

NEWS & VIEWS

*Hampstead Garden Suburb
Free Church*



MARCH-APRIL 2018

PLEASE TAKE

HAMPSTEAD GARDEN SUBURB FREE CHURCH

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

Sunday Services:	<i>11 a.m. (and 6.30 p.m. when announced)</i> <i>Holy Communion is celebrated at Morning</i> <i>Worship on the first Sunday of every month.</i> <i>The Junior Church meets at 11am every</i> <i>Sunday</i>
Minister:	Revd Dr Ian Tutton The Manse, Central Square, NW11 7AG 020 8457 5898 itutton@aol.com
Correspondence Secretary	Penny Trafford 020 8959 3405 ptrafford07@gmail.com
Treasurer	Derek Lindfield 07803 953483
Children's Advocates	Lilian Coumbe coumbe_lilian@yahoo.com Stephan Praetorius Stephan@acceleration.biz
Interim Director of Music	Mark Underwood mark.underwood119@googlemail.com

Safeguarding Statement

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

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

NEWS & VIEWS

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



NO 740

MARCH/APRIL 2018

Dear Friends

At our most recent church meeting it was agreed in principle that we as a Church would become involved in a local 'night shelter' project. This will mean our making our premises available to homeless women and men one night a week for a period of 12 consecutive weeks, during the winter, 2018/ 2019...

...Broadly speaking, what will be required of us is that we open our doors from 7pm in the evening, provide a cooked meal for our guests, a safe space to sleep for the night and breakfast the following morning before they leave us around 8.30am/9am.

The numbers involved are likely to be between 12 – 24 if this year is anything to go by, but given that rough sleepers are on the increase across the country, this can serve as a guide...

...And so, we will need a team of people to make this possible:

Those willing to prepare food for the evening meal,

Those willing to welcome guests, serve the meal and clear up afterwards (guests are encouraged to help),

Those willing to sleep overnight (at least 2 people each night, probably a man and a woman),

Those willing to help with preparation, serving and clearing up after breakfast,

Those willing to clean up once the guests have left,

Those willing to help transport mattresses to the next evening's venue.

... We hope that friends from other local churches will become involved with us, as well as local synagogues, and also those from the wider local community who feel this is something they can identify with...

...But I know that time for discussion at the church meeting was short, hence a decision 'in principle'; there will be opportunities in the near

future for us to meet together to discuss the detail. Additionally, if you have any particular question you wish to ask, please contact me directly. I will be happy to talk things through with you...

...I know that this is a 'big ask' but homelessness/rough sleeping is an indictment of our society and we need to do what we can to alleviate its consequences. We won't be on our own in this. Many other places of worship in Barnet, in London, across the country are already opening their doors to help the homeless. Homeless Action in Barnet will provide all the necessary advice, back-up and support we will inevitably require. So, please think prayerfully about how you can be involved in this venture. It is important that the load is spread as widely as possible. This is a very real opportunity for us as a church to make an immediate, tangible contribution to the lives of a section of our community who desperately need to know that in spite of their circumstances, there are those who want to reach out to them, to help them, to encourage them, to do what they can to make life just that little bit better, just that little bit safer for those who for now have fallen on hard times...

...All of us take a roof over our head for granted. Our homes are our most prized 'possession'. We cannot even envisage what it must be like to be 'home'less. And yet for so many this is how life is. One day, we hope, they will have a place to call 'home' but for now, it is up to us to provide a place that can serve for home, even if only for one night a week...

...Thank you for your willingness to help.

Ian Tutton

THOUGHT FOR THE MONTH - TWO FAMOUS, THOUGHT-PROVOKING QUOTES.



"There is a challenge for Christians to the goodness of humankind. It is not enough to be good. It is not enough not to do evil. My Christianity is something more positive. It is not a negative. There are many who say 'But I don't kill. I don't steal. I don't do anything bad to anyone.'



That's not enough. You are still lacking a great deal. It is not enough to be good." *Oscar A Romero*

Being a Christian is less about cautiously avoiding sin than about courageously and actively doing God's will." *Dietrich Bonhoeffer*

So where do you and I stand ?

Rosemary Birch

I went on the Sponsored Walk



As I had planned, I arrived at Burnt Oak station very early so there was time for a coffee before ten o'clock. It was pouring with rain as I walked out of the station and up the hill to Burnt Oak Broadway, sheltering under the awnings of the shops along the way. You can buy fruit and vegetables from all corners of the world along Watling Avenue and there are several bargain clothes shops. But I did NOT allow myself to browse. Turning into Burnt Oak Broadway, I could see a coffee shop at the end of the shopping parade. I bought a take-away 'cortado' – an espresso with milk, and carried it through the rain to Edgware Hospital. The main entrance is not easy to find but quite impressive, when you find it at the back of the car park. The glass doors opened automatically and I walked up to the reception. There was not a soul to be seen. However there were comfortable chairs and, also, a spotlessly clean toilet on the left. By 9.50, I was all set to go but I was still the only person there. Luckily I had Rosemary's phone number so she could tell me that we were actually meeting at the Dennis Scott Unit at the back of the hospital.

Just inside the Unit, a crowd of people from the Church had collected. Most people were dressed in waterproofs and comfortable trainers. David Trafford had planned our route to the Free Church and had brought along some maps, in case anybody got lost.

At 10 o'clock, fourteen of us set off down Deansbrook Road. By this time it was only drizzling and not too cold. It didn't seem far to the other end of the road as we were all talking in groups. Our leader, David stopped at the junction so the walkers at the back could catch up. I was expecting him to lead us along the road winding past the Graham Park estate but, in fact, we crossed the road and went under the bridge to Bunn's Lane. It was all interesting as very few

of us walk around this area. At the next junction, we waited again, wondering if we would go down the hill towards the A1 or straight across to Pursley Road. The route went straight across and we passed by Cophall Stadium fields. After passing Hendon Golf Club, to my surprise, we turned right into Ashley Lane. This suburban road soon became a wide muddy track with hedges on either side. Later on, John Birch told me that Cardinal Wolsey had ridden down here in the 16th century, fleeing from the wrath of Henry VIII.

Eventually we reached Hendon Lane and felt we were well on the way to the Church. But David led us straight across the road - instead of taking the more familiar route across the North Circular. We soon arrived at a little park where we crossed over Dollis Brook. Many of us were in 'unknown' territory here and were a bit surprised when we came out on Regents Park Road. David had planned to walk along East End Road so we could cross the North Circular very safely, walking across the bridge near Christ's College.

Reaching Ossulton Way, I think many of us began thinking about hot soup and a rest. It was downhill all the way from here to the A1. However, on the other side we were faced with an uphill stretch in order to reach the Square. The open church door was a very welcome sight and it was warm inside. It was such a treat to be greeted by our friends waiting with hot cups of delicious homemade soup.

I think that we all felt it was an achievement to have completed the six mile route. Most of all, I think we were all glad to have helped to continue the work of the Dennis Scott Unit. This is a really important department of the hospital, dedicated to the care of mentally ill patients.

Mary Charras

DENNIS SCOTT UNIT FUND

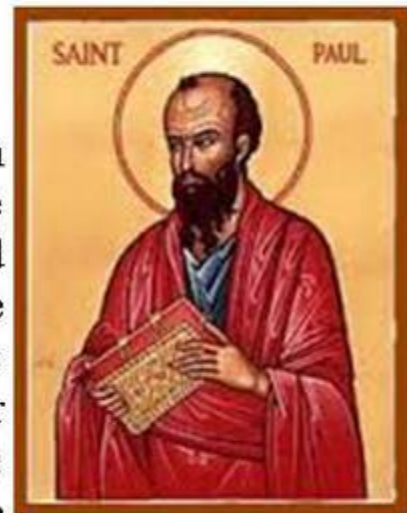
Many thanks to everyone who supported the sponsored walk either by walking, getting sponsors, or giving money. We are still receiving sponsor money for the gym equipment; so far, we have raised between £3,500-4,000. The total fund is now just short of £8,000 raised from various activities.

We have submitted a bid to the Lottery Fund and shall hear the outcome in the next two months. Also, Ian and I met with a representative of Greater London Leisure's Community Foundation branch, who as well as helping with funding, are also willing to supply fitness instructors to teach staff on the use of the outdoor gym equipment and regularly go into the Unit and run classes.

Ian and I are meeting with the Managers of the Dennis Scott Unit to discuss the supply of appropriate equipment and to arrange the instalment in two outdoor areas.

Penny Trafford

Bible Study



Chapters 9 – 11 of the Letter to the Romans is an extended discussion concerning the fate of the Jewish people as regards their relationship to God – hitherto the ‘chosen’ people – in the light of the claim that Jesus is the fulfilment of the Messianic promise, that Jesus is the Christ, and moreover how the relationship between Jews and Gentiles is now to be understood given that the Church – the ‘Body of Christ’, the community of the ‘followers of Jesus’ – is to be all-embracing, universal, non-sectarian, and indivisible as far as God is concerned. Paul was a Jew, and even as a follower of Jesus, remained proud of his Jewish heritage. In Philippians 3, 2 – 11, he confronts the Judaizers, (those who argued that Gentile converts to Christianity should submit themselves to the rituals of Judaism before being admitted into the Church), by laying out his ‘CV’ (Phil. 3, 4 – 6) before acknowledging that however precious his Jewishness might be to him, he now counted it as ‘refuse’ in the light of what his conversion as a follower of Jesus the Christ had brought him; put right with God, not according to the Law, but through faith in Christ. (Phil. 3, 9 – 10)...but still Paul retains a loving concern for the Jews... *‘I am speaking the truth in Christ, I am not lying; my conscience bears me witness in the Holy Spirit, that I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsmen by race.’* (Romans 9, 1 – 3). Indeed, Paul goes on to demonstrate just how ‘special’ the Jewish people were in the unfolding of God’s plan of salvation for the world... *‘To them belong the sonship, the glory, the covenants, the giving of the Law, the worship, and the promises; to them belong the Patriarchs, and of their race, according to the flesh is the Christ. God who is over all be blessed for ever. Amen.’* (Rom. 9, 4 – 5). And so, for Paul, in the light of the apparent rejection of Jesus as Messiah on the part of many of the Jews, there is a theological dilemma to resolve: what place is reserved for the descendants of Abraham within God’s plan of salvation, given God’s promise to Abraham, regardless. This Paul addresses by considering the nature of the ‘promise’... *‘Not all who are descended from Israel belong to Israel, and not all are children of*

Abraham because they are his descendants.’ (Rom. 9, 6). Why? Because the immediate fulfilment of the promise to Abraham was through the granting to Abraham of the miracle of a son to him and to his wife, Sarah, Isaac. But of course, Isaac was not the only child born to Abraham. Abraham had fathered a son, Ishmael, by his slave, Hagar. And so, for Paul, the promise to Abraham was not universal, but particular, to be fulfilled through the line of Isaac alone... *‘This means that it is not the children of the flesh who are the children of God, but the children of the promise are reckoned as descendants.*’ (Rom. 9, 8). But even then, there was to be a further ‘refinement’ as regards the rightful heirs to the promise because the wife of Isaac, Rebekah, gave birth to two sons, to twins... *‘And not only so, but also when Rebekah had conceived children by the one man, our forefather Isaac, though they were not yet born and had done nothing either good or bad, in order that God’s purpose of election might continue, not because of works but because of his call, she was told, “The elder will serve the younger.” As it is written, “Jacob I loved, but Esau I hated” ...’* (Rom. 9, 10 – 13). And of course, it is significant that as the story cycle concerning Jacob unfolded, that he is renamed Israel... *‘Then he [the angel with whom Jacob wrestled at Peniel] said, “Let me go, for the day is breaking.” But Jacob said, “I will not let you go until you bless me.” And the angel said to him, “What is your name?” And he said, “Jacob.” Then the angel said, “Your name shall no longer be called Jacob, but Israel (“He who strives with God”) for you have striven with God and prevailed.” ...’* (Genesis 32, 26 – 28). And so for Paul, a promise given initially to Abraham finds its fulfilment in and through the Israelites, the descendants of Israel – the twelve tribes – the people of Israel. Paul’s intention is to encourage his readers to understand the history of the Jewish people, as the people of God, from the perspective of the revelation of God given in and through the life, death and resurrection of Jesus; salvation, a gift of God according to the grace of God to be received by faith, itself a gift of God. Accordingly, salvation is all of God and nothing of human intention. Our salvation is on account of God’s good pleasure alone, and nothing of us. Therefore, in the light of what God has revealed in Jesus now, no Jew can lay claim to God’s salvation merely because they could trace their ancestry back to Abraham, and this is not inconsistent with the history of the Jews prior to Jesus because as Paul has demonstrated, even within that history it was at God’s pleasure that what happened in the way it did. But the problem for Paul now only intensifies.

NEWS OF PEOPLE

Thank you

Thank you so much to everyone for your kind words, cards, thoughtfulness and hugs after the death of Mark. The support of family and friends has been so important and comforting for us during this time.

David and Penny Trafford

Why is it that only a certain proportion of the Jews have responded positively to the claim that Jesus is the Messiah; why is it that so many of the Jews have decisively rejected the claim? In effect, why doesn't God's 'good pleasure' extend to the salvation of all? As he puts it himself, '*What shall we say then? Is there injustice on God's part?*' (Rom. 9, 14). To answer his own question Paul uses the example of Moses during his time on Sinai when receiving the Commandments of God – God says to Moses, '*... "I will have mercy on whom I have mercy and I will have compassion on whom I have compassion." So it depends not upon man's will or exertion but upon God's mercy...*' (Rom. 9, 15). Indeed, Paul finishes this section with what is his most uncompromising statement, '*So then, [God] has mercy upon whomever [God] wills, and [God] hardens the heart of whomever [God] wills.*' (Rom. 9, 18). For Paul, this is how it is for both Jew and Gentile. Salvation is a gift which God grants to those who God chooses. But more than that, Paul appears to be saying that God also works in the hearts of those for whom the gift of salvation is to be denied, hardening their hearts so that they actively oppose the message of salvation that God has called Paul, and others to proclaim. This for Paul appears to be the only explanation for why some of the Jews reacted in the way they did to the preaching of the Gospel, the proclaiming of Jesus as the Messiah. Many years later, theologians will refine this argument into what came to be known as 'double' predestination – a hyper Calvinist view that God determines those who will be saved, but also determines those who will be damned – while more moderate Calvinism will argue for single predestination, the idea that whilst all are deserving of nothing more than damnation, God in mercy acts to save at least some from its consequences. Paul does not concede to this, but his uncompromising stance only raises more questions for him as we shall see next time...

Ian Tutton

Pioneering Women

One hundred years since British women over 30 first got the vote, Songs of Praise on 4th February celebrated pioneering Christian women. The Rev Kate Bottley visited Mansfield College, Oxford to learn about Constance Coltman, the first woman to be ordained in a UK mainstream denomination (Congregational Church, now United Reformed) over a century ago. A few months earlier Radio 4 had broadcast a service to celebrate the centenary of Constance Coltman's ordination on 17th September 1917. The service was led by Revd Dr Kirsty Thorpe (URC minister) who explored Constance Coltman's life and legacy and the sermon was preached by Revd Rose Hudson-Wilkin who is Chaplain to the Speaker of the House of Commons, leading daily prayers in the Commons and is one of the Queen's chaplains

Constance Coltman (nee Todd) had felt a strong call to ordained ministry from an early age. Women were only just establishing their right to higher education and starting to enter the professions against deep seated opposition. It was an act of great courage for Constance to take a risk and apply to Mansfield College. By the end of her training Constance was engaged to fellow ministerial student Claud Coltman. They moved to London and began worshipping



at the King's Weigh House, a Congregational Church just off Oxford Street. The charismatic and controversial minister there, W.E. Orchard, saw a possibility for the young couple to serve as joint ministers of the church's mission in the East End. Darby Street mission, where Constance and Claud began their shared ministry, closed in the 1930s. In 1917 this was a densely populated area with a lot of poverty and deprivation. Not an easy place for a first church. It must have been a shock for the small mission congregation to receive a husband and wife as ministers. In the past they had male missionaries supported by deaconesses and lady visitors. Constance Coltman was one of the first cohort of women to enter Congregational ministry. There were 18 more women ordained before the Second World War but Constance was the only one who managed to combine marriage, motherhood and ministry. This was partly helped by her private means which allowed her to subsidise the home while she and her husband, Claude managed on one stipend between them.

The Reverend Rose Hudson-Wilkin has her own experiences of pioneering ministry. In her sermon (part printed below) she reflected on her own

vocation and personal journey:-

“On 11th of November 1992 there was a significant gathering of women and men in the grounds of Deans Yard Westminster praying and singing while the General Synod of the Church of England met in session, debating the subject of women becoming ordained as priests within the church. I was amongst that crowd on that day and I had a special placard made up with the words,



“Women, beautifully and wonderfully made in the image of God” and on the other side was written, “Women, called to represent Christ.” I remember feeling that this was a momentous moment in the life of the church and that the church was on the brink of something special. From the age of 14 years, I had had an overwhelming sense of being called to a ministry in a church that had doubts that such a call could be possible, why? Because it did not fit in with some people’s interpretation of scripture; or for others, it did not fit in with the tradition of the church. As a young girl growing up in the Caribbean, I remember asking my bishop, ‘How come you tell us that the sacrament is important and yet we rarely receive it because we have no priest to give it to us?’ Although I was young, I was fully aware that there were women (and a few men) who faithfully kept the church open and cared for the congregants in between the sparing visits of the priest. My bishop’s response which I regarded as unsatisfactory was, ‘We are Anglicans, we only have men as priests’. In spite of his response, it did not quell that which I felt deep inside, that God was calling me. Once the Church of England had stepped out in faith to ordain women as priests, other provinces in the church also began to do the same. I was invited to Jamaica to speak at their 10th anniversary celebration of women as priests, and was deeply moved when being briefed by the diocesan bishop and hearing him describe the difference that the ordained women had made to the life of the church. He said, the women were offering themselves to serve in areas, where former priests would not go. It is interesting too that Constance Coltman offered to serve in an area of great need - the East End of London. I believe she made a great difference. As women, we are not women priests; we are just priests who happen to be women. Like the woman who anointed our Lord Jesus her offering of herself for this ministry was borne out of a deep sense of compassion and devotion to

HIDDEN TREASURE

Down on the beach, my grand'daughter picked up her spade and traced a very long, winding trail in the sand. She passed me the spade and I followed the line to the end where an 'x' marked the spot. I began to dig..... and dig..... and dig until there was a deep hole. There was nothing there ! "You've already dug it up", she said, and pointed to a beautiful heart shaped pebble. *Mary Charras*



Christ. It was this same compassion that led Constance to leave behind the comforts of an upper-middle-class lifestyle and seek to work in a part of London which was visibly in need. As women who are priests, we recognise that there are still many obstacles to overcome. We should never be distracted by the obstacles that are put in our way. I recall at the height of the debate around women priests, a Pentecostal pastor said to me, "Sister, I want you to remember that God entrusted us with the living Word." "Wow", I thought, "That can never be taken away from us". As women who are called to serve the Church as priests, we are the Mary Magdalene of today, not only were we entrusted with the 'Living Word', but Christ himself, entrusted us with the message, "Go and tell".

I grew up with visiting female ministers taking services at the Free Church including Revd Elsie Chamberlain who was a leading figure in British broadcasting and religious life. She was a pioneer in many areas: the first woman chaplain to the armed forces; the first nonconformist minister to marry an Anglican clergyman; the first woman producer in the religious broadcasting department of the BBC and the first woman to present the daily service on the radio. Her broadcasting accustomed many listeners to the idea of a woman leading public worship. And in 1956 she became the first woman to occupy the chair of the Congregational Union of England and Wales and almost certainly the first woman anywhere in the world to head a major denomination.

At the conclusion of 4th February Songs of Praise, Revd Kate Bottley (Anglican) and Revd Jenny Mills (URC) discussed their call to ordained ministry and both commented on how it took some time before they decided to follow their calling. They also joked that it was women gossiping about seeing the risen Jesus that led to the men believing and following. In John 20 verse 18: *Mary Magdalene went and announced to the disciples, 'I have seen the Lord'; and she told them that he had said these things to her.*

Jenny Stonhold

ADVANCE NOTICE
CHRISTIAN AID WEEK 13th - 19th May
AND CIRCLE THE CITY May 20th

Can you help by collecting in one or two roads within the Suburb? Perhaps pair up with a friend? Perhaps just offer to collect in only one road? Perhaps just do it for only one evening? Any offers of help in any way very gratefully accepted in this tremendously important life-changing work.

This year Christian Aid is concentrating on Haiti, one of the poorest countries in the world, where earthquakes, storms and hurricanes have hit relentlessly.

40 million people in the world today are 'internally displaced' – this means they've been forced to leave their homes but remain inside their own country. We don't know the real number of our sisters and brothers who are internally displaced because they are not always counted and are incredibly vulnerable to poverty and exploitation as they don't receive any support in the form of food, water or assistance to earn money.

If you physically can't help with collecting you can help in several other ways - by donating money in the envelopes, by completing the 'gift aid part'; by going on the Circle the City walk (Sunday May 20th); or by sponsoring a walker; or by praying for all those involved.



In whatever way you can help we are grateful.

Christian Aid states: "Together we're united in our belief that the world can and must be changed. We believe that we are each called to love our neighbours – every one of our fellow human beings - wildly, wholeheartedly and sacrificially. This is our mission. This is the JESUS MISSION."

Rosemary Birch

**‘TOGETHER WE’RE STRONGER THAN THE
STORMS’**

JOHN BIRCH'S DIARY

Sunday 21st January A Jane Eyre moment. Our eldest grand-daughter Megan is marrying Jack. Wedding Day, March 17th is now rapidly approaching. Today was the first calling of the banns at the church just outside Bristol where they both work in youth leadership: "If anyone knows any just cause or impediment as to why these two cannot be joined in holy matrimony speak now or forever hold your peace." The sound of someone standing up. Megan looked at Jack, Jack at Megan. The congregation craned to see who was the objector. He spoke: "I just want to wish the young couple every happiness in their marriage" A sigh came from everyone. I'm sure loudest from Megan and Jack.



Monday 22nd January Einstein got inspiration from a box. As a young boy he was given a set of 160 small coloured stone blocks, which may well have helped him to develop his understanding of complex structures. The CE of Ikea, who along with the Lego Foundation and Unilever, have formed "The Real Play Coalition" said "Play is a serious business and is fundamental for learning, development and creativity".

Wednesday 24th January Shrewsbury Town, who I supported before I left for London in 1960, and still support, are - at the moment - having a fantastic season. In the two previous seasons, they avoided relegation to Division 2 by the skin of their teeth. This time, they are consistently in the top three, due to a new manager who has instilled a team ethos in his players, well-illustrated by there being no outstanding scorers, and all players working to get the ball to the one with the best chance. Tonight was the replay - at the Olympic stadium - in the Third Round of the FA Cup with West Ham. The first game, after 95 minutes, was 0-0. A further 112 minutes had to be played before West Ham scored the winning goal.

Thursday 25th January All five of our sons are follically challenged. There is a photo of them with heads bent forward and the light reflecting from their pates. (I'm also somewhat challenged but you would expect it in an older person). Professor Junji Fukuda of Japan's Yokohama University, has said a substance (which McDonalds also use in cooking their fries) with the easily remembered name dimethylpolysiloxane, helps produce hair follicle germs which when transplanted to the scalp will give quick and substantial hair growth. Bald mice were treated and grew their hair within days. So there you are, Peter, Nicholas, Mark, Richard and



Robin - there is hope yet!

Saturday 27th January Rosemary is at present - see below - restricted in going out to shop. I help her by taking the few minutes' walk to North Finchley which has a great range of shops including Argos, Boots, Robert Dyas, Sainsbury's, Waterstones and WHSmiths. My route is up Lodge Lane. I realised I'd just walked over a plaque on the pavement, not on a wall. It states:



"In this house lived John Parr, first soldier to be killed by enemy action 21st August 1914." War had been declared on 4th August. "It will be over by Christmas" was a popular saying in the early days. The reality was the Great War, millions being killed, injured, displaced which ended on the 11th November 1918, one hundred years ago. "The war to end all wars". No. When will we ever learn? Never apparently. "Man's inhumanity to man" continues to expand its boundaries - wars, conflict, genocide!

Monday 29th January We use Sainsbury's "on-line" delivery service each week for our main shop - "Sainsbury's delivered a porkpie to a vegan" reads a news headline today. They did and they apologized. When a particular item is not available a substitute is offered. It's supposed to be a reasonable substitute but sometimes mistakes are made (apparently all selection is done by computer, working from the order, so it's no person's fault). We had a similar experience late last year. The delivery and its contents was lifted onto the dining-room table and Rosemary said: "Where are the eggs?" The delivery man consulted his list: "Here we are" and produced a pack of two large (at least 6" diameter) Yorkshire puddings!! We struggled for a while with the connection but then saw on the packet "made with golden eggs". So that was fine: in fact a gastronomic feast - Rosemary, as ever, inventively produced sausages and Yorkshire puddings in delicious gravy.



Wednesday 31st January "Once in a blue moon" is a phrase used to signify something which happens just occasionally. It comes from the rare occurrence of two full moons in one month, which came about this month, the first time in 30 months with tonight's moon not only shining brightly from a cloudless sky but earning the epithet "Supermoon" by being 14% bigger and 30% brighter than the norm at its closest point. As an astronomer at the Royal Observatory Greenwich rather dryly put it "Astrophotography was more spectacular than normal."

NEWS OF PEOPLE

It is with great sadness that we record the passing of John Layte. Together with his wife Judy, John had been a faithful attender at Sunday worship for many years, but it was a particular delight when just a few years ago they were received into the membership of the Church together. Whilst John had been ill for quite some time, his death came as quite a shock. We extend our sympathies to Judy and to their daughter Wendy.



Our sympathy too is with Joe Fryer. Joe's wife, Ruth, passed away in the Royal Free Hospital following a severe stroke which had left her seriously incapacitated. Together with Joe, Ruth was a regular member of our Sunday congregation and we will miss her. We acknowledge that her suffering is over, but at the same time are mindful of those who grieve; especially Joe, and also her daughter Anna.

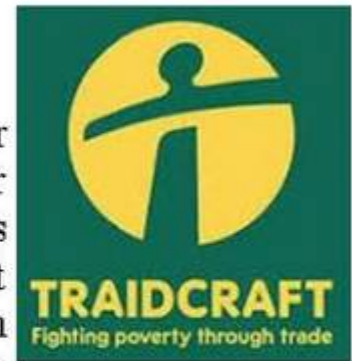
We have also been informed of the deaths of two people who were once very much a part of the church: Jenny Peters (née Smith), the wife of Ken Peters, both of whom were members of the '52 club and who have attended several events in church fairly recently, always retaining a keen interest in what is happening. Our sympathy is extended to Ken, and to other members of the family at this sad time ... And also, Christine McQueen, who went from the Free Church to serve overseas as a missionary for many years. More recently she was living in a Methodist nursing home in Wembley. Our condolences are with her family at this time.

Ian Tutton

Thursday 1st February A new "emergency". An elderly motorist (85) was issued a parking ticket for £130 by TFL when, in desperation to go to the loo, he parked with two wheels on the pavement and rushed to the nearest shop (a florist). In London, up to now, parking completely or partially on a pavement, was only allowed when permission is given by a police officer, the vehicle is broken down or it's an emergency situation, including "saving a life or putting out a fire". The driver appealed and a decision was made that in the circumstances a loo need could be classified as an emergency ("otherwise he could have been involved in a crash.") The Official Traffic Adjudicator has now agreed, cancelling the penalty and ruling that it could constitute an emergency - "particularly for the elderly." I feel relieved: another potential worry dealt with.

John Birch

TRADCRAFT



As a Fair Trade church we try to use as many fair trade products as possible, hence you're drinking fair trade coffee or tea after church, washing your hands in Traidcraft hand-wash, and using Traidcraft washing-up liquid and Traidcraft kitchen rolls when needed, plus the very large Traidcraft stall at the back of the church promoting many and varied items. There is a new catalogue out with many new products. Obviously, as I do not order on a sale or return basis, we carry only a very small selection on the stall but there is a very large variety of items shown in the catalogue, ranging from a rainbow-coloured eco-friendly scarf made from natural cotton and modal (a fibre made from the cellulose found in beech trees) to capiz cross bookmarkers – hand-made in the Philippines, all natural and sustainably sourced capiz shell which is a flat, semi-transparent shell with a pearlescent sheen; from Chilean raisins, full of vitamin B, iron and potassium to dried mango, an excellent source of vitamin A and C; from hand-embroidered cards made by Swajan Crafts (launched in 1994 to promote Bangladesh's handicrafts and to offer the women artisans a better quality of life) to mini olive wood wooden pocket crosses made in Palestine, where as a result of relentless political unrest and constant economic hardship, Bethlehem's handicraft industry is in serious danger of disappearing. Holyland Handicrafts have stepped up to preserve the history and practice of Palestine's craft traditions and empower its artisans too.

*SO PLEASE TAKE A MOMENT AND LOOK AT THE NEW COMPACT
CATOLOGUE - YOU'LL BE SURPRISED*

AT THE VARIETY AND HIGH QUALITY OF THE PRODUCTS

A QUIZ ABOUT COFFEE (PART 1)

1. According to legend, why and how was coffee first consumed?
 - a. *Whole green coffee beans were used in the Far East to make non-toxic bracelets for children.*
 - b. *Ethiopian shepherds first noticed the effects of caffeine when their goats appeared to dance after eating coffee berries.*
 - c. *Vikings used coffee to keep themselves awake on long sea voyages.*
 - d. *Christopher Columbus brought coffee back from the Americas for William the Conqueror.*

2. What is the bean belt?

a. *The area between the tropics of Cancer and Capricorn in which coffee is generally grown.*

b. *An ancient method of flogging drunkards.*

c. *A belt made of coffee beans only worn by married Mayan women.*

d. *A group of asteroids, said to look like a coffee bean, that encircles the solar system once every 26 years.*



3. Coffee is grown where?

a. *In more than 50 countries in the world, with Central and South America producing approx. two thirds of the world's coffee supply.*

b. *In more than 100 countries in the world, with India producing approx. two thirds of the world's coffee.*

c. *In more than 50 countries in the world, with Africa producing approx. two thirds of the world's coffee.*

d. *In only 12 countries in the world with Central and South America producing approx. two thirds of the world's supply.*



4. If we include instant, decaffeinated, ground, beans, pods, and beans for Espresso how many different varieties and versions of coffee can be ordered from Traidcraft?

a.5. b.10. c.15. d.17.

JOKE Did you hear about the woman who insisted it was a man's job to make the coffee in the morning?

She showed him the Bible where it said Hebrews!!



From the Archive

As ever, the 1918 entries reflect the ongoing World War, both in the Month of Prayer and Testimony at home and in the continuing sad deaths of Church members on active service abroad. 1968, on the other hand, tells of



John Fox Jones, a Church member, who was responsible for the lovely circular window in the Minister's vestry, and for preserving many documents from the early days of the Free Church itself, now in the archive.

Work and Worship March 1918

March: a month of Prayer and Testimony. An Appeal.

Last year, it will be remembered, the services in March were of special character. A month of testimony was observed, and in the public worship a large number of our members took an active part. The results were altogether good: and it is felt that this year a similar season will be helpful. Accordingly, on the first four Sundays of March, and on the Wednesdays (except the 6th, when Mr Rowntree Clifford visits us) the usual order of service will be varied. There will be special hymns, anthems and solos, and we are relying on the members of the choir to display the same full and loyal co-operation which marked last March. Members of the Church and congregation will take part in prayer, the reading of the Scriptures, and addresses... We appeal to all our friends and neighbours who are unattached to other Christian congregations to rally to us during this period, and to associate themselves with our intercession and worship. In view of the urgent appeals for economy we shall not issue special circulars to our own people as we did last year, but we do earnestly beg everyone to make it a matter of conscience:-

To attend every Sunday service, both morning and evening, unless attendance is on special grounds absolutely impossible.

To invite and bring visitors, if possible on every occasion.

To make this season's effort a subject of special and direct prayer.

Earnestly and sincerely to examine his or her personal life, and to seek the removal of any defect or sin that hinders the work of Christ in the Church or in the neighbourhood.

May God grant abundantly to each and all the supreme gift of His Holy Spirit!

Rev'd. J. H. Rushbrooke

Work and Worship April 1918

Roll of Honour The following names have been added: Aston A.E., Staff-Sergeant; Barnes E.A.; Sreeves F.C. The fears which we expressed concerning the fate of our two friends reported "Missing" have proved but too well founded. Official reports now include among the fallen both Aubrey Bearne and George Low. We mourn with the bereaved. In Aubrey Bearne, a young man of great gifts and promise is lost to earth; and parents, sisters and brother sorrow for one to whom they were attached with a devotion rare even in family life. In George Low, a model husband and father is removed, leaving his widow and children to mourn their irreparable loss. With what intensity we hate war! Every fresh loss adds to our sense of horror and shame. With all our hearts we pray for a world safe from such devastation as our generation knows.

(The families of these men had waited for this news since May 1917 - George Low, and October 1917 - Aubrey Bearne.)

On the morning of 25 April 1917 Second Lieutenant Richard Thomas Wood, Machine Gun Corps, was killed in combat, having served in the army since the onset of war and having suffered several wounds during these years.

Revd. J. H. Rushbrooke

News and Views March 1968

Mr John Fox Jones – one of our Founder Members. The unexpected death on 20 January of Mr. John Fox Jones deprived the Church of one of its two remaining founder members, and also of a very courageous Christian gentleman. Among the earliest settlers in the Suburb, the young Mr and Mrs Fox Jones lived in a house designed by him in Willifield Way. The premature death of his wife in 1922 left Mr Jones to care for his small daughter, roles which were later to be reversed when Winifred gave up her job in the Civil Service to look after her father in his old age and blindness. An architect by profession, Mr Fox Jones gave valuable service to the newly-formed church on the Building Committee, and discussed various matters with the architect Mr (later Sir) Edwin Lutyens. It is Mr Fox Jones whom our Ministers have had to thank for the little window in the vestry from which they have been able to look out on North Square – the only other window being far above eye level. Later he served for a number of years as Property Steward, and collaborated in the design for the Church Hall in Northway.

It was at the age of 72 that Mr Fox Jones lost his sight, not as the result of gradual deterioration, but suddenly in a matter of hours, whilst on holiday

in Wales. To most people this would have been a crushing blow, but to him it was a challenge to be overcome. In spite of the reluctance of instructors to teach an octogenarian to read Braille, and with equal determination, he applied himself to the task of living with his affliction. In this he was greatly helped by a fine sense of humour which enabled him to laugh at a mishap like trying to shave with toothpaste!

Mr Fox Jones' home was 44, Willifield Way, which in recent years has undergone "modernisation." Anne Lowe well remembers seeing the father and daughter walking in the Suburb in all weathers.

Church Diary April 1968

From the Manse Easter, the climax of the Christian Year, comes late this year. Palm Sunday is on 7 April. A card containing full details of Holy Week is being printed jointly with St Jude's and the Society of Friends. Details of our own services are also given in the Calendar elsewhere on this page. There is no need to urge you to join in worship at this season of the year, for you are always eager to do so. The sorrows of Good Friday and the joy of Easter Day touch all our hearts.

Immediately after Easter, I am looking forward to a break – the first (apart from my bout of 'flu over Christmas!) since last August. We are going down to Cardiff for a week, and I shall have the opportunity of preaching in my old home church.....Peter Barraclough.

About people *Mrs Chapman* of The Orchard, mother of Mrs Stonhold, died in March after an association of more than 50 years with the Free Church; she became a member in 1917.

New babies We send congratulations and good wishes to *Mr and Mrs Roger Swynnerton* on the birth of a son (Michael John) on 23 February; and to *Mr and Mrs Donald Robinson* (Mrs Robinson was formerly Pauline Dodds) on the birth of a son (David Norman) on 26 February. **Anne Lowe**

ANSWERS TO THE COFFEE QUIZ - part 1

1b 2a 3a 4d
 5. 17 varieties of coffee Medium roast ground, Rich roast ground, Decaf-
 feinated ground, Colombian ground, Ethiopian Sidama ground, Christmas
 ground, Rwandan ground, Malawi Mzuzu ground, Machu Picchu ground,
 Kilimanjaro ground, Smooth roast instant cafe Direct, Medium roast freeze
 dried, Decaffeinated, Peruvian beans, Machu Picchu beans, Espresso
 beans and Machu Picchu pods

The Seventh Seal Revisited

Ian Jack in the Guardian recently wrote about seeing 'The Seventh Seal' again at an Ingmar Bergman festival at the British Film Institute on the South Bank. He said "Bergman's film is almost certainly the most memorable depiction of death in the history of the cinema, and death is far closer to me now - its ordinary fact a greater presence in my life - than it was when I first saw the film". He found the film as great as he remembered it fifty odd years before.



All this rang a lot of bells for me as well. In 1960 at university I faced the terrible task (like all first year students) of having to choose what societies I might join. Not being a very sociable type, I noticed the film club was showing something called 'The Seventh Seal' and thought it might be worth giving it a go.

To me it was a revelation. Until then, films had largely meant westerns, musicals, Ealing studio comedies - that kind of thing. But this was something different - a film that dealt with questions of life and death, faith and disillusionment - and all superbly directed and photographed. Read any guide to films and it is almost always described as one of the best films ever made.

The story is familiar. A knight and his squire return from fighting in the Crusades to find a country ravaged by plague and starvation. The knight meets Death on a stormy shore and to postpone his fate challenges him to a game of chess. Death agrees and allows him on his way. As the knight and squire travel through the land to his castle they encounter all kinds of horrors and tribulations, including groups of flagellants and a young woman - a 'witch' - about to be burnt at the stake. As her execution fire is lit, he gives her herbs to take away her pain and watches to see whether she experiences any intimations of God, the Devil or the afterlife. But, of course, there is nothing and his disillusionment and disbelief continue to grow. However, they also meet a young actor and his wife, who together with their young child are touring the desolate land in their caravan. The actor has wonderful visions of the virgin and child - brilliantly depicted by

Bergman. The knight who cannot save himself from Death, chooses to save the couple and their infant child instead and thereby give his life some meaning. There are several more encounters with Death along the way and the chess game continues, during which it emerges that Death himself has no more knowledge



about God and the afterlife than the knight. He is merely a facilitator whose job is to bring people the bad news. Finally, the knight, the squire and some others picked up along the way arrive home at his castle, where he is briefly and sadly reunited with his wife who has been aware of the futility of his quest from the beginning. But it is all too late for regrets and reconciliations. Death comes literally knocking on the door and it is time to go.

The opening of the film with the Knight and Death playing chess on the edge of the ocean is probably the most iconic opening of any film - perhaps only equalled by the opening of Stanley Kubrick's '2001' with its sunrise-in-space sequence. And the end when the young actor and his family watch - in the distance - the dance of death is unforgettable.

'The Seventh Seal' made me realise that the cinema could be something else, that like all great art and literature it could deal with the most serious issues and problems in our lives. I became an aficionado of what could be called serious cinema.



Sadly, things have not lived up to this promise. Nowadays the cinema is awash with franchises, sequels, remakes, pixars, the umpteenth Star Wars or Harry Potter film and so on. There is nothing wrong

with these films: very often they are beautifully made and technically superb. They can also be well plotted and have witty dialogue. But essentially they are safe and unchallenging. And only rarely do they manage to overcome the problem of the eight second attention span. Its almost as though we are scared to ask for anything worthwhile or challenging - even afraid to be caught wanting these things. As someone once observed about our contemporary culture "we have traded passion for excitement" - surely the truest epitaph ever for the age we live in!

The film was shot in black and white and Bergman was given a schedule of only thirty-five days to shoot the film and a budget of \$150,000, which was a ludicrously small amount even in 1957. The result - an all-time masterpiece!

John Ditchfield

JESUS AND THE CANAANITE WOMAN

The November edition of "Allo-Montrouge", the magazine of our twinned church in Paris, contained this article by Philippe Faure. It has been translated (with some freedom) by Joan Holton.



Recently, the discussion group turned its attention to Jesus' meeting with a foreign woman, stories told by Matthew (chapter 15, verses 21 to 28) and Mark (chapter 7, verses 24 to 30). The event, said the group's leader, marked a turning point in Jesus' ministry, and the two stories were similar but had different elements. The story tells how Jesus had left the land of Israel for the foreign land, the region of Tyre and Sidon, possibly to take a rest and to hide from the Pharisees who were taunting him. And there he met a woman who accosted him, asking him to remove the evil spirit which was tormenting her daughter. Jesus refused to help, on the pretext that he was concerned about the children of Israel and not the "little dogs" (ie foreigners). The woman replied that the dogs had to eat the crumbs which fell from the master's table. Jesus was impressed by the woman, her intelligence and determination, and there and then removed the evil spirit from her daughter.

The woman was clearly different from the Jews of the time, and made them feel uncomfortable: she was foreign, she was a woman, and her daughter was possessed by an impure spirit. She herself therefore was "impure". Moreover, the story took place in a foreign country, north of Galilee. The two evangelists described the meeting as taking place just after Jesus had had an argument with a group of Pharisees about things which were impure and how to deal with them. The episode was described in this way in order to show that Jesus came not only for his own people, the Israelites, who were considered "pure", but also to minister to "impure" foreigners. It was a turning point, when Jesus' mission was becoming universal.

We should look at the subtle differences between the two accounts: with Mark, it took place in a house where Jesus was hiding. Mark does not tell us, but we assume the disciples were with him. With Matthew, on the other hand, the meeting took place outdoors, when Jesus and his disciples were walking in full view, and the woman followed them.

There are differences between the ways in which she was portrayed: With Mark she was "a Greek", meaning a non-Jew, a Syrio-Phoenician, a term which would have been understood at the time to show that she lived in the region of Tyre and Sidon. She must have looked quite presentable, as she was able to approach Jesus and to prostrate herself on the ground to implore his help. In Matthew's account she was described as a "Canaanite", a term

which refers to an ancient people, way back in the time of Joshua, a term which was not normally used in the first century when the account was written.

Turning to Jesus' attitude faced with the supplicating woman: Mark seems to indicate that Jesus was trapped into responding to the woman. He replies straight away, but is firm: "I am above all at this time ministering to the Children of Israel", which leaves open the possibility that at a later date he may change his focus. By contrast, Matthew finds Jesus closed and deaf to the supplications, and he did not reply directly to the woman. She became angry and the disciples tried to get rid of her. They appealed to Jesus to deal with her. He stuck with his principles: "I have not been sent to preach to the lost tribes of Israel".

The woman, in her response, completely believes that Jesus can heal her daughter. She cleverly calls Jesus "Lord", she assumes he is right, that if the little dogs will.. (as she goes on). And she speaks of the "master's" table. Her certainty makes Jesus reconsider his position.

So, the difference between the two evangelists is that, in Mark, Jesus accepts the woman's *words* that her daughter needs his care; in Matthew it is because of her *faith*. The different nuances show that Mark gives more initiative to the woman and the words she said, and Matthew emphasises the link of faith between Christ and the woman. Mark centres the episode on the story of the woman and her meeting with Christ, a story which would make perfect sense to non-Jews. Matthew, on the other hand, addresses the story to believing Jews speaking to them in language they alone would understand.

Jesus, therefore, put on the spot by this stranger, shows that he understands his mission to extend beyond the "lost tribes of Israel": to give his message to all the world. Here we have the central message of the story, represented in similar ways by the two evangelists.

Trans. Joan Holton



(See Genesis 6-8)

10-06-1998

IT WAS ONLY AFTER NOAH FINISHED HIS ARK
PROTOTYPE THAT HE FINALLY ADMITTED THAT
HE DID NOT KNOW WHAT A CUBIT WAS

Book Review

Flight Behaviour by Barbara Kingsolver

Climate change: the spectre hanging over every child, is the single most urgent issue of our times - and a challenge to any novelist. But how to write fiction about the Earth's storm-filled future without tub-thumping?

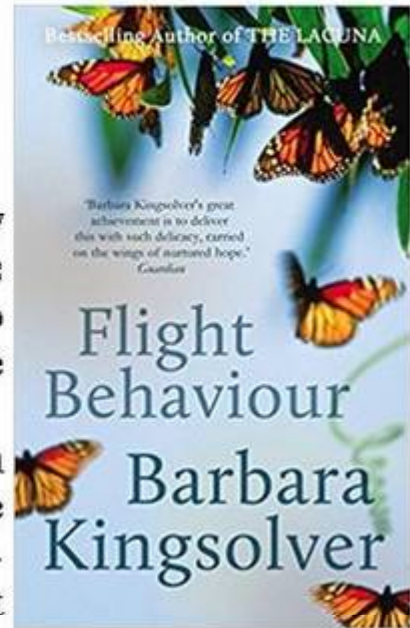
The book is much more than a debate between climate-change deniers and scientists. One immediately identifies with the main character - Dellarobia - who has suffered already in her short 25 years - losing parents young and her first baby,

living a very limited life with very limited means with two small children. Planning an ill-thought tryst with a virtual stranger, Dellarobia stumbles on an inexplicable vision on a mountainside slated for logging: a lake of orange fire. The phenomenon turns out to be a vast flock of monarch butterflies, whose disrupted migration pattern has catapulted them wildly off course.

As their "discoverer", Dellarobia achieves unasked-for internet fame, but it's the arrival of a team of entomologists led by Ovid Byron – African American, and from a parallel universe of education and plenty – that delivers the life change she has craved. Hired as part of Ovid's team, Dellarobia gives up smoking and learns to identify and assess butterfly behaviour. In the process, she becomes the family breadwinner but also becomes aware of the limited scope of the only world she has known. This gradual awakening forms a major theme of the novel.

The comparison between Dellarobia's world and Ovid's world is also an important theme of the book. Some of the outstanding passages of the book concern Dellarobia's visits to cut-price stores, searching for lost change in the furniture to pay for Christmas, the constant juggling of bills, the house in a continual mess ('snafu' - situation normal all f - up), getting the children to school etc.

Ovid's world is that of a well educated 'cool' university scientist - considerate and dispassionate; he is taken aback by the local school who are unable to take on board his request for students to help with his butterfly study as part of their science course - the school hardly having any science or maths despite any official requirements. ('Will the students be paid a minimum wage?' is all they can think to ask! Fair enough when





they desperately need jobs and income from any source whatever!)

It is Juliet, Ovid's beautiful, immaculately dressed, clever wife - also university educated - to begin to point out where the two worlds have trouble in

understanding each other. She is a lecturer in folk-lore studies who realizes that much of the local attitudes are folk-beliefs that are vitally important in helping these poor communities sticking together and bearing their lot. Interfere with them at your peril! For example, while weather is God's department, climate change is something people "knew to be wary of". Hence the suspicion with which Ovid's study is regarded locally. For those wanting to sympathetically understand why climate change denial is so powerful in the west this book is an absolute must.

There is also plenty of humour in the book. One amusing character who always lightens the mood is Dellarobia's unmarried girlfriend Dovey, who often sends her phone texts taken from church notice boards, such as: "Do you want to meet Jesus soon? Text while driving."

Humour too when Dellarobia is asked by an outside eco-campaigner to sign an energy-saving pledge. She is baffled by its demands. Like anyone else hanging on by a thread, she has no need for advice on not leaving her computer on standby, cutting down on red meat ("Why would you want to eat less meat?" she asks), rationing her fuel use, saving electricity, buying recycled clothes and "flying less". She has never owned a computer or boarded a plane. In fact, nothing on the list applies to her: poverty has seen to that. It's a wonderful study in mutual incomprehension.

It is a testament to Kingsolver's story-telling ability that she can show us that climate-change denial is a much more complex problem than is often recognized. A scientist herself, she is able to present both sides of the divide with great sympathy and insight. People wanting to understand the economic and social issues involved need to read this book. Highly recommended.

[Note: we learn that the bright orange Monarch butterflies are so called after the British king, William of Orange of the Glorious Revolution of 1688. Some locals in the book call them King Billies for the same reason, showing how many Protestant Irish settled in Tennessee.]

Marion Ditchfield

A Brush with Death

David Speakman has a narrow squeak with death and returns to London

By the time we reached Mbarara I became aware that my vision was becoming blurred and colours were beginning to blend into shades of brown like the sepia toned photographs of old.

I was carefully extracted from the land cruiser and carried into the clinic, and another blood sample was taken; this time, a simple pin prick from my finger.

Returning with the results, the technician exclaimed that my blood was full of malaria parasites. He had never seen so many in a single drop of blood. I had already been rushed into a cubicle and had been rigged up to a drip into which I learned later a large quantity of quinine was added. This was to stabilise me whilst arrangements were being made to admit me into hospital for a few days.

Due to the distance that Flavia would have to travel each day, especially as it was unlikely that we would be able to find a driver to drive her, we asked if they would allow me to be admitted to our local hospital, which, although being a glorified clinic with a few beds, would be better for us all round. Besides, we now knew all of the sisters and had a very good relationship with them, so I knew that they would be capable of looking after me.

The doctor suggested that I stay in his clinic until I had had at least five units of saline/quinine to rehydrate and stabilise me before leaving for the hospital, which had me there till about 8pm.

Again, due to the poor quality of the mobile signal in our area, we could not get through to any of the sisters at the hospital until we were almost back at the farm, only to be told that all of their beds were occupied. However, as all I needed was to have three more units of saline plugged in to my cannula, the staff nurse suggested that we collect her from the hospital and she would do all that was required at home and stay with me in my own room.

All went well, and being totally exhausted, it was not long before I was fast asleep.

Waking up with a start at 3am, I glanced at the drip and expecting it to be empty, was shocked to see that it was still three quarters full. Having fixed up the final bag of saline, Sister Sarah had headed back up to the village and her own bed.

Despite numerous attempts, we failed to get it going again, so we had no choice but to head off up to the hospital, where, thankfully a bed was now available, so that I could be admitted.

A new unit was inserted to the cannula, which delivered its load without any further incident and as the next stage of my treatment was to include bi-hourly injections, I was advised to stay till the evening before I was finally discharged and made my way home.

The following day, Flavia received a call from the doctor's wife to inquire as to how I was doing and told her that her husband had voiced his surprise, in that, according to my stats on arrival at the clinic, I should have been in a coma, and certainly not capable of talking. Furthermore, she explained that malaria patients are categorised on a scale of 1 to ten depending on the severity of the attack, and that most people, come in with malaria, at a category of between two and four.

When I arrived, I was already at ten!

Following three days of injections, the medication then reverted to a course of tablets for another five days. Due to the severity of the malaria attack, the initial medication was pure quinine, but the tablets were a less powerful derivative, which led to almost three weeks of having to endure the side effects of the quinine. This had me feeling as if I had my ears plugged up with cotton wool, dizziness/falling over and at times, extreme fatigue.

Once I was back on my feet again, despite having achieved so much over the previous six months, we decided that having endured some crazy events, we should head back to London for a break.

The day before we left for Kampala and our flight back to London, we were passing through the village having popped in to say good-bye to the sisters, and passed John's wife on the road.

Later in the afternoon, one of our friends came from the village and told us that she had gone into a rage when she saw that I was still alive, and was ranting on and on with a look of bewilderment on her face about how she didn't understand how I had managed to survive. This proved what we had thought all along, that it was she that was responsible for all that was going wrong on the farm, including my inexplicable encounter with malaria.

I asked our friend to go back and deliver a message to her, which was simply this... as we have the same spirit living inside us that raised Jesus from the dead; no amount of witchcraft, or powers of darkness will prevent us from completing the task that God has given us to accomplish.

THURSDAY FELLOWSHIP 2018

March 15th. The Honey Bee - Pat Morgan tells us about her hobby with this fascinating insect.

April 19th. Do all breads taste the same? Come and try some new tastes.

May 17th. 150th Anniversary of the Holborn Viaduct.
An illustrated talk by Lester Hillman.



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

Further info/transport contact Rosemary Birch 0208 446 9393



Repent from your evil ways and accept Jesus as your Lord and Saviour.

***** *whether she did, I don't know???*

On seeing my GP on my return to London, I gave him my hospital records and filled him in with the whole story. Despite having worked in Kenya for many years, he told me that although he occasionally heard of someone surviving, having been admitted with a category of eight or above; those given a category ten, with experience, were not expected to survive at all.

Going on to ask what the prognosis was of my kidneys and liver, I simply replied that I was fine. Looking shocked, he stated that from my records, I categorically had to have some degree of organ damage; even potential failure, and sent me straight off to hospital for some investigative tests.

Needless to say, I was given a clean bill of health; all of my organs were fine and all of my bloods were within acceptable parameters.

I was by now seriously feeling like that proverbial cat with nine lives.

David Speakman

Huff Gruff Puff

Huff Gruff Puff was an extraordinary cat,
Not too big, not too short, just amazingly fat,
With bright blue-green eyes, he held an expression of
surprise,
And would tell a string of porky pies,
Like “Where’s my dinner, you miserable sinner?”,
Though he had been fed just recently,
But I, who wanted to act decently,
Ended up feeding him anyway.



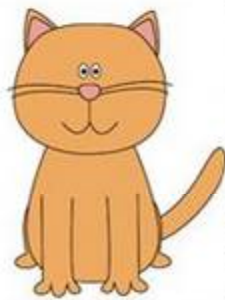
Huff Gruff Puff was exceedingly rough,
With mice, birds and the occasional small rat,
He would play with them as he sat,
And enticed by their squeals,
He would kill them with ease,

And yet I loved that medium-sized cat, so enormously fat.

Huff Gruff Puff would wander off with tail held
high,
And I might not see him for a while,
With other female friends of nature cats,
They would wander off for mice or rats,
Hunting in little packs,



And yet I loved this fat, medium-sized cat.



Sometimes, in anxious mood and stressed beyond measure,
This cat was for me, an object of treasure,
That I could play with and entertain myself at leisure.
I found my mind restored, my mental abilities in accord,
My blood pressure dropped, my worries stopped,
I felt relieved and my troubles ceased,

All due to that remarkable beast.

Huff Gruff Puff, a loyal friend, my sorrows he
mends,
Could one hope for a more purr-fect friend?
Though there is cruelty, lies and extortion,
He makes me remember with great caution,
That in this world there are good people, pets and
friends,



And thoughts of peace, mercy, justice and good deeds which mend,

Almira Richards

JOHN BIRCH'S COMPETITION

Competition No. 7 'Towns and Places'

1. From Land's End to
2. Mint cake
3. A very large Palm House –and much else
4. Christmas Eve carol service broadcast from here
5. Ken Dodd's comic creations come from here
6. From here, over the sea to Skye, by bridge
7. Major American air base in the U.K
8. From John O'Groats to
9. A moated castle in Kent
10. A place brought about by small plastic bricks
11. Normally quiet at night
12. A city whose airport is named after a Beetle
13. Site of the Welsh International Eisteddfod



*Choice of a large bar from the Traidcraft stall for the winner
(All the answers are in alphabetical order J—L)*

As promised for this issue, answers for Competition No. 5 (December/
January issue)

1. Farnborough
2. Fleetwood
3. Freshwater Bay
4. Glastonbury
5. Gloucester
6. Goodwood
7. Greenwich
8. Hampton Court
9. Holy Island
10. Hoy
11. Hughenden
12. Ironbridge
13. Jodrell Bank

DONATIONS ONLINE

The usual way for making donations to charities for many younger people is to have a web link to enable this to happen all online. We have decided to make this another alternative way of giving.

We have chosen the **mydonate** website, because it only charges 15p per transaction however large or small the gift. It does NOT take a percentage of the donation - which happens with other websites.

Also, **mydonate** will deal with the giftaid element of any gift given, saving our finance team this work.

The link has been set up through the HGSFC website: type in www.hgsfreechurch.org.uk then click donations.

Derek Lindfield, Treasurer

WORDSEARCH: LENT

S	T	S	E	T	E	H	T	O	T	D	O	G	S
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A	Y		T	E	H	N	E	V	N	T	S	I	
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ALL-THE-KINGDOMS
ASH-WEDNESDAY
DESERT DEVIL
EASTER-EVE
FASTING GIVING-UP
GOD-TO-THE-TEST
GOOD-FRIDAY



HANDS HIGHEST-POINT FORTY-WEEKDAYS LED-BY
LENT ORDER PENITENCE SPIRIT STONE-TO-BREAD
TAKING-ON TEMPTED WILDERNESS

DIARY

Regular Events

All services taken by Revd Dr Ian Tutton unless indicated

Mondays 10.00am to 11.30am Studying together, Elders' Vestry

Wednesdays 10.00am to 12 noon Toddler and Parent/Carer group, Church Rooms.

Thursdays 8pm Choir practice alternate Thursdays

Sundays 10.00am Choir Practice (young singers) 10.30am (adults)

Christian Meditation - Meditators meet on alternate weeks to meditate together. For further information, contact Georgia Tutton at: gmrutton@aol.com



MARCH

- 2 2.00pm Women's World Day of Prayer Service at HGS Free Church. The service is entitled "All God's Creation is very good" and focuses on Suriname.
- 3 10.30 am Traidcraft Sale, Clothing exchange and Coffee morning in Free Church
- 4 **11.00am Family Communion Service**
- 6 8.00pm Deacon's Court
- 11 **11.00am Mothering Sunday Family Service**
6.30pm Evening Praise & Communion
- 15 2.30-4.30pm Thursday Fellowship social afternoon and talk on 'The Honey Bee' by Pat Morgan
- 18 **11.00am Family Worship**
- 20 7.30pm Elders Court
- 23 1.00pm A Violin Recital by Litsa Tunnah in Church lunch in support of Christian Aid served from 12.15
- 25 **11.00am Palm Sunday Service in Free Church**
6.30 Evening Praise
- 29 8.00pm Maundy Thursday Communion Service
- 30 6.30pm Good Friday Service



APRIL

- 1 11.00am Easter Sunday Family Service**
7 10.30am Traidcraft Sale, Clothing exchange & Coffee morning in Church
8 11.00am Family Worship
6.30pm Evening Praise & Communion
15 11.00am Family Worship
17 7.30pm Elders Court
19 2.30-4.30pm Thursday Fellowship social afternoon and bread tasting session
22 11.00am Family Worship
6.30 Evening Praise
27 1.00pm Organ Recital by Mark Underwood in the Free Church,
lunch in support of Christian Aid served from 12.15
29 11.00am All Age Worship
4.00pm Annual General Meeting followed by Communion Service



NEWS AND VIEWS



PRODUCTION

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EDITOR

John Ditchfield

Jill Purdie and others

Joan Holton and Marion Ditchfield

John Ditchfield

Marion Ditchfield

The May issue will be published on Sunday 6th May and articles should be delivered to the editor, Joan Holton or the typesetter, John Ditchfield, (john_ditchfield@hotmail.com) by Sunday 14th April.

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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