

NEWS & VIEWS

*Hampstead Garden Suburb
Free Church*



JUNE 2018

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
Children's Advocates	Lilian Coumbe coumbe_lilian@yahoo.com Stephan Praetorius Stephan@acceleration.biz
Interim Director of Music	Mark Underwood mark.underwood119@googlegmail.com

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 742

JUNE 2018

Dear Friends

Just a week or so ago, Tom Wolfe died. He was a journalist, columnist and novelist, someone who's writing always hit the spot. He was the author of what I still think is the funniest book I have ever read – laugh out loud funny – ‘The Bonfire of the Vanities’, (although whatever you do, do not watch the film adaptation; so bad that not even Tom Hanks in the leading role could rescue it). If you read, or re-read just one book this summer, then make it this one...

...I often find when reading what is meant to be a ‘secular’ work that running throughout the narrative, sometimes almost subliminally, is a theme that resonates with how we are to understand the place of God in the world. Even more than that, I find it helps in my understanding of how God is to be understood in terms of the world that is evolving around me. To me it is as if there is something of a literary omnipresence as far as God is concerned. One shouldn't be surprised at this, given that any work of fiction is of itself a creative act, and all creative acts are to be understood as having been grounded in God, and as the outworking of God's creative purpose. Of course, not all works of literature are immediately recognisable as such and sometimes it is necessary to realise the need for the narrative itself to be redeemed in the light of the Gospel story. Anyway, with this in mind I share with you this quotation from ‘The Bonfire of the Vanities’, all to do with the main character, Sherman McCoy, and his relationship with his father as understood by him in later life...

...“Sherman made the terrible discovery that men make about their fathers sooner or later... that the man before him was not an aging father but a boy, a boy much like himself, a boy who grew up and had a child of his own and, as best he could, out of a sense of duty and, perhaps love,

adopted a role called Being a Father so that his child would have something mythical and infinitely important: a Protector, who would keep a lid on all the chaotic and catastrophic possibilities of life... ”



To me, this captures the essence of the Gospel in terms of God the Father in relationship to God the Son and also in terms of the Fatherhood of God as expressed to us, each one of us, all of whom are children of God. That beautifully crafted phrase, ‘**and had a child of His own and, as best he could, out of a sense of duty and perhaps love, adopted a role called Being a Father...**’ The relationship forged within God between the Father and the Son necessarily requiring that God assume the role of Father to the Son such that when the time came for the Eternal Son to take on human form in order that we who are human might be brought into a relationship with God, the Eternal Father assumes the role of Being the Heavenly Father to us, His earthly children, ‘**so that we would have something mythical and infinitely important: a Protector, who would keep a lid on all the chaotic and catastrophic possibilities of life...**’ I get the sense that Tom Wolfe was not a man of faith; I am pretty sure that he did not set out to describe in his writing matters of faith; indeed, I imagine he would be somewhat bemused to read this article. However, the first rule of hermeneutics is this: regardless of what the author intended, the reader can respond how she/he chooses. And so, enjoy your summer reading. And if you dare, be prepared to be encountered by angels. Don’t let them catch you unawares...

Ian Tutton



Thanks to Frank the Tank (See Job 1) 12-29-2004
**I JUST DIDN'T HAVE THE HEART TO TELL JOB
THAT HIS COMPUTER CRASHED**

Junior Church



Sunday May 13th saw Junior Church taking the service and telling us stories about influential women. There was Mary Jones, a young Welsh girl in the 19th century who so wanted her own Bible that from the age of nine she saved her meagre earnings doing housework for others until she could buy a Bible from a neighbouring clergyman. But to do so she had to walk 25 miles and the Bible she wanted was in Welsh, not English. (Bible translations into Welsh have existed since at least the 15th century, but the most widely used translation of the Bible into Welsh at that time was the 1588 translation by William Morgan). Inspired by her enthusiasm, the British and Foreign Bible Society was formed and the work of translating the Bible into foreign languages continues to this day. We heard how our own Mary Pearce worked on translating in Chad and throughout the world. Our offering that Sunday was to help her work.

Then there was the story of Ruth with her own book in the Old Testament and who showed her faith by adopting her mother-in-law's country and religion. Ian Tutton joked that all teenagers should give details of their first date to their mother as Ruth did!

The third story was nearer our own time in WW1 and was about Edith Cavell who has a statue close to the National Portrait Gallery with the inscription: "Patriotism is not enough". Edith was a nurse running a

hospital in Belgium while under German occupation. She, along with a group of Belgians helped Allied servicemen to avoid capture. An edict issued by the Germans that anyone caught sheltering Allied servicemen would be arrested and shot did not deter her. Indeed, on one occasion a serviceman still in uniform was hidden in bed and Cavell managed



to persuade the Germans he was suffering from a serious illness and should not be disturbed. However, she and her ring of Belgian helpers, were eventually betrayed and arrested and she was shot as a spy in 1917. "I shall not harbour bitterness towards any man" was a famous saying of hers.

The children were applauded and then applauded the congregation back for being good listeners!

Honor Orme Marion Ditchfield

Photos courtesy of Michael Eleftheriades

Data Protection

You will all be aware that new legislation on use of personal data has come into force at the end of May. Everyone within the church family should have received a consent letter so that we can continue to have an up to date and complete Church Directory. This is always given personally to regular attendees and never left available in the church. Please complete the consent form with the information that you are happy to have within the Directory and either return it to Lorna Page or place it within a box that will be available in church.

A copy of our Data Privacy Statement is available on our website.

www.hgsfreechurch.org.uk

Penny Trafford

Pentecost and Jesus's Female Disciples

On Sunday 20th May we celebrated the Festival of Pentecost which is also known by Jews as Shavuot. This is the "Festival of Weeks" when the wheat harvest starts and it is celebrated fifty days after Passover. When Acts 2 begins we read the disciples "were *all* together in one place" when the Holy Spirit came on "each of them." "*All of them* were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them." Luke tells us that male and female disciples were present at Pentecost ("they were all together") and that they all received the Holy Spirit's power enabling them to speak in other languages. There is also the fulfilment of prophesy. Peter quotes Joel 2 in his explanation saying "this is what was spoken of by the prophet Joel..."

"In the last days, God says,

I will pour out my Spirit on all people.

Your sons and daughters will prophesy,

your young men will see visions,

your old men will dream dreams." (Acts 2:17/Joel 2:28).

This points to prophesying women at Pentecost but it was not a "one off" event in Acts. We later find in Acts 21:9 that Philip has four daughters who prophesied and we have women who are able to teach others the Gospel. In Acts 18 we read of a woman named Priscilla who, along with her husband, teaches Apollos more specifics about Jesus than the baptism of John.

There are women who open their homes for the gathering of Christians during the ministry of Jesus and they are mentioned throughout Paul's letters (Nympha, Phoebe, Aquila and Priscilla, etc). In Acts 12 Mary's (the mother of John) house is being used for the Christians to gather and pray for Peter's release (12:12). When Peter miraculously escapes from prison he heads to the house and is "greeted" by Rhoda who is called a servant. The Greek word used is paidiske which means a female slave or young maid who has charge of the door and the gate she opens is not the gate into the home but a gate from the street into the interior courtyard of the house. Mary must have been fairly well to do and able to provide space for these Christians to assemble and worship.

In *Jesus's Female Disciples: The New Evidence*, a documentary broadcast on Channel 4 on 8th April, the Bible scholars Helen Bond and Joan Taylor, professors of Christian origins at the University of Edinburgh and King's College London, respectively claim half of Jesus's disciples were women, and they say the importance of his female followers has been overlooked for centuries. Names such as Joanna, Susanna and

Salome are not as prominent within Christian teaching as those of the 12 principal male apostles. A key passage in Luke which Professor Bond refers to is where Jesus appointed 70 or 72 disciples to heal the sick and spread the word about God. Previously Dorotheus of Tyre, a scholar who died in 362 AD, argued these would have been all male. In this TV programme Professor Bond claimed half of Jesus's disciples were women after referring to a passage in Luke which speaks of disciples being sent out 'duo, duo' that is 'two by two'. The phrase "two by two" is used in the story of Noah's Ark and refers to pairs of animals, that is, a male and a female. Taylor and Bond are suggesting that Jesus has a much larger group of disciples and that includes women as well, pairs of males and females together. In Jesus' time society was segregated between men and women. Bible scholar Helen Bond believes Jesus sent his disciples off in pairs to heal the sick and spread the word of God. She believes the female disciples would have evangelised and healed women and thus played an important role in the early Christian Church. Bond argues that disciples like Joanna, Susanna and Salome have largely been forgotten. Another common theme in the New Testament is that the women often financially back much of the ministry. You see this in Jesus' ministry in Luke 8:1-3 where Luke lists women who supported Jesus financially. *'The twelve were with him, and also some women who had been cured of evil spirits and diseases: Mary, called Magdalene, from whom seven demons had come out; Joanna, the wife of Chuza, the manager of Herod's household; Susanna; and many others. These women were helping to support them out of their own means.'* Many of these women would have helped preach in women-only spaces, as well as funding Jesus's travels. During the programme the presenters visited Horvat Qasra (in Israel), an ancient chapel believed to be from the first century, which has written on the wall 'Saint Salome'- the wife of Zebedee and mother of the disciples, James and John. Diarmaid MacCulloch from Oxford University said that the Roman Emperor Constantine preferred a manly, militant Christianity and after his rule female saints were 'sidelined' to the role of mothers and helpers.

When the first woman bishop in the Church of England, the Right Reverend Libby Lane was consecrated by John Sentamu, Archbishop of York in 2015, it was hailed a "completely new phase" in the Church of England's history. The legislation followed decades of argument over women's ordination and was controversial. When the archbishop asked the congregation if Lane should be consecrated as a bishop the service was briefly interrupted by an Anglo-Catholic priest, Paul Williamson, who exclaimed "It's not in the Bible" and called Lane's being a woman an

"absolute impediment". There was no opposition when Sentamu – having carefully explained the legality of the act – asked a second time.

However academics now claim that a fresco unearthed in an Italian catacomb proves that women were acting as Bishops in the early Christian church. The 5th century image of a woman named **Cerula**, found in the catacomb of San Gennaro, Naples, shows her surrounded by open, flaming Gospel books, which are thought to be symbolic of the role of a bishop. Academics said the discovery was "incredibly significant" evidence that women held senior roles in the early Christian church and could mean that millions will have to rethink the origins of their faith. Dr Luca Badini Confalonieri, director of research at the Wijngaards Institute for Catholic Research, said nothing similar had been discovered before. "It was known that women bishops were preaching at that time but very little evidence exists of it." "There are still some people who argue on the basis of tradition, stating that they can't allow women to minister because it's never been done before, but that's not true."

In the TV programme Bond concluded, "These women bishops didn't just turn up out of nowhere, there is a back story that will date back to the earliest followers of Jesus." She added: "Any appeal to historic precedent that says Jesus did not choose women is clearly wrong." She said it was local churches that stopped women preaching, decisions that were gradually adopted more widely. The 5th century date of the Cerula fresco is significant as it preceded a letter written by Pope Gelasius to southern Italian bishops in the late 5th century to complain that women were ministering at holy altars. The programme claimed that at some point after this, the Pope's demands for such women to stop their work were obeyed and women's senior roles were stopped.

In the BBC Wales 'The Hour' programme on 16th April Wales' first woman bishop, the Right Reverend Joanna Penberthy, Bishop of St Davids, spoke of her continuing battle against views that she is "different" from some within the church. She said some men would not take communion from her. "All those men in our diocese who don't think that women could be bishops have treated me with respect and so they accept my authority," she said. "But they don't accept that I am able to celebrate the sacrament so they couldn't receive communion from me or be ordained by me." She added: "It's hard to have a group of people in the diocese who see women as that different." Joanna Penberthy concluded that if you can be prejudiced in the church, what message is this giving society about the church and women? When we celebrate the Feast of Pentecost and the birth of the early church, let us remember the female as well as male disciples who were filled with the Holy Spirit.

Jenny Stonhold

FUND-RAISING FOR THE DENNIS SCOTT UNIT, EDGWARE

We have reached our target!! - Thank you so much to all who have helped raise the money.

Through the various activities: flower festival, concerts, two sponsored walks – one by the church in January and the second in May by the GP surgery where Mark was registered – and donations in memory of Mark, we have collected over £10,000.

Six pieces of outdoor gym equipment are on order. They will be installed in the space at the front of the Dennis Scott Unit, next to their indoor recreational/games room. The equipment will be available to patients from all three wards, staff and any visitors who wish to use it. The Managers are both pleased and grateful for the gift and wish to have an “opening celebration” once the equipment is in place. Representatives from the church will be invited. So we hope to have a photo to publish soon.

Barnet Mental Health Trust, with the help of a Lottery Fund bid, intend to match our £10,000 and place similar equipment in Barnet Hospital Springfield Mental Health Unit where there are two in-patient wards and a very busy Psychiatric Out-Patient Department.

The spare money raised will enable us to continue to support the other activities we have initiated to improve the in-patient experience at the Dennis Scott Unit.

Penny Trafford



Thanks to Rev. C.L. Jeff Jeffers
IF YOU DON'T MIND ... I WAS TALKING
TO THIS BUSH

09-09-1999

THE SONS OF JUBAL

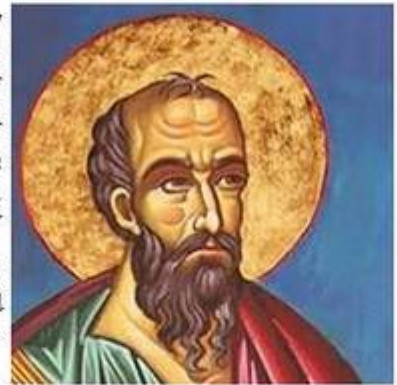
On Sunday May 6th, the Free Church was visited by a choir - the 'Sons of Jubal' - from Georgia USA, or rather some 30 members of the actual 150 strong choir who were touring Britain and had sung at the Royal Albert Hall the previous evening! The programme and shared buffet lunch were enjoyed by all. Below - Ian Tutton is presented with an honorary tie of the choir!



Photos courtesy of Michael Eleftheriades

Bible Study: Letter to the Romans

Paul ended chapter 9 of his Letter to the Romans by concluding that Israel, the Jewish people, had forfeited their 'right' to be in a 'right' relationship with God because they had failed to recognise that Jesus was the Messiah. Consequently, they had failed to realise that in and through the life, death and resurrection of Jesus, God had determined that it would be by faith that a person would be brought into such a 'right' relationship with God; by faith and not according to



the Law. In rejecting Jesus, the Jews were continuing as if He had never been, ie. still seeking to be 'right' with God by fulfilling the requirements of the Law. Paul begins chapter 10 by reiterating his wish that the Jews would come to realise the 'error' of their ways, repent, and seek a 'right' relationship with God, grounded in grace, established by faith, in their believing that Jesus is the promised Messiah and that such a 'right' relationship with God is only possible in and through Jesus. *'Brethren, my heart's desire and prayer to God for them is that they might be saved. I bear them witness that they have a zeal for God, but it is not enlightened. For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they did not submit to God's righteousness. For Christ is the end of the law, that everyone who has faith may be justified.'* (Romans 10, 1 – 4). Paul acknowledges that the Law was given for a purpose – *'Moses writes that the man who practices the righteousness that is based on the Law shall live by it.'* (Rom. 10, 5, quoting Leviticus 18, 5) – but now righteousness is determined by faith, and therefore is all of God. It is not for any one of us to do anything in order that we might be 'right' with God. Referring again to the Old Testament, Paul comments thus, *'Do not say in your heart "Who will ascend into Heaven?" [that is, to bring Christ down] or, "Who will descend into the abyss?" [that is, to bring Christ up from the dead].'* (Rom. 10, 6 – 7, echoing Deuteronomy 30, 12 – 13). In Jesus, Christ has 'come down', an act of Divine condescension that He might communicate to us directly concerning God's plan for salvation – saved by grace, through faith, and that not of ourselves. And not only did this act of condescension involve living in the world that those who are alive might see and hear; 'He who has ears to hear let him hear' – a popular refrain of Jesus – It also necessitated His confronting death, for 'the wages of sin is death', and only by God's grace could the One who died be raised from the dead. *'The Word is near you, on your lips and in your hearts.'* (Rom. 10, 8a, again echoing Deut. 30, 14). Then it meant that the Law itself a gift of grace, was theirs to receive that they might live by it for a season, ie. until the coming of

Christ. But for Paul, now that Christ has come, that affirmation takes on a wholly different meaning, and so Paul provides his own interpretation of the text, *'(that is, the word of faith which we preach).'*' (Rom. 10, 8b). And it is at this point of his argument that Paul establishes how it is in practical terms that a person, whoever that person might be, might be brought into a 'right' relationship with God. In effect, Paul provides what is for him the definitive answer to the question, 'What shall I do to be saved?' *'...If you confess with your lips that Jesus is Lord and believe in your heart that God raised Him from the dead you will be saved...For there is no distinction between Jew and Greek; the same Lord is Lord of all and bestows His riches upon all who call upon Him. For, "everyone who calls upon the name of the Lord will be saved" ...'* (Rom. 10; 9, 12 – 13). But this of itself requires a radical shift in terms of what it means to be 'right' with God. Hitherto, under the Law, it was the exclusive preserve of the Jews, bequeathed from one generation to another, preserved according to the teaching of those chosen to exercise such responsibility and maintained according to an enduring obligation to keep the Law, reinforced by a requirement to participate in a predetermined pattern of ritual observance. This was the means by which the exclusive nature of the relationship between God and the people of God – the Jews – was to be established and secured. But now, what was otherwise exclusive has become inclusive, even to the extent of being offered to Gentiles, those who have never heard of, let alone believed in, the God of the Jews, the God and Father of the Lord Jesus Christ. If this Gospel was to be entirely inclusive then its revelation, communication, mediation and reception had to be consistent for all, Jew and Greek alike...Paul asks himself four questions that have to be addressed...

But how are they to call upon Him in whom they have not believed?

And how are they to believe in Him of whom they have never heard?

And how are they to hear without a preacher?

And how can one preach unless one is sent? (Rom. 10, 14)

But the consequence of making it possible for all to be brought into a 'right' relationship with God – an inclusive Gospel – is that it invites the possibility that there will be those who will hear the message and yet choose to reject it. This for Paul is the ultimate indictment that is brought against the Jews. They were given the first opportunity to respond, yet they chose not to – other than those who were prepared to believe in Jesus the Messiah and accept that they together with their Gentile sisters and brothers were now to be as one before God, each and all having their salvation secured by grace through faith, regardless of the provision of the Law. And it is in the light of what has now been revealed that one can revisit the unfolding history of God's relationship with Israel as recounted by the prophets. *'But they have not all*

GIFT DAY

Sunday June 3rd is Gift Day. We encourage everyone who has a concern for the well-being of the Free Church to make a monetary gift to support the on-going work of the Church.



Members of the church and congregation will receive a letter about this. But if anyone reading this in the magazine would like to make a contribution, that would be very much appreciated. You can send a cheque, either to the minister or the treasurer (details of the minister's address are on the inside cover), you can make a bank transfer (contact the treasurer for account details), or you can give via the donation 'button' on the church's website. This 'appeal' will be open throughout the month of June. Thank you for your continuing generosity.

Ian Tutton

heeded the Gospel; for Isaiah says, "Lord, who has believed what he has heard from us?" [Isaiah 53, 1]. So, faith comes from what is heard, and what is heard comes from the preaching of Christ. But I ask, have they not heard? Indeed, they have; for "Their voice has gone out to all the earth, and their words to the end of the world." [Psalm 19, 4]. Again, I ask, did not Israel understand? First Moses says, "I will make you jealous of those who are not a nation; with a foolish nation I will make you angry." [Deut. 32, 21]. Then Isaiah is so bold as to say, "I have been found by those who did not seek me; I have shown myself to those who did not ask for me." [Isaiah 65, 1]. But of Israel he says, "All day long I have held out my hands to a disobedient and contrary people." [Isaiah 65, 2]. (Rom. 10, 16 – 20). In essence, Israel had failed, fundamentally, to understand that the Law was only ever meant to be provisional. More than that, Israel had failed to appreciate that the Law itself contained within it the promise that was to find fulfilment in Jesus the Messiah. The Gospel of faith was itself located within the provision of the Law, as each was bound by a common bond, the grace of God. Israel had appropriated the Law, and rather than understand it to be the means according to which the Gospel itself was to be mediated, they had made of it an end in itself. Rather than seeking to be 'right' with God as God would have them be, they contented themselves with doing all they could to be on the 'right' side of the Law.

Ian Tutton

NEWS OF PEOPLE

We were very sad to learn of the untimely death of Sylvia Cleary...Sylvia was born in what was then Czechoslovakia in 1936, and came to England, with her mother and sister in 1949. Her father had already settled in the UK during the



war years, although no one is quite sure how or why; but he decided his family should come here too as soon as was possible because to him the opportunities afforded by post-war Britain were far more promising than those of their homeland across which the shadow of Communism was already beginning to lengthen and the iron curtain was soon to come crashing down. It didn't matter that none of the family spoke any English when they arrived. Every day, when they came home from school, Sylvia and her sister, Ava, would teach their mother the English they had learned that day. At the age of 18 Sylvia went to the Trinity College of Music for three years to train as a music teacher. She gave it up because she was told she couldn't just teach music, she'd have to teach an additional subject too, and she didn't want to do that; accordingly, she went to secretarial college instead. In 1964 she met Bill. They married in 1968. They had two daughters; Nicola was born in 1969 and Tania in 1970. In the late 1970's a chance conversation with Rosemary Birch at the gates of Brookland School led to mum typing letters at home, for John Birch, for over 20 years. Every evening an audio tape for the following day was delivered to Sylvia, and she would hand over the completed work she had typed that day. Sometimes the exchange was done here in church on Sunday mornings. Later on, she also worked in the office at the Institute, along with nearly everybody else who were attending the church at the time, where in particular she enjoyed the interaction with the many foreign students who were learning English – it was a road she had had to travel herself as we have already noted, and she appreciated how difficult it could be for some of them. Sylvia joined the Free Church in the late 70s. She contributed a lot. She served as a Deacon, was willing to type orders of service and church notices when required. She ran the grocery stall at the Bazaar and took over as church flowers co-ordinator from Daisy Stonhold, and she also sang in the choir. She was a multi-talented lady with a personality to match. Her mother died in 2006, and from that point

on Sylvia began to withdraw into herself. She suffered from regular bouts of depression, the seeds of which may have been sown before her mum's death but the illness really took hold afterward. Meanwhile, husband Bill has been getting progressively worse, health-wise, and not unnaturally such circumstances only served to make Sylvia feel even more stressed than she might have been otherwise. Even though she was obviously 'not well', Sylvia's being diagnosed with an aggressive terminal illness came as a shock; after a couple of weeks in hospital she was able to enjoy the love and care of the North London Hospice for the last week of her life. Thankfully this served to allow her to depart this life comfortably and peacefully and we are grateful to those who made that opportunity available to her. Our sympathies continue to be with Bill, with Nicola and her husband, Douglas, and their children - Sylvia's grandsons, - and with Tanya. We trust that now Sylvia is able to rest in peace.

Nicola writes:

Bill, Nicola and Tania Cleary, and family, would like to thank all Sylvia's friends in the Free Church for their expressions of sympathy, cards and flowers received, following her death in March. Thank you too for attending her thanksgiving service, and for providing delicious refreshments afterwards. Your kindness is much appreciated. You also helped raise over £350 for the North London Hospice in her memory. Although Sylvia had not attended the Free Church for many years, she continued to read News and Views, and you were all often in her thoughts. Thank you.

2. We were saddened too to hear of the death of Wayne Ward.. Wayne and Sue Ward and their two boys Chad and Kit lived in Oakwood Road, before they moved to Hampstead Way. While living on the Suburb they attended the Free Church. They went back to America in 1984. Susan died in 2013 and Wayne moved to California the following year, to be near to Kit and his family. Wayne died suddenly on 23rd April at his home in Manteca, California. We remember him with great fondness and extend our sympathy to his family at this time.

3. On 18th March we were pleased to celebrate the Christening of Julius Jango Tyrrell-Smith. Julius is a great-grandson of Elaine and the late Alan Tyrrell and we were delighted that the family wished to share this occasion with us in the Free Church. We pray God's blessing on them.

Ian Tutton

JOHN BIRCH'S DIARY

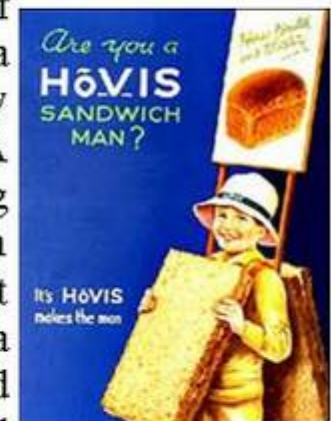
Monday 16th April: Much press and TV coverage on Enoch Powell's "Rivers of Blood" speech (50th anniversary). A tweet made it clear that there were "rivers of love", not blood, with examples of mixed-race families. I met Mr. Powell briefly, in the late 1980's. One afternoon, I was leaving the RAC Club in Pall Mall after a morning conference and walked onto the pedestrian crossing taking me



to St. James's Square. Coming towards me was the unmistakable figure. As often happens, with just two people present, we headed straight towards each other. With inspiration I said: "I'll move to the right, Mr. Powell." I got a totally malevolent stare as he brushed past me.

Tuesday 19th April: I haven't been to a Thursday Fellowship meeting for some time but couldn't miss the opportunity of learning more about bread

- and tasting many examples. The best known brand of bread is Hovis. The recipe was first produced by a baker in Wolverhampton in the 1880's (incidentally Enoch Powell represented Wolverhampton East.) A competition was held to find a name and the winning entry was Homines Vis, loosely translated as 'strength of man'. The advertising people balked at this but thought that there was a germ (wheat germ?) of a name so they took the first two letters of the first word and all three of the second giving us HOVIS. It stood the test of time and taste (not only the bread but the whole meeting - monthly, third Thursday of the month - highly recommended.)



Wednesday 25th April: There are two 200th anniversaries which have caught my attention - Karl Marx was born and Beethoven got a new piano. I've always been interested in politics and music. I think the second, in



this instance, is the more important. In 1817 the piano maker Thomas Broadwood met Beethoven. The composer was rapidly becoming very deaf and found it increasingly difficult to hear what he had written. Broadwood resolved to construct a grand piano with particularly loud volume. This was ready by early 1818. The journey to Trieste, starting from Northumberland by ship, took seven months, then a further two months by horse-drawn cart over the

Alps to Vienna. Beethoven was delighted and the last three of his magnificent sonatas were all composed on this instrument. After his death, the piano went to Franz Liszt and is now in the Hungarian National Museum in Budapest where this greatest British made musical instrument languishes. Perhaps we could, at last, send back the Elgin Marbles and get the truly great pianoforte in exchange?

Monday 30th April: This was the commencement of Rosemary and I (along with Rosemary's brother and his wife) spending a few days in North Devon, starting - but still a work in progress - the sorting out of Rosemary's sister's house, as she is now in a residential home. The following observations might be of use:

moving a chair; check carefully the purpose of the chair - otherwise a wee accident and stains to the floor might result;

try to check for how long a person has been hoarding; with Lizzie, it was since 1975 - objects, books, paintings, everything including all wrappings and envelopes;

as an antidote, enjoy the surroundings; in this case a small village which lost its village store but, with the help of local efforts and grants, now has a village community centre, shop, post office, café and car-park;

don't just drive through the countryside; look at it and appreciate - in this case the beautiful unspoilt uplands on the A361 between Tiverton and South Molton;

be prepared for the unexpected; we needed petrol when we set out at our normal time of 7am from Taunton. As it was early, it was serve-yourself and pay at the pump only. We tried three separate cards, putting in the pin-numbers carefully and correctly, before, with the help of two young ladies, another customer and a pump advisor, we succeeded. I read subsequently that obesity experts think these pumps great. It stops customers getting into the shop and being tempted to buy fattening food, drinks and sweets.

It wasn't just us clearing; we had help at various times from three separate members of our immediate family - large families can be useful!

Tuesday 8th May: I was intrigued by the headline "Blair plays at soldiers again." A visitor to the Essex Regimental Museum in Chelmsford saw a familiar face staring out from green combat gear. The



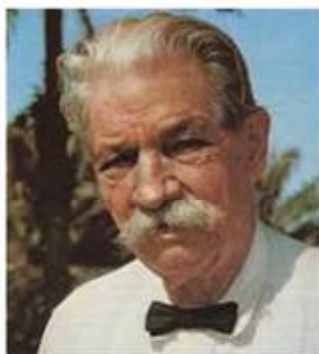
museum had acquired some redundant models from Madame Tussauds and thought that Blair would make “an ideal Essex soldier.” Their spokesman proudly added: “We’ve also got Jeremy Thorpe dressed as a Crimean War soldier by the front door.” The mind boggles at possibilities for new lives for the good and the great.

Sunday 13th May: The annual Junior Church Festival. The theme “Women of Courage and Faith” was worked out just a few weeks ago but it soon became apparent that there was no lack of candidates. In chronological order we had the biblical story of Ruth; the achievement of a 19th century Welsh teenager, Mary Jones, who wanted her own Bible and how that led to the formation of the British and Foreign Bible Society, with at least one book of the Bible now translated into over 3000 languages (with over 6900 living languages spoken world-wide) and to Edith Cavell who, in time of war in the early 20th century, made, knowingly, the ultimate sacrifice. We had some rousing and relevant choruses: “I am the church” “For I’m building a people of power,” ending with one of the most beautiful and thought provoking 21st century songs: “In Christ alone, my hope is found.” From the reaction of the congregation, we did well!

John Birch

THOUGHT FOR THE MONTH

THREE SAYINGS ABOUT THE IMPORTANCE OF KINDNESS



Constant kindness can accomplish much. As the sun makes ice melt, kindness causes misunderstanding, mistrust and hostility to evaporate. *Albert Schweitzer*



Kindness is a language which the deaf can hear and the blind can see. *Mark Twain*



Kind words can be short and easy to speak, but their echoes are truly endless
Mother Teresa

Rosemary Birch

Book Review

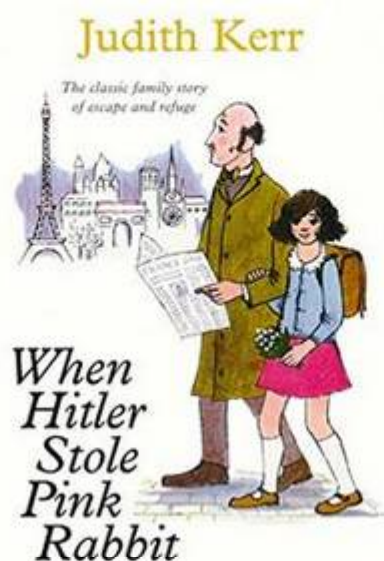
When Hitler stole Pink Rabbit by Judith Kerr

Judith Kerr is a well-known writer of children's books, the most famous being 'The Tiger Who Came to Tea', now running as a West End show. But my favourite was 'Mog the Forgetful Cat' who always mewed desperately to be let in at the front of the house when he had just emerged from his cat-flap in the back door!

However, this book is the true story of Judith Kerr's own escape with her family from Hitler's Germany, and then from soon-to-be-occupied Paris. Her father was a well-known journalist and broadcaster in 1930's Germany with a long history of attacking Hitler and his Nationalist Socialist Party before they came to power. The day before the elections which actually brought the Nazis to power, her father received a warning from a well-wisher that there were plans to take away his passport. He consequently took the train the next day to Switzerland, where his wife and children, Max and Judith, were able to join him. And, as they say, not a moment too soon. For the very next day, all Hitler's enemies had their passports removed, and soon the family house and possessions were confiscated. Making their way to Paris, Judith's father scratched a living writing for French newspapers until a London producer accepted a play-script of his and the family made their final move to London.

Although she wrote this book in middle age, Judith Kerr makes her childhood experiences very vivid. For example, in Paris she struggles to learn French and fit into her French school until she breaks down; her mother takes her out for a cream cake (unheard-of luxury!) and asks her to try for a few months more. Of course, by then, as many children do, she finds total immersion in the new language has worked and she does well in her exams.

Since the reader knows the terrible things that were happening under Nazism, it is surprising that Judith's tribulations are to do with other things in her life like coping with her impossible grandma - Omama - and Omama's even more impossible dog. Indeed, many funny things happen in the book as Judith describes events that amuse her as well as sad ones.



One such is when her father buys her mother a rusty broken-down sewing machine in response to her continual wailing about her inability, with little money and no help, to cope with the housework, cooking and sewing. Her mild-mannered father and mother go to the junk shop to ask for their money back. They receive a blunt refusal. Luckily, a French friend is with them and she quietly mentions her intention to report the owner to the police on various counts. Immediately the money is forthcoming. The family is so happy that they walk away still holding the fateful sewing machine and the owner of the shop has to come and politely ask for it back!



*Judith Kerr (2016) at
the International Literature Festival
Berlin*

The Pink Rabbit of the title is Judith's favourite cuddly toy which she left behind when leaving Germany. She and her brother Max imagine Hitler taking the rabbit and, even worse, the new compendium of games - chess, draughts, snakes and ladders etc - which would have helped pass the long hours indoors. Instead, they laugh sadly at the idea of Hitler and his friends enjoying a game of snakes and ladders on their board.

Judith's parents try to keep life for their children as normal as possible, and the reader has to guess what is happening in Germany and elsewhere from the tiny bits of information which the children pick up. But most of the time her parents are able to keep the realities of life in Germany away from the children. Only later, Judith finds out the terrible things that were happening in the streets of Berlin even while she was living there, such as beatings and violence. Her father too was in great danger because of his broadcasts against the Nazis and Hitler. She writes in her Afterword:

“on the days of his broadcast, always at exactly the same time, my father would have to go from our home to the broadcasting studios, give his talk in which he probably mocked and denounced the Nazis, and then come back again through the Berlin streets. Of course anyone who wanted to harm him would know this and be able to waylay him, and this was so dangerous that the broadcasting company used to send a car with two armed bodyguards to collect him and bring him home again, each time by a different route.”

However, strange to say, one's total impression of the book is happy and, although one feels a little guilty, one does thoroughly enjoy it!

Marion Ditchfield

FROM THE ARCHIVE

As ever, in 1918, the War impinges on everyone in the Free Church at home, with the Minister appealing for money to pay for the church building itself. On a more cheerful note, 1938 sees an invitation to a jolly in the country for a fraction of the cost it would be nowadays! Ed.



From "Work and Worship" June 1918

Gift Day: Wednesday 19 June 1918. The Rev. Rushbrooke writes: 'I shall be at home on this date from 7am to 10pm, and I look forward to seeing all of my people – children included – who can possibly visit me. There is no need to insist upon the importance of the effort on behalf of our Building Fund; we rely chiefly upon "Gift Day" to meet the year's liabilities in this respect, and up to the present the appeal has never been made in vain. The call for each to do his or her best is more urgent than before: for Army and Navy enlistments have taken away some of our most generous helpers, and we have always felt that it is the privilege and duty of those at home to accept the financial burdens of those at the front – who have in truth accepted far graver burdens on our behalf. Please note the date, and let us unite in a resolute effort to preserve the Church's reputation for paying its way'. J.H.R.

The May Morning Service 'was well attended, though (owing to a bleak morning and the heavy pressure upon so many of our people) there was a slight falling off in comparison with last year. The Rev. Thos. Phillips was helpful as ever.'

'Just as "Work and Worship" is being printed off, news has arrived that Mr. Thackrah has died of wounds in France.'

(We hope to publish more about Mr Thackrah in the next issue. Ed.)

From the Hampstead Garden Suburb Free Church Magazine, June 1938.

Sunday School Outing. On Saturday 25 June the Sunday School is visiting Chipperfield Common, and we extend a cordial invitation to all members of the congregation to accompany us. Of recent years the numbers of both children and adults at the outing have been rather disappointing, and this year we are making an effort to revive the "more-we-are-together" spirit which characterised former outings. We shall travel by private bus from Northway, but for those who cannot leave until

lunch-time there are frequent trains from Euston to Kings Langley, one of which, the 1.05 pm, will be met at the other end by our bus.

We guarantee fine weather for this event, and you could not choose a more delightful way of spending a day by accompanying us. You can be energetic and play cricket or rounders, or go for a walk in the delightful Hertfordshire countryside, or you can laze in the shade or sunbathe as the fancy takes you. Tea will be served at 4pm in a hall behind the Two Brewers Inn, when we invite friends who may be taking a car ride to drop in and join us.

The charges for adults are, by bus, 4/6d [22.5p in today's currency] (including tea); by train from Euston 2/8d return and tea 1/3d. Further particulars will be available later, but in the meantime please book the date. We want you to come.

Anne Lowe

THURSDAY FELLOWSHIP 2018

JUNE 21st. A visit from the Woodland Trust thinking of the wild life aspect.

JULY 19th. Our summer party with a quiz and sing-song.

SEPTEMBER 21st Derek Lindfield with his Desert Island Discs.



This is a small friendly group, meeting monthly in the rooms at the back of the Free Church. Enter by the church doors from the car park at the top of Erskine Hill. We start with refreshments.

Further info./transport contact Rosemary 0208 446 9393

Pioneers of Neoliberalism II: James Buchanan

It comes as a bit of a shock to realise that many of the beliefs and doctrines associated with modern Neoliberalism had their ultimate origins in the fight against the civil rights movement in the southern United States in the 1970s and 80s - and that one person in particular - the economist James Buchanan - was associated with this struggle. It is a fascinating story which links this struggle all the way through to the destruction of the old conservative Republican Party to its modern reincarnation as a vehicle for evangelicals, populist right wingers, Tea Party adherents, climate change deniers etc and ultimately to Donald Trump himself. And, of course, modern Neoliberalism. Nothing happens by accident! How did this come about?

Introduction: The American Civil War

The Old South had been established on the basis of slavery - ie the right to own and use other people (the black population) as one's personal property (the 'sacred' property right). On this basis the South (the white population at least) had prospered and a great many fortunes had been built. The civil war of course put paid to that by forbidding secession and outlawing slavery. But

what could not be outlawed so easily was racial discrimination and the massive post-bellum resentments that went with it. There thus followed a long period of the southern states passing so-called 'Jim Crow' laws and regulations that resulted in the de-facto segregation of the races - reinforced of course by terrorist organisations such as the Ku Klux Klan

which helped to keep recalcitrant negroes (and any white sympathisers!) in line. In this way, the South more or less staggered through much of the



The minstrel Thomss Dartmouth Rice and the blacked-up character he played in the 1830s and 1840s who he called Jim Crow

next century as a de-facto apartheid country in which the races were held to be separate but equal - something that had been ruled as legal by the Supreme Court in 1896.

However, it is important realise that many people never accepted this segregation of the races, partly on moral grounds but increasingly because it did not seem to square with modern interpretations of the US Constitution. The Constitution might provide for states' rights (and make a fetish of property rights) but it did not really seem to provide for laws which treated one section of the population differently from another on the basis of race.

Brown v Virginia Board of Education

Things came to a head with the landmark case of Brown v Virginia Board of Education - a case, which in retrospect can be seen as leading to the most important legal decision since the Civil War.

One of the few public high schools available to black students in the state of Virginia was Moton High School in Farmville in Prince Edward County. Built in 1943, it was never large enough to accommodate its student population. Hastily constructed tar-paper-covered buildings were added as classrooms to accommodate the overcrowding. Heating was provided by tin stovepipes running from room to room. During bad weather, the students were exposed to the elements, and when it rained, the shacks leaked. There were no sanitary facilities. The inadequacies of the classrooms sparked a student strike in 1951 which was organized by a sixteen-year-old girl - Barbara Johns.



Portrait of Barbara Johns

The school strike

Barbara Johns met with several of her classmates who all agreed to help organize a student strike. On April 23 1951, her plan, which reads just like a thriller, was put into action. The principal of the school was tricked into leaving by being told that some students were in the town causing trouble. While the principal was away, Barbara Johns forged a memo from the principal telling the teachers to bring their classes to a special assembly and then leave. The teachers brought their classes and left the assembly per request. She then delivered a speech to all 450 students, revealing her plans for a student strike in protest at the unequal conditions of the black and white schools. The students agreed to participate, and on that day they marched down to the county courthouse to make officials aware of their grievances. Johns had hoped that the strike would end with the county

officials sympathizing with the students, but was instead met with indifference. For the remainder of the day, students picketed the school, both inside and outside, with placards proclaiming, "We want a new school or none at all" and "Down with tar-paper shacks."

While the strike was being carried out Barbara Johns and other fellow student leaders sought legal counsel from the NAACP (National Association for the Advancement of Colored People). The NAACP agreed to assist as long as the suit would be for an integrated school system, and not just equal facilities. A month later, the NAACP filed the case as part of a class action in the federal court. But the court upheld the legality of segregation and the NAACP appealed to the Supreme Court as part of a class action along with four other cases. Barbara Johns became part of the case *Brown v Board of Education*.

The Supreme Court decides

In Spring 1953, the Court heard the case but was unable to decide the issue and asked to rehear the case in autumn 1953, with special attention to whether the Fourteenth Amendment's Equal Protection Clause prohibited the operation of separate public schools for whites and blacks. After much argument and a huge amount of arm twisting to get a unanimous verdict (vital for such an important decision), the Supreme Court on May 17, 1954, concluded that in the field of public education the doctrine of "separate but equal" had no place and that de jure school segregation was unconstitutional. The decision paved the way for the desegregation of educational institutions - a decision that was clearly traumatic for the segregationists, both in the south and their supporters elsewhere. The writing was well and truly on the wall for the apartheid state.

Massive Resistance

Rather than comply with the court, Virginia lawmakers launched a campaign known as 'Massive Resistance' and in the autumn of 1958, they closed schools in three major districts for a term in order to avoid having to integrate them. Prince Edward County - home to Farmville - closed all of its public schools in 1959, and they remained closed for five years. During that time, white students attended private academies paid for by their own families and sympathetic segregationists. Black students were left largely to fend for themselves, receiving whatever education they could in church basements and home-school settings.

Enter James Buchanan

So where did the economist James Buchanan come into all this? Buchanan was born in 1919 on a family farm in Tennessee. In later years, he loved to portray himself as coming from a humble background - "proud to be a member of the great unwashed" as he often put it. In reality, the family farm was a fourteen room mansion and his grandfather had been Governor of the

state. He came of age during the great depression when the family business fell on hard times. He thus grew up in an atmosphere of half-remembered glory and bitterness and with little money. Deciding on an academic career he went to the University of Chicago where he received his doctorate in 1948. Other faculty members included Hayek and Friedman who were shaping new pro-



James Buchanan

market economics, part of a growing backlash against the policies of the New Deal in the US and Keynesian economics in the UK. It was here that Hayek initiated Buchanan into the Mont Pelerin Society (see previous issue of News and Views about Hayek and Mont Pelerin).

Buchanan got his first major teaching job at the University of Virginia in 1956 at exactly the same time as the state was developing its strategy of ‘massive resistance’ to the Supreme Court’s decision to desegregate schools. And this is when Buchanan got his first chance to put a few free market principles into practice. To prevent integrated schools, Buchanan co-wrote an influential report arguing for unlimited privatization of education. He argued that because public education had a monopoly, it had no incentive to improve. If authorities sold off school buildings and equipment and limited their own involvement in education to setting minimum standards, then all different kinds of schools might blossom. Each parent would “cast his vote in the marketplace and have it count.” The state would issue tax-subsidised vouchers to any parent wanting to send their child to a private school. Although he was, in effect, asking the state to stonewall the black population from equal education, he understood that (following the Supreme Court’s ruling) the request had to be in the race-neutral language of economics to get any kind of hearing in the courts. In fact, he was careful to dismiss the racism of many of those he was trying to help (both north and south) by saying that race was not “the transcendent issue” but “whether the federal government shall dictate the solutions.” ‘State’s rights’, ‘private choice’, etc became the favoured vocabulary of the day. (One can immediately see a certain degree of similarity with the education debate in the UK where power has been taken out of the hands of local authorities [because of ‘failing schools’, etc] in favour of corporate run academies, grammar schools, fee paying schools etc, where the state is limited to ‘setting standards.’ In the UK the great unspoken is of course ‘class’ rather than ‘race’ as was the case in Virginia).

But even in 1950s Virginia, public schools were popular with many white

JOHN BIRCH'S COMPETITION

Competition no 9 - Towns and Places

1. Resting Place of the Mary Rose
2. Suspension bridge between Anglesey and the mainland
3. Super shopping centre in Gateshead
4. Mid Hampshire railway known as ...
- 5Stadium Cardiff
6. New town between Bletchley and Newport Pagnell
7. Cornish seaside village, not pronounced as written
8. In Bethnal Green; youngsters love it.
9. Site of race course in Suffolk
10. Stairs in Pickering
11. Victoria's retreat on the Isle of Wight
12. Location of RHS gardens in Surrey
13. Has a namesake in Brittany.



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

ANSWERS FOR COMPETITIONS No 7

- 1. John O'Groats 2. Kendal; 3. Kew Gardens 4. King's College Cambridge
5. Knotty Ash 6. Kyle of Localsh 7. Lakenheath 8. Lands End 9. Leeds
10. Legoland 11. Little Snoring 12. Liverpool 13. Llangollen.*

parents, and it quickly became apparent that any enforced sale of schools to private operators would be political suicide. Thus Buchanan's initial efforts at policy making failed. But from this he learnt an immensely important lesson - one that has become absolutely basic to Neoliberalism ever since - namely, that as long as publicly provided services such as education and social welfare are popular with the majority of the population then politicians will be very reluctant to move against them. No one is going to press to pay for their schools or have their benefits reduced. Thus public services have to be made unpopular in other ways and this can only really be done surreptitiously - or rather, the true aim of making them unpopular, ie their marginalisation or abolition - has to be surreptitious. As he himself put it, "***conspiratorial secrecy is at all times essential.***" So how did Buchanan go about implementing this agenda?

John Ditchfield

WORDSEARCH: THE CONVERSION OF SAUL

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H	U	A	S	E	R	O	S	I	S	T	P	R	I	U	B
T	L	P		E	W	E	O	A	M	C	O		A	D	Y
F	D		E	E	U	V	E	O	L	D	U	S	M	D	T
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Y	O	S	S	D	S	F	U	C	T	E	M	M	E	N	E
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ABLE-TO-SEE-AGAIN A-LIGHT-IN-THE-
 SKY ANANIAS ARREST BROTHER-SAUL
 BY-THE-HAND COULD-NOT-SEE
 DAMASCUS DAYS FELL-TO-THE-GROUND
 FOLLOWERS GET-UP HEARD-A-VOICE
 INTRODUCTION I-AM-JESUS JERUSALEM
 MURDER PAUL PERSECUTE SAUL
 SUDDENLY SYNAGOGUES THREE THE-
 WAY-OF-THE-LORD VIOLENT-THREATS



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



JUNE

2 10.30 am Traidcraft Sale, Clothing Exchange and Coffee morning in Free Church

3 **11.00am Family Communion Service and Gift Day**

3.00pm Piano Quartet Afternoon Concert in support of Christian Aid

5 8.00pm Meeting about Night Shelter Project for homeless peoples in church

10 **11.00am Family Service led by Rev Derek Lindfield**

6.30pm Evening Praise with Communion

17 **11.00am Family Service**

19 7.30pm Joint Elders & Deacons Court

21 2.30pm Thursday Fellowship; social afternoon, a visit from the Woodland Trust in Free Church Rooms

24 **11.00am Family Service**

29 12.45pm Proms at St Jude's, Harp Recital in the Free Church, Lunch from 12.00

30 10.00am Church Meeting (coffee from 9.30) in Free Church



JULY

- 1 **11.00am Family Communion Service**
3.00pm 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



NEWS AND VIEWS



PRODUCTION
DISTRIBUTION
EDITORIAL PANEL
TYPESETTER
EDITOR

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

The July issue will be published on Sunday 1st July and articles should be delivered to the editor, Joan Holton or the typesetter, John Ditchfield, (john_ditchfield@hotmail.com) by Sunday 17th June.

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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