

# *NEWS & VIEWS*

*Hampstead Garden Suburb  
Free Church*



*MAY 2018*

**PLEASE TAKE**

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# HAMPSTEAD GARDEN SUBURB FREE CHURCH

**(United Reformed and Baptist)**  
**Central Square, London, NW11 7AG**  
**[www.hgsfreechurch.org.uk](http://www.hgsfreechurch.org.uk)**

<b>Sunday Services:</b>	<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>
<b>Minister:</b>	<b>Revd Dr Ian Tutton</b> The Manse, Central Square, NW11 7AG 020 8457 5898 <a href="mailto:itutton@aol.com">itutton@aol.com</a>
<b>Correspondence Secretary</b>	Penny Trafford 020 8959 3405 <a href="mailto:ptrafford07@gmail.com">ptrafford07@gmail.com</a>
<b>Treasurer</b>	Derek Lindfield 07803 953483
<b>Children's Advocates</b>	Lilian Coumbe <a href="mailto:coumbe_lilian@yahoo.com">coumbe_lilian@yahoo.com</a>  Stephan Praetorius <a href="mailto:Stephan@acceleration.biz">Stephan@acceleration.biz</a>
<b>Interim Director of Music</b>	Mark Underwood <a href="mailto:mark.underwood119@googlemail.com">mark.underwood119@googlemail.com</a>

## **Safeguarding Statement**

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

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

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## NEWS & VIEWS

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



NO 741

MAY 2018

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Dear Friends

Recently I attended a performance of David Hare's 'The Moderate Soprano'; the main reason for going was to see Roger Allam, (Fred Thursday to all 'Endeavour' fans). The play is about how Glyndebourne, 'Quintessentially English Glyndebourne', came to be established in the mid-1930s thanks to the efforts of three German Emigres – Fritz Busch, Carl Ebert, and Rudolf Bing. In his programme notes David Hare writes, '*I wanted to celebrate a time when our country openly welcomed a migrant group, not just because of what we could give to them, but because of what they might also give to us.*' ...

As I write this, the fall-out from the fiasco that is the handling of the so-called 'Windrush Generation' is yet to settle – another migrant group welcomed at the time, '*because of what they might also give to us*' – one can only hope that there was an amicable outcome...

Whether we like it or not, immigration is the political 'hot potato' of our generation; there is no other subject that so exposes the deep-seated divisions that exist within our society. Donald Trump's most effective campaign slogan was, 'Build that Wall'. Usually it is a consequence of prejudice towards those who are different, mainly in terms of colour, but nowadays the spectrum of fear has extended beyond colour prejudice to take in nationality, ethnicity, religion etc as well and this has meant that it is not just immigrants who are on the receiving end. Those who are 'different' are the target notwithstanding the fact they and their families may well have been resident here for decades, may be British citizens, hold British passports. The fact that they are 'different' is enough to incur the wrath of the self-defining so-called indigenous population...

Over the centuries, mass migration be it voluntary or coerced has been a

fact of life for much of the world. From the 16th century onwards powerful and wealthy European nations set out to colonize as much of the known world as possible, either by repopulating the lands at the expense of native peoples – e.g. USA, Australia, New Zealand, South Africa, or else by removing native populations – e.g. Native Africans enslaved and sent to the Americas, or by subjugating local populations by force of arms – e.g. much of Latin America. There is much to be ashamed of in our collective recent history: it is thought King Leopold II of Belgium was responsible for the deaths of more Congolese Africans than died at the hands of the Nazis. Joseph Conrad's 'Heart of Darkness' is a vivid description of what happened...

And of course, the beginnings of the history of the Israelite people contains an account of the migration of Abram (as was) from Haran – possibly in today's Northern Iraq – to the plains of Palestine from where, generations later they would be forced by famine to seek refuge in Egypt, a country where subsequently their descendants would be enslaved before finally being set free to establish a homeland of their own, albeit that they never did achieve an entirely peaceful co-existence with neighbouring tribal groupings...

All of which suggests that the best way to engage with 'migration' is to recognise it as a fact of history, a fact of life, a present and enduring reality. We have nothing to fear from those who are different from us, just because they are different. Neither should they have anything to fear from us, just because we are different. The politics of migration will be what it is, but beyond such narrow confines, there is an opportunity to change hearts and minds...

*'I wanted to celebrate a time when our country openly welcomed a migrant group, not just because of what we could give to them, but because of what they might also give to us.' ...*  
**Ian Tutton**



**Fritz Busch**



**Carl Ebert**



**Rudolph Bing**



## Junior Church Report April 2018

*Carole Linfield writes:*

A light fall of snow was forecast for the night before our Christmas Tree service in December. We woke up to discover something very different. The 'light' had become "heavy"! The result was magical. The Church and Suburb looked wonderful. But we had a problem. We had planned, as usual, for there to be a rehearsal at 11 o'clock. Would anyone come? Amazingly, people did come. Both young people and adults. Poor John and Rosemary made it but only after encountering much difficulty. The majority decided that the most sensible thing was to stay at the Church until the service at three o'clock. A big thank you to all the church members and friends who then ventured out in the snow to join us for the service.

Noah and Nathalie had the idea of presenting the Nativity story, and it was much appreciated by everyone. We may be small in number but the young people are so very good at taking more than one part. The service was followed by tea. It was such a good occasion and enjoyed by all who took part in it.

The Junior Church Anniversary and Cradle Roll Service had as its theme 'Mental Health'. This was the church's theme for the year and seemed a somewhat daunting subject for young people. They rose to the challenge and were full of ideas and enthusiasm, recalling situations which they themselves had observed or been involved in.

As far as the Crèche is concerned we still run a weekly one on Sundays. Our regulars have now moved on to the Beginners Group and have, sadly, not been replaced by new babies.

Ruth, Rosemary, John and Honor work very hard to give the young people a sense of belonging. Although small in number they care for each other and have a lot of fun. The challenges for our leaders are great, and we ask for your prayerful support.

*John and Rosemary Birch write:*

Although very small in numbers, the Beginners Group is still very important in hearing stories from the Bible and learning about God's amazing love. This year we have been thinking of the impact Jesus had on people's individual lives - through Matthew's calling; through the woman at the well being offered water 'never to thirst again'; through the courage and determination of his friends when the paralysed man was let down through the roof; through the events of Easter when Peter betrayed Jesus, was forgiven and became such a strong leader of the early church; and through Doubting Thomas. We link all these people and happenings to our daily lives and last, but not least, to



the story and amazing courage of one young 15-year old Welsh girl, inspiring a visionary Welsh pastor and the campaigning MP William Wilberforce. Just one small act inspired the beginning of the British and Foreign Bible Society which today has translated and provided Bibles in 200 countries and regions.

John and I believe that contact with the children is vitally important; being very young they think they can make no difference but we try to get them to think outside themselves by showing how just small acts of love can make ripples.

***Honor Orme writes:***

The Junior Church children continue to meet all together after leaving the morning service most Sundays. Then the Junior and Senior groups go to the hall in Northway. Usually we follow a topic from “Roots” based on the Christian year, particularly the life of Jesus told in the Gospels. Often there are energetic games and sometimes we are late back to church!

Each year two services in church are led by our young people. As the Junior Church anniversary last year coincided with the church’s special focus on mental health issues we highlighted the problems children and young people may face and how we can all help them to keep well and what should be special about church.

The Christmas Tree Service was memorable because of unexpected snow. Families made huge efforts to come although many very elderly people and very young children could not be there. They missed a wonderful, meaningful, enactment of the traditional story by a small but versatile cast.

We are so blessed by having these families amongst us. The children are growing into fine young people living in a world where few others go to church and many have different values. Are there any of you who would like to join the small team of leaders? A few parents help regularly but we should be glad to have more members helping. Please feel free to share your ideas or offer suggestions. A prayer for our young people - and all of us:

*Go out into the world in peace.*

*Be of good courage.*

*Hold on to what is good.*

*Do not pay back evil for evil.*

*Strengthen the faint hearted.*

*Support the weak.*

*Help those with troubles.*

*Respect everyone.*

*Love and serve the Lord*

*Rejoicing in the power of the Holy Spirit,*

*And the blessing of God Almighty,*

*The Father, Son and Holy Spirit*

*Be with you and remain with you always. Amen*



## Bible Study: Letter to the Romans

Having concluded the previous section of chapter 9 of the Letter to the Romans in characteristically uncompromising style – *‘God has mercy on whomever God wills, and God hardens the heart of whomever God wills.’* (Romans 9, 18) – Paul now presents his defence of this proposition. His detractors ask, *‘Why then does God still find fault? For who can resist God’s will?’* (Rom. 9, 19). Paul



answers by invoking the Sovereignty of God; the necessary nature of the relationship that exists between God - the Creator - and those whom God - the Creator - has created. To reinforce this view Paul uses the analogy of the potter and the clay: *‘Will what is moulded say to its moulder, “Why have you made me thus?” Has the potter no right over the clay to make out of the same lump one vessel for beauty and one for menial use? Here Paul is echoing words found in the prophet Isaiah, when he was pronouncing God’s judgement upon the people of Jerusalem during the time the city was under siege by the Assyrians, ‘You turn things upside down! Shall the potter be regarded as the clay; that the thing made should say of its maker, “He did not make me”; or the thing formed say of him who formed it, “He has no understanding?”’* (Isaiah 29, 16), or in similar vein, some 100 years later, when the Jews are in exile in Babylon, *‘Does the clay say to him who fashions it, “What are you making?” or “Your work has no handles?”’* (Isaiah 45, 9). But then, the people having returned from exile to Jerusalem, there is the acknowledgement of the proper relationship that ought to exist, *‘Yet O Lord, Thou art our Father; we are the clay and Thou art our Potter. We are all the work of Thy hand.’* (Is. 64, 8). The most famous Old Testament application of this metaphor is found in the extended narrative contained in Jeremiah chapter 18, which provides the background for the (once) popular worship song...

Have Thine own way Lord  
Have Thine own way  
Thou art the potter I am the clay  
Mould me and make me after Thy will  
While I am waiting yielded and still  
Have Thine own way Lord  
Have Thine own way  
Search me and try me Master today

Whiter than snow Lord wash me just now  
As in Thy presence humbly I bow  
Have Thine own way Lord  
Have Thine own way  
Hold over my being absolute sway  
Filled with Thy spirit till all can see  
Christ only always living in me

...From this, Paul extrapolates the conclusion that God, *'Desiring to show God's wrath and to make known God's power, has endured with much patience the vessels of wrath made for destruction, in order to make known the riches of God's glory for the vessels of mercy, which God has prepared beforehand for glory, even us whom God has called, not from the Jews only but also from the Gentiles?'* (Rom. 9, 22-24). Here we have a theological reflection on what Paul had previously described in terms of the existential reality that is a person's response to the preaching of the Gospel, *'...And even if our Gospel is veiled, it is veiled only to those who are perishing. In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the Gospel of the glory of Christ, who is the likeness of God...'* (2 Corinthians 4, 3-4). Here, Paul seems to be suggesting that if it were not for the influence of worldliness all who heard the Gospel would respond positively to it, now he seems to be arguing that the failure to respond on the part of at least some is because it is God who has denied them that opportunity, for reasons only known to God, God whose reasoning cannot be criticised, or even questioned, but only accepted for what it is, the wisdom of God. But of course, all of this is within the confines of a discussion as to how it is that, on the one hand some Jews have rejected the claim that Jesus is the Messiah, while on the other hand some Gentiles have come to believe in Jesus as Saviour and Lord. And so, now Paul invokes a different mandate for his views. He quotes the prophet Hosea, *... 'Those who were not my people I will call "My People," and her who was not beloved I will call "My Beloved"'* (Hosea 2, 23) – an idea picked up in 1 Peter 2, 10 concerning the Gentiles – *'...And in the very place where it was said to them, "You are not my people," they will be called "Sons of the Living God"...*' (Hosea 1, 10). These quotations are used by Paul to support his view that God has always intended that Gentiles should be enabled to respond positively to the Gospel message, to become followers of Jesus. But then he invokes further examples from the Old Testament to remind his readers that it was not predetermined that all of the Jews would be saved. This he does by employing what has come to be known more widely as 'remnant theology'. *'... Though the number of the sons of Israel be as the sand of the sea [echoing the promise given to Abraham, recorded in Genesis 22, 17], only a remnant of those will be saved; for the Lord will execute His sentence upon the earth with rigour*





*and dispatch...*’ (Rom. 9, 27-28). Remnant theology was used by Isaiah as a way of teaching the people that as a nation they would come under God’s judgement and be punished accordingly but because God is merciful God would allow a remnant of the people to survive to rebuild the nation. Isaiah was commanded by God to name his son Shearjashub, meaning ‘a remnant shall return’. To end the chapter Paul describes

how it is that some of the Gentiles have been put right with God and how it is that not all the Jews were brought into a right relationship with God. For Paul, the key is ‘faith’. The Gentiles, in response to the preaching of the Gospel were prepared to believe what they heard and put their trust in the God revealed in Jesus – i.e. those whom God had predetermined to so respond – whilst the Jews had sought to achieve a right relationship with God based on the law, and in so doing failed to fulfil the law and so forfeited their claim to be right with God. It was only those Jews who were prepared to believe that Jesus was the Messiah and put their trust in the revelation of God made known in the life, death and resurrection of Jesus, a response based on faith – i.e. those whom God predetermined to so respond – that would find themselves put right with God. Those who did not respond in faith had no claim to have been put right with God. In Paul’s words, ‘...*They have stumbled over the stumbling stone, as it is written, “Behold, I am laying in Zion a stone that will make men stumble, a rock that will make them fall; and he who believes in Him will not be put to shame... ”*’ (Rom. 9, 32-33, quoting Isaiah 28, 16), and once again echoing Paul’s account of the preaching of the Gospel, ‘... *We preach Christ crucified, a stumbling block to Jews...*’ (1 Corinthians 2, 23).

*Ian Tutton*

## **THOUGHT FOR THE MONTH**

**THE WISE LISTEN TO OTHERS’ Proverbs 12. 15.**

Positioning yourself to receive makes all the difference. To resist or receive – that’s the choice you make every day. Nothing dies quicker than a new idea in a closed mind..... God will speak to you through people, but unless you listen you won’t hear what He has to say. So today position yourself to receive

Taken from UCB (United Christian Broadcasters) notes, Spring 2018

*Rosemary Birch*



## **CHRISTIAN AID WEEK 13 - 19<sup>th</sup> MAY 2018**

Christian Aid has more than 70 years of experience of working in partnership to support communities to thrive. They tackle the root causes of poverty so that women men and children the world over are strengthened against future knocks. And if disasters happen Christian Aid can get help there straight away.

**ONLY BY YOUR GENEROUS GIVING CAN THIS BE POSSIBLE.**

Each envelope delivered sends a message about Jesus' love and justice. Every envelope is an act of witness, proclaiming Jesus' good news to the poor.

You can help by joining the team from the Free Church by distributing envelopes

OR

by putting your donation in the red envelope (There'll be some spare in church) and signing the gift aid part

OR

by supporting and praying for all the collectors  
Further information from Rosemary Birch

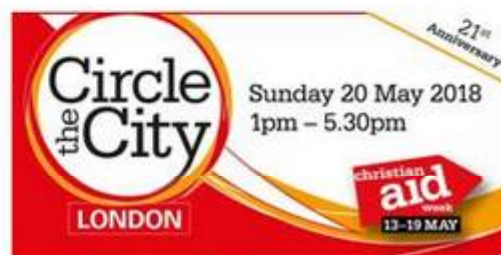
**And remember to .....**

**CIRCLE THE CITY MAY 20<sup>th</sup> 13.00 - 17.30**

**21<sup>st</sup> Anniversary**

Come and join the team for this fantastic fund-raising sponsored walk

A family friendly event packed with activities, musical performance and guided tours.



We start and finish at St.Mary-Le-Bow Church (Cheapside EC2V 6AU)

**Registration** begins at 12.00 There are two distance options, three miles or six miles.

Come and see some historical places around the City of London.

There will be a prewalk service beginning at 12pm

For more information speak (or phone) John or Rosemary (0208 446 9393)

## TRAIDCRAFT'S NEW TEA RANGE.

Gradually over the next few months Traidcraft's teas are going to be revamped and stream-lined. Each blend is full of authentic, fresh tea flavours thanks to Leaf Lock True Taste, a unique process (which protects the leaves from oxygen and moisture between being plucked from the bush and brewed in your cup)

**Breakfast blend:** A big yellow pack of 80 bags replaces the Green 1 cup 100's box, Blue Everyday 80's and African Gold 80's (Brown box) £2.80 a box.

**Loose leaf breakfast blend,** also in a yellow pack, with a new improved flavour, replaces the loose Tanzanian tea. £1.90.

**Earl Grey 50's** is in a purple bag but still flavoured with the same amount of bergamot oil at £2.30.

**Decaffeinated tea bags** remain the same in a new look blue box at £3.85.

Much of the tea grown in Kenya is from small-holder growers who own their own processing factories and Traidcraft believe that a focus on such farmers is important and have tried to stay away from tea grown on plantations. Malawi is probably the poorest tea-growing country in the world and so are included in the blend of teas, focusing completely on the small holder farmer.



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## COFFEE QUIZ PART 2

### 1. The coffee bean is?

- A seed inside a dull green berry from a bush that grows up to 4 feet tall.*
- A nut from the flower of the bush that grows up to 5 feet tall.*
- A nut from the roots of a bush that grows up to 5 feet tall,*
- A seed inside a bright red berry from a tree that can grow up to 30 feet tall.*



### 2. Coffee is?

- The second most traded commodity on earth after gold.*
- The second most traded commodity on earth after oil.*
- The third most traded commodity on earth after oil and tea.*
- The most traded commodity on earth, ahead of oil.*



### 3. Coffee berries are?

- a. Picked, dried, stripped down to a brown bean then roasted at 500° F until shiny.
- b. Picked, dried, stripped down to a green bean, then roasted at 500° F until brown and shiny,
- c. Picked and roasted until brown and shiny.
- d. Picked, dried, stripped down to a green bean then roasted to 500 F until they pop twice and double in size.



### 4. To make an espresso it takes?

- a. About 12 beans
- b. About 10 beans
- c. One bean
- d. About 42 beans

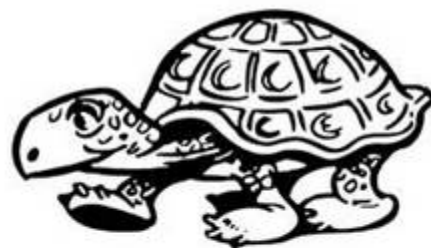
*(Answers below)*

*Rosemary Birch*

### Spring Comes to our Garden

A golden shower of catkins falls from the silver birch  
Buds from the camellia are set to burst to join full flowers  
Whose petals spread a red carpet on the soil below  
Birds are joyful as the greening of the hedge is there to see  
The apple blossom turns to fresh green leaves and fruit is formed  
Our tortoises have thrown off their winter sleep trundling to life  
The hot sun feeds all these and us as well: Spring casts its spell.

*John Birch*



ANSWERS TO COFFEE Q&A 1.d 2b 3d 4d

## JOHN BIRCH'S DIARY

### ***Tuesday 6<sup>th</sup> March Information/inspiration***

In the late 1980's/early 90's, Aids was a scourge in Africa, especially because it was difficult to get advice through to a substantial part of the population. In 1991 this problem was highlighted in a TV programme. In Tanzania at that time, with most people living outside towns, only 40% had access to electricity. The best way to reach large numbers was through radio. Most batteries were either expensive



or had to be recharged. Watching was Trevor Baylis, a retired stuntman, used to solving problems. He went to his workshop, thought and tinkered, coming up with the idea of a wind-up radio. For three years, no one was interested until his invention was featured on TV's 'Tomorrow's World'. "Then it was amazing, the rich and famous people who got on board. I found myself in Nelson Mandela's house, chatting away as though we were mates." Many thousands of wind-up radios were produced, specifically for those who previously had virtually no contact with the wider world. Trevor Baylis CBE died yesterday aged 80.

### ***Thursday 15<sup>th</sup> March Canine contribution***

There is scientifically proven evidence that the presence of a dog generally lowers blood pressure and promotes the release of 'feel good' hormones, such as dopamine and oxytocin. The death of a loved one understandably brings about tensions and emotions. A distraction can provide new focus and bring about some calm. This was the thought process of a local - in my home town Shrewsbury - family firm of undertakers which led them to offer mourners the chance to meet, when making the funeral arrangements, with their dog Basil, a beagle:



"Beagles are such loving caring dogs - Basil puts everyone at ease." Customers agree: "He just came to me when I walked through the door. It was very calming"

### ***Saturday 17<sup>th</sup> March A white white wedding?***

Today is the wedding of grand-daughter Megan (Mitchell) to Jack Bishop. There's been much speculation over the last few days that a second 'Beast from the East' was going to bring more snow - the first forced us to cancel a quick trip to our cottage. Yesterday, on the journey down from London, we picked up the wedding cake in Newport and were told that an event they





were catering for in Cardiff on Sunday had been cancelled - "because of the snow." We saw the made but unwanted cake on display - magnificent, all five tiers! This morning is bright and clear, with just a hint of what is expected. By 10 am-having had the car cleaned (because it transpired that we were transporting some of the bridesmaids to church 'you can't put white ribbons on a dirty car, can you, was our immediate thought?') and dashing off to get a forgotten item off the catering list, namely ground coffee, we were on our way from Caerphilly to Stoke Gifford, just outside Bristol. I was giving away Megan, having done the same for Sally some 25 years ago. Megan was determined we'd arrive on time, 2.30 and we did. The ceremony was in the modern church centre, just under 200 attended, family members, friends and many from St. Michael's congregation, where both Megan and Jack work with schools and young people. Having successfully avoided tripping over the edges of her veil as we walked down the aisle the ceremony proceeded: "Megan and Jack, I now pronounce you man and wife." Megan threw off her veil and went up on the platform to lead us all in praise songs with Jack in the band on the drums. Everybody came to the cake reception, photographs were taken outside with the photographer's fingers becoming numb and red in the freezing cold. Most remained for the dinner and ceilidh which followed. As we left late evening, the snow was starting and we drove back in driving snow. (By Sunday morning in Caerphilly there was a covering of several inches - which meant that our plan to go to the cottage was, once again, thwarted).

### ***Sunday 18<sup>th</sup> March***

We had a 'phone call early this morning to say that our good family friend Sylvia Cleary had passed away during the night. She had been unwell for sometime and a few days ago was transferred to the North London Hospice. Daughters Nicola and Tania grew up with our children and Nicola was a particular friend of Sally's. We enjoyed many family memories together. At that time the Cleary's lived just off Falloden Way, with children at school at Brookland Primary being taken to Nicola's house and then collected. Sylvia worked for twenty years as my 'home secretary'. I'd take a tape to her and pick up the typed version. Sometimes she'd deliver to our house and with great pleasure vigorously ring our hanging chime bells. Douglas, who married Nicola, was Steven, Sally's husband/ best friend and best man when Nicola was Sally's bridesmaid. Six of them, Sally, Steven, our son Nicholas, Tony Pearce's daughter Rachel and Douglas and Nicola all went



on a narrow boat holiday on the Brecon Canal. From three weddings have come eight children, including Nicola and Douglas' two sons. We've kept in contact over the years. Nicola would visit her parents as often as possible and would come to church. One Sunday she turned up with a copy of 'My life' by Golda Meir: "I borrowed this to finish when I'd been looking after your cats. You were all away on holiday." That was about 20 years ago! Sylvia will be greatly missed by her family, my family and her many friends, including those in our Church who will remember her as a choir member and a Deacon.

**Thursday 5<sup>th</sup> April**

The next generation. Not for the first time, there is a report highlighting one of the negative effects on children of the use - sometimes by toddlers aged three or under-of mobile phones and tablets. Nursery staff and reception teachers have noticed that when given a book some children will 'swipe



left' to continue rather than turning over to the next page. For much the same age group local authority cut backs have meant that hundreds of Sure Start Centres -introduced by a Labour government in 1998- have had to close, whilst other centres offer reduced services and less staff. Sure Start had, and has, an essential role to play, particularly with children from poorer backgrounds and

fragmented families. Surely, as young children cannot help themselves, it is essential that lessons are learnt and proven services expanded not curtailed, in this sector more than in any other?

**Friday 6<sup>th</sup> April**

"Extreme curvature" - this headline caught my eye. I just wondered what it was about. Not for the first time supermarkets are trying to promote the sale of misshapen vegetables -it's always such a puzzle to me that shape should effect saleability of carrots, potatoes or any vegetable. They all taste the same. The present effort is in respect of "wonky chillies". As their price is only 60% of the normal chillies, it seems likely that they will be popular.



**John Birch**



## Book Review: Midwinter Break by Bernard MacLaverty

Many readers may be familiar with the work of Bernard MacLaverty as this is his fifth novel in 60 years, but if, like me, you are new to his work, you cannot do better than to start with this one.

The novel deals with many things - love, loss of love, parenthood, violence, faith, fanaticism and the search for meaning - all within a short trip to Amsterdam of a long-married couple, Stella and Gerry. But these profound themes are explored within the ordinary minutiae of life, described in vivid, flawless prose along with the everyday dialogue of the couple.

The author conveys details which are true of so many older people: "every time I open my glasses case nowadays, I am pleasantly surprised to find my glasses," says one. They pass round the Werthers Originals at the airport and have an 'Ailments Hour' each morning to share their aches and pains.

MacLaverty has the extraordinary ability to translate the minutiae of later life into mesmeric and memorable prose - the pleated paper from a bar of Lilliputian soap at the hotel (how we have all struggled and cursed those!), the anger at having one's favourite hair conditioner confiscated by customs (so Gerry's hair won't sit down), the toilet that is lower than the one at home and therefore Gerry's "panic in the last few millimetres of his descent."

But like any long-married couple, they are also presented as a study in opposites: Stella's faith versus Gerry's rationalism; her scrupulous meanness (she won't even spend generous money on her single grandson's present) versus his unbridled appetite for booze. The wind makes Gerry weep these days whereas Stella needs to lubricate her dry eyes with artificial tears five times a day.

Long-married couples do appear in works of fiction but usually in walk-on parts - younger people with their affairs, romances and divorces etc. taking centre stage. But here, Stella and Gerry are the main, in fact the only





characters, and the novel is an exploration of their relationship - and their individual differences. For the winter break of the title refers not only to the icy coldness of Amsterdam but also to a threatening split between them. Though close to each other, both have individual 'secrets'. Gerry's 'secret' is his ever-increasing drinking; the reader (and Stella) picking up the many clues to his weakness such as the elaborate plots to hide the tell-tale empty bottles. Stella's 'secret' is her plan to make her deep-felt Christianity more part of her life, by pondering the idea of joining the Beguine nuns in Amsterdam. But when she visits the 'nunnery' she is shattered to discover that the order has virtually disappeared and it is implied that her love for Gerry means she will stay in the marriage.

In spite of the humdrum disappointments of later life implied in all their ailments and the trauma (gradually unfolded in the course of the book) in Northern Ireland, where the pregnant Stella had suffered a near-fatal shooting, the author's viewpoint throughout is humane and tender, as, at bottom, are Stella and Gerry themselves. Towards the end of the book, there is an astonishing passage in which Gerry, in drink, thinks deeply about his wife, about what he knows she knows, and what she can do admirably and cannot do endearingly, which holds all the familiarity and knowledge of another that comes with a long relationship. It is breathtaking writing. On another level, the long conversation of the couple about how best to live will continue into the future as they have not stopped debating their positions: "we can't be responsible for everybody's grief" he says. "That's the way forward" she replies.

Finally, I have to note that the author's ability to get inside the mind of a woman is quite extraordinary; while reading the novel I had the illusion the writer *was* a woman!

*Marion Ditchfield*



## **An Emotional Journey to the Holy Land**

*This account, written by Joel Chaille, the President of the Montrouge Church, who hosted Michael and me on one of our visits to Montrouge, appeared in the April edition of "Allo-Montrouge".*

Israel is like no other country! Its religious and historical past is intensely moving. Our journey, arranged by our two pastors Anne and Claire, and accompanied by a well-qualified guide, allowed us to walk in the places, and in the very steps of Christ – a most emotional experience for us all.

There were 36 of us as we travelled to Tel Aviv via Istanbul. From the first day, when we stayed in a kibbutz, we found the Negev desert green in spite of the hot sun and the chronic lack of water in that region. There, we felt in touch with the spirits of Abraham and the Israeli patriarchs, and read the stories from the Old Testament. At Avadat, we saw the archeological site of the Nabateans whose capital was Petra. These people, who traded in the Arabic peninsula and the Mediterranean area, already controlled large areas of sea and land.

After our stay in the desert we journeyed to the area of the West Bank. There we found the Dead Sea, in a magnificent landscape full of rich minerals, where again we came across Bible stories we all knew. By the oasis of Ein Gueddi we came across the grotto where David had taken refuge from Saul's anger; at Qumran we saw the ruins of the monastery of the Essenes where the famous Dead Sea Scrolls were found; at Qsar El Yahoud was the River Jordan, a small stream at its beginning, where Jesus had been baptised; last, Jericho reminded us of Joshua's conquest, the healing of Bartimeo and the hill where Jesus had lived for 40 days.

It is not easy to forget, as well, the lovely time when we had a bathe in the Dead Sea, 440 metres below sea level.

After that day, when one amazing moment followed another, we left the occupied territories and came to the Lake of Tiberias, where we remembered the tales of the Evangelists: Tabitha and the loaves of bread, Capernaum, the (supposed) Mount of the Beatitudes. A boat trip across the Lake of Tiberias gave us space to be meditative, far from the crowd of tourists or pilgrims who were also there, and we were able to feel the spirituality of this place. Certainly, not one of us walked on the water!

We continued our trip towards places in Jordan, to the foot of Mount Hermon and the foothills of the Golan Heights. The contrast between the Roman remains at Caesar Philippi, in the verdant countryside, and the military presence at the Syrian and Lebanese frontiers, was startling.

We left this region, now under such tension, to go to Nazareth where Jesus



most certainly spent the longest part of his life, to Mount Carmel, and to the Roman port of Caesarea from where Paul left to sail to Rome. This site was splendid, well maintained and sizeable.

But the day was, above all, remarkable for our meeting with Bishop Chacour of the Malachite Church in Palestine. A charismatic person, he told us emotionally and with much humour about his work with the Palestine cause, not only about the radicalisation and the violence but also about the dialogue they were able to have with the Israeli authorities. This was the most powerful moment of the tour.

Our day ended in Bethlehem where we were put up in the Casa Nova of the Franciscan monks. Bethlehem is, of course, the place of the Nativity and also the Temple merchants, but in present times it is where rivalries exist between the different claimants to the religious stories and beliefs which originate in the town - sometimes aggressive confrontations between



Orthodox believers and the Roman churches. It is also where you are confronted by the shocking Wall with its watchtowers. How can the State of Israel whose citizens have parents who suffered in the ghettos create yet another ghetto?

We also met the director of a centre for Palestinian refugees. He explained that not only do Palestinians

hope for better times, but it is their duty to do so, in order to encourage future generations. We then, for the last time, crossed the wall and entered Jerusalem where we stayed with the Maronite Sisters.

Our visit to Jerusalem started at the Shoah Memorial (Yad Vashem). We found the representation of so many horrors, especially the children, a shattering experience. We were then able to follow the last days of Jesus, with the Mount of Olives, the Garden of Gethsemane, and Mount Zion. To end this stay in Jerusalem we had a meeting with priests of the Jerusalem Bible School: another exceptional meeting which helped us to understand how biblical texts and science cannot be separated.

The journey ended when we dived into the old city where the weight of history can immediately be seen, and where the craziness of men confronts a great spirituality. The Temple Mount, the Wailing Wall, the Dome of the



Rock, the Al Asqa Mosque, the Pool of Bethesda, the Via Dolorosa and lastly the Holy Sepulchre itself, which shades Golgotha and the Tomb of Christ (according to tradition) are all there to be seen in a small area which goes some way to explain the complexity of the place and its history.



For Christians the divergences between the different churches is shown in the most spectacular manner in the Church of the Holy Sepulchre, where Copts, Syrians, Armenians, Orthodox and Catholics worship.

If I had to choose the most striking moment of the whole journey I would choose the service of Holy Communion in the Garden of Gethsemane which dominates the Cedron Valley and looks across to the Old City.

We must thank those who organised this amazing trip which plunged us into the crucible of the religions of The Book, and brought us up against the tensions which now exist in the region. Roman empires, Byzantine empires, Arab caliphates, kingdoms of the Crusaders, and the Ottoman Empire have all gone, but we can wish with all our heart that this cultural cauldron will eventually produce states which can live harmoniously together and in peace.

*Joel Chaille*

*Translated by Joan Holton*

## **YOU ARE NEVER TOO OLD TO LEARN ANOTHER INTERESTING FACT**

### **DID YOU KNOW?**

Bach composed 256 cantatas, *Jesu, Joy of Man's Desiring* may be his most famous. The reason his music touches your soul is because it came from his soul. But did you know his cantatas didn't originate as music, and that they were prayers before they were songs? Before Bach started scoring a sheet of music he would scrawl 'JJ - Jesu, Juya' at the very top. It means 'Jesus, help me.' Then at the bottom of every composition he inscribed three letters; SDG = Soli Deo Gloria - 'to the glory of God alone'. His life was a unique translation of that singular motive. So, is yours? No one can glorify God like you, or for you, because your life is an original score.



*Taken from UCB notes April 2018 by Rosemary Birch*

## Sensitive Evidence – some New Testament characters

*Some men and women only figure in the stories of the Passion and the Resurrection. These “secondary” evangelical characters would not have realised what an important part they played in the Easter story.*



The centurion in Jerusalem: an officer of the occupying army

A centurion was a Roman officer, a particular rank in the occupying army.

Strangely, the New Testament speaks of three centurions in positive roles. The first is the centurion in Capernaum who asked Jesus to heal his servant, and to do it with a simple word. He received a nice compliment from Jesus: “Amen, I say to you, of all people in Israel I have not found such faith”: (Matthew 8, v.10).

The second was the centurion in Jerusalem who oversaw Jesus’ death on the cross. Whilst all those present mocked those who were being crucified, he stayed silent, and when he saw that Jesus had died, he said, “Truly this man was the Son of God”. (Mark 15, v.39).

The third was the centurion Cornelius from Caesarea (mentioned in the Book of Acts) who speaks to Peter. Cornelius is described favourably: “With all his house, he is pious and believes in God”. (Acts 10, v.2). These praiseworthy comments have upset the nonbelievers, because the evangelists are inviting us to see the human being behind the person many people saw in Jesus.

Let us return to the Jerusalem centurion. How did he recognise the Son of God on the cross, as the cross was seen to punish rather than to venerate? His witness is astonishing because, in Mark’s account, the only word he heard Jesus utter was his cry of despair: “My God, my God, why hast thou forsaken me?” (Mark 15, v.34). This affirmation of the crucified Christ is the New Testament’s declaration of faith, and the first person to profess it was an officer of the occupying army.



*Extract from the article by Antoine in Reform no. 3701 13 April 2017, reprinted in “Allo-Montrouge”, March 2018. Translated by Joan Holton*



## FROM THE ARCHIVE

*This is being written whilst wearing two hats – one as Archivist and the other as a member of the Flower Rota. For over 100 years in Free Church history, flowers have played an important role in the giving of comfort to those suffering illness or bereavement. As World War I continued it was realised that a focus was needed where mourners of the fallen could place their floral tributes.*



### **May 1918**

In 1918 Edwin Lutyens was asked to design an appropriate memorial which took the form of a cenotaph – a substantial structure of wood, erected inside the north door. A flower rota was formed of ladies who gathered each Saturday afternoon to arrange the given flowers on the memorial, often in vases specially given to the Church for this purpose, some of which are still in use today, 100 years on.

### **May 1938**

Eighty years ago in the Free Church magazine of May 1938: “The Church flowers for May will be given by: 1 May: Mrs Parley; 8 May: Mrs John Lewis; 15 May: Mrs Gold; 22 May: Sunday School; 29 May: Miss V. Cook.

“We feel sure that all who were present at the Easter services will wish to pay tribute to those responsible for the decorations. Seldom have we seen such a well-conceived and admirably executed scheme of floral decoration and we desire to tender our congratulations to all concerned. We also feel it necessary to express, on behalf of our readers, our gratitude to all the ladies of the congregation who assist in providing the church flowers each Sunday. Not only do their efforts help brighten the Church, but a letter published in our correspondence column this month will show that these flowers also have other uses:

“*Dear Mr Editor,*

*During many months, when I have been unable to go to Church, nothing has pleased and cheered me more than to receive beautiful flowers from the Church with the kindly greeting from the pastor and the congregation, and I should be glad to acknowledge my indebtedness to those friends who have brought me the flowers. Yours truly,*

*Ethel M. Shakespeare”*

### **May 2018**

Eighty years on from the above letter the church flowers we see each week

on Sunday continue to give pleasure and comfort to many in the Church and local community. They are donated by Church members, often to remember an anniversary or special birthday. To continue the long-established custom of the Church, these flowers are divided into posies to be given to friends who, through disability or illness, may be housebound or lonely, and where a brief visit with flowers is welcome and rewarding. Grateful thanks to the Church ladies whose idea it was a century ago, and also to all those who continue to uphold the tradition today. *Anne Lowe*

## THURSDAY FELLOWSHIP 2018

**May 17<sup>th</sup>** 150th Anniversary of Holborn Viaduct. An illustrated presentation by Lester Hillman. This will, I'm sure, prove to be a most interesting subject.



**June 21<sup>st</sup>** A visit from the Woodland Trust, in particular thinking of the wild life aspect.



*38,078,206  
trees planted,  
976 woods saved,  
22,586 hectares of ancient  
woodland under restoration.*

**July 19<sup>th</sup>** Our summer party with a quiz and sing-song.

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 208 446 9393*

## **Sleepless in Setif: A Tribute to the Memory of Ruth Baillie.**

*Ruth Baillie frequently contributed articles to News and Views. As a tribute to her memory, we reprint the second part of a piece she wrote in 2014 in which she describes her experiences when she took up a teaching post in Algeria after leaving university in the UK. The article admirably illustrates Ruth's love of adventure and travel.*

Winter was extremely cold in those northern mountains. The airport was snowed in and sometimes we had to leave our cars in the snow and walk to the university. Taking a short cut across some fields one day, we discovered an almost complete Roman arch. It stood lonely in the snow near where the Bedouin camped in the summer, up from the heat of the desert sands.

There was a rumour of sun in the south. Going down to the desert for a weekend became a favourite trip. Many times we drove through the Aures, an enormous geological fissure splitting the mountains which penetrated south into the desert. Splendid panoramic views into the villages in the wadi were etched on my memory. But just as important, at an oasis at the southern end, was a feast of young pig and wine. A four hour drive for lunch? Why not? Four of us shared a young roast pig and more local wine than was good for us. On the way back we bought woven kilm carpets made from hand dyed camel and sheep's wool. These helped to cheer up our bare flats and keep off the winter chill from the stone floors.

The second time we went to the 'pig' restaurant we were not so lucky. They brought the wine in plenty but avoided serving us food even when Christian tried arguing with them in the kitchen. After hours of waiting we staggered out, hungry, but with enough wine to sustain us for the four hour trip back up north. We never knew why – no explanation was forthcoming.

Staying at hotels in the desert was chancy. One always took sleeping bags, water and a camping gas cooker. Booking was impossible. Telephones never worked and telegrams were mysteriously lost. It was quite amusing to survey the reception area of a hotel around about 5.30pm. Since the rooms were allocated on a first come first served basis at about 6 o'clock would-be residents lurked around in an apparently casual manner, unwilling to form a queue but ready to rush for reception should a clerk appear behind the desk.

When summer came we went to the beautiful northern coast through the gorge of Kerata. A river trickled far below. At one point there were apes gathered waiting to be fed, or rather not waiting if they could snatch the



food first. Sometime after we passed them the road dropped into the gorge and took us down to the coast.

The mountains of the Kabile are an incredible sight in blue and purple ranges as far as one can see. Our weekends were, of course, Thursday and Friday and we would go down to the red sandy beach to camp. We discovered that unfortunately scuba diving was one of many 'illegal activities'. However, our diving gear included tanks and the local fire brigade happily filled them with compressed air in return for free slide shows of our forbidden activities. They were a bit disappointed that we hadn't photographed any sharks!

One of our most rewarding trips was when we flew south to Tamanrasset, a town in a stone-filled desert with nearby ancient cave paintings. Taking a four wheel drive out into the desert we slept on a mountain top above the high plateau of the central Sahara. Blindingly hot by day and bitterly cold at night, survival there is not easy. We had gone up to see the purple shadowy dawn creep across those stone desert mountains. Shuddering with cold, we clung to each other wrapped in six blankets and completely under the spell of the desert dawn. Black turned to grey, grey to purple and finally the sun's rays struck bright contrasts with the shadowy stone peaks.

Twenty seven kilometres from Setif was an enormous ruined Roman town where we would often picnic at weekends. Ever present little local boys sold 'genuine Roman coins and genuine Roman lamps'. Well, at least they were made locally! There was even a small museum where I fell in love with a little fat bronze dog scratching his ear with his hind leg. This town occupies a beautiful site among the foothills rolling down to the sea. We wondered how the last Roman felt when they finally left this lovely place.

One incident which gave me some standing happened when we were camping along the coast toward Tobruk with some French friends. Struggling with the camping gear I was suddenly illuminated by the headlights of a stationary vehicle. I saw the silhouette of our friend Jean-Luc. He was in conversation with the occupants of the newly arrived vehicle who were standing either side of the jeep. Thankful that the additional lights made my task easier, I carried on arranging out tents and waved a thank you to the dim figures by the vehicle. When they had gone Jean-Luc said "My God, you're cool". I nodded wearily and uncomprehendingly. Later my husband explained that we had inadvertently pitched our camp quite close to a military establishment and that while I was engaged in arranging the camping gear, the dim figures in the dark had had their automatic rifles trained on me the whole time.

Life was often exasperating but there was always a lot to do. During the

second year more English teachers arrived. For the first year I had been the only English person in town, only my boss and one or two of the French teachers spoke English. By this time I was an expert in the bureaucratic maze and in running four language laboratories without a technician and planning degree courses without books.

It was a busy two years. Keeping my paperwork up to date, teaching, running a research programme plus chores like searching for butter, more than filled my days. But, it was time to move on.

Getting out would prove more difficult than getting in. The paperwork involved was immense and included proof that all taxes had been paid disregarding the automatic deduction from salaries. Electricity, gas and water had to be cut off and bills paid at least *two weeks* before leaving!

We decided not to bother. We put everything we could in the car and left the rest, along with money to pay our bills, with friends. Needless to say there was a queue of people waiting to buy our mattress.

My husband, as a tourist, could drive out quite legally. I took a weekend flight to Tunis and didn't go back. Not a very dignified exit, but in keeping with our entrance.

We left with many regrets for all the good times. The students and all those who had been so hospitable to a foreigner. The beautiful mountains, the coast and the desert. Most of all the desert which still has a strong fascination for me with its purity and immensity.

As he passed through customs an official asked my husband why he had so much stuff in the car. "I've been camping" he replied, and I suppose in a sense we had been.

*Ruth Baillie*



Thanks to Roland Mathijssen (See Exodus 24:12) 03-24-2000  
**THOU SHALT MAKE BACKUPS**



## Pioneers of Neoliberalism

*Unlike classical liberalism, Neoliberalism has never been a political movement and its beliefs and ideology have never been the subject of popular debate. Nor has it ever sought popular endorsement for its policies. Instead it has been the product of a certain number of individuals (economists and political philosophers) who managed to have their ideas quietly adopted by politicians and businessmen - bypassing, so to speak, the traditional structures of democratic approval. This article looks at one of the most influential of these individuals - Friedrich Hayek.*

### **Introduction**

Historians like to point to the number of revolutionary figures (some say notorious figures) of the past who have come from the periphery of great empires - for example, Napoleon (Corsica), Hitler (Austria), Stalin (Georgia), Alexander (Macedonia) and, of course, Jesus (Palestine). Whatever the truth of this observation, there is one country that could make the same kind of claim for neoliberal economists. This is Austria - more particularly, the University of Vienna in the early decades of the 20<sup>th</sup> century - Ludwig von Mises, Joseph Schumpeter and Friedrich Hayek being the most prominent among them. Why this should be so is unclear, but possibly the interventionist economics of the new German state and the absolute monarchy of the Austro-Hungarian empire may have sensitised Viennese scholars to the fate of the individual in such autocracies. And, needless to say, the experience of Nazism in the thirties powerfully reinforced these feelings.

### **Hayek's political and economic philosophy**

Hayek was originally a philosopher and in 1944 his views were summarized in a highly influential book 'The Road to Serfdom'. In this beautifully argued book he warned of the danger of tyranny that (in his view) always results from government control of economic decision making and planning. He argued that fascism, National Socialism and socialism had common roots in central economic planning and empowering the state over the individual: "*Although our modern socialists' promise of greater freedom is genuine and sincere, in recent years observer after observer has been impressed by the unforeseen consequences of socialism, the extraordinary similarity in many respects of the conditions under 'communism' and 'fascism'.*

In 1931 Hayek came to England to take up an appointment with the London



***Hayek teaches a class at the LSE in the 1940s. Economics was still very much a male preserve - spot the two (or possibly three ) women!!***

School of Economics. Inevitably, he clashed with Keynes at Kings College Cambridge and there were many famous altercations between the two. Their economic disagreements were both practical and fundamental in nature. Keynes called Hayek's book, *Prices and Production*, "one of the most frightful muddles I have ever read", adding, "It is an extraordinary example of how, starting with a mistake, a remorseless logician can end in Bedlam."

### ***The Mont Pelerin Society***

In 1947 Hayek founded the Mont Pelerin Society (named after the Swiss spa where the members first met). The founding statement of the society outlined a number of developments the Society felt to be deleterious to mankind: *"Over large stretches of the earth's surface the essential conditions of human dignity and freedom have already disappeared. In others they are under constant menace from the development of current tendencies of policy."* It concluded: *"these developments have been fostered by the growth of a view of history which denies all absolute moral standards and by the growth of theories which question the desirability of the rule of law. It holds further that they have been fostered by a decline of belief in private property and the competitive market, for without the diffused power and initiative associated with these institutions it is difficult to imagine a society in which freedom may be effectively preserved."*

The Cold War context of the statement is clearly evident and there is dispute over how much Hayek was also targeting the growth of welfare socialism in the UK and Europe after the war. Defenders could point out that he had always supported some kind of role for the state (defence, law





***Views over the lake near Mont Pelerin. The 'Left' has never been able to compete with venues like this!***

and order, market regulation etc - in accordance with 'classical' liberalism) and that he had even entertained the idea of a minimum income. On the other hand, he had also (and presciently) argued that the battle for ideas was key, and that it would probably take a generation for that battle to be won, not only against Marxism but against

socialism, state planning and Keynesian interventionism.

Whatever the philosophical niceties of Hayek's position, many of his Pelerin colleagues (and others) adopted the position that only the maximum 'economic freedom' could guarantee a truly democratic society and that only a minimum state could guarantee that freedom. Inevitably, it was a short journey from this to a distrust of all forms of collectivism that threatened 'economic freedoms' - in particular of course unions, municipal authorities, and any government that supported them.

The current of thought represented by Hayek had many advocates in the universities and big business. For example, it informed the thinking of the Institute of Economic Affairs (IEA) - an offspring of the Mont Pelerin group and overseen by Keith Joseph who was a major influence on Margaret Thatcher. The IEA was followed by the Centre for Policy Studies (1974) and the Adam Smith Institute (1976) - both firmly in the Hayekian neck of the woods and underlining the importance of these and similar 'think-tanks' in the spread of neoliberal ideas. (From then to this day the 'left' has never been able to match the resources required to organise and finance these kind of groups - giving the neoliberal right an advantage that was to become increasingly important as time went on).

### ***Hayek comes to power via monetarism***

During the heyday of social democracy, Hayek's views remained marginal to economic policy. But - as always - history came along to lend a helping hand. Just as the war had propelled Keynesianism to the front of the debate, the economic problems of the 1970s helped propel neoliberalism to the front of the queue. Global 'stagflation' was the problem - inflation combined with stagnant growth - a problem which was given an enormous boost by the oil price hikes of 1973 and 1975 following the Arab-Israeli

conflict of 1973. In the UK there followed a long period of industrial conflict as unions tried to counter the sharp increases in the cost of living by wage increases - a self-defeating policy in the absence of any incomes policy which the government signally failed to achieve.

### ***Hayek and Margaret Thatcher***

Ironically, growth was well on course again by the end of the decade (with North Sea oil about to come on line as well!) but by then the damage had been done. For some time, governments had been casting around for any kind of economic ideology as an alternative to 'discredited' Keynesianism and which could target inflation. Hayek's neoliberal monetarism seemed to fit the bill beautifully and he rapidly became the flavour of the month - particularly in the US and UK. For example, in February 1975, soon after Margaret Thatcher was elected leader of the Conservative Party, the IEA arranged a meeting between the two. Later, during a visit by Thatcher to the Conservative Research Department, a speaker had prepared a paper on why the "middle way" was the pragmatic path the Conservative Party should take, avoiding the extremes of left and right. Before he had finished, Thatcher *"reached into her briefcase and took out a book. It was Hayek's 'The Constitution of Liberty'. Interrupting our pragmatist, she held the book up for all of us to see. 'This', she said sternly, 'is what we believe', and banged Hayek down on the table".* (John Ranelagh, *Thatcher's People: An Insider's Account of the Politics, the Power, and the Personalities* (Fontana, 1992),

The speed with which Keynesianism and belief in government support for the economy were displaced by monetarism and other neoliberal ideas in the late 1970s was remarkable. In 1976, in the middle of the inflationary crisis, the Labour Government formally renounced Keynesian policies and accepted the recommendations of the IMF to abandon full employment as a key policy goal in exchange for an IMF loan. In 1979 Margaret Thatcher was elected prime minister and immediately dropped the conservatives' post-war commitment to Keynesianism in favour of monetarism, privatisation, lower taxes for the wealthier and a reduced social state. There was a determination to have done with the institutions and political ways of the social democratic state that had been consolidated in Britain since 1945 and Hayekian monetarism was the chosen weapon. (The limited economic recovery of the late 1970s immediately went into reverse as these policies led to many industries closing with subsequent unemployment). By the beginning of the 1980s, neoliberal ideology and policies dominated in both the US and UK and had moved on to claim the international arena as well. The IMF (International Monetary Fund) and the World Bank were purged



of all Keynesian influences and thereafter became centres for the propagation and enforcement of 'free market' fundamentalism and neo-liberal orthodoxy. From then on, countries wanting debt rescheduling were required to implement reforms, such as cuts in welfare expenditure, labour flexibility and privatisation. Financial deregulation followed soon after and the rest, as they say, is history.

### ***Conclusion: Neoliberalism and Democracy***

In 1973 the Chilean government of Salvador Allende was overthrown by a military coup led by General Pinochet. The coup had the overt and covert backing of the US government and the opportunity was taken by Pinochet and the US to try and embed the kind of neoliberal free-marketism espoused by Hayek and the University of Chicago economics department under Milton Friedman. Milton Friedman had been the US equivalent of Friedrich Hayek and the University of Chicago the equivalent of the LSE - only more so.

Hayek visited Chile several times in the 1970s and 1980s. In an interview he was asked what he felt about the Chilean regime. He replied: "As long-term institutions, I am totally against dictatorships. But a dictatorship may be a necessary system for a transitional period. [...] Personally I prefer a liberal dictatorship to democratic government devoid of liberalism. My personal impression – and this is valid for South America – is that in Chile, for example, we will witness a transition from a dictatorial government to a liberal government." And in a letter to the 'Times' he defended the Pinochet regime and said that he had "not been able to find a single person even in much maligned Chile who did not agree that personal freedom was much greater under Pinochet than it had been under Allende." All of which rather ignored the problem of the thousands who had been tortured or 'disappeared' under the Pinochet regime and the thousands of 'disappeared' in Argentina when a similar neoliberal regime was set up in 1976.

In this respect, Hayek, like many neoliberals both then and now, was firmly of the view that the maintenance of 'economic freedom' was more important than the maintenance of democracy. If that involved some form of dictatorship then so be it. The problem with this formulation (among many others) was that 'economic freedom' was never really defined. Although a philosopher and economist, Hayek never really tackled the problem that one man's economic freedom was often another man's economic servitude or that a certain level of economic and social welfare was necessary anyway before the bulk of ordinary people could meaningfully exercise democratic freedoms. It's a problem that remains to this day.

***John Ditchfield***

## DIARY

*All services taken by Revd Dr Ian Tutton unless indicated*

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

**Wednesdays** 10am to 12 noon Toddler and Parent/Carer group, Church Rooms

**Thursdays** 8pm Choir practice alternate Thursdays

**Sundays** 10.20am Choir Practice

**Christian Meditation** - Meditators meet alternate weeks to meditate together. For further information, contact: Georgia [gmrutton@aol.com](mailto:gmrutton@aol.com)



## MAY

5 10.30am Drop in-Coffee Morning, Traidcraft Stall & Clothing Exchange in Church

6 **11.00am Family Communion Service**

9 1.00-3pm Deacons Court

13 **11.00am Junior Church Festival Service**  
**6.30pm Evening Praise with Communion**

13-19 Christian Aid Week

15 7.30pm Elders Court

17 2.30pm Thursday Fellowship; social afternoon and "150 year anniversary of Holborn Viaduct" an illustrated talk by Lester Hillman in Free Church Rooms

20 **11.00am Family Service**

20 Circle the City Christian Aid walk. Three or six miles. Contact Rosemary Birch for details

25 1.00pm Piano Recital by Asagi Nakata in the Free Church, Lunch in support of Christian Aid served from 12.15

28 **11.00am Family Service**  
**6.30pm Evening Praise**



## JUNE

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





## NEWS AND VIEWS



PRODUCTION  
DISTRIBUTION  
EDITORIAL PANEL  
TYPESETTER  
EDITOR

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

The June issue will be published on Sunday 3rd June and articles should be delivered to the editor, Joan Holton or the typesetter, John Ditchfield, ([john\\_ditchfield@hotmail.com](mailto:john_ditchfield@hotmail.com)) by Sunday 20th May.

*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](http://www.hgsfreechurch.org.uk) where you will find past issues of News and Views.***

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