

NEWS & VIEWS

The Free Church Hampstead Garden Suburb



MARCH 2020

PLEASE TAKE ONE

HAMPSTEAD GARDEN SUBURB FREE CHURCH

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

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

Minister: **Revd Dr Ian Tutton**
The Manse, Central Square, NW11 7AG
020 8457 5898
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020 8959 3405
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Treasurer Derek Lindfield
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Director of Music Peter Hopkins

Children's Advocates Lilian Coumbe
coumbe_lilian@yahoo.com

Stephan Praetorius
Stephan@acceleration.biz

Safeguarding Statement

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

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

NEWS & VIEWS

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



NO 758

MARCH 2020

Dear **F**riends,

In February 2017, there was published, *'Appreciating Church - A Practical Appreciative Enquiry resource for Church Communities.'* It was written by Fiona Thomas, National Training Officer for the URC, and by Tim Slack (son of Kenneth and Millicent). It is a treasure trove of helpful insights for any local congregation, and during LENT 2020 we will be drawing out some of the main lessons to be learned...

... Sunday by Sunday we will be exploring the so-called 5D Cycle...

DEFINITION

DISCOVERY

DREAM

DESIGN

DESTINY

...And alongside these ideas, we are to interweave five controlling principles...

The **CONSTRUCTIONIST** Principle reminds us that though we are created beings ourselves, we have been endowed by God with the spirit of creativity...We have it within ourselves to make things happen...

The **SIMULTANEITY** Principle reminds us that when we set out to make things happen, other things can happen at the same time... We have to be prepared for any and every eventuality that emerges as a result of our exercising our faith-filled creativity...

The **ANTICIPATORY** Principle reminds us that our innate creativity is energised, and flourishes as a result of a lively imagination... We may not be able to predict every outcome, but that should not stop us wanting to turn our dreams into reality...

The **POETIC** Principle reminds us that creativity is not merely objective, mechanical; it is not confined to things, to machines, to objects... We can tell stories, paint pictures, compose music... We are blessed with an ability to innovate, not just to invent...

The **POSITIVE** Principle reminds us that because our creativity is itself a gift from God - God, who in Jesus, confounded sin, death and the devil - banishing everything that is negative, so we too must be determined to create only that which is positive, life enhancing, a source of real blessing...

All of this may well sound 'dry as dust' boring, but actually it is a real eye opener as to what we as God's people are capable of. The challenge of faith is to realise that this is possible, not because of us so much, but rather in spite of us. Our natural inclination is to find a reason not to do something - although there is a fine line to be drawn between reason and excuse - we have no excuse. And the worst of all excuses is: false modesty...

...so, we take to heart these words...

'... Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light not our darkness that most frightens us. We ask ourselves, who am I to be brilliant, gorgeous, talented and fabulous? Actually, who are we NOT to be? We are children of God. Playing 'small' does not serve the world. There is nothing enlightening about shrinking ourselves just so others won't feel insecure around us. We were born to manifest the glory of God that is within us. Not just in some of us. In everyone. As we let our own light shine, we give other people permission to do the same. As we are liberated from our own fear, our very presence liberates others...' Marianne Williamson, 'A Return to Love' (1992) ...

A challenging and fulfilling LENT season to us all... **Ian Tutton**



Come and sing with Songs of Praise!

*The longest running religious TV show in the world
invites you to a special event in Hampstead Garden Suburb.*

You are warmly invited to a special Songs of Praise music recording of hymns and songs at
The Church of St Jude-on-the-Hill on Thursday 26th March.

All are welcome and we are especially keen for enthusiastic singers to join us and lead the viewers at home in the singing.

Many of the hymns recorded at this session will be used in a special programme to celebrate the 75th anniversary of VE Day.

Recording:

Thursday 26th March, 6:30pm-9:30pm

Where:

**The Church of St Jude-on-the-Hill
Central Square
Hampstead Garden Suburb
London NW11 7AH**

To apply for free tickets, please send your **name, address, contact phone number and number of tickets requested** to SOPcongregations@avantimedia.tv.

Please include '**Songs of Praise St Jude**' in your subject header.
Alternatively, you can call us on **0161 873 7073** to book your tickets.

We would love to see every seat filled, so please only apply if you know you are able to come.

Many thanks for your support; we look forward to hearing from you.

Yours faithfully,

Songs of Praise Team

Church Meeting February 15th

On Saturday February 15th, there was a church meeting attended by 31 members. The first part of the meeting broke into small groups to discuss Sunday Worship and Pastoral Care and Support, using the structure of SOAR, ie

S – Strengths, O – Opportunities, A – Ambitions, R - Resources.
The feedback from all the groups is summarised below:

Sunday Worship

Strengths:

multifaceted, welcoming, encouraging, participative

Opportunities:

To go beyond ourselves, fellowship
varied form and content, different types of prayer
Location- prominent position, school links
Website, broadcast the service

Ambition:

Socially cohesive, attract others
More under 60yrs, young families, intergenerational
Varied delivery, participation
Maintain quality of content

Resources:

Minister, building, location
Choral tradition, musicality
Volunteers

Pastoral Care and Support (Global)

Strengths:

Visiting, face to face contact. Minister's example

Opportunities:

Formal eg Elder's pastoral lists, facilitating rites of passage
Informal; encouraging the casual group interactions – interest based and open. Are other groups needed for some people to get together?
Social media – interacting beyond ourselves, using apps

Ambition:

Complete interconnectedness, eg everyone knows everyone's name



Daffodils

The following poem was from a church member in March 1931 in the HGS Free Church Magazine. It can best be described as 'charming and of its time.' For younger readers (if there are any) it should be pointed out that one shilling is five pence in new money.

Anne Lowe

I bought a bunch of daffodils,
They cost me just one shilling;
And now their beauty my room fills,
A springtime message bringing.
They nod at me, they laugh at me,
They give me joyous greeting;
They hold the sun's gold lastingly,
When sunshine is most fleeting.
They tell me winter's speeding past,
And Summer's drawing nearer;
They say the days are coming fast,
When darkness will be clearer.
And all the time that they are there,
I hear the wild birds singing -
Now, say, could you get anywhere
More value for one shilling?



Elsie M Roberts

More anticipation

Resources:

Flowers to congregation and beyond
Expertise within congregation

Other suggested areas that we could use for the same exercise would be;
buildings, community activities, personal spiritual
development.

Can we realise our ambitions? Can we use our opportunities?

Any feedback welcome to Ian Tutton or one of the Elders.

Penny Trafford

TRAIDCRAFT



There is a new exciting Spring/Summer '20 Traidcraft Catalogue out and I would

like to recommend everyone to have a glance at it - the scope of products makes the mind boggle. I'm sure most of you think that what you can see on the stall is it - you couldn't be far wrong. That's just the tip of an iceberg so to speak. We can only display what we have room for, and what will appeal, as our orders are not on a 'sale or return' basis, but I would emphasise that anything you see in the magazine I can get for you without postage and packing costs.

Forty years on, Traidcraft is still governed by three themes at the heart of every decision made - trade justice, social justice and environmental justice, promoting the idea of everyday activism in choosing to buy fair trade, future-proof, ethical food and drink, as the simplest way to change the world.

There's a rather scary few pages dealing with real transparency within the coffee world. The ridiculously low commodity coffee price is driving hundreds of thousands of coffee farmers and their families into financial ruin and migration. Coffee plants are being cleared on a massive scale and replaced by cocoa cultivation or other crops. The catalogue states that "Traidcraft are breaking all the rules and publishing (on the front of the packet for all to see) exactly how much farmers are paid, how much goes into shipping, roasting and packing and how much profit we make. This makes our coffee, to our knowledge, the first coffee in the world to do this. Yes, this could be seen as radical, however it's simply real fair trade in its purest form."

There's the introduction of exciting new flavours of tea (sencha green, pure peppermint, zingy lemon and ginger are amongst six varieties) by the London Tea Company - the tea being fully fair-trade, free from artificial flavourings, colours and preservatives, with the company reinvesting 50% of their profits into farming communities.

All the biscuit ranges are back in new packaging and contain a splash of the



THURSDAY FELLOWSHIP.

The next meeting is on the 19th March when after refreshments Isobel Redmond will share with us the favourite discs she would take with her to her Desert Island. Everyone is very welcome to this friendly group. Further info./help with transport ring *Rosemary Birch 0208 446 9393.*



world's only sustainable, organic, fair-trade palm oil.

Did you know there are six types of sustainable fish products, from whole sardines to skipjack tuna, where there is a unique code on the side of every can allowing you to track and trace your fish?

The magazine covers other treasures such as Holy Land Handicrafts representing 35 mother-of-pearl and olivewood craft workshops. These workshops, whilst preserving handicraft traditions, also aim to alleviate local poverty and decrease emigration.

If you scan through the pages you will be delighted to see how many brightly coloured products are being made by skilled artisans, such as the wonderful recycled rag rugs from the garment factory which would have otherwise ended up in landfill sites! (£13.99 for a rug 178 by 100cm and £7.99 for one 90 by 50 cm).

There's also an exciting new range of bathroom products such as plant-based lavender and rosemary plastic-free shampoo bars or lemon and lime or natural orange lip balms.

At the back of the magazine is a section on Bio-D products. Bio-D are the U.K.'s leading manufacturer of environmentally responsible, technically sound, hypoallergenic, vegan cleaning products. Independently owned they are products that don't cost the earth - in any sense! They range from laundry essentials (fabric conditioner, laundry liquid, laundry bleach); eco-kitchen necessities (washing-up liquid, dish-washer powder) and everyday eco-essentials (all purpose sanitizer, toilet-cleaner) etc.

I'll end with a big, big thank-you for all your support. Without your support, however small your purchase, Traidcraft wouldn't be able to carry out its work that impacts communities around the world so positively.

THANK YOU.

Rosemary and John Birch

Bible Study: Joshua

From the outset, the conquest of the so-called 'Promised Land' was a Holy War. As such, none of the people were to profit from the capture of any town or city. *'...All silver and gold, all the vessels of copper and iron, are to be holy; they belong to the Lord and must go into His treasury...'* (Joshua 16, 19). However, this did not happen and chapter 7 tells the story of the failure of the first attack on the city of Ai, interwoven with the reason for the failure, the fact that an individual had defied Joshua's instruction and had stolen a number of items found



in Jericho. *'...Achan, son of Carmi, son of Zabdi, son of Zerah, of the tribe of Judah took some of the forbidden things, and the Lord's anger blazed out against Israel...'* (Josh. 7, 1). Against this backdrop, plans are made to move further 'in land'; the next challenge to be confronted is the city of Ai – most likely the present day archaeological site known as 'Et Tell' – which previously had been referenced with regard to Abraham's journey from Haran to Egypt and his return; Genesis 12, 8, & Genesis 13, 3 where we have described how Abraham made camp in the desert between Ai and Bethel, 'pitching his tent, and building an altar to YHWH'. As happened with Jericho, *'...Joshua sent men...with orders to go up to Ai...and reconnoitre the land...'* (Josh. 7, 2). They duly reported that Ai was a small town, barely deserving of being called a city. There was no need for the whole army to attack. *'... Let some two or three thousand men advance to attack Ai...'* (Josh. 7, 3) – in light of what was to happen, this may well be an error of record – more likely two or three hundred were involved. But all did not go well, the attack was repelled and everyone of the attackers were killed. *'...At this the courage of the people melted away and flowed away like water...'* (Josh. 7, 5). Joshua is at a loss to understand what happened and he vented his anger on God, *'...Alas, Lord God, why did You bring this people across the Jordan just to hand us over to the Amorites to be destroyed? If only we had been content to settle on the other [Eastern] side of the Jordan. I beseech You, Lord; what can I say now that Israel has been routed by the enemy? ... What will You do then for the honour of Your great name?...'* (Josh. 7, 7 -9 [abridged]). God has a powerful answer; what had happened in the aftermath of the conquest of Jericho – Achan's sin in keeping for himself that which should have been devoted to God – had fatally compromised the Holiness of God, no longer could the campaign be regarded as a Holy war. God's demand is uncompromising, *'...Unless you Israelites*

destroy every single thing among you that is forbidden under the ban, I shall be with you no longer... ' (Josh. 7, 12) ...

...And so, the rest of chapter 7 is given over to describing the investigation carried out in order to identify the guilty party, recover the stolen property, and mete out an appropriate punishment. The means according to which the guilty party is to be identified was quite probably done according to drawing of lots – sacred lots, what were known as the 'Urim and Thummim', originally described as two objects attached to the breastplate worn by the High Priest, (Exodus 28, 30). Although not explicitly referred to in this passage, the description of the process of divination demanded by God, (Josh. 7, 13 – 14) is remarkably similar to what is described in 1 Samuel 14, 41, ... *'Lord God of Israel, if this guilt lies in me or in my son, Jonathan,, let the lot be Urim; if it lies in your people Israel let it be Thummim...*' A process known as cleromancy, or Divination. And this is what happens; the tribes are divided until Judah is identified; then the clans were divided, and the clan of Zerah was identified; then the families of Zerah were divided and the family of Zabdi was identified. *'...He had that family brought forward, man by man, and Achan, son of Carmi, son of Zabdi, son of Zerah, of the tribe of Judah was identified...*' (Josh. 7, 18). In passing we realise from this description that the relationships involved were not generational – Zerah was not necessarily his great grandfather – rather that this was a linear relationship, possibly 1st/2nd/3rd cousins but all allegedly sharing a common descent from Jacob/Israel's son - Judah. Having been singled out in this way, it is assumed that Achan is the guilty party, no further forensic investigation is necessary, *'...Then Joshua said to Achan, "My son, give honour to the Lord the God of Israel and make your confession to Him. Tell me what you have done; hide nothing from me." Achan answered, "It is true; I have sinned against the Lord, the God of Israel." ...*' (Josh. 7, 19). As a consequence of his action, Achan, together with his family and all of his possessions is taken to a place of execution – the Valley of Achor' – often translated as the 'valley of trouble'. Here, Achan is stoned to death and it is likely that all his possessions were burned. The text is somewhat ambiguous as to the fate of his family. His sons and daughters are certainly described as being present at their father's execution, but whether they are to be included in the list of possessions to be destroyed is not clear. At the very least, they were made to watch what was an horrific act of violence perpetrated against their father, as commanded by God on account of his violating the covenant between God and the people, thereby compromising the essential holiness of God over against the sinfulness of the people. Not only was Achan executed, but the place of execution was preserved. *'...And they raised over him a great cairn of stones which is there to this day. So, the Lord's anger was abated. That is why to this day the place is called the*

NEWS OF PEOPLE

We were very sorry to learn of the death of Dorothy Moliver. Dorothy became a member of the church some years ago, not long after having moved into the area. Unfortunately she did not enjoy good health and for the last few years has been cared for in local hospitals, and then in a nursing home where she was able to be well looked after and be at peace with herself and her surroundings. Our sympathies are with her husband Mike, who has supported her faithfully during this difficult time. We trust that Dorothy is now resting in peace, and that Mike will have peace of heart and mind as well...



It is with great sadness that we acknowledge the passing of Ailee Draper...After a short illness, she died peacefully in the Marie Curie Hospice at Belsize Park. She had become a member of the Free Church along with her husband Don; each of them having experienced the death of their previous spouses. The story of their meeting is a real life example of that immortalised on film by Trevor Howard and Celia Johnson in 'Brief Encounter'. And there is a sense in which the 12 years Don and Ailee were married was all too brief, though nevertheless valuable to them both. It was a measure as to the esteem in which Ailee was held by so many that the church was full for her funeral service. Our love to Don, and also to Ailee's four daughters - Alison, Celia, Emma, and Susie...as well as to the extended family...

On Sunday, March 1st we were pleased to welcome Stephen Welch into the membership of the church. Steve has been worshipping with us

valley of Achor [the valley of trouble] ...' (Josh 7, 26). Over time the actual place came to serve as a metaphor applied by the prophets, so Hosea, 'There I shall restore her vineyards to her, turning the Valley of Achor into a gate of hope; there she shall respond as in her youth, as when she came up from Egypt...' (Hosea 2, 15). And also, Isaiah, describing how it will be for those returning from exile in Babylon, '...Flocks will range over Sharon, and the Valley of Achor become a pasture for cattle; they will belong to my people who seek me...' (Isaiah 65, 10). Anyway, having dealt with that which had compromised the initial assault on Ai, the way is now clear for a further attempt to capture the city, the description of which is to be found in chapter 8...until next time...

Ian Tutton

regularly for a while, and comes to us having previously been a member at Trinity Church, Golders Green. We have already been blessed in the way Steve has thrown himself into the life of the church, and we wish him well as he continues to make a valued contribution.

And from Judy Mo in Hong Kong

Thanks very much for your email and for thinking of us. Yes we are ok here in Hong Kong. As you may know there has been lots of government directives on public hygiene practices. So, the last 2 months for example on buses, taxis and ferries, people have been asked to wear masks. Although it is not compulsory, most people comply. Although we know that masks do not protect you from the virus, at least if you inadvertently sneeze or cough you do reduce the likelihood of passing your germs/virus to someone or some object near to you, whether it is coronavirus or the flu virus....The good thing is that many apartment/residential and office buildings which are normally very clean are even cleaner now with cleaning staff disinfecting lifts, door handles etc on the hour!

Also nurseries and schools have now been closed since late January (Alfred's nephew, Andrew and his wife who have three young children are going spare!) Some big companies have also asked employees to take paid/unpaid leave and work from home. Smaller firms have struggled on and some (including some of our favourite cafes) have sadly packed up. People don't go out so much to restaurants or the cinemas (enclosed areas) anymore.

About three to four weeks ago, there was a surge of panic-buying for masks, hand sanitisers, handwash, disinfectant, rice and worst of all, toilet paper!!! It was really silly and I feel that there must be people hoarding 400 rolls for themselves or something...We were briefly away in Malaysia around then visiting my parents who mysteriously sourced two boxes of masks for us to take back to Hong Kong ! Anyway things have gradually calmed down now and the supermarkets are stocked up again. We have got used to wearing our masks on public transport and people don't flinch when I forget to wear mine occasionally.....

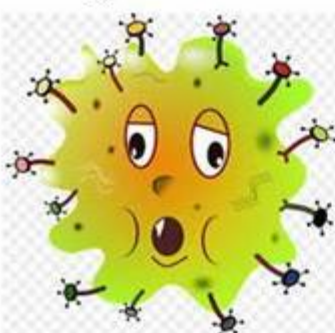
Unfortunately it has also affected church services - many churches have suspended services but some offer live streaming on the internet. Ours have continued services but since all Sunday school and youth services have been stopped the congregation has reduced by at least three quarters . Weeks ago our ever resourceful pastor taught us to pass the peace in sign language so instead of shaking hands we say it to each other and do the sign with our hands! Please say hello to everyone in church for us and thank you all again for your prayers. Best wishes

Judy Mo

JOHN BIRCH'S DIARY

Monday 20th January: What's in a name? Can a description do more harm than good? Being called an "artist" has always seemed to me to be a good portmanteau description, whether it's a comedian, a painter, a writer or anything else. The Arts Council England has concluded that outside London and other metropolitan areas, "artist" doesn't have a sufficiently precise meaning. They have a ten year plan to "champion" culture for every person in every village, town and city. "Artist" is being replaced by "creative practitioner" which to me sounds colder and more confusing. I'm sure most people - I'm certainly one - would link more closely with "artist", a personal identity, than with "creative practitioner" - a much more amorphous definition.

Wednesday 22nd January. A - bug - rystwyth? The nearest town to our cottage - and the largest by far in central Wales - is Aberystwyth (Aber meaning the mouth of the river Istwyth.) It has a thriving, and internationally respected, University which each year doubles the population from 22,000 to 44,000. The medical research department has named a newly discovered species of bacteria after the town. It is "good" bacteria which kills harmful bacteria. It has the official name of "Corallococcus aberystwythensis" which means "found in



Aberystwyth". (Rosemary's mother's life - maiden name being Welch - as a trainee nurse, was tormented by a Sister Tutor who constantly referred to her as clostridium welchii - a common agent of food poisoning!)

Friday 24th January: "I'm owl right." An owl was found in a ditch "injured". She was taken to the Suffolk Owl Sanctuary who quickly defined the problem - too fat to fly. The Sanctuary said that the mild winter had meant more food available, voles and mice, and she had gorged herself: she weighed nine ounces. Two weeks on a strict diet and she was able to fly away.



Sunday 26th January: 5pm found me settled in my chair ready to watch Shrewsbury Town play Liverpool in the FA Cup, 4th round. There are two and a half Football Leagues between the two sides (Premier, Championship and then League 1) where Shrewsbury languishes in its bottom half. Liverpool are top of the Premier League having played 23 games and either won or drawn all of them. Shrewsbury had the home advantage, nothing to lose, and a capacity (9,000) crowd. Liverpool had

possession of the ball for 70 % of the game but the Town used their 30 % to advantage and the result was 2 - 2. Both goals were scored by Jason Cummings. (Rosemary came just to see how things were going - and stayed). The Times' Chief Football Writer praised Shrewsbury: "They dared to dream, were fearless, and were rewarded." He continued "Shrewsbury are a strong community club". Many of the fans were there as families and ended "in a joyous match pitch invasion celebrating a famous draw" - which led, as is the way with cup-ties, to a replay at Anfield (Wednesday 5th February). For the replay, Liverpool fielded an almost entirely different team - because Premier League teams in England now recognise the European "winter break" and none of the main squad



played. Average age 19 years but up-coming "super stars". No goals at half-time. Again the Town was not awed even though playing in front of a crowd of 50,000, over 40,000 of whom were Liverpool supporters. Second half started and after 30 minutes, Shrewsbury scored (1-0) and every Town supporter erupted. All Premier League clubs now have an electronic system (VAR) which makes the final decision. There was suspense for what seemed forever, but was three minutes. The system had ruled that the player

who started the move was (just) off-side. No goal. Liverpool went on to win 1-0. Shrewsbury had dealt with their august opponents better than they could have reasonably expected. They lost the game but won the on-going respect of fans (and football writers). The two games will mean a substantial financial gain for Shrewsbury's coffers. Manager Sam Ricketts said "some will be used for a better playing pitch at our training ground". Start with the mundane but always aim for the top.

Friday 31st January: Phew! Whether you were a leaver or remainer, there must be a sense of relief that a line has now been drawn - and passed. I hope not, but the negotiations leading up to the finalising of our departure may also be acrimonious. Already in the days before "exit", the EU have demanded that the European Court of Justice can enforce the terms of trade, fishing and security deals. The UK has rejected this. The hope must be that the UK will take every opportunity to move away from the past and bring about a successful future for the UK. For that, both strong leadership and the support of business and of the nation is essential. We are out of the EU but strengthening worldwide trade links will be of great importance.

Thursday 6th February: The future of the UK, as above, is of importance, but there are situations which are endemic within our system but should

never be ignored or forgotten. Age UK, having analysed the data, have reported that “about 700,000 older people who ask for help with their care have not been able to get it.” This figure would be considerably increased if payments from younger family members were not being made. Only a re-think of funding, taking it away from the local authorities and placing it with central government, could redress the balance - and would require a very careful re-think by any government.

Friday 7th February: Plastic has uses. On the Ivory Coast a new factory is buying plastic waste from recyclers (almost all of them female) and producing “bricks” which interlock (rather like Lego) and can be used for building quickly and cheaply. The bricks require no sand or cement and will last almost indefinitely. Unicef are managing the project. So far, the bricks are being used for public buildings including schools.

Monday 10th February: A rasher decision

The University of Liverpool objected strongly after a student had used a slice of cheese as a book-marker and left it in the book. That’s nothing. I was in charge of the school library and had to remove a rasher of bacon - I remember it particularly because it was in a volume of Shakespeare’s plays.



John Birch

THOUGHT FOR THE MONTH

The following insert was taken from Bishop Michael B. Curry’s book ‘Crazy Christians’ (see Book Review)

“What the church needs, what this world needs, are some Christians who are as crazy as the Lord. Crazy enough to love like Jesus, to give like Jesus, to forgive like Jesus,,.....Crazy enough to dare to change the world from the nightmare it often is into something closer to the dream that God dreams for it. And for those of us who would follow Him, those of us who are would live as people of the Way.....It might come as a shock, but those of us called to that life are called to that craziness too.”

Sourced by Rosemary Birch

SALLY ABBOTT: EARLY YEARS IN ENGLAND AND EAST AFRICA

Sally Abbott has been a member of the Free Church since 1966, an Elder and a member of the Choir. Below she describes her early days in England and East Africa.

Having listened to Sally as she recounted the first half of her life, what struck me most was the following.

At Oxford in the 1950s when studying Politics, Philosophy and Economics she and her fellow “undergraduettes” had to face traditional misogyny when a lecturer habitually swept into the lecture hall and, with a steady gaze fixed on the 25 or so young women present (who habitually sat together), would say: “Good morning gentlemen.”



A decade or so later, on the cusp of Kenya’s independence, Sally was teaching Politics to a group of 12 young men who were being educated to occupy important government posts in Kenya after independence. Sally was charged with teaching them Administration in the first instance, and a textbook was supplied supposedly to assist her. However, on its opening page the text declared that the second-best administration in the world was that provided by the English, bettered only by the Prussian model. Sally somehow got to the end of that first class and then asked the students if they had any questions. The young Englishwoman was promptly asked for her bridal price. Was this calculated insolence? No, it was not, for their sheltered tribal upbringing gave them no knowledge of European values but, perhaps, a wish to learn how one negotiated this kind of question in the West. With a combination of savvy and understanding of others, Sally spanned this cultural gulf and the young Africans turned her into an honorary man out of respect for her personal qualities and, together, they read and discussed Plato’s *Republic*. After Kenya’s independence, Sally noted that her 12 young men occupied prominent positions in Government, including the Minister of State for Education!

Sally’s life began in London in 1934, so her first significant memory is of



the declaration of war in September 1939 by the then Prime Minister, Neville Chamberlain. Her father, aware of war on the horizon, had signed up in 1938 and was dispatched to India. On his return in 1946, she recalls that her older sister asked their mother when “he” was going away again, a feeling of resentment experienced by many children at war’s end. Sally was educated first at a Roman Catholic primary school, where she liked the nuns of the Saint Maurs order. From there she proceeded to a strongly Anglican secondary school and then to

Oxford which she describes as a wonderful experience. It included probably being the first woman to join OUDS (the university’s dramatic society). She had met her husband, Simon, long before going to Oxford and they met up there again, although he was one year ahead of her. They married a few weeks after Sally sat her Finals and their first step together was to travel to Nairobi where the Oxford University Press, for which Simon worked, was setting up a branch that was to specialize in school textbooks. This specialization meant that Simon was often away, sometimes in other parts of East Africa, conferring with authors and educationalists.

Sally says that she suffered from cultural shock on arrival in Nairobi. She felt overwhelmed by the presence of so many Africans, not because they presented any kind of threat to her, but because the England she had left behind was not the multicultural one we live in now. Furthermore, at the beginning, she had no knowledge of Swahili. In addition, they had arrived in Kenya shortly before the end of the “State of Emergency,” that is, the period of the Kikuyu rebellion which had cost many lives and caused much hatred on both sides. They spent the first four months in a hotel, something that increased feelings of isolation. On that subject, I asked about other Brits in the colony and she said that they were divided into the “commercial” (like them) and the “settlers,” the Happy Valley crowd, notorious for their dissolute life-style and for treating Africans as their inferiors.

Sally decided to take up teaching and was given a post at the European Primary School which was for boarders. The children she was required to

teach were eleven-year olds but she was told that all she need do was keep them in order! They were an unruly bunch so she negotiated good behaviour by ending every class with a reading from Anna Sewell's *Black Beauty*! Should anyone misbehave in the course of the class, the reading would not be given. This ploy proved very effective!

From there, she moved to the African Girls High School' which was run by the Church of Scotland Mission. This was on the Kikuyu reserve some miles from Nairobi where there was also a highly-regarded school for African boys situated the other side of what came to be called "the valley of love." The girls were selected from all the tribes and the older women were angry with them for breaking tribal traditions. They even tried to put them off attending by saying that the school would make them infertile! Unsurprisingly, some pupils were to prove this was not so! Here too, she encountered racial prejudice. As the youngest teacher, she was charged with taking the PE classes. The girls proved to be good runners even though they ran in bare feet! At the end of a competition a kind of informal apartheid was applied in that the girls Sally taught were not given tea and cakes with the white girls. Instead, much to Sally's embarrassment, they were herded into a smaller tent for squash and buns.

Sally's son Timothy was born in England during a period of leave. On returning to Kenya after Tim's birth, Sally took up teaching again after a period of two years, with a house girl to clean and an Ayah for Tim as backup on the domestic front.

And this is an appropriate point at which to conclude the first part of Sally's life.

Sally Abbott was interviewed by Verity Smith



From the Archives

March 1920

This extract shows how important Rev Rushbrooke was becoming vis a vis the newly established "Save the Children" organisation and how the Free Church was helping in efforts to alleviate all the poverty in Europe. It is interesting that the parcels were being 'motored' to the depot - showing the novelty and rarity of the motor car at this time.

Work and Worship

Rev Rushbrooke writes on "Save the Children."

'As I write these lines I am off to Geneva. The National Free Church Council has done me the honour to send me as its representative to a conference at the headquarters of the "Save the Children" work; and after my return I have to speak, on March 16th, at the FCC annual meeting in Leicester on the subject. Before then I hope to have told you my impressions and experiences, and the positive proposals that have been adopted by the Geneva Conference.

Meanwhile, go ahead with your work. You are doing well. Over twelve hundred garments have been collected, overhauled, and sent on; yet the appalling need is not overtaken. All we can do and more is called for. Thanks seem almost out of place; but I am deeply grateful to all the ladies who are cooperating in repairing old garments and making new, to those who are canvassing for fresh gifts and the Boy Scouts who are collecting the garments, to Mr Robertson Brown who has saved us a heavy outlay by motoring the parcels - literally by scores at a time - to the depot of the Fund, to the Sunday School children who are organising the entertainments at the Willifield Green Schools for the cause, and to everyone else. Especially we do appreciate the assistance of the ladies from outside the Church who have come to the Monday working party; others will be heartily welcomed.' JHR

March 1940

The second extract 1940, describes the first Church Anniversary of World War II. During the war there was 'double summertime' when the clocks changed twice in the Spring and twice in the Autumn meaning longer working hours. The congregation may well have been confused.

Newsletter, The Manse, Central Square

My Dear People

Writing, as I do, two days after the Church Anniversary, it is natural that I should start with a reference to it. I believe that I shall be expressing the

verdict of the people who participated in it when I say that it was one of the happiest days we have ever spent together. The change of the clock to what used to be called "summertime" did not make for a record morning congregation, but we had as many people as we could comfortably accommodate at the Re-union Tea, and attendance at evening Communion was the largest we have known since war broke upon us. More important than the numbers was the spirit, which was all that could be desired. I believe that our Church has always been a friendly Church, but the sense of fellowship has deepened in time of trouble. Conversation over tea-cups was free and even lively, and when we assembled for the Communion Service there was that sense of spiritual unity, not only with one another, but with the universal Church, of which I had tried to speak in the morning It has been a great joy to me to see so many fresh faces in the congregation lately and to know that the catholicity of the congregation is well maintained. We shall need all the help new friends can give us for there are many losses. Young men are still leaving us to join the Forces. Three have joined up since the last Newsletter was written and others have passed the doctor and are waiting to be called up'. Frank H Ballard

Anne Lowe

A Note on the Save the Children Fund

The Save the Children Fund was founded in London, England, on 15 April 1919 by Eglantyne Jebb and her sister Dorothy Buxton as an effort to alleviate starvation of children in Germany and Austria-Hungary during the Allied blockade of Germany which continued after the Armistice.



Dorothy Buxton

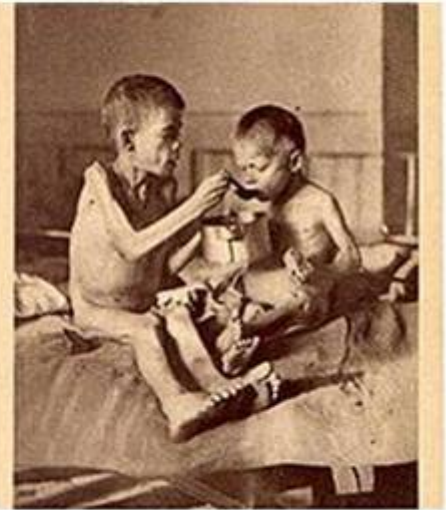
In May 1919, the Fund was publicly established at a meeting in London's Royal Albert Hall to "provide relief to children suffering the effects of war" and raise money for emergency aid to children suffering from the wartime shortages of food and supplies.

By August 1921, the UK Save the Children had raised over £1,000,000, and conditions for children in Central Europe were improving due to their efforts.



Eglantyne Jebb

Jebb used many ground-breaking fund-raising techniques, making Save the Children the first charity in the United Kingdom to use page-length advertisements in newspapers. Jebb contracted doctors, lawyers and other professionals to devise mass advertisement campaigns. In 1920, Save the Children started individual child sponsorship as a way to engage more donors. By the end of the year, Save the Children raised the equivalent to about £8,000,000 in today's money.



However, the Russian famine of 1921 made Jebb realise that Save the Children had to be a permanent organisation and that children's rights constantly needed to be protected. Their mission was thus changed to "an international effort to preserve child life wherever it is menaced by conditions of economic hardship and distress".

At home, the Daily Express criticised the Fund's work, denying the severity of the situation and arguing they should be helping their own people before helping Russia. The charity responded with increased publicity about the famine, showing images of starving children and mass graves. The campaign gained national appeal, eventually allowing the organisation to charter the SS *Torcello* to Russia with 600 tons' worth of relief supplies. Over 157 million rations were given out, saving nearly 300,000 children. Improved conditions meant Save the Children's Russian feeding program was able to be closed in the summer of 1923, after having won international acclaim.



BOOK REVIEW

Crazy Christians - A Radical Way of Life **Bishop Michael B. Curry**

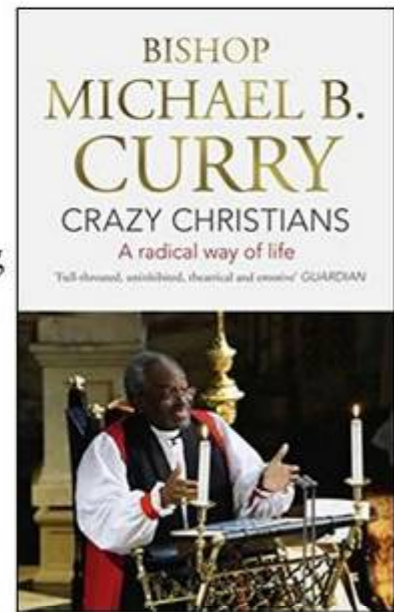
I haven't read such a challenging thought-provoking book for a long time. With comments such as:

"Full-throated, uninhibited, theatrical and emotive" (*The Guardian*);

"His inspirational sermons tend to capture any audience's attention" (*Independent*);

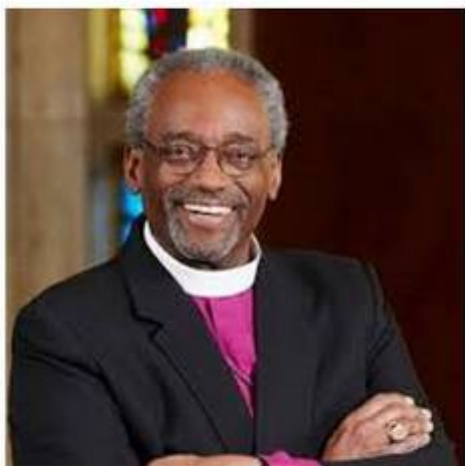
"Warm, expressive, theologically robust, oratorically accomplished and with enough body language to audition for Strictly" (*Evening Standard*) and

"He shares the clarity of vision for which prophets have always been known" (*Rt.Rev.Dr. Katharine Schori, Presiding Bishop of the Episcopal Church*).



When starting to read I had mixed thoughts. Could I possibly understand any of his thoughts? Was it going to be too high-brow for me? Was it going to be boring? Could I take anything away from this book which is based on his 13 sermons given at Annual Convention meetings in North Carolina. Well, I was in for a surprise. He was direct. He pulled no punches rather like the directness of the late Billy Graham. He wasn't afraid of stating what we radically need to know and hear. I should have expected nothing less, for hadn't I been captivated by the power of this small in stature, but big in heart and mind person, with his "unique voice, encouraging, upbeat and charismatic" - with all the power of his royal wedding sermon. On that occasion, he certainly had a captive audience and I could feel the wriggles of embarrassment when he got under the skin and too close for comfort for many.

In his first chapter entitled 'We need some crazy Christians,' he uses the example of two women who could be called crazy. The first was Mary of Magdala who stood close to the foot of the cross when Jesus was crucified. Were any of the disciples there? Early on Easter morning who gets up and goes to the tomb of Jesus? Not Peter. Not Andrew. But Mary and some of the sisters! They must have known about the large stone and had no plan. But they went anyway - that's crazy! And that craziness led to her being the first witness to the resurrection of Jesus. The other woman mentioned is Harriet Beecher Stowe, a woman who used her words to set the captives



free. She was born in 1811 into a devout family committed to the gospel of Jesus and to helping transform the lives of the negro slaves from the nightmare it often was into the dream God intended it to be. In her novel 'Uncle Tom's Cabin' she tells of the brutality, the injustice, the inhumanity of slavery. She once explained her anti-slavery writing with these words: "I wrote what I did because as a woman, as a mother, I was oppressed and

broken-hearted with the sorrow and injustice I saw." Another woman who was crazy! A woman of her era who was supposed to write nice stories, not stories that would disturb the conscience of the nation. The influence of that book was so powerful that Abraham Lincoln is reputed to have said upon meeting Harriet, "So this is the lady who started this great war." The Bishop continues: "What we need are some crazy Christians – Christians who are crazy enough to catch a glimpse of the crazy transforming, transfiguring, life changing vision of our Lord."

In chapter 2 entitled 'We are part of something greater than ourselves', the bishop starts by stating that God has a terrible habit of asking the impossible of people - think of Noah, or Abraham and Sarah, and of the disciples who were sent out "to make disciples of all nations." How were they to go into all the world when they didn't even know where all the world was? Marco Polo hadn't been to Asia. Columbus hadn't travelled west. Galileo had not been born. Not only that, but how and with what were the disciples to go into all the world? No organization, no funding, no annual meeting, no smart phones, no internet...Jesus didn't give them anything except a word and a promise, "Go, make disciples of all nations. And remember I am with you always." Because we are part of something greater than ourselves.

The Bishop continues: "As Christians we must live our lives against the backdrop of that which is greater than ourselves. Otherwise we'll spend our lives mired down in the constant micro-management of a mess. But when we live our lives in the greater context of God's constant presence, things not only become manageable, they become transformed".

***What we need are some crazy Christians!
An awe inspiring book which I can thoroughly recommend.***

Rosemary Birch

GROWING OLD III: 'NOTHING DONE FOR IMMORTALITY'.

Long, long ago, when people had real jobs that produced real things, a favourite retirement present was a clock - frequently a marble clock to go on the mantle piece, or, if it was a really senior position, a gold or silver pocket watch (a 'fob' watch). In either case, the idea was that every time you looked at it, you would be reminded of all those wonderful times you had at the office or factory bench and all the people you knew and now missed. On the other hand, the frequently made



joke was that now you were retired, you didn't really need to keep an eye on the time - so what was the point of a clock, marble or otherwise?

And like all old people you didn't need a clock to tell you that your days - though still 24 hours long - were passing ever quicker, that you were coming up against your own personal experience of cosmic entropy - the fact that the universe only goes one way - from order to less order to even less order and can't be reversed - something which your body reminds you of every day of your life as various bits and pieces fall off or fail altogether.

So now you sit looking at your marble clock and wonder what on earth happened to you. Where did it all go wrong? Or right? Where did all that time go? How did it happen so quickly? What were you doing? One moment you are a kid with a scooter, the next an OAP with a shopping trolley, and everything in between seems a bit of a blur.

Little by little, you piece together a sort of three fold structure or bell curve:

The ascent

During the first half of life you are on an upward slope - the future is before you; you are the up and coming generation and those in front are the tiresome and increasingly irrelevant older generations. More often than not they include your parents (grandparents perhaps), relatives, people who read the Daily Telegraph, people ahead of you at work. They are all a bit embarrassing. The future belongs to you: marriage, children, driving licence, first flat, first mortgage, - all these happen as though they had never happened to anyone else at all.

And then strange things start to happen: you notice that there are quite a few people around that are younger than you (where on earth did they

come from, when did they arrive?) and that quite a few of them are as good as you. You are no longer part of the new or newish intake. One day, coming out of the lift, somebody calls you (without a trace of irony) 'sir' and immediately two things happen: firstly, you realise that you are now being identified as belonging to an older generation, and, at the same moment, you realise that times have changed, that the generation behind you is much more conformist than your 60's generation which never called anyone 'sir'! You hadn't really noticed it but, yes, they are different. People are changing. They seem to have different tastes, prefer different films or programmes, don't seem to read newspapers (or books come to that) are less hirsute, a bit more smartly dressed and noticeably more quiescent and accepting of the status quo.



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You go into your office, and sitting on the desk is a thing with a screen that looks up at you like an expectant dog. "Don't worry," you are told, "you will be told what to do with that in due course". Yes, the computer (or more accurately the VDU) has arrived. It's quite good fun to begin with but then - inevitably - things start to get serious - passwords, security levels, etc, and, on pain of death, no more domestic emailing or attaching any kind of comic content. It is all being centrally monitored somehow. The new earnestness/puritanism has arrived and you realise with a kind of dismay that you are well and truly passé.

The plateau or summit

Little by little, time passes and you arrive at some kind of plateau or mid point in this process. It usually occurs in the late forties or fifties. This is because at 40 you can persuade yourself that there is a good chance of making 80 - ie double your present age. And even at 45 you can think that, with a bit of luck, you might be able to make 90. At 50, the chances of 100 are very remote. Beyond that, even more remote. So the 50's become a point of no return - there is more behind you than in front. You are at the summit of life and from now on the going is downhill all the way. Perhaps this is why the 50's are often the scene of mid life crises - ie it's now or never. Panic sets in: is it too late to change jobs so should I get a divorce instead? Or go round the world? Or become a tramp? Or assassinate a politician? And then perhaps someone asks you - again with no trace of irony - how long you have got to retirement and you realise it's even too late to panic!

Downhill

Most of us are all too familiar with the downhill bit of this process. You retire, and you do the usual stuff: you travel a bit (if you are lucky enough), take up (and drop) a few hobbies, do some family history. You pass the familiar milestones - the first time someone offers you a seat on the bus, the free TV licence, the winter fuel allowance, the shock and disbelief at the pittance of the state pension, joining a church choir etc.

And then the awful day arrives: you are with younger relatives or close ones, you make some kind of critical remark about their behaviour and you realise that you sound exactly like your father/mother, not only in sound but also in content and feeling. Life has gone full circle! You are inveighing against exactly the same kind of things your parents inveighed against when you were young. You are finding exactly the same kind of things irritating or upsetting as they did. You are even beginning to look the same! Then perhaps you begin to think that all this may be in the very DNA itself - a way whereby your body and soul begins to distance itself from the present world in preparation for the final journey.

You are reminded of the peasant Platon Karataev and the aristocrat Pierre Bezukov in *War and Peace* as they try to survive the hideous retreat from Moscow. Platon is ill and in pain and is clearly going to die. Pierre tries to jolly him along but Platon points out that the pain and suffering is simply God's way of making him reconciled to his end! You don't have to agree with the sentiment to see where he is going. Nor does it have to be that extreme. Failing memory, bits and pieces falling off, assorted chronic conditions and, above all, a fixed and unalterable conviction that 'fings ain't what they used to be' - all these have an inevitable 'distancing' effect.

Of course, many of us try to fight against this 'distancing' by taking up things like hang-gliding, white-water rafting, free-fall parachuting, bungee jumping, marathon running - or even assassinating politicians. And of course, these will help to keep you fit and thus make life more enjoyable. But, at best, they can only postpone - they can't reverse - the process. And why be an ersatz young person anyway? Like you, they too will fail to save the world when the time comes.

And so we look at the marble clock on the mantle-piece and, once again, wonder where it all went wrong. A whole lifetime and 'nothing done for immortality'. You are just another victim of cosmic entropy, creation's one-way journey. So you do what any sensible person does - you make a cup of tea, turn the telly on and watch an episode of 'Endeavour'.

John Ditchfield

JOHN BIRCH'S COMPETITION

Competition No 24: Places of interest in the U.K. Part 6.

(All answers begin with G H I J K or L)

1. Glasgow football ground.
2. A royal palace upstream from London.
3. A Welsh castle ("Men of-----")
4. A major peak in the Lake District .
5. Museum here, dedicated to the composer of "The Planets."
6. Seat of the UK Government.
7. Associated with Benjamin Disraeli.
8. Cambridgeshire branch of a London museum.
9. An Island off the end of Mull.
10. Britain's first – and still active - radio telescope.
11. House and grounds in North-West London.
12. Cambridge's best known chapel.
13. As far as you can go in England.



The answers to Competition 23 (Part 5)

1. Edinburgh 2. Epsom 3. Exmoor. 4. Farne Islands. 5. Fingal's Cave.
6. Fitzwilliam. 7. Forest of Dean. 8. Forth Bridge 9. George Stephenson's Birthplace. 10. Glastonbury. 11. Glencoe. 12. Gretna. 13. Hadrian's Wall.

Please have a go at this month's competition. A (large) bar of chocolate awaits the winner on the Traidcraft stall-your choice of flavour. Give your entry to me or e-mail jbirch1821@gmail.com



WORDSEARCH: THE STORY OF JONAH

A	L	W	A	Y	S	P	A	T	I	E	N	C	E	E	C
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ALWAYS-PATIENCE BREAKING-UP CASTOR-OIL-PLANT
 CHANGED-HIS-MIND DESTROYED DISAPPEARED FAINT
 FAST FORGIVE FORTY-DAYS GODS-COMMAND GROW
 HEAT HIM JONAH JOPPA
 KING LARGE-FISH MESSAGE
 NINEVEH RUNNING-AWAY
 SHADE SHIP SHOULD-I-
 HAVE-PITY STRONG-WIND
 SORRY STORM WICKED-
 BEHAVIOUR WHAT-RIGHT
 WILTERED WORM



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 Georgiu at gmrutton@aol.com



MARCH

1 11.00am Family Communion Service

6 2.00pm World Day of Prayer Service at All Saints Church, Childs Hill, NW2 2TJ.

The Subject is "Rise! Take Your Mat and Walk" and it is prepared by Christian women of Zimbabwe.

7 10.30am Drop in -Coffee morning, Traidcraft Sale, Clothing Exchange in Church

8 11.00am Family Service

6.30pm Evening Praise with Communion

15 11.00am Family Service

19 2.30pm Thursday Fellowship in Free Church Rooms. Social afternoon and Isobel Redmond shares her records in Desert Island Discs

21 10.00am Elders Court

22 11am Mothering Sunday Service

27 1.00pm Violin Recital by Litsa Tunnah in the Free Church.

Lunch in support of Christian Aid served from 12.15pm

APRIL

4 10.30 am Coffee morning, Traidcraft Sale, and Clothing Exchange in Church

5 11.00 am Palm Sunday Family Communion Service

- 9 8.00 pm Maundy Thursday Communion Service**
10 6.30 pm Good Friday Preaching Service
12 11.00 am Easter Sunday Family Service
6.30 pm Evening Praise with Communion
 16 2.30 pm Thursday Fellowship; social afternoon and a talk by
 Lester Hillman 'A visit to St Pancras Churchyard'.
19 11.00am Family Service
 21 7.30 pm Trustee Meeting & Elders Court
 24 1.00 pm Music Recital Andriana Cristea in the Free Church
 Lunch in support of Christian Aid served from 12.15pm
26 11.00 am Family Service
 26 4.00pm Annual General Church Meeting followed by
 Communion



NEWS AND VIEWS



PRODUCTION
 DISTRIBUTION
 EDITORIAL PANEL
 TYPESETTER
 EDITOR

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

The April issue of News and Views will be published on Sunday 5th April 2020. Articles should be delivered to the editor, Joan Holton or the typesetter, John Ditchfield, (john_ditchfield@hotmail.com) by Sunday 22nd March.

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

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

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