean in practice. However, complicating the issue was another major railway line coming into the junction - our old friend Neoliberalism - and the impact this has had on our attitudes to the European Union.

Early days - general optimism

Britain joined the EU in 1973. In 1975 the Labour government held a referendum on whether or not Britain should leave the European Economic Community. Continued membership was approved by 67% to 33% on a national turnout of 64% - figures which 'Remainers' would die for now! The EEC was generally very popular with the British public. In fact, it is worth keeping these figures in mind and wondering why attitudes were so different then! What has changed? Hint - employment was at record levels (with people doing 'real' jobs), and quality of life surveys showed record levels of satisfaction during this 1974-1976 period.

And in these early years of the EU (ECC as it then was) it is probably true to say that membership caused more problems for the Labour Party than the Conservatives. After all, it was the Conservative party that had historically been the pro-membership party and under PMs Harold Macmillan and Ted Heath had steered the country towards membership. It is true that the 'demotion' of the Commonwealth in favour of Europe caused problems for many of the imperialist old guard of the party but even right wingers such as Margaret Thatcher strongly supported membership in these early days..

The Labour Party, on the other hand, had historically been suspicious of the consequences of EC membership, such as the large differentials between the high price of food under the Common Agricultural Policy (compared

with the Commonwealth) as well as the loss of both economic sovereignty and the freedom of governments to engage in industrial interventionism. In fact, as late as 1983, Labour's manifesto called for Britain's withdrawal from the European Community.

By and large, these generally approving views of the EEC held sway until the end of the 1970s and the beginning of the 80s. People felt affluent and despite the oil shocks of the mid-70s people still felt optimistic about the future.

1980s and 1990s - Neoliberalism takes a hand

However, in the 1980s and increasingly in the 1990s, our old friend Neoliberalism began to make serious inroads into this consensus. In their view, the future of Britain should be as a leading bastion - a beacon - of their new ultra free market orthodoxy, firmly and unashamedly based on privilege, power and inequality (preferably in close partnership the US). Socialism - even of the feeble European social democratic variety - was not to be countenanced. As this ideology gained ground in British politics, the EU posed an increasing problem for the Conservative party - not because of any changes or developments in the EU but because of the increasingly right wing drift of British politics. As noted above, in the early 80s, membership of the EU had been seen as a guarantee that any 'socialist' tendencies in the UK would be contained within the legal limits imposed by EU law. However, EU law (with its social charter) also guaranteed things like workers' rights and a certain level of social care and protection. In fact, the EU - originally - had seen itself as being constructed on three pillars - Economic, Political and Social. The Economic pillar more or less enshrined the supremacy of market economics and in return, the Social Pillar was designed to guarantee a generous level of social care and protection - a deliberate 'quid pro quo' for the uncertainty which market forces would inevitably entail. It was this aspect of the EU that posed increasing problems for the emergent neoliberal Right in the UK. As Mrs Thatcher famously said in 1988, 'We have not successfully rolled back the frontiers of the state in Britain only to see them reimposed at a European level with a European super-state exercising a new dominance from Brussels.'

And when in the late 1980s the European Commission proposed a 'Community Charter', which included protections for trade unions and collective bargaining, gender equality, and health and safety standards, she called it a 'Socialist Charter', and the British government secured the right of countries to opt out of its successor, the Social Charter. In fact, the frequent use of opt outs by the UK led other countries of the EU to complain - with some justification - that the UK behaved as though it was

only a semi-detached member content to secure all the privileges of membership but cherry-picking its obligations.

But the EU becomes increasingly neoliberal itself

The irony of this position was that increasingly, the EU itself - encouraged by the UK and the US, it should be remembered - embraced many of the neoliberal right's tenets - in particular the pre-eminence of the finance and banking sector over the economy, an obsession with balancing the budget (fiscal deficits should always be less than 3% of GDP), competitive tendering and privatization encoded in law, and a democratic deficit whereby the Council of Ministers/Commission/European Central Bank can make policy and enforce it on member states who are clearly against it (as in the case of Greece a few years back) - a democratic deficit that should warm the cockles of any neoliberal's heart.

So what's the problem?

Given that the EU now shares many of the favourite nostrums of Neoliberalism, it becomes increasingly difficult to see why the neoliberal right should be so bitterly opposed to it. It is true that there are still protections for unions, workers etc (though less so as time has gone on) and there is the famous (or infamous) regulatory regimes on goods and foodstuffs, health and safety issues, etc. But (the Daily Mail and Daily Telegraph notwithstanding) no one can seriously believe that they are sufficient reason for such extreme antipathy - an antipathy it must be remembered that has been responsible for the exit of three prime ministers - John Major, David Cameron and Teresa May. Equally puzzling is the fact that many of the most extreme neoliberals in the Conservative party are also the most hostile to Europe. None of this 'adds up'.

Exceptionalism

A possible explanation lies in the language that is often used to express this antipathy - eg 'the overbearing nature of the EU', 'standing up to Brussels', 'bringing back control to Britain', 'taking orders from a German club', etc. The tone is often resentful and hostile as though there is some kind of conflict still going on. It implicitly assumes that there is something exceptional or special about the British, more particularly about the white Anglo-Saxon English-speaking part of them. How can a nation - a people - who once ruled over a third of the world's surface and 'won' two world wars be reduced to 'taking orders' from a club of essentially mediocre states like the EU - a club that even includes one's old enemies!

In this view, the triumph of Neoliberalism is automatically assumed (after all, that battle was won long ago!) and what remains to be 'won' is the necessary separatism that has to go with it. Obviously, one cannot belong to a club of equals if, by definition, one's ideology implicitly or explicitly is predicated on the idea of not being equal - of being 'special' in some way.



For a brief time after the last war it looked as though these ghosts had finally been laid to rest. Any hint of nostalgia for these past 'glories' were savagely and mercilessly ridiculed in the satire of the 60's and 70's. Empire and nationalism were dead - and good riddance! The future lay with Europe, cheap wine and cheap holidays abroad. It was only old and recalcitrant blimps who couldn't come to terms with Mateus Rose and German cars! And they would be gone soon! Or so we thought.

The Great Immiseration

But then came the 1980s and 90s and the neoliberal immiseration of large sections of the population and the inevitable populist reaction with which we are all now familiar. Britain had been 'Great' once, and could be made 'Great' again. All that was needed was to find the causes of this immiseration and deal with them - and what better candidate than the EU (and its close relation immigration). The culprit was not the Neoliberalism of the last 30 years or the austerity measures of the last decade - but the EU, because somehow or other the EU had managed to undermine our industrial base, enthrone money, sell off our utilities and infrastructure to foreigners, impoverish our NHS and other social services and reestablish massive levels of inequality. The path back was to reestablish ourselves as the proud 'exceptional' nation we once were and leaving the EU was an obvious first step.



Conclusion

Needless to say, our hardline right-wing Brexiteers who - almost without exception - are also hardline neoliberals, believe none of this and are fully aware that the EU has had little or nothing to do with the social and economic problems of the last thirty years. As noted above, their aim now appears to be to link their victorious Neoliberalism to a full-blown exceptionalism in which Britain is decoupled from the last few restraints imposed by European regulations (and rationalism) and fully embraces the exceptionalist style of the US. At least that is the best guess one can make in the present circumstances because a feature of the last three years has been the total absence of any clarity as to what they really want - a point that seems to have escaped the media and wider commentariat altogether who, as always, remain firmly mesmerised and transfixed by the personality politics of it all.

John Ditchfield

JOHN BIRCH'S COMPETITION

Competition No 19---Significant events

1. What happened after the repeal of the Locomotives on the Highway Act in 1896?
2. What did Marconi achieve on December 15th 1902?
3. What continuing sight first appeared in London in 1904?
4. The Wright brothers made their first flight in the year
5. And in 1908 they completed a flight ofduration.
6. Then the next year the Channel was flown by
7. For those who worked "below stairs" who was "Mr"?
8. Which still existing West End store opened in 1909?
9. In 1903 who founded the Women's Social and Political Union ?
10. Who was involved in a significant event at the 1913 Epsom Derby?
11. In what year did King Edward VII die?
12. In 1911 who were the protagonists at the siege of Sidney Street?
13. What happened in Sarajevo on 28th June 1914?

Answers to Competition No.18 'Back to the Tube'

- 1.All Saints 2.Arena 3.Arsenal 4.Canary Wharf 5.Cyprus 6.Forest Gate. 7. Gospel Oak 8. London City Airport 9.Reeves Corner.
10.Silver Street 11.Turkey Street 12.Turnpike Lane 13.White Hart Lane

A prize each this month for Lilian Coumbe and Anne Lowe—collect a bar of chocolate from the Traidcraft Stall.



WORDSEARCH: BIRDS AROUND IN THE LAND OF THE BIBLE

D		S	T	O	R	K	S	E	R	U	T	L	U	V	B
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**BEE-EATER BROWN-NECKED-RAVEN COCK
 COLLARED-DOVE CRANES DEAD-SEA-
 SPARROW FINCHES GOLDEN-EAGLE GULLS
 HERON HEN HOOPOE HOUSE-SPARROW
 IMPERIAL-EAGLE KESTREL OSTRICH OWL
 PIGEON PEACOCKS QUAILS ROBIN ROCK-
 DOVE ROCK-PARTRIDGE ROLLER STORKS
 SWALLOWS SWIFTS TURTLE-DOVE VULTURES
 WATER-FOWL WRENS**



DIARY

All services taken by Revd Dr Ian Tutton unless indicated

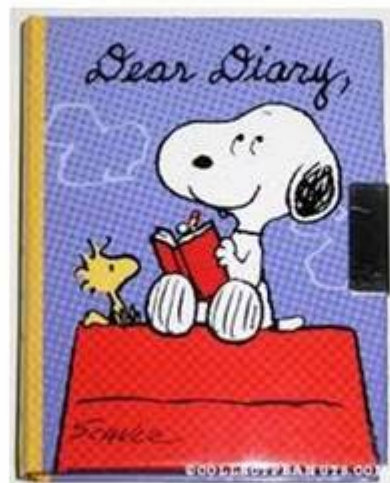
Mondays 10am to 12 noon Studying together, Elders' Vestry

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 gmrutton@aol.com



JULY

- 6 10.30 am Traidcraft Sale, Clothing Exchange and Coffee morning in Free Church
- 7 **11.00 am Family Communion Service**
- 14 **11.00 am Family Service**
- 16 7.30 pm Elders Court
- 18 2.30 pm Thursday Fellowship Summer Party; food, quiz and communal singing in Free Church Rooms
- 21 **11.00 am Family Service**
4.00 pm Church Meeting followed by Communion
- 26 1.00 pm Piano Recital by Asagi Nakata in Free Church, Lunch in support of Christian Aid from 12.15
- 28 **11.00 am Family Service**

AUGUST

- 3 10.30 am Coffee morning, Traidcraft Sale, & Clothing Exchange in Free Church
- 4 **11.00 am Family Communion Service**
- 11 **11.00 am Family Service**
6.30 pm Evening Praise with Communion
- 18 **11.00 am Family Service**
- 25 **11.00 am Family Service**



NEWS AND VIEWS



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TYPESETTER
EDITOR

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

The next issue will be for September and will be published on Sunday 8th September 2019. Articles should be delivered to the editor, Joan Holton or the typesetter, John Ditchfield, (john_ditchfield@hotmail.com) by Sunday 25th August.

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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