

NEWS & VIEWS

*Hampstead Garden Suburb
Free Church*



JUNE 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***

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



NO 751

JUNE 2019

Dear Friends,

As we 'leave behind' the Easter season we approach Ascension Day, and Pentecost. Ascension Day is always on a Thursday – this year it was on May 30th – as it is always 40 days after Easter (5 weeks + 5 days). Pentecost, from the Greek for fiftieth, is 10 days later – this year it is on June 9th - 50 days after Easter. It parallels the Jewish religious calendar, being known as the 'Festival of Weeks – Shavuot – which is to be held 7 weeks and 1 day (50 days) after the first Sabbath of the Feast of unleavened Bread, Passover.

For Christians, Ascension Day, and the Day of Pentecost are inextricably linked. In John's Gospel, Jesus is recorded as having told the disciples that whilst He was to go to the Father, *'He will give you another Counsellor, to be with you for ever, even the Spirit of Truth.'* (John 14, 16). *'But the Counsellor, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to Your remembrance all that I have said to you.'* (John 14, 26),

God, having been actively present in the world through the incarnation of the Eternal Son in and through the life, death and resurrection of Jesus, is now actively present in the world through the Holy Spirit. Both the Son and the Spirit having proceeded directly from God the Father. What the Patristic theologian Irenaeus described as 'the two hands of God'.

Now all of this might read like 'dry as dust' theology but there is a vital point to be made. Pentecost serves to remind us that God continues to be actively present. That active presence manifests itself in three distinct ways:

In the individual believer; drawing out from each one of us what

Paul refers to as the ‘fruit’ of the Spirit, behavioural characteristics - love, joy, peace, patience, kindness, goodness gentleness, & self-control - while at the same time encouraging us to discover and utilise the ‘gift’ of the Spirit with which each of us is blessed – as apostles, prophets, pastors, teachers, evangelists, healers, administrators, helpers, intercessors, speakers in tongues, interpreters of what is spoken in tongues.

In the Church; gathering together the congregation, inspiring the worship, safeguarding Gospel truth, encouraging fellowship between believers, empowering outreach, promoting good works, envisioning mission, enabling ministry.

In the world; sustaining the witness of God’s people, drawing those of other faiths and none to God, performing miracles of grace, ensuring the fulfilment of God’s will and purpose, bringing life from death, replenishing the earth, evidencing the presence of the Kingdom.

These are not exhaustive lists. The work of the Holy Spirit defies description. The active presence of God is inexhaustible in every way. Pentecost challenges us in every way to acknowledge that God is actively present in the world, to ensure that there is room sufficient for God to be actively present within the life of the Church, and to be sure that each one of us is always open to the active presence of God in our lives.

‘Behold, I am making all things new’ is the clarion call of God, heralded in and through the life, death and resurrection of Jesus; epitomised in and through the risen, exalted Christ; given expression in and through the ongoing active presence of the Holy Spirit. Pentecost dares us to wonder, ‘what is the new thing that God wishes to make happen’ – in my life, in my church, in my world...

... And so, for us as a Church we must always be alert to the possibility that God is seeking to do a new thing amongst us; or if not a new thing, to do the same thing in a new way. Pentecost, if it teaches us anything at all it is this; within the Kingdom of God, of which the Church is the herald, the forerunner, the witness, the unveiling; within the Kingdom of God, within the Church, the status quo has never been an option, is never an option, will never ever be an option...

Ian Tutton

From the Archives - D Day June 6th 1944

The first week in June this year has seen the 75th commemoration of the Normandy landings in the Second World War. The minister in 1944 Frank H Ballard wrote in his minister's letter:

'To the list of men in Normandy we must add the name of John Henderson. Here is a letter from him in which he says: "Being in action has its hectic moments, but normally it's very difficult to prevent oneself thinking of it as another exercise. It's all very interesting, especially as it's my first time abroad, though these parts seem just like England - Devon and occasionally Surrey. Perhaps the most absorbing thing of all was the spectacle of the invasion fleets in the Bay of Seine when I first arrived" William Gillespie arrived two days after the initial landing. He writes: "It was the driest wet landing I have ever had and entirely uneventful. However, after that we marched with full pack about 15 miles. By this time it was



beginning to get dark and we had to dodge snipers and feverishly dig ourselves a slit trench Is it Providence or the shrewd forecast of our meteorological experts that we have been blessed with such favourable weather? We had an anxious time for two days when a stiff breeze whipped up the waves and curtailed the landing operations, but the weather cleared again and it was good to see the ducks scurrying down the beaches and with scarcely a stop boldly swimming out to the black mass of shipping lying off the coast, returning with their precious loads, careering along the roads nose to tail on their way to the various dumps, trailing seaweed behind them." John Millar Craig has also written descriptive letters to his parents. He is having a busy time as chaplain, entertainment officer, and a few other things, careering round with a piano on a lorry, alternately holding services and arranging concerts. What gossip there will be when men meet to exchange yarns from the various fronts.'

(Of course we know from history that not everyone had such happy experiences in the Normandy landings. One soldier, Antony Arnold Holton died on the 11th June 1944 aged 20 and is commemorated on the Memorial at Bayeux. He was a relation of Michael Holton, a member of the Free Church, husband of Joan Holton and a long-standing member of the congregation).

Saturday June 22nd

Car Boot & Table Top Sale, raising money for the Roof Fund.



10am - 2pm

(setting up from 8am)

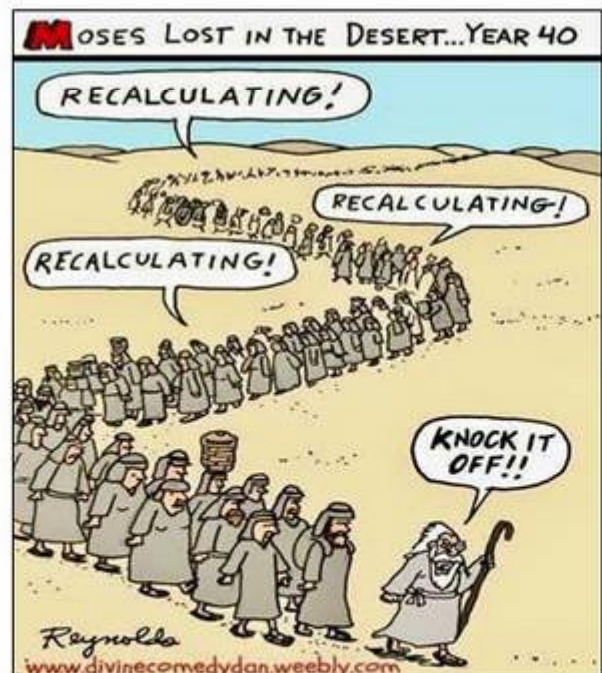
Individuals, groups, and organisations are welcome to book spaces.

There will also be church run stalls.

Refreshments will also be available.

If you want to be involved, if you can help in any way, if you can help with publicity, thank you.

More info, contact Ian Tutton



Bible Study: Letter to the Romans

And so, we come to the final chapter of Paul's Letter to the Romans – chapter 16. In the main it consists of personal commendations, and greetings to and from particular individuals. Some of those referred to we are familiar with from having been introduced to them elsewhere, either in the Book of Acts, or in another of Paul's letters. For others, this is the only time we meet them and they remain anonymous to us apart from this one fleeting reference. *'I commend to you our sister Phoebe, a 'deaconess' [itself a transliteration of the Greek, 'Diakonos' which means servant] of the church at Cenchrae, [A small town in the vicinity of Corinth where it is believed that Paul wrote the Letter to the Romans], that you may receive her in the Lord as befits the saints, and help her in whatever she may require from you, for she has been a helper [from the Greek, prostatis', meaning leader or benefactor], of many and of myself as well.'* (Romans 16, verses 1 - 2). It would appear that Phoebe, a woman of some independent means, is the person who is to deliver the Letter on Paul's behalf, and in return the Christians in Rome are to provide for her what she needs for herself. *'Greet Priscilla and Aquila, my fellow workers in Christ Jesus, who risked their necks for my life, to whom not only I but also all the churches of the Gentiles give thanks; greet also the church in their house.'* (Rom. 16, 3 – 5). It would appear that they had lived in Rome previously but had been expelled along with other Jews during the reign of the Emperor Claudius. They were in Corinth when Paul arrived there and he stayed with them for a while, working alongside them as fellow tentmakers. (Acts 18, 2 – 3). When Paul left Corinth for Ephesus, they travelled with him, (Acts 18, 18). Paul then travelled on, leaving Priscilla and Aquila in Ephesus to where in due time Apollos came. He was a fervent Christian convert, a powerful preacher, but it was necessary for him to be taught the Gospel 'more accurately' and it was Priscilla and Aquila who were his tutors before sending him onward to Corinth. (Acts 18, 23 – 28). It is likely that they had returned to Rome following Claudius' death and the subsequent lifting of the expulsion of the Jews from Rome... Then follows a list of the names of people about whom we know nothing other than they were in Rome when the Letter was written, and that somehow or another they had come to Paul's attention during his various missionary journeys throughout Asia Minor, and into Greece. Stories have built up around them, and tradition has conspired to give them a rich biography but none of this is able to be established as factually correct...

...Epaenetus, Mary, Andronicus, Junias [possibly Junia], Ampliatus, Urbanus, Stachys, Apelles, the family of Aristobulus, Herodion, the family of Narcissus, Tryphena, Tryphosa, Persis, Rufus and his mother, Asyncritus, Phlegon, Hermes, Patrobas, Hermas, Philologus, Julia, Nereus and his sister, Olympas, (Rom. 16, 5b – 15). Not for nothing have their names been preserved for 2,000 years and more. These women and men were in the ‘frontline’ as far as the Christian Church was concerned. It is likely that many if not all of them would have perished in the upcoming Neronian persecution, some 15 or 20 years after the Letter was written, but nevertheless their names are bequeathed to us that we might give thanks to God for faithful servants, and faithful service without which the Church would not have prospered as it did during the latter half of the 1st Century...

Paul then inserts a short section which is directed at a particular concern of his. Its structure and composition suggest that it may have become misplaced within the main body of the Letter, ‘...*I appeal to you, brethren, to take note of those who create dissensions and difficulties, in opposition to the doctrine you have been taught; avoid them. For such persons do not serve our Lord Jesus Christ, but their own appetites, and by fair and flattering words they deceive the hearts of the simple-minded. For while your obedience is known to all, so that I rejoice over you, I would have you wise as to what is good and guileless as to what is evil; then the God of peace will soon crush Satan under your feet.*’ (Rom. 16, 17 – 20). We cannot know for certain who it is that Paul has in mind here but we do know from other Letters he wrote that he had an overriding concern regarding the content of the message that was being preached in the name of Christ. It would appear that right from the outset there was risk of difference, division, schism and split. Whether this was a consequence of differing pre-existing cultural or ethnic factors, personality clashes, power struggles, genuine theological debates, or whatever, Paul’s prime motivation was to ensure that what was being taught throughout the Christian Church was consistent such that wherever one found oneself, one could be confident both in the teaching and in the teacher. And he has a special concern for those not as learned as others; the Gospel should not make undue intellectual demands on people, rather it should be accessible to all; neither should those who preach their own version of the ‘Gospel’ be allowed to target those who might be more easily persuaded than others. Paul knew that if the Christian Church was to survive, and to continue to grow and flourish it had to retain its universal appeal and that regardless of who a person might be, any person should be able to come to faith in Christ without hindrance, to be enabled to understand what it

THURSDAY FELLOWSHIP PROGRAMME

We try to make our meetings as varied and interesting as possible. This year we've had Ian, our minister, and then the following month, Verity Smith, both with their eight favourite pieces of music. Lester Hillman gave a



fascinating insight into 'The Underground Beckons' (he's also coming back in the Autumn with another of London's famous subjects). We've sampled foods associated with different parts of Britain (the Cornish pasty and Melton Mowbray pies being the most popular). Our May meeting taken by Maren from 'Medicines sans frontiers' (doctors without borders) was riveting. How someone can stay sane having witnessed so much suffering from man's inhumanity to man is hard to understand, and yet this totally independent (free from any particular country's financial backing) is able to go and offer help anywhere. Our next meeting is on June 20th and our summer party on July 19th.

Further information or help with transport from Rosemary Birch 0208 446 9393. Everybody is very welcome to this friendly group which starts with refreshments and a 'natter.'

means to believe, and to be instructed in what this must mean practically in the life of the believer...

...Paul then begins to draw the Letter to a close by adding greetings from those who are with him at Corinth when writing the Letter... *'Timothy, my fellow worker, greets you; so do Lucius and Jason and Sosipater, my kinsmen. I Tertius, the writer of this Letter [Paul's scribe, or amanuensis]. Gaius, who is host to me, and to the whole church greets you. Erastus, the city treasurer, and our brother Quartus, greet you.'* (Rom. 16, 21 – 23). After these words of greeting, Paul signs off the Letter with a doxology worthy of such an important and substantial document...

'Now to Him who is able to strengthen you according to my Gospel and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret for long ages but is now disclosed and through the prophetic writings is made known to all nations, according to the command of the Eternal God, to bring about the obedience of faith – to the only wise God be glory for evermore through Jesus Christ! Amen.' (Rom. 16, 25 – 27)

Ian Tutton

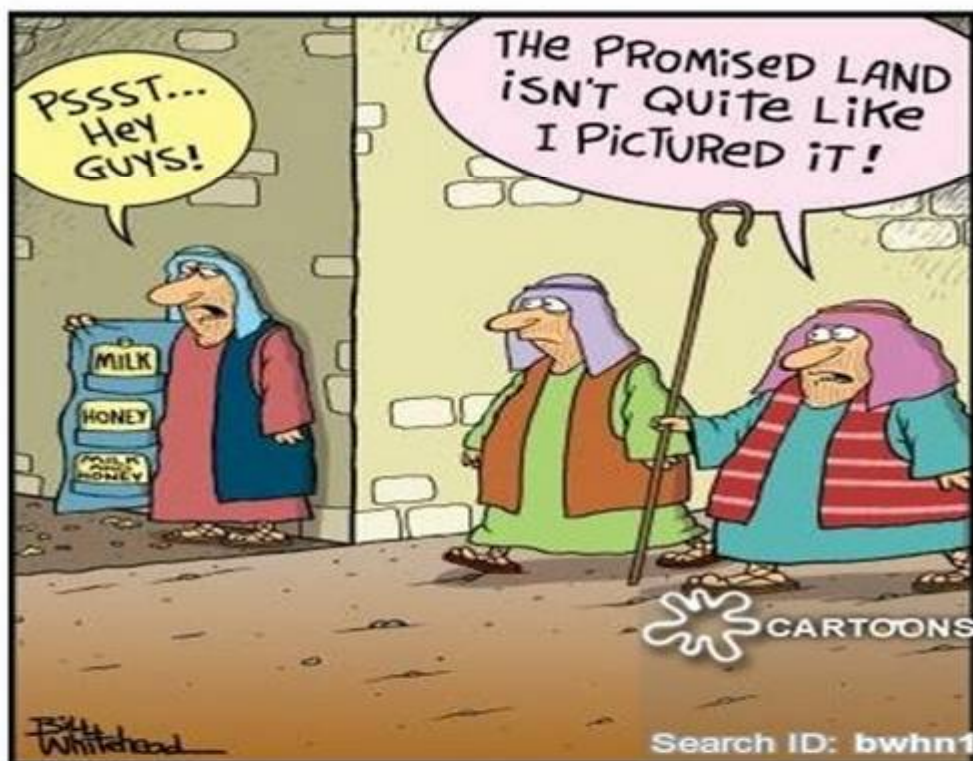
NEWS OF PEOPLE

Hearty congratulations to Margaret Greenland who turns 100 this month. Margaret is remembered by older members as a regular attender at the Free Church. Jill Purdie knew her well as a voluntary co-worker with the children's section of the NSPCC and Elizabeth Swynnerton played tennis with her in the Suburb when she was already of a good age. Readers may remember her embroidery (reproduced here) of the three towers in Central Square. She now lives in a Norfolk Care Home near her two younger daughters.



On Sunday June 2nd we were delighted to welcome into membership, HADIS HOVEIZAVI and ANISE HOVEIZAVI. Two sisters from Iran, they have been worshipping with us for quite a while, and were baptized as believers in October of last year. As they continue to settle into their new life in this country, we pray that their continued active involvement in the life of the church will be a blessing to them, and to us.

Ian Tutton



CHRISTIAN AID WEEK 2019

First of all a very big thank-you for everyone who helped in any way by sponsoring, or actually walking, by delivering the envelopes, by supporting the concert, or by praying for the event. This year was a kind of experiment, having given up collecting door-to-door, only delivering envelopes (not collecting) accompanied with an explanatory letter. At the time of going to press total amounts are not yet known.

For the Circle the City walk nine walkers from the church took part, John Bryce, John Birch, Almeria Richard, Suang-Eng and Simon Croft, Lorna Page, Liz Wilson, and lastly Adrienne and Andrew Glendenning. Some walked six miles, some settled for three, some walked clock-wise some anti....but whatever they did it was a grand effort. John Birch will be describing some of the high-lights in the next N & V but I gather there were 12 churches to visit. The two Johns stopped and had their lunch in Postman's Park - the churchyard is built on an amalgamation of three London former burial grounds. There are 54 plaques around the walls, each depicting an everyday hero (or heroine) who died saving another. There is also a monument to George Frederick Watts, whose quote I have used for the 'Thought for the Month'. John said it was an oasis of peace and calm in a subterranean green setting - it certainly refreshed them to finish ¾ hour before the churches shut! If all the sponsors keep to their pledges the Free Church team will have raised practically £500 - a magnificent effort.

Rosemary Birch



DAME HENRIETTA BARNETT AND ME

When I was almost five years old my family moved to the Hampstead Garden Suburb in north London. It was exciting being in a new house, especially as it had only just been built, and the garden was created out of what had been a field.

A new home meant going to a new school. And there on the hill was the big girls' school where I started in the Kindergarten. Also in Central Square was St. Jude's Church and the Free Church.

Who was this Dame Henrietta Barnett? Well, I didn't bother too much about her till a bit later. It was enough for me at five years old to walk to school all by myself (after the first days when Mother took me) and to find my feet and start learning to read and write and do sums. All very exciting. We had a wonderful teacher called Miss Ironside. She wore a long-sleeved white silk blouse and a black skirt which reached to her ankles. She wore her watch pinned to her breast and she clicked open the lid when she wanted to see the time. She had her hair in a bun, of course.

We did not know much about Dame Henrietta, as for us small children she was a remote figure, but here are a few facts about her life. She was born in 1851 and was one of eight children. Her father, Alexander William Rowland, was a wealthy business man; sadly her mother died young. In 1867 at the age of 16 Henrietta was sent to a boarding school in Devon. It was here that she picked up many ideas about social reform, and later she became an ardent protagonist for the betterment of young women in the poorer parts of London, where prostitution was often the only way to make a living. One of the people who influenced her was Octavia Hill.

In 1873 she met and married Canon Samuel Barnett. Alas, they had no children, but together they worked hard and founded the first "University Settlement" at Toynbee Hall in 1884. Among many other ideas they made provision for children to have "country" holidays.

Then came the idea of forming a garden suburb where people of all social ranks could live in close harmony. They purchased 243 acres of land from Eton College out in undeveloped land between Golders Green and Hampstead. The roads were to be wide and tree-lined. There was only one main road with buses and shops. No advertisement hoardings; no pubs. The first houses to be built were provided with two fruit trees and there were hedges, not fences around each property. Two churches were built; St Jude's, High Anglican, which had a spire and The Free Church with a dome. St Jude's was named, of course, after St Jude's in Whitechapel which was the church where Canon Barnett officiated. There was the Quaker Meeting House and The Institute where there were social gatherings and classes for adults in a great variety of subjects.

Of course I was unaware of all this when I was a pupil. After life in the



Henrietta Barnett in 1911

Kindergarten where we often carried our little brown chairs across the road on to the green grass of the square between the two churches, and had lessons and games out of doors in the summer, I moved up to the next form which was called "Transition". And here it was that I met Dame Henrietta. She was by now an elderly lady. Her husband had died and she lived in a house on the edge of the Square; I think it was number one. It was going to be her birthday, and we were all asked to bring a rose from our garden to make a big bunch to give her. The girl who was the best at drawing drew a birthday card for her and the girl who had the best handwriting wrote the message,

and that was me!

So over the Square we marched and our teacher knocked on the door. We trooped into the little sitting room and presented our bunch of roses and the card. I don't remember what she said; she just seemed to be a little old lady with a black silk dress. But she gave us each a wee book; an illustrated Gospel of St. Mark. It was about 3 by 5 inches in size; the Authorized Version of course. I treasured mine...it lived for years on the small basket chair beside my bed where I kept my treasures.

It was while I was at Henrietta Barnett School that we celebrated King George V's Silver Jubilee. All the children in the Borough were given an illustrated book about the King and his reign. I think I've still got mine somewhere. Then he died and everybody wore black armbands. Now our school uniform was basically brown. It so happened that I had some black indoor shoes which my mother wanted me to wear out before she bought me any brown ones. This was when I was in the First Form. My Form Mistress called me over and said that I should be wearing brown shoes. Quick as a flash I said, "I'm wearing them in mourning for the King." She was speechless.

I remember the Abdication of Edward VIII. I had heard the grown-ups muttering about "Mrs Simpson" and realized their hearty disapproval of her. Hurray for the new King, George VI with the two Princesses, Elizabeth (two years older than me) and Margaret Rose (two years younger than me). Everybody decorated their houses with red, white and blue bunting and Union Jacks. A garden at the bottom of Kingsley Way had a flower bed planted with pink, white and purple hyacinths in the form of the Union Jack.

In the Autumn Term 1936 when I was eight, I left Henrietta and went to North London Collegiate School at Canons Park, Edgware. But years later, when I was a teacher, I did a spell of part-time teaching back at Henrietta under Miss Harris. So the school which Dame Henrietta founded has shaped my life from an early age.

Kay Hassell

JOHN BIRCH'S DIARY

Easter Monday 15th April Over the weekend we listened to parts of Classics FM's marathon of the Top 300 tunes voted for by listeners. When we were briefly in the church car-park on Friday morning it was George Gershwin's musical picture of "Walking the Dog" (showing very clearly the imaginary of a reluctant dog being walked by an equally reluctant walker), that was very close to the beginning. By Monday evening we were up to the top three with this year's winner - always very close to No 1 - being "The Lark Ascending". I don't think all these were in the chart



Jean Sibelius

but composers over the years have been keen on birds - Handel's organ concerto "The Cuckoo and the Nightingale"; the part of Beethoven's "Pastoral" where flute, oboe and clarinet imitate nightingale, quail and cuckoo; Delius's "On hearing the first cuckoo in Spring" and the finale of Sibelius' Fifth Symphony, inspired by sixteen swans taking off from a Finnish lake; two British composers Jonathan



Harvey with his "Bird Concerto" and Elgar's "Owls" are all examples. Classics "special" is a real musical treat - you have no idea what you are going to hear when you switch on - it could be John William's music for "Jaws".

Thursday 25th April. Red Boxes. It's years since the iconic 'red' phone box - designed by the architect of Liverpool Cathedral - seemed likely to be completely replaced by modern soulless successors. Many, including the one at the top of Hoop Lane, are still in use whilst others have continued, in a changed life. There are still several thousand - over 3500 - available for adoption from BT for just £1! A few will go into private ownership but many are put to good use for charities and local authorities. Some house defibrillators with others turned into mini-libraries or cake shops. At least one has apparently become a night-



club, although I find that hard to envisage - use for a stand-up comedian would, however, be practical!

Tuesday 30th April I'm usually at Woodside Park Station by just before 7 am to start my journey to the office. Today is bright and warm but as usual

most of my fellow travellers are still waking up, after the minimum of time between bed and platform. Suddenly there is a burst of glorious bird song from the topmost branches of a tree some 200 yards distant. The singer is easily spotted, a blackbird who for several minutes goes through his extensive song list - trills, tunes, calls: really brightens my day.

Wednesday 1st May Food banks are in the news again. The Trussell Trust, which runs the largest network, including the branch we help support - has reported a 19% increase in the number of packs handed out, over last year, to 1.6 million: nearly 600,000 of these parcels were for children. Again, evidence was produced to show that many clients had to ask for help because of continuing delays in payment under the still developing Universal Credit scheme. Increasingly, claims are from people who had not expected to become even temporarily destitute. To many it is something forced onto them; gratitude is often shown - through "thank-you" remarks, including "next time I'm here it will be to make a donation" It is difficult, thankfully, to destroy the spirit of hope.

Friday 3rd May Recently, drones have had a bad press, being used either for unwanted surveillance or to cause chaos and danger, as happened recently at Gatwick. There have also been

reports of future usage by companies like Amazon or Wing (a subsidiary of Google.) It's particularly good to know therefore that drones are being employed in positive helpful ways. Ghana has the world's largest drone delivery service backed by a total Government expenditure, over the next four years, of a little under £10 million pounds. There are many remote areas, with just patchy road networks, in this large country. The scheme is already working in the Walewale region in the North, bounding on Burkino Faso. The battery powered drones can carry a 4lb



payload for a round trip of 100 miles and at 70 mph, in almost any weather. Routine and emergency vaccines and blood products are the main cargoes. Ghana is at present enjoying an economic boom: the IMF have just confirmed that the country is at present world-leader as the fastest growing economy—this year 8.8 %. Good to see success bringing rewards to ordinary folk, not just the rich.

Friday 10th May What are free to use, accessible to nearly all and good for you both - it could be argued - physically and mentally? Parks: - over 27,000 - ranging from the grand (Hyde Park, Regent's Park) to children's

play-grounds. Over the last 20 years Parks for People (part of the Heritage Lottery Fund) has distributed £950 million pounds, to 900 parks throughout the UK, mainly transforming spaces in run-down no-go areas previously used by dealers and muggers. From this year, Parks for People is finishing as a separate entity and becoming one part of a general £1.2 billion 'pot' of lottery money. There is, for the new fund, an understanding to support "landscapes and nature" but there is, no longer specific help for parks. Also, funding will now concentrate on "supporting biodiversity and ecological targets" rather than providing recreational activities. Even more worrying, local authorities involved in the vast majority of parks, have lost, over the last 10 years, 60 % of their funding and parks along with libraries, are treated as "non-statutory", ie at the bottom of the funding 'pot'. Central government is aware of parks falling back into dereliction but awareness doesn't pay bills: what might provoke action is the number of visits to parks each year - 2.6 billion - size sometimes is important.

Sunday 12th May Start of Christian Aid week. This year's envelope carries the message "All mums should live". That reminds me visually of one of the main experiences which daughter Sally told us after her visit, with Wheels for the World, to Nigeria last year. In the UK it is unusual – but obviously very tragic when it does happen - for pregnancy not to come to full-term with mother and child both being well. This is not the case in many parts of the world including Africa. Wheels for the World have ongoing local help in Nigeria. One man was particularly excited as his wife was nearly full-term. Suddenly something happened within the pregnancy and the unborn baby died. An awful but not rare occurrence. An event like this brings reality to what otherwise might seem tragic but impersonal circumstances.

John Birch



From the Archive

100 Years Ago

Only a few months after the 1918 Armistice, the Minister Mr Rushbrooke appeals for more money to pay off the building debt:



“Gift Day June 24th 1919: On this day I

hope to receive the remainder of the promised contributions towards the extinction of the Building Debt, ie the amounts to make up the £1,051 which the members of the church and congregation undertook to raise during the first half of the year. Some £600 of this has already been paid.

I do not wish to press unduly upon anyone; I recognise that many have given all they can, and that many others are already - in addition to fulfilling their promise - assisting Young People's Effort. But I hardly need to remind you that our enterprise has enlarged since the beginning of the year. Then we had planned to reduce our debt by One Thousand; now (encouraged by generous assistance from outside) we aim at extinguishing it this year. It is possible that in view of the larger purpose some would be prepared to make an extra effort; and perhaps others who could not send in a promise six months beforehand may bring something on Gift Day. I shall be at home from 7am until 10pm except during the time of the evening service, and shall be very glad to see all who can visit me, whether they bring any contributions or not, and especially to see the children.

Of course we shall be in the church at 8.30pm when there will be a 'Midsummer Service' with Miss Maude Royden as preacher. We wish the day to be marked not merely by a financial success but by a spiritual enrichment.”

70 Years Ago

There are many contrasts here with the present day: the large capacity of Junior Church, the “splendid” congregational singing and the flourishing coal and anthracite merchants' advert:

“Record Attendance at Sunday School Festival. Record crowds packed the Free Church to capacity on June 19th when special services were held to mark the 41st birthday of the Sunday School.

Not an empty seat anywhere, a steward told our reporter as he entered the West door of this fine Lutyens church which has a seating capacity of one thousand. Even the seats behind the pillars were occupied and late-comers had to stand at the back. It is not always so crowded but this was a special

occasion and in addition to the regular worshippers a large number of parents and friends who do not usually go to church, had come to show by their presence and the generosity of their giving, their appreciation of the willing and consecrated service given by the Sunday School teachers week by week throughout the year.

A gratifying sight was the number of entire families worshipping together, father, mother and children. As one mother put it, "I can't usually get to church in the morning but this is the children's Sunday so we've arranged to have a cold lunch today which needs little preparation and so enables me to join the rest of the family at church."

At the evening service which was held at 5.30pm so that some of the younger children could take part in the presentation of a pageant, it was the same happy story - large congregation entering joyously, yet reverently, into the service of praise and thanksgiving. The choir at the Free Church is one of the best in London but so hearty was the singing on this occasion that the choir could not be heard at all and the choir master Mr Frank Watson Harding told our representative, "I have never heard such splendid congregational singing in any church before."

The gifts in the offertory plates at the services amounted to well over £50, and were dedicated to the work of the Sunday School."

The Minister Frank Ballard wrote about the Gift Day: "Another Gift Day has been held and although in most cases givers have been thanked personally, I gladly take this opportunity of expressing gratitude to all who have cooperated. The Day itself was rather quiet, but the postman brought many contributions and gradually the total rose until last year's excellent figure was eclipsed. At the moment of writing we have received £320, but there is reason to believe more is yet to come.

What gives me great pleasure is not only the satisfaction this result will bring to the Treasurer and Deacons, but the evidence it brings of devotion to our work as a church."

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(No more coal fires or open grates nowadays. No more stoves to be kept in by anthracite - only trendy log-burners and central heating now!)

Anne Lowe

Maude Royden

(The following note is about the guest speaker Maude Royden, who was invited to preach at the Free Church in June 1919. A pacifist and leading light in the Women's Suffrage movement she was just beginning a long career of pushing for the ordination of women in the church).



Maude Royden was born in 1876 in Mossley Hill, Liverpool, the daughter of Sir Thomas Bland Royden, First Baronet of Frankby Hall, Birkenhead. She was educated at Cheltenham Ladies' College and Lady Margaret Hall, Oxford. Whilst in Oxford she started a lifelong friendship with fellow suffragist Kathleen Courtney who had the same alma mater. Afterwards Maude Royden, for some years, did settlement work in Liverpool.

She also lectured on English literature for the university extension movement and in 1909 was elected to the executive committee of the National Union of Women's Suffrage Societies. From 1912 to 1914 she edited the *Common Cause*, the organ of the union.

She broke with the NUWSS over its support for the war effort and became the secretary of the Fellowship of Reconciliation with other Christian pacifists. Although unable to travel to the Women's Peace Congress in the Hague in 1915, when the Women's International League for Peace and Freedom was established there, she became the vice-president. Her friend Kathleen Courtney had attended.

In a 1917 speech she used the oft-cited phrase: "The Church [of England] should go forward along the path of progress and be no longer satisfied only to represent the Conservative Party at prayer."

Maude Royden became well known as a speaker on social and religious subjects, and in 1917 became assistant preacher at the City Temple in London, being thus the first woman to occupy this office.

After World War I, Royden's interest shifted to the role of women in the Church. In 1929 she began the official campaign for the ordination of women when she founded the Society for the Ministry of Women. The first woman to become a Doctor of Divinity in 1931, Maude made several worldwide preaching tours from the 1920s to the 1940s.

In 1939, she renounced pacifism believing Nazism to be a greater evil than war. In 1944, she married a recently widowed cleric, the Reverend Hudson Shaw, whom she had loved for more than forty years. She died in 1956.

DARE TO BE A DANIEL

During May my daily (IBRA) Bible Reading notes explored the book of Daniel. It is a story of exile, telling of the choices facing new arrivals to a country: assimilation or separation? New names or old? New food or traditional? So do Daniel and his friends 'assimilate' or 'separate'? Well, it is a bit of both. They accept the Babylonian education (indoctrination?) and the changing of their names but Daniel refuses to eat the King's food because it would make him unclean by breaking the Jewish food laws (Daniel 1).



The story of Daniel takes place about 2,500 years ago when Daniel and his friends were taken from Judah to Babylon (modern day Iraq) as prisoners of war. Because of Daniel's ability to interpret dreams, the king chose him to be an important adviser. However Daniel's career took a downward turn when he resisted the pressure to set aside his Jewish faith and worship the king. Because he would not give in he was sent to die in a den of lions, but God's power protected him. Through everything Daniel remained faithful to God.

This is reflected in the chorus with the refrain, 'Dare to be a Daniel' which we used to sing in Sunday School.

Dare to be a Daniel

Dare to stand alone

Dare to have a purpose firm

Dare to make it known (Philip P Bliss 1873)

Daniel in the lions' den is one of the best known stories in the Bible. Under the surface of this exciting story are important lessons; about prayer, faith, courage, about taking a stand for God even if it is dangerous. First of all we read in the story about Daniel being one of the most important people in the kingdom. Then he is made even more important and others become really jealous. They try to trap Daniel but it is tricky because he is very honest, he works hard and people can rely on him. As we read on we find that he has been a faithful believer in God. So a trap is laid by some of the others by getting King Darius to sign a law to ban praying to God. It doesn't stop Daniel and he is caught. A law of the Medes and Persians cannot be changed. The king is very sorry and he tries

everything he can think of to save Daniel from being thrown to the lions. Once Daniel is arrested and thrown into the lions' den King Darius goes back to his palace. He can't sleep, he doesn't eat. When he returns in the morning he can hardly believe his eyes! Daniel is unharmed and greets him explaining that his God sent an angel to close the lions' mouths (Daniel 6). King Darius ordered that the men who set the trap for Daniel be thrown into the lions' den and he made a new law that everyone should fear and respect the God of Daniel.

'A law of the Medes and Persians' has become proverbial for a law which cannot be altered. It sounds very impressive: how wise that society must be which can make laws fit to stand for ever! But the story in chapter 6 shows that we are much more likely to make laws which need changing in the light of experience. We should not assume that we have even the laws of God in unalterable form. The Old Testament itself contains revised versions of some laws and Jesus redefined some of the commandments, making some less stringent and others stricter. But the king's decree, bad law though it was, could not be set aside. What was the right course for Daniel? He could have said his prayers privately. We might argue that he should have done this anyway. Jesus criticised those who prayed 'for everyone to see them' (Matthew 6.5-6). On the other hand, Jews did not think of prayer simply as the individual speaking to God. It also included telling others what God had done. Many verses in the Psalms are addressed to a congregation rather than to God. Daniel's prayers were part of his witness and he could not make a secret of it. Even if it had been right to change to a more private kind of prayer, this would not have been the time to do it. Daniel prayed to God in his upstairs room; three times a day he got down on his knees giving thanks and asking for help as he had always done (Daniel 6.11). It is sometimes right to be like Daniel and pray in a certain place but it can also be just as important to pray anywhere. It is good to stop and pray and it is good to pray throughout the day while we are rushing around.

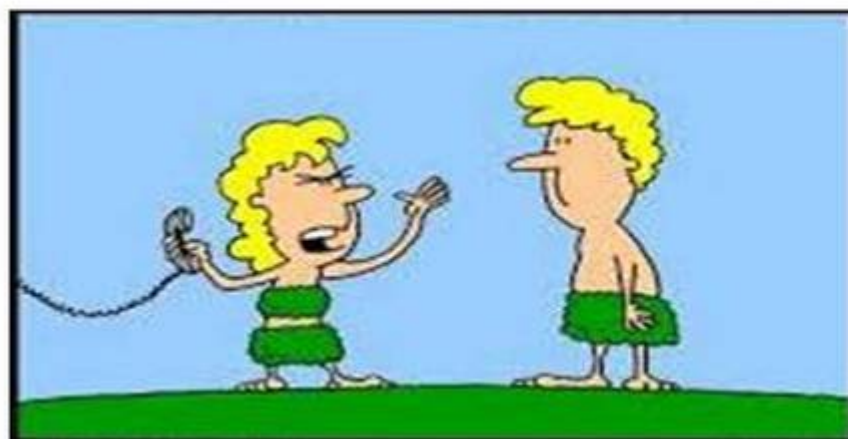
In Bible times, as today, there were ethnic minorities with their own cultures, languages and religions. How should they relate to the host society? How should that society treat them? This has often been the situation for the Jews. After the conquests of Alexander the Great they settled in most of the cities of the Hellenistic world. They were admired for their enterprise and moral standards and regarded with suspicion because of the customs which set them apart. Jews were tempted either to give up their own way of life or to keep themselves to themselves. This story of Daniel was told to encourage the Jews to believe that they could

both stick to their principles and make a useful contribution to the wider society.

Sometimes Christians in Britain have been at odds with the rest of society. For example, those who thought it right to be total abstainers from alcohol or conscientious objectors; athletes deciding whether they should compete on Sundays (as shown by Eric Liddell in the film, 'Chariots of Fire'). 'Dare to be a Daniel' has been an inspiration to many but few of us have felt the tension as keenly as the Jews in Europe or Christians facing persecution in hostile countries throughout the world today.

A recent government-sponsored report into persecution against Christians around the world has warned that they risk being "wiped out" in some areas, particularly the Middle East. This is one of the preliminary findings of a review into the Foreign and Commonwealth Office's support for persecuted Christians that was launched earlier this year by Foreign Secretary, Jeremy Hunt. The interim report of 3 May 2019, overseen by the Bishop of Truro, said the level of persecution being experienced by Christians worldwide was approaching the UN definition of genocide. "The main impact of such genocidal acts against Christians is exodus. Christianity now faces the possibility of being wiped-out in parts of the Middle East where its roots go back furthest. In Palestine, Christian numbers are below 1.5 per cent." The charity, Open Doors, which monitors religious persecution, estimates that 245 million Christians suffered high levels of persecution last year. In China alone, there was a doubling of attacks on Christians from 2016 to 2017, the charity said. A report of the bishop's full findings is to be released in the summer.

Jenny Stonhold

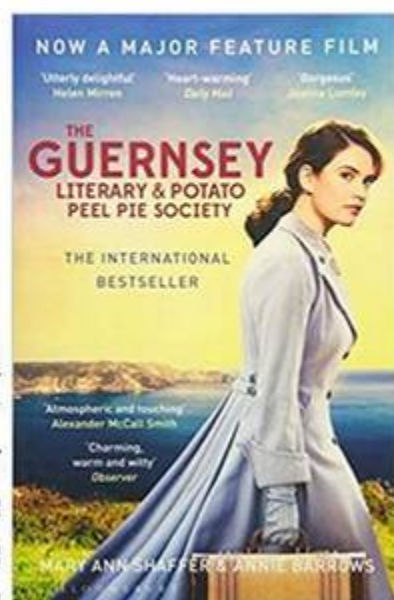


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Book Review

The Guernsey Literary and Potato Peel Pie Society.

Ann Shaffer and Annie Barrows, Bloomsbury Publishing 2008.



In this novel, Juliet Ashton is a writer on tour with her latest book. She is being pursued by a wealthy American publisher, Markham Reynolds who her publisher tells her to be on guard against as he is seeking a trophy wife. Out of the blue she receives a letter from Guernsey from one Dawsey Adams who has found her copy of 'Essays of Elia' by Charles Lamb and wishes to find further books by Lamb. Juliet is intrigued by his membership of 'The Guernsey Literary and Potato Peel Pie Society', and learns from him that it began as a cover for residents breaking curfew during the German occupation of Guernsey. Juliet begins to write to members of the Society and discovers that their founder, Elizabeth, was imprisoned by the Germans in France and has not been heard of since. She travels to Guernsey to meet the members and to gain material for the book she is planning about the Occupation.

Juliet is treated like an old friend and soon helps to watch Kit - Elizabeth's daughter by a German soldier. She is also there when the members of the Society receive a letter from Remy Giraud, a French woman who was in the Ravensbruck concentration camp with Elizabeth. She informs them that Elizabeth is dead, but several members go to see Remy and encourage her to visit Guernsey with them, to which she eventually agrees.

Juliet decides to centre her book on Elizabeth's experiences on Guernsey during the occupation, as told by her friends. While she is writing Juliet is visited by Mark. Realizing that she has feelings for Dawsey and has since they first met, Juliet definitively rejects Mark's second proposal.

As she continues to write, Juliet also realizes that her time spent with Kit means that she now thinks of Kit as a daughter and wants to adopt her. She also longs to be with Dawsey but fears that he has fallen in love with Remy. By the end she acts on her feelings and the two decide to get married.

Many of the reviews of this book refer to it as "charming, warm and witty" and "thronging with loveable people" and you would have to be quite hard hearted not to fall under its spell. One can understand this, but what hits

home amid this rather cosy set-up are the sections dealing with the occupation. To call the occupation 'the dark years' is probably not enough. A few details bring it home: the Germans landed thousands of slave workers to build the bunkers and concrete defences on every square yard of the Guernsey coastline. The intention was that these workers would die from starvation and over work as their name - Todt workers - implies. They were released into the surrounding area at night to forage for their own food. But food was so



Mary Ann Schaffer wrote most of the book, but was terminally ill so called in her niece, Annie Barrows, to help her complete it.

short by the end that people - including the soldiers themselves - were near starvation. Any islander keeping a secret animal for slaughter was deported to a concentration camp in Europe, or shot, as was anyone helping a slave worker or insulting a German. Food was so short by the end of the war that people - including the German soldiers themselves - were near starvation. Of course, the 'potato peel pie' of the title is a bitter joke, as the pie was made entirely of peel and was largely inedible.

The author, Mary Ann Schaffer, was a talented teller of tales. Originally Mary Ann had come to Cambridge to write the biography of Kathleen Scott, wife of the polar explorer, but discovered the archive was totally insufficient for any kind of biography. She threw the project over and for reasons unknown decided to fly to Guernsey. There she was isolated by fog in the airport. The only books she could find to read were writings about the Occupation and she left the island with an armful of books and a keen interest in Guernsey's wartime experiences. "All I wanted," Mary Ann once said, "was to write a book that someone would like enough to publish." She got what she wanted and more. Sadly, because of illness, she had to hand over a substantial re-writing to her niece Annie Barrows and she died in the same year that the novel was published (2008). In her Afterword, Annie writes: "When Mary Ann passed away the book was a comfort, because it held her within it."

Marion Ditchfield

VERITY SMITH'S DESERT ISLAND DISCS (II)

At a recent Thursday Fellowship meeting, Verity Smith presented her choice of the eight discs she would take with her. This (and following articles) reproduce the biographical commentary which she gave with them. This section deals with her experiences of Cuba and its people.

Academics working in the area of Latin American Studies visited Cuba in large numbers in the euphoric post-revolutionary period of the early 1960s. This was a time when the likes of Jean Paul Sartre and Simone de Beauvoir made the island fashionable among left-wing intellectuals. However, they could not accept the harsh realities that Cuba faced as a small nation caught between two super-powers and as Castro got his hands dirty to keep his beloved



Cuba afloat, the intellectuals moved elsewhere. They kept a high opinion of Che Guevara who instead of getting his hands dirty as a politician died a martyr's death, living on forever on the T shirts and the posters of young people who know nothing whatsoever about him. But although Che's courage and good looks were very useful to the Cuban Revolution, I ask myself what did he really achieve through his

idealism? He died in Bolivia, having failed to convert poor, indigenous people there to Marxism. But wasn't it unrealistic and condescending to expect the poor in Latin America to respond to an alien, imported ideology? Personally, I prefer the support given to the poor of Latin America by Liberation theologians; again this movement was partly Marxist in inspiration but tailored to the real needs of small, isolated communities in the same part of the world as the theologians and priests themselves.

I absolutely love the Cuban people and their enchantingly beautiful island. They have a wonderful sense of humour and what has been described as a lot of hinterland. I have had some of the most wonderful conversations there with total strangers while waiting for a bus that never seemed to

appear. Cubans are also politically very savvy and this was very useful to me because showing the innate tact I had displayed at the time of my birth (in the German hospital in 1939!), my first visit to Cuba coincided with the Falklands conflict. For me this was an Alice through the Looking-Glass experience as I was moved abruptly from the ugly jingoistic atmosphere prevailing in Mrs Thatcher's Britain in 1982 to a vehemently anti-imperialist one in Cuba. This experience taught me a lot about political propaganda and how hard governments try to brainwash their people; visiting Cuba allowed me to detach myself and to question this propaganda. For a start, this experience returned to me the parts of the world that had been denied to us by the Cold War. I found myself in the same queues as people from North Vietnam and being humbled in the Post Office when the clerk asked me where London was. Of course she knew perfectly well where Prague, Sofia and Budapest were, but London?? It is also useful to have the opportunity to study a country organised in a radically different way to your own: you may not agree with everything you see and experience, but it certainly makes you think out of the box.

Between 1982 and the year 2000 I visited Cuba around eleven times. Of these visits, the most fruitful was a period of three months in 1987 when I stayed not in a hotel but in the Methodist Centre in Havana. In this way I lived more like an ordinary citizen, although I could always cheat by using a hard currency store. On this visit I also went to stay with the Cuban Quakers who live in the eastern region of the island.

I have said nothing about my research there which was on women's writing and in the 1990s I also interviewed 12 women from the former USSR who had either settled there or were reluctant to return to Russia at the time of "the Wild East."

Something I have noticed over the years is that Cuba gets a much more negative treatment in the media here than in continental countries such as Spain, France or Italy. This is because in propaganda terms we are often in the shadow of America where many people retain a visceral hatred of all things Cuban. To overcome this negativity it is worth considering the following points. In the year 2000 Pope John Paul II visited Cuba. He was the Polish pope who was vehemently anti-Communist, so why was he visiting an atheist society in the Caribbean? And then "my" pope the Argentine Jesuit, Francis, visited Cuba in 2015. They visited Cuba because successive governments there have done their best with limited resources to distribute the country's wealth in a fair way. If you speak to someone from an African country or from another Caribbean island you will generally notice a respect for Cuba where education, including tertiary education and healthcare are free for all citizens, something which doesn't

THOUGHT FOR THE MONTH

The following quote comes from the monument, in Postman's Park in the City of London. The park is known as the heroes' (or heroines') park - see article on page 9. It is from the monument to the Victorian artist George Frederick Watts (1817 - 1904). He believed that these everyday heroes provided models of exemplary behaviour. The mosaic memorial states:



“The material prosperity of a nation is not an abiding possession. The deeds of its people are.”

and follows with

“Greater love hath no man than this, that he lay down his life for his friends - John 15.v 13.”

Rosemary Birch

generally apply in developing countries. Another point is that whenever there is a natural disaster in the South, there you will find a team of Cuban doctors and health workers. They also educate students from countries poorer than their own. But, you may say, they don't hold democratic elections there! And, if they did, how long would it be before Cuba became another star on someone else's flag – another Puerto Rico? We should never forget that what remains the world's wealthiest and most powerful country is only a few miles north of Havana. What worries me now is that the economy is hugely dependent on tourism: the Cuban population is of around 11 million and annually they welcome four million tourists. Cuba has moved from being a sugar island to a tourist paradise but safety lies, surely, in at least some diversity.

Verity Smith



JOHN BIRCH'S COMPETITION

Competition No.18 - 'Back to the Tube'

(All answers are stations on the TFL Networks)

1. 100 % martyrs
2. it's the middle of a stadium
3. ammunition store
4. yellow bird landed here
5. Mediterrean island
- 6 wood entrance
7. four books + a tree
8. water runway water
9. female ruff landed here
10. paved with second precious metal
11. place of gobbles
12. toll gate country road
13. Tottenham's home

Entries by e-mail to jbirch1821@gmail.com or post to John Birch, 26 Holden Road, London N12 8HT.

Answers to Competition no 1

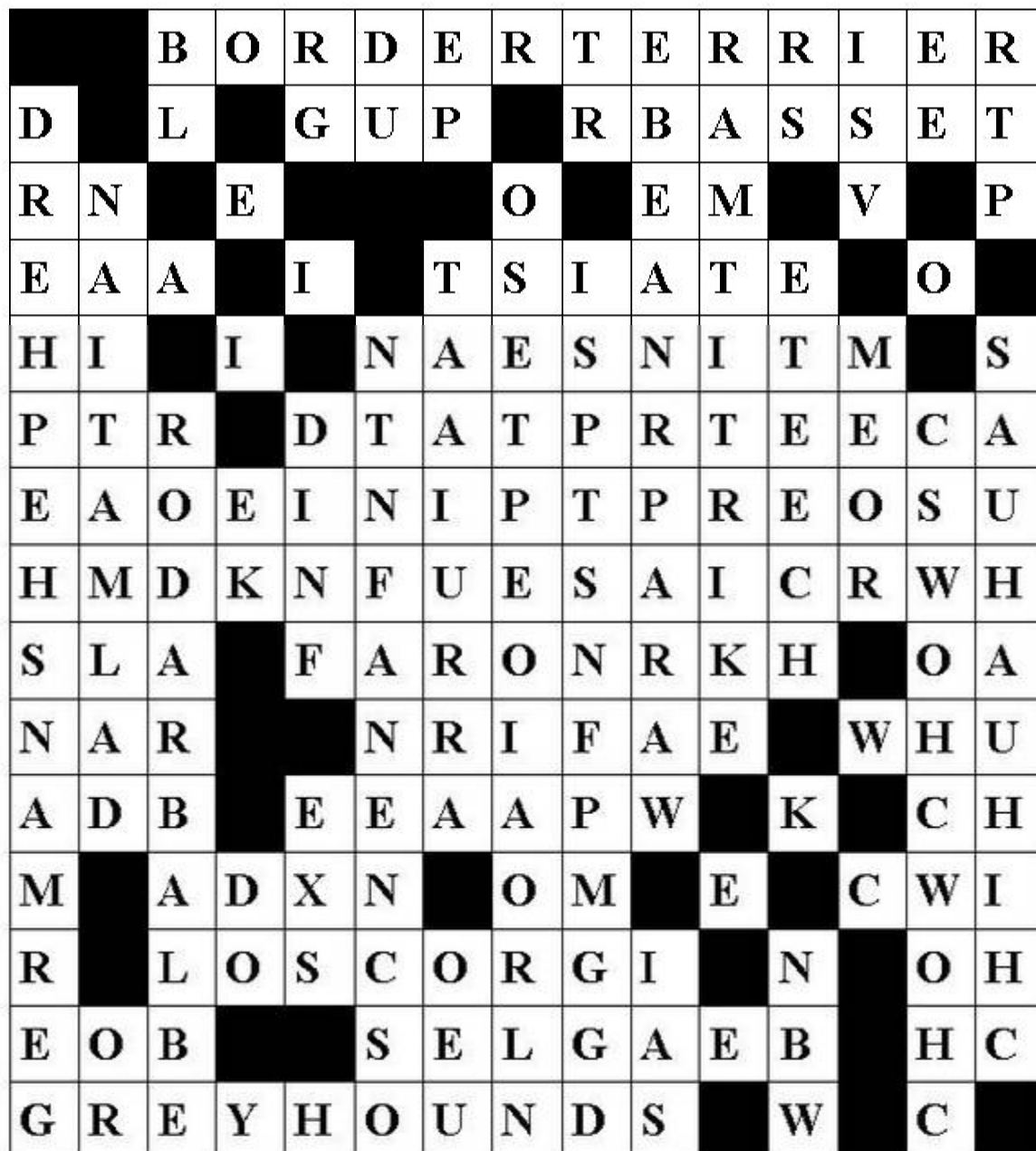
1. 1815 2. 1825 3. 1829 4. 1840 5. 1841 6. 1848 7. 1853
8. 1863 9. 1875 10. 1876 11. 1876 12. 1878 13. 1896.

Two winners draw this month Joan Holton and John Marshall. Choice of a large chocolate bar from the Traidcraft stall.



WORDSEARCH: DOGS

(In Biblical times dogs were not so much cared for as family pets but rather used as guard-dogs or herding sheep. In Egypt, dogs were admired and called man's best friend and kept as companions or trained for hunting)



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Thursdays 8pm Choir practice
alternate Thursdays

Sundays 10.20am Choir Practice
Christian Meditation - Meditators meet alternate weeks to meditate

together. For further information, contact Georgia at gmrtutton@aol.com



'Dear diary, went to the beach again today.'

JUNE

9 11.00am Family Service

6.30pm Evening Praise with Communion

11 8.00pm Joint Elders & Deacons Meeting

16 11.00am Family Service

20 2.30pm Thursday Fellowship; social afternoon and listening to your two favourite pieces of music in Free Church Rooms

22 Car Boot and Table Top Sale, for Roof Fund 10am - 2pm

23 11.00am Family Service

28 12.45pm Proms Harp Recital in the Free Church.

Lunch in support of Christian Aid served from 12.00

30 11.00am Family Service

JULY

6 10.30 am Traidcraft Sale, Clothing Exchange and Coffee morning in Free Church

7 11.00am Family Communion Service



NEWS AND VIEWS



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

The next issue will be a double issue for July and August and will be published on Sunday 7th July 2019. Articles should be delivered to the editor, Joan Holton or the typesetter, John Ditchfield, (john_ditchfield@hotmail.com) by Sunday 23rd 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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