

NEWS & VIEWS

*Hampstead Garden Suburb
Free Church*



NOVEMBER 2017

PLEASE TAKE

HAMPSTEAD GARDEN SUBURB FREE CHURCH

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

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| Sunday Services: | <i>11 a.m. (and 6.30 p.m. when announced) Holy Communion is celebrated at Morning Worship on the first Sunday of every month. The Junior Church meets at 11am every Sunday</i> |
| Minister: | Revd Dr Ian Tutton The Manse, Central Square, NW11 7AG 020 8457 5898 itutton@aol.com |
| Correspondence Secretary | Penny Trafford 020 8959 3405 ptrafford07@gmail.com |
| Treasurer | Derek Lindfield 07803 953483 |
| Children's Advocates | Lilian Coumbe coumbe_lilian@yahoo.com Stephan Praetorius Stephan@acceleration.biz |
| Interim Director of Music | Mark Underwood mark.underwood119@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 737

NOVEMBER 2017

Dear Friends,

The announcement that the Hippodrome in Golders Green has been sold by its present incumbents, the 'El Shaddai' Christian Centre, to a Shi'ite Muslim organisation, 'Hussainiyat Al-Rasool Al-Adham' - the 'Centre for Islamic Enlightening' – has provoked quite some reaction. Some of the responses to the planning application have concerned themselves with the more 'mundane' matters to do with potential traffic congestion, increased demand for parking, etc and it is entirely reasonable that such questions be asked and answered. But there have also been what are to my mind a plethora of more insidious comments concentrating on the fact that there is to be a Muslim 'presence' in Golders Green, (whether it is a 'mosque' seems to me irrelevant), and as such is a threat to the cohesion of an otherwise well-established community. Whilst some of the more rabid assertions can, ought and should be discounted one cannot avoid the 'painful' truth that there is a very real sense of disquiet abroad as a result of this proposed development.

I often hear it said that Golders Green, including Hampstead Garden Suburb and Temple Fortune, is a Jewish area. I believe that once we begin to use such language we risk misunderstanding the basic nature of community and with it any possibility of establishing flourishing and fruitful community relationships. I do not believe that I live in a Jewish area; rather I live in an area where a large proportion of the population, perhaps even a majority, are Jewish. But in that same area live Christians, perhaps a sizeable minority, Muslims, Hindus, Sikhs, those belonging to other faith groups as well as those who have no faith; it is our/their area as well. And of course, the population of any area is not just described in terms of religious affiliation – it might be described in terms of class,

ethnicity, nationality, language, political affiliation etc. Regardless of the indicator(s) employed, none of us ought to be subject to the ‘tyranny of the minority’ – or even the ‘tyranny of the majority’. The key to community cohesion is the willingness of each and all alike to foster good community relations that stretch across religion, race, language, politics, whatever. That doesn’t mean we have to compromise who we are, to become what we are not, but it does require of us the discipline that ensures that we do not impose ourselves on others...



‘...You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be your slave...’ (Matthew 20, 25b – 28a)

So, I urge all of us to welcome our friends into our neighbourhood. Their presence amongst us should not be allowed to threaten anybody because none of us should feel threatened by our friends. Whether any of us likes it or not, the multi-dimensional nature of any local population, if it is to become a coherent community, requires each and all alike to take positive steps to ensure that anyone and everyone is given the opportunity to integrate themselves and to be integrated by others into that community. This should be our attitude in respect of what is proposed for the Hippodrome....



I said some months ago in a sermon that there is no such thing as a ‘Christian’ country – the UK is a place in which Christians live, and others too. Neither should there be a ‘Jewish’ nation – notwithstanding this year being the centenary of the Balfour declaration - Israel is a country where Jewish people live, and others too. Nor should there be an ‘Islamic’ state – Saudi Arabia, Iran etc are places where Muslims live, and others too. Every country, nation and state ought to be places where all people can be themselves without fear or favour... and so should Golders Green.

Ian Tutton

CHURCH BAZAAR AND TRADCRAFT SALE

Saturday 18th November 11.00am to 3.00pm in the Church Hall, Northway



Suang Eng Croft (8455 1004) is co-ordinating this combined event. We need people to get the tables out on Friday evening from 7.45pm and put away tables on Saturday from 3.00pm.

Stalls (people to contact if you can provide goods or help on the Saturday)

Traidcraft eg Fair-traded Christmas cards, wrapping paper, presents - Rosemary Birch (8343 2746)

Books - Thorsten Millhoff (8458 1922), Simon Croft (8455 1004)

Bric a Brac – Karen Alton

Home-made cakes, preserves and produce – Suang Eng Croft, Claudia Millhoff

Jams, marmalades and chutneys – Carole Lindfield (8815 9623)

Children's toys, books, games - Honor Orme (8458 2144)

Crafts - Diana Darrer (8455 7385)

Thursday Fellowship – the team

Games - Caroline Andresier and family (8455 8456)

Guess the weight of the cake - Katharine Cheng

Refreshments and lunches - Lorna Page (8455 2785)

Do come and enjoy our locally renowned delicious Soups ~ Eats ~ Coffee and remember: Saturday 18th November

Berlin and Luther

In September, we spent four days on an HF holiday in Berlin staying in the Augustinenhof Hotel in the old Jewish area of East Berlin. Near our hotel was the *New Synagogue*, which was attacked on Kristallnacht in 1938, and suffered bomb damage in 1945. The façade



New synagogue

remained intact, and the dome was rebuilt and today it houses a synagogue and an exhibition about Jewish life in Berlin. Our hotel was part of a group which supports the evangelical *Berlin City Mission* with its motto, 'Together we want to help those in need'. Part of the fees paid by hotel guests goes to support projects like children's summer camps and homeless shelters. In our room was an English Bible and on the top floor was a small chapel which we used for quiet prayer and reflection. There were posters advertising another of the group's hotels, the Luther Hotel in Wittenberg where tourists were encouraged to view the 500th Anniversary Reformation Exhibition. Each day at breakfast we read the menu with the day's weather forecast and an Old and New Testament verse.

We visited the remains of the wall and the *Topography of Terror exhibition*, which is sited on the former Gestapo headquarters and provides a dramatic and visual account of the Nazi party's rise to power and control of Germany after 1933, and its atrocities throughout the period. We were very surprised to find at the end of the exhibition a section about *Luther and the role of the Church in Nazi Germany*. The 450th birthday of the Reformation was in the year the Nazis took power and in November 1933 'German Luther Day' was celebrated throughout the Reich. Regardless of proclamations and violence against Jewry, Hitler's regime was legitimised by various Christian churches from the start. The Vatican state was the very first to recognise Nazi Germany diplomatically. In 1933 the Deutsche Christen (the German Church) declared its support for the unity of cross and swastika. Not everyone was happy with the new Church. The *Confessing Church* was formed by Martin Niemöller in 1934 with 6,000 ministers including Dietrich Bonhoeffer, leaving 2,000 behind in the National Reich Church. They insisted that Christ was the head of the Church not the Fuhrer. This was a challenge to the Nazis and around 800 ministers were arrested and sent to concentration camps. Niemöller was arrested in 1937 and sent to a concentration camp until 1945. Bonhoeffer was charged in 1943 with treason against the Nazi state for assisting Jews

to escape to Switzerland and was imprisoned. After the failure of the plot on Hitler's life in 1944 Bonhoeffer was accused of association with the conspirators and executed in 1945.



The Reichstag

Built in 1791 as a city gate-cum-triumphal arch, the *Brandenburg Gate* and nearby *Reichstag building* have become important symbols of German unity. The Reichstag, the home of the German Parliament has been bombed and burned but is now rebuilt and topped with Norman Foster's glass dome. We spent our last afternoon walking upwards round the dome with an audio guide that described the spectacular views over Berlin. Nearby is the *Memorial to the Murdered Jews of Europe*, designed by Peter Eisenman. Walking through the maze of the 2,711 concrete blocks of varying heights which forms the monument and visiting the nearby concrete cube which is the Gay Memorial gave us much to think about.

The *Jewish Museum* is one of the most striking new buildings erected in Berlin since the 2nd World War. The design by American-Polish architect, Daniel Libeskind, takes as its central theme an imaginary network linking the lives and places of residence of prominent people from Berlin, both Jewish and non-Jewish. (Jewish culture, art and history). The impact of the architecture can be profound, especially in the many narrow corridors leading to the windowless Holocaust Tower. The disorientation is increased by sloping floors and stairways that lead nowhere. After more than two hours we had great difficulty finding our way out of the exhibition area.

We walked along *Bernauer Strasse*, recently developed as a site which remembers the Berlin Wall. Erected overnight on 13 August 1961, the Berlin Wall is perhaps the most poignant symbol of the Cold War. Following defeat in the 2nd World War, Germany was divided into four zones. The American, French & British zones were later amalgamated to form West Germany, whilst the Soviet zone became East Germany. The city of Berlin, located well inside the Soviet zone, was also sub-divided into four sectors, each administered by one of the allied countries. Between 1949 and 1961 some three million citizens of East Germany left for the West via West Berlin. In 1961, in the space of a few short hours, the wall was erected, dividing the city in two and separating many families. The Wall rapidly became an important political symbol and was daubed with political graffiti and street art. In the 28 years of the wall's existence 136 people

were killed trying to cross and a number of bizarre and risky methods were used, including digging tunnels, using gliders and one-man submarines. Jenny's family had a German au-pair whose boyfriend was trapped on the East German side of the wall. He was shot trying to cross to West Berlin and fortunately was not killed but he was imprisoned. Until 1989 West Berlin remained an unusual outcrop of western democracy, located beyond the Iron Curtain, surrounded by East Germany and joined to the west by a narrow corridor. In November 1989, after demonstrations on the wall with the slogan, 'the wall must come down' travel restrictions between East and West Berlin were lifted by the East German Authorities, making the wall redundant. Today very little



*Kaiser Wilhelm
Memorial Church*

remains and in places it is very hard to spot where it used to run. Near Nordbahnhof station we viewed the Wall Memorial, its exhibition centre, and the circular *Chapel of Reconciliation* built from earth and crushed bricks from the former demolished Church on the site of the Wall.

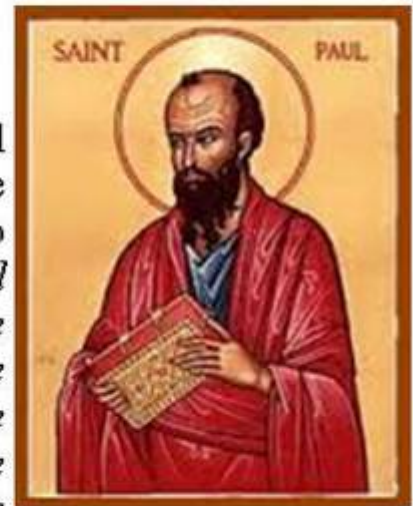
We visited the *Kaiser Wilhelm Memorial Church* which has close links with Coventry cathedral. The church was substantially destroyed by bombing in 1943 and the ruins of the tower and vestibule have been kept as a Memorial. Inside there is a *Coventry Cross of Nails* made from the melted nails of the roof of the bombed Coventry Cathedral. As a sign of reconciliation each Friday at lunch time the '*Father Forgive*' prayer is said at the same time as in Coventry Cathedral. A striking new modern chapel has been built beside the old church.

As the election for the German Federal Parliament was coming up in a week, we saw many provocative posters for the far right party AfD (Alternative for Deutschland). One of the posters showed the back of two girls in bikinis and said 'Burkas? we prefer bikinis'. In the last week of September having returned home we watched the election results on the news reports as the AfD gained 94 seats out of the total 701 seats in the Parliament. A disturbing result for us having been reminded of Germany's past history for as Bonhoeffer said:

"Silence in the face of evil is itself evil: God will not hold us guiltless.

Not to speak is to speak. Not to act is to act." *Brian and Jenny Stonhold*

Bible Study



In Chapter 7 of his Letter to the Romans, Paul continues to develop his thinking concerning the place of the Law in the life of the Christian believer. To do this he uses the analogy of marriage. *'...A married woman is bound by law to her husband as long as he lives; but if her husband dies she is discharged from the law concerning her husband. Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies she is free from that law, and if she marries another man she is not an adulteress...'* (Romans 7, 2-3). And so, *'...Likewise my brethren, you have died to the Law through the body of Christ, so that you may belong to another, to Him who has been raised from the dead in order that we may bear fruit for God. While we were living in the flesh, our sinful passions, aroused by the Law, were at work in our members to bear fruit for death. But now we are discharged from the Law, dead to that which held us captive, so that we may serve not under the old written code but in the new life of the Spirit...'* (Rom. 7, 4-6). It is as if previously one had been 'married' to the Law but now the Law has been 'put to death' through the death and resurrection of Jesus, ie by allying oneself with Christ's death in Baptism – Romans 6, 1-4. We can now be allied with Christ through His being raised from the dead – Romans 6, 5-6. As such, that which is within us which hitherto was held in thrall to the Law with the inevitable consequence that it would be the 'death' of us, our sinful nature, is now liberated for works of service according to the inspiration of the Spirit. This conclusion causes Paul to address the question: what is the precise relationship between sin and the Law? He uses his familiar debating style, by asking himself the question, *'What then shall we say? That the Law is sin?'* (Rom. 7,7). He is very careful to draw a distinction between the two. In so doing he develops an argument which seems to be thus: each one is born into sin, ie estranged from God, as a consequence of which one 'naturally' acts in a way that is contrary to God's will. God then gives the Law as a way of calling to our attention the consequences of acting in this way because otherwise we would have no way of knowing that what we do naturally is contrary to God's will. Therefore, the Law is not of itself sinful...

'...If it had not been for the Law I would not have known sin. I should not have known what it is to covet if the Law had not said, "You shall not covet." But sin, finding opportunity in the commandment, wrought in me all kinds of covetousness. Apart from the Law, sin lies dead. I was once alive apart from the Law, [what we might describe as a state of blissful ignorance], but when the

commandment came, sin revived and I died; the very commandment which promised life proved to be the death of me. For sin, finding opportunity in the commandment deceived me and by it killed me. [Sin was able to deceive me as to the role of the Law], So the Law is holy, and the commandment is holy and just and good... ’ (Rom. 7, 7-12).

And so, in order for us to be reconciled to God, it was necessary that God confront sin. The Law had done what the Law was intended to do, to expose sin for what it is, but such was the effective power of sin, it was able to manipulate the Law for its own purpose. Therefore, in confronting sin God is able to ‘rehabilitate’ the Law in the life of the believer. Hence Paul is careful to remind the believer that though they have been ‘saved’ from sin and its consequences according to the death and resurrection of Jesus, one’s essential nature is that of the sinner – now a ‘forgiven’ sinner, a sinner ‘saved by grace’, a sinner ‘justified by faith’ – but nevertheless always and forever a sinner because sin is the signature of our mortality. ‘...*Did that which is good, then, bring death to me? By no means! It was sin, working death in me through what is good, in order that sin might be shown to be sin and through the commandment might become sinful beyond measure... ’ (Rom. 7, 13-14).* Paul then turns his attention to what this means for the believer; more particularly to get the believer to understand how life is to be for them going forward, how each is confronted by an apparent paradox which at first sight seems irreconcilable...

‘... We know that the Law is spiritual; but I am carnal, sold under sin. I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree that the Law is good. So then it is no longer I that do it, but sin which dwells within me. For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not do the good I want, but the veil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin which dwells within me... ’ (Rom. 7, 14-20).

This is very difficult to unpick. Paul appears to be suggesting that a consequence of believing in, of putting one’s faith in Christ, is to be made to realise that there will always be a conflict that causes tension; a conflict on the one hand between our sinful nature which will always be pulling us in a particular direction, towards what we want to do rather than doing what we know what we ought to do, and on the other hand our spiritual nature which will encourage us to do what we ought to do rather than what we want to do. All the believer can do is trust that the power of the Spirit – the Spirit which raised Jesus from the dead – will prove sufficiently strong to overcome the power of sin. The Law now comes to our aid, because the Law, now realised to be the agent of the Spirit is able to make explicit for us what we ought to do, rather than acting as an agent of sin, the means of our condemnation. Having

provided such a closely argued thesis, Paul is able to bring the chapter to a close with a typical peroration that speaks for itself...

'...So I find it to be a law that when I want to do right, evil lies close at hand.

For I delight in the Law of God, in my inmost self but I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members. Wretched man that I am! Who will deliver me from this body of death?..' (Rom. 7, 21-24)

'Thanks be to God through Jesus Christ our Lord!'

'...So then, I of myself serve the Law of God with my mind, but with my flesh I serve the law of sin...' (Rom. 7, 25)

Ian Tutton

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Foreword by Lucy Winkett

“ The American writer Mark Twain said that it wasn't the bits of the Bible he didn't understand that caused him most trouble, it was the bits he did understand. It has never been more important, in this generation which is often suspicious about organised religion and wary of sacred texts, to get to know our Bible afresh. ”

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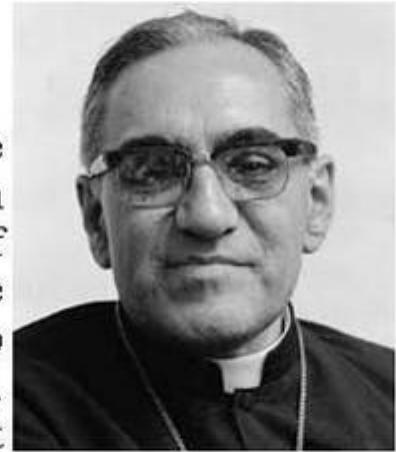
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“COURAGE CALLS TO COURAGE EVERYWHERE”

In Junior Church we have been thinking of brave people. The above title was a quote given in a speech by the suffragist Millicent Fawcett upon the death of another suffragette Emily Wilding Davidson in the 1913 Epsom Derby. Why is that quote coming up now you might say? Because 88 years after her death, “Millicent Fawcett has overcome perhaps her last hurdle as planning permission has just been granted for her to become the first woman to have a statue in Parliament Square” - so reports the Times.



In the same month as that was being reported we were also thinking of another incredible brave person-Oscar Romero, Archbishop of San Salvador, Martyr. The centenary of his birth was celebrated at Choral morning prayer at the Metropolitan Cathedral in Liverpool as the morning service on the BBC on the 24th September, and also at Choral Evensong in Westminster Abbey the night before (I had had the very great privilege of being invited to the service as part of Christian Aid representatives by Frances Reynolds - Northwest London Rep. - unfortunately because of physical considerations I was not able to attend but Frances very kindly sent me a copy of the service).

Oscar Romero came from a very humble background and at the age of 60, in 1977, was appointed Archbishop of San Salvador, the smallest of all Latin American countries with a population of about four million. The country was deeply divided between a tiny land-owning elite and the mass of landless poor. There was economic exploitation, social deprivation, and malnutrition in the countryside. The whole system was kept in place by electoral fraud and wholesale repression. The Church put itself alongside the poor in their struggle for basic rights and human dignity.

Did that deter him? Within a month of his arrival his good friend, Rutilio Grande, a Jesuit priest, was gunned down. It was a terrible blow to the new archbishop.

Archbishop Romero had a deep and prayerful spiritual life and he loved the poor. He was a wonderful speaker and preached a message of social justice, non-violent change, peace and reconciliation. His Sunday sermons could last an hour and a half. He became known as the voice of the voiceless but he was also a wonderful listener. First he listened. He travelled the Diocese listening in remote villages, to the poorest of the poor, always with respect and full attention.



The assassination of Archbishop Oscar Romero

His Sunday sermons were broadcast on the diocesan radio station and became a must across the country. Everybody listened, including the police and the army. Eventually, the radio station was blown up, but by the following Sunday, the Archbishop had a telephone line to Costa Rica, with an altar server holding the handset to his mouth, and from Costa Rica the sermon was broadcast by short wave back to El Salvador and the rest of central

America, even as far away as Columbia and Venezuela!

In the first three months of 1980 there were 800 deaths. They were terrible times and getting worse. On Sunday March 23 1980, he spoke the following words at the end of his sermon (Quote taken from the Sunday Morning Service in Liverpool Cathedral): "Brothers, you are part of our own people. You are killing your brother and sister, and against any order that man may give to kill, God's law must prevail. You shall not kill. No soldier is obliged to obey an order against the will of God. It is time now for you to reclaim your conscience rather than the command to sin. We want the Government to take us seriously when we say that reforms are useless when they come stained with so much blood. In the name of God, in the name of this suffering people whose lament rises up each day more tumultuously to heaven, I beg you, I beseech you, I order you in the name of God, stop the repression."

At the gospel of Mass the next evening he read the gospel message including Jesus' words: "The hour had come for the Son of Man to be glorified. I tell you most solemnly that unless a grain of wheat falls to the ground and dies, it remains a single grain, but if it dies, it yields a rich harvest...If a man serves me, he must follow me. Wherever I am, my servant will be there too."

As the Archbishop began to prepare the wheaten bread and wine for the Eucharist, a single shot rang out. And he dropped to the ground.

A twentieth-century martyr for the poor, Romero's ministry is an example of a faith that does justice, courageously and consistently. He evoked affection and admiration across the world. This article started with a quote and also ends with a thoughtful quote by Nelson Mandela.

"I learnt that courage was not an absence of fear, but the triumph over it. The brave man is not he who does not feel afraid but he who conquers that fear".

Rosemary Birch

JOHN BIRCH'S DIARY

The past and the future

Saturday 9th and Sunday 10th September: On the 9th September, Rosemary and I celebrated exactly 50 years of married life - and, to borrow from the old song "it don't seem a day too much". As well, it certainly don't seem like 50 years, but then again we've been very active, in many ways - which leads me onto the family celebrations on Sunday, in Bristol based on the church where Megan and her fiancé Jack both work. The youngest person there, in age if not in behaviour, was our latest grand-daughter, Amelia Rose-Anne Birch, one month and two days old. We had lots of party games, food and singing. Our family had got together to give us a present. We haven't seen it yet - we'll be rectifying that very soon - but we do have the keys. "It" is a summer-house in the garden at Borth with views straight across to the Cambrian mountains. They demolished our nearly-fallen down shed, pegged out, laid concrete, assembled the structure with some difficulty as wrong sections had been delivered, painted it inside and out plus provided two chairs and a small table. Relationships had their ups-and-downs but all was well in the end. Rosemary and I are amazed and very pleased.



Wednesday 13th September: Brexit rumbles on, with the two sides in Brussels still far apart. Negotiations are by no means everything. The government has to adopt into British law 40,000 legal acts, 15,000 courts verdicts, and 62,000 international standards. I was somewhat taken aback that "Henry VIII powers" will be used as necessary. The return of executions? Not quite but they do give governmental power to amend or repeal laws without them being given the usual debates and legislative checks. Democracy taking a backward step?



Thursday 21st September: Cords and simple pleasures. We've all been attached by one, its usefulness ended as we arrived - but the umbilical cord now has a future. An intravenous infusion of the cells into patients with heart failure shows a 'significant' improvement in the ability to pump blood, say researchers at a university in Chile. Simple pleasures - they still exist in these high-tech times. A poll has identified the following as all being within the 'top ten'; laughing with others; grabbing a bargain; hearing from old friends; stroking a pet and having clean sheets on the bed. Ahhhhh!



Sunday 24th September: Harvest Festival service followed by lunch in the hall. Ian's talk, before Junior Church left, focussed on a variety of foods from which people in affluent societies can choose. He presented 11 tins, with labels facing away from us - and revealed them as containing eleven types of beans from the humble baked beans to exotics (all stocked by Tesco). He then revealed a large potato, which became the topic of conversation in Junior Church. I said that Walter Raleigh had brought the spud to this country, along with tobacco. Ah, said a keen young history student, it was the Spaniards who first found potatoes in central America and started to eat them raw. Then, by accident, one rolled into a fire, the jacket potato was born and boiled, roasted, or chipped. They've been a



staple food ever since. Good to learn. The lunch was, as usual, a 'bring and share' with a large variety of food, exotic as well as everyday. It wouldn't be a lunch without a cake by Katharine Cheng. This one celebrating our 50th with a beautifully hand-made yellow rose on top. The rose will keep for 10 years, but not so long for the cake which was enjoyed by all.

Thursday October 5th: There is increasing concern at the amount of time children and young people spend on "social media". A survey, commissioned by "Digital Awareness," offers some positive findings: 63% of those surveyed said that if it wasn't available "social media" would not be missed. In excess of 50% said, to separate questions, that they had received abusive comments online, thought that they were "on the edge of media addiction" and that "social media" made them feel less confident about their looks and how interesting their life is. However, common sense seems to be alive and well; 71% said that they had taken "detox breaks" (a concept new to me but I understand what it means). The Head of a boarding school, where they had a three day "phone fast" wasn't sure how the pupils would cope but the feed back at the end was "what's all the fuss about?" **John Birch**

The Great US Eclipse trip August 2017

We had set off from London Heathrow on 9th August, in torrential rain. The clouds lifted as we crossed over the Western Isles of Scotland and we looked down on Iona, Skye, Rhum, Muck and Eigg and Barra before heading over the Atlantic. We landed in Salt Lake City about 10 hours later, in brilliant sunshine, at 5pm. By the time we reached our hotel we were ready for bed, as it was now about 2am at home. Next morning, we set off for the Canyons, and ten days later returned to SLC to meet up with our Eclipse Group, including our old friends and companions on many eclipse trips, Paul and Danuta, and Barbara, member of HGS Astronomical Society and enthusiastic companion on several astro adventures. We renewed our acquaintance with our astronomers, Pete Lawrence and Paul Abel (Sky at Night), and Jon Culshaw, impressionist and knowledgeable enthusiast, who had all been on the North Atlantic eclipse with us in March 2014, Pete having successfully navigated us to exactly the right spot where the cloud opened up to allow us to witness totality. Even Brian Cox on the nearby Faroes didn't see complete totality due to weather conditions!

We left Salt Lake City next morning for Idaho, via Wal-Mart, to pick up snacks for the journey and eclipse day, and also camping chairs, then headed north, through desert country, but we still saw plenty of well irrigated green agricultural land.

By the time we arrived in Idaho Falls and got unpacked it was almost sunset, so not much time to look around. Next day, Saturday, we were up and out early to visit 'the craters of the moon,' an area of former volcanic activity considered similar to the moon's surface, and apparently used in astronaut training. Completely black and crunchy underfoot with craters, fissures and lava plugs to explore, although there were patches of sage brush, and one area named 'the devil's garden,' which was a delightful area of trees and shrubs amidst the volcanic cinders.

That evening, we had our first presentation from the astronomy team, outlining the next day's timetable and events including the exact timing of the eclipse down to the last second, weather forecasts, and photographic tips. We also heard that NASA would be sending out jets to cover the eclipse. Jon Culshaw kept us entertained with impressions of Patrick Moore and Donald Trump.

This eclipse happened to be the next in sequence, known as a Saros cycle, to the 1999 eclipse which many of you may have witnessed in Cornwall, France, or even partially in London. The next in this series will be in 2035, with the path of totality somewhere over the Pacific.

Monday 21st August

6.15 am. Eclipse day. Still dark as we boarded the coach. Chilly enough for an anorak. Streaks of light in the sky as we sped out of Idaho Falls. Jon Culshaw pointed out the earth shadow visible over the horizon. We spot weak rays of rising Sun through misty cloud covering the plateau as we head towards our destination, passing extinct volcanic peaks on one side, and the site of the first US Nuclear Research Laboratory. Eventually, around 8am, we arrived at our 'eclipse site', along with a hundred or more others arriving in cars, RV's (huge camper vans), and on motor bikes. Some land had been allocated for parking for the general public, but our group's parking area had been cordoned off with stakes in the ground, so we had to wait for the local sheriff to arrive to authorise their removal. In the end, the sheriff was the only person with the strength to pull them out of the ground!

Our expert astronomers had selected the site as having the best weather conditions – Pete Lawrence had chosen Meteo Earth which had forecast clear weather for the day (he had used them for our last eclipse trip on the North Atlantic in 2014) - and length of duration of the 'diamond ring' (which would add 18 seconds to the eclipse).

Eventually, our bus parked and we disembarked into the still chilly air, clutching our cameras, eclipse glasses, special foil, white card, telescopes, binoculars, camping stools, and all the assorted equipment that eclipse followers use. We also had to collect our lunch bags and bottles of water to sustain us through the morning. Burdened with all this, we struggled up the hillside to choose our 'patch'.

The hillside had apparently been on fire very recently, so we had to camp on top of blackened scrub. There was some advantage in this, as we were told it had got rid of the rattlesnakes! (We did find an empty snake skin nearby!) We had been told: don't panic when you hear the rattle, locate the snake, then back away!

So for the next two hours there was concentrated activity while tripods were set up, camera lenses covered with special foil, white card and state of the art instruments such as tea strainers and colanders prepared, and early lunch eaten (by some!).

10.15.33. Frisson of excitement. First contact. Moon touches top right of sun, beginning its transit across the surface of the sun. Eclipse glasses on. Awed silence briefly before excited chatter recommences



First contact

11.00. Frenzied activity : photography, using telescopes (all with special filter paper over lenses), or experiments with instruments, ie creating pinholes to

project the shadow of the sun as the moon crosses it. Some used colanders; I saw one tea strainer, and Andrew and Danuta made one from the airholes in an Elastoplast, which projected the increasingly small crescents of the sun, as the moon passed over, very effectively.

11.20. Described by Pete as 'zone of panic'! So called because from now to totality there are so many things to observe and remember! Light began to look strange. Shadows on ground looked sharp in one direction, blurred in the other. We saw some birds looking a bit confused and flying by in formation, heading for home. Otherwise all quiet.

11.25. Darkness rushing from behind us, so we go from near twilight to near darkness in minutes. It's an eerie light and everyone becomes subdued.

11.30. The 'horns of the crescent' begin to approach one another. Bailey's Beads appear (these are formed by the sun shining through valleys on the moon) on either side of the 'diamond', flanked by the sun's pink chromosphere.



Bailey's Beads

11.33.04.4 to 11.35. 2nd Contact, Totality!! A great cheer goes up! Now we could safely remove the eclipse glasses. The moon has covered the sun. A black disc with the corona, first a ring of brilliant light, then extending out all around in a cat's head shape. Apparently this shape is always different and the cat shape was predicted by the experts for this eclipse. A notable drop in temperature now. We were also looking for other objects in the darkened sky – most of us saw Venus, one or two saw Regulus, but I don't think anyone saw Mercury or Mars, or Jupiter, which was a possibility. Then a brightening along upper right edge of moon which turns into a second diamond ring, again flanked by the pink chromosphere, while the Corona disappears,

11.36. 3rd Contact. Glasses on again. Moon begins to move off the sun and the process reverses. Corona disappeared. Diamond ring going. Darkness recedes, temperature rises, and excited chatter erupts again. Next time I looked Venus had gone.

12.58. 4th Contact. The moon has completed its passage across the sun. We've opened champagne, eaten our lunches and generally not taken much notice of the 3rd phase. It's broad daylight, much warmer than earlier, as we begin to dismantle and pack up, and head for the coach, elated, but also sad that after so much planning and anticipation, it's all over. That is, until the next one..... We've signed up for Peru, July 2019! (a different series). *Adrienne and Andrew Glendinning*



Inner Corona

The North London Festival Finds a New Home!



In April of this year, the North London Festival of Music Speech and Drama relocated to the Free Church NW11. We were made very welcome, our 2017 season was a huge success and we are

very pleased to be returning in the New Year. The Festival will run between Monday March 5th and Sunday May 13th 2018, with a short break for the Easter holidays. There are classes and competitions for people of all ages and abilities in Piano, Singing, Children & Adult Choirs, Strings, Wind & Brass, Orchestras & Chamber Music together with a rich variety of Speech and Drama Classes. Each year, we host approximately 1500 performances, everyone that performs receives a certificate with trophies, medals and cash prizes between £25 and £500 awarded.

We invite you all to join us as our audience, there is no charge for entry to our music classes, but we do ask for an affordable donation at the door.



To parents, teachers, students and pupils, come and be part of the North London Festival 2018! Visit our website www.northlondon.org and our new syllabus will be available on-line very soon, also notices will be appearing as the Festival approaches.

Book Review

Joseph and His Brethren by H W Freeman

Like the book 'Lark Rise to Candleford' (not the prettified TV series), this novel is written by someone who lived and breathed the life he is describing. It takes place on a farm ('Crakenhill') in East Suffolk in the late 19th and early 20th century, which is worked by farmer Benjamin and his five sons. The work they do is, needless to say, hard and unrelenting. Even on Sundays, there are plenty of repair jobs to be done in the house, barn or stables.



In essence the hero of the book is the farm itself as all the family love and serve it for its own sake. If things go wrong - like a sick horse or a failed crop - the family are not so much concerned with the loss of money per se, as with what the disaster may do to the well-being of the land and the farm on it. Benjamin and his sons have no life except the hard farm work itself and only leave it to deliver milk or have a mechanical tool mended. When their housekeeper Maria dies (Benjamin's wife having died years before) Benjamin resents it for the farm's sake - even the missing of an afternoon's work to attend her funeral!

One by one the young brothers are tempted away by various enticements - the prospect of a better life in Canada, the military glory of being a soldier, or falling in love with the local post-girl - but each time the thought of leaving their beloved fields, animals, outbuildings (all they have ever known) overcomes them and they return with deep felt satisfaction.

Perhaps unsurprisingly, this farming life is not so appealing to the female characters. Tired, absorbed farmers are not good company and outings are rare. The women's lot is hard and they miss the companionship of village life. Indeed, later on in the book, Benjamin's son Joseph has to buy a car for outings in order to keep his wife Daisy on the farm!

As in 'Lark Rise to Candleford' the author presents us with real characters and is able to convey their strong feelings for horses, sheep, cows, birds' nests and the effect of the seasons on the farmland. Descriptions are real, never sentimental - rooks and rabbits are part of the landscape (they 'belong') but have to be guarded against because they are also thieves and can cause damage.

Village life is also presented without sentimentality. Life is very harsh for the poor - such as the widow who refuses a housekeeping job because she

is persuaded the money is not enough, realises her mistake, and cries with her head on the table at the prospect of more freezing winters in her tiny cottage. The miller's wife enjoys spreading malicious and unfounded gossip about the Crakenhill farm and revels in the family's bankruptcy, certain it is God's righteous judgement on their sins.

At the same time, the pleasures of ordinary country life at the time are brilliantly portrayed - the satisfaction of a hedge well cut or a field well ploughed - and for the women well cooked meals and good housekeeping. It may be that in these days of ubiquitous labour saving devices and electronic equipment, we need to be reminded of the mundane pleasures of chores like ironing, sewing and gardening! Of course, like Daisy, we need our outings too!

Marion Ditchfield



Many people noticed the vertiginous work being undertaken on the spire of our sister church St Jude's.

Apparently they were taking down the ball and cone so that restorers could work out how the weathervane was mounted. The whole assembly will eventually be restored.

The restorers discovered a small Bell's whisky bottle inside the ball that was brought down from the top of the spire last month. There are some papers inside the bottle but we have yet to hear what they contain. For those of you who have copies of Reverend Alan Walker's first book on St Jude's, there is reference to this time capsule on page 19 and it may be a piece of vellum, ostensibly written by Samuel Barnett, referring to contemporary political disorder. There is also a fragment from the Parish Magazine of sometime in 1913.

FROM THE ARCHIVE

The extracts from both 100 and 60 years ago could hardly show more contrast between the size and enthusiasm of the two Free Church congregations. Where 1917 shows increased membership and attendance - probably in response to the continuing war - the 1957 extract shows the minister exhorting his congregation not to be token attenders at church but to be whole-hearted Christians.



NOVEMBER 1917

From *Work and Worship* November 1917: The Minister, Mr Rushbrooke, writes a letter on his Seventh Anniversary: "I have never been enamoured of the practice of observing the anniversaries of ministerial settlement, but this year, for the first time, I have desired to do so. The 13th November will mark the conclusion of seven years since I entered upon my pastorate here, and I should like to celebrate the occasion with all my people as one of thanksgiving and praise. This septennium has been a period of hard work, but never was minister blessed with happier conditions than those in which my lot has been cast. The Elders and members have manifested a steady loyalty, an unfailing spirit of co-operation, an unbroken unity. For nearly half the time we have had to endure the strain of war, and of such a war as history never knew. Anxiety for dear ones has burdened many of our families; from some families young lives have been snatched away; but the strain and sorrow have aroused a deeper sense of spiritual and eternal realities, bringing us nearer to God and nearer to one another. Our love and faith are deeper than they were. All material needs of our work have been met; should we not raise an "Ebenezer"? "Hitherto", indeed, "hath the Lord helped us". And you and I will praise Him together, and together renew our pledges of loyalty and love. With joyful heart I thank all my people for what they have been to me, and still more gratefully do I praise God Who has led my steps to this field of happy service."

Arrangements for the *Minister's Anniversary* are as follows:

On Sunday 11 November Mr Rushbrooke will preach at 11am and 6pm.

On the anniversary of his settlement (Tuesday 13 November) he will be at home to visitors from 7.30am onwards, when he hopes to receive contributions to the "Emergency Fund", concerning which a circular will be sent to each member of the Church and congregation. At 6.30pm Mr and

Mrs Rushbrooke will receive visitors in the Church Parlour (refreshments on war-time scale – coffee and biscuits only!) and at 7.30pm there will be a public meeting in the Church.

News was received of the death of Private John Charles Parry of the Essex Regiment, aged 20, reported drowned on 25 November. *(He is remembered on the Jerusalem Memorial in the British Military Cemetery in Jerusalem. It contains the names of 3,300 Commonwealth service personnel who died on operations in in Egypt and Palestine and have no known grave).*



***Entrance to the Jerusalem
British Military Cemetery***

NOVEMBER 1957

In *Focus – ‘the lively paper’*, produced monthly - for 2 November 1957, the Minister Stanley Andrews writes: “Religion is not an extra. There is an old story of a chaplain during the war who wanted a hut decorated so that he could hold services in it. He found a corporal who in civilian life had been a house decorator. The corporal thought he could make the hut look something like a church. Finally the chaplain suggested that a motto or a



text should be printed up on the wall behind the rostrum. The corporal replied that he could, no doubt, think of something suitable. When the chaplain returned in a few days’ time he found the hut most tastefully decorated, and the motto was there too. It read, “Scotland forever”. “Well”, said the chaplain, “that is a very good sentiment, but perhaps you have forgotten that this hut is to be used for religious services. Couldn’t we have a motto with some kind of religious flavour about it?” “Why, yes”, replied the corporal, “that would be quite easy”. The chaplain left him to his task, and when he returned next day he found the motto now read, “Scotland for ever and ever, Amen!”

“Isn’t that the way many people think of religion? It is something tacked on to our daily life to give it a “flavour”, an air of respectability. It is a special day apart from other days: a church service, an occasional prayer, a pretty setting for a wedding, a fitting accompaniment to a funeral. How many people, some of them professing Christians, never get into their minds this idea of which the Bible is full, namely that religion is not an extra tacked on to life: a department of life lying alongside other departments. It is life itself”. *Anne Lowe*

Uganda and Permaculture II

In this section David describes further adventures in trying to set up a sustainable project in Uganda - in particular encounters with witchcraft and then illness!

Following our return from Britain, we were shocked to hear that several of our cows and goats had died or were dying due to sickness and that many had aborted their calves and kids. Every farmer here loses stock from time to time, but what shocked us were the numbers... by the time this sickness had run its course, not only had we lost five cows, and nine goats but that thirty calves and sixteen kids had miscarried; an unbelievable number in just three months. In total, this resulted in a loss to us of around £12,000 to £13,000 worth of livestock!

At some time around mid-April, I stumbled across a shrine which was hidden in amongst long grass at the base of our big tree, so it was no wonder that we had been having problems.

I have spent enough time in Africa to recognise witchcraft paraphernalia, but I had never seen anything quite like this before. You will see from the photograph that it is in the form of a little house for a spirit (or spirits) to live in. It even had a small container of water inside, and some food for their sustenance.

Having discovered this shrine, we began to ponder as to whether witchcraft was responsible for the sore lack of contributions to our fundraising campaign, as it would



The witchcraft 'shrine'

have paved the way for establishing the mission's training school and Permaculture training centre, let alone the many unexplained setbacks that we had so far experienced. In no short order, I doused the structure with petrol and prayed over it; binding all of the spiritual forces associated with it, as it burned.

It was clear that there were people who did not want us around and not happy that we had returned from the UK to further our plans and ministry. We prayed and asked the Lord to reveal to us who were behind it, and unless they repented of their sins and turn to Him, then we requested that

He remove them.

Having destroyed the shrine, which would clearly anger those responsible for building it, we prepared ourselves for whatever backlash might come our way.

One interesting outcome was that from that very week, we didn't lose a single calf or kid, as our cows and goats began to go full term again. We had won a battle, but not yet the war that was about to ensue.

It wasn't long before the culprits were made known. I don't have the time or space here to go into detail regarding each and every incident that followed, but sufficient to say, things were to get worse before they got better, and in some cases one would struggle to even make some of the stories up. In all my time spent in Africa, I have never experienced such maliciousness, arrogance, and outright scheming and lying as we experienced over the next few months from John and his family.

However, in the end, it was their arrogance, and false belief that walking hand in hand with, and entertaining powers of darkness would offer them protection, that led to them thinking that they were beyond reproach and in essence, even the law, which brought about their downfall and finally expulsion from our land.

We breathed a sigh of relief, and got back to concentrating on building our ministry and preparing to establish the training centre.

We were soon to do some community service work by helping out with some repairs up at our local hospital. Along with the huge boarding school here in the village, the small hospital is run by the Catholic Church, and during a violent storm, the wind and rain was so severe, that the Sister's accommodation block had all of the guttering and downpipes that transported rainwater to their storage tanks, destroyed. Being the beginning of the rainy season, it was imperative that the system be repaired as soon as possible, as any delay would result in them having no water to last them through the dry season

It took us three days to replace it all; not three full days, I hasten to add; at that time of the year, it gets too hot to

work out in the sun from about 11 am through to 3 pm, so we had to do a section one day and then return to do what we could before the sun became too



Repairing the water tanks

intense again.

We finally finished our kitchen, having had to re-thatch the roof, as the original had been done so badly that the same storm which caused so much damage at the hospital took most of it away. We also had the windows and door fitted, which were also supposed to have been fitted whilst we were away. I also designed a solar lighting system, cobbled together from various parts to provide light, which pleased our workers no end, as being just one degree south of the equator, it gets dark, plus or minus ten minutes either side of 7 pm all year round. Which requires a lot of cooking to be done in the dark, which is a struggle using traditional methods of using candles or paraffin lamps for lighting.

The task of fitting out Ann's en-suite bathroom was also started, so Matt was able to share hers instead of having to use ours. He was so chuffed when I presented him with his own personal composting toilet.

Mentioning composting toilets; we also completed the construction of our portable composting toilet, which is now sitting in its position in the garden. We had to wait for a while to attach the roof, as in line with trying to keep as many things organic, I opted to ditch the original idea of using a corrugated metal roof, for a grass roof. Different grasses are available here for roofing, but we decided to use spear grass; this is pretty much indestructible, and as we tied each bundle to a plywood base with 30kg breaking strain fishing line, this roof should prove to last for many years.



The 'en suite' bathroom

The idea was to work on the roof at ground level, then lift it into position so that it could then be bolted to the

roof joists, but we found that by the time we had finished tying all of that green, freshly cut grass to the plywood, it was too heavy to safely lift up into position. It took almost a week drying out in the sun before it was safe enough to lift into its position.

In the meantime, it was quite a novelty using the toilet with a beautiful blue sky above you, and many an evening, one would sit there admiring the stars, along with the Milky Way in all of its glory, which is better than reading a book any day!

Yes, a composting toilet does exactly what it says, i.e. they produce excellent,

top grade compost. After about six to nine months, ours will be moved to a new position around five to six metres away, so that a fruit tree can be planted in its former location. We already have Mango, Avocado, Papaya, Passion fruit, Lemon, Orange and Grapefruit growing in our nursery and we can get many varieties of Banana to plant in our plantation from our neighbours: in a year or two, we will have our own fruit orchard to add to the ever growing Banana plantation. We presently harvest three to four papayas each week from the first trees that we planted and that number will soon increase as other trees are now showing signs of producing their first fruits.

Our Watermelons, which we were eagerly waiting to begin harvesting, were huge; our first one weighed in at 8.2kgs and was soo sweet.

We planted six different varieties of tomatoes last year, but as we were not here to tend them, not only did they go wild, but what the workers did not take, birds eagerly consumed, which resulted in us coming across tomato plants popping up in random locations all over the farm.

We have milk from the cows, so we make our own butter and ghee. Making yogurt is one of Flavia's favourite jobs and I made my first batch of cream cheese, which, when adding some garlic and chives to it produced something that tasted remarkably like "Philidelphia."



A toilet for star-gazing

David Speakman

TWO THOUGHTS FOR THE MONTH

“When one door closes, another opens but we often look long and regretfully upon the closed door, that we do not see the open one”

“A man as a general rule, owes little to what he is born with, a man is what he makes of himself”

(Both quotes are by Alexander Graham Bell - influential scientist, engineer, inventor - credited with the invention of the first practical telephone and teacher of the deaf. Both mother and wife were deaf which had a profound effect on his work)



Rosemary Birch

Memory and the 1948 show

We are used to the idea that we live in 'interesting times' - a euphemism for troubled times: ISIS, Al Qaeda and international terrorism, Brexit, North Korea, Donald Trump, global warming, Ukraine and Crimea. And somehow the now regular sight of armed police on our streets does not really reassure as much as it should. In fact it just seems to underline how dangerous is the world in which we now live.

But at this point I always invoke the '1948 Show' to show what a really problematic world looks like and how we have lived through far more 'interesting' times' than these.

This was the year 1948 (OK with a bit of overlap with 1947 and 1949) when, on the international stage, we were dealing with. As ever, this is a strictly personal view.



Europe: Europe's economies were recovering slowly from the war. Unemployment and food shortages led to strikes and unrest in several countries. The European economies were still well below their pre-war levels and were showing few signs of growth. There were serious food shortages in most of Europe (particularly in Germany). Only with the arrival of Marshal Aid in 1948 did things begin to slowly improve.

The Berlin Airlift: The West had to fly in food and supplies to a city newly blockaded by the Soviet Union in retaliation for introducing an independent currency in the western zone of Germany. The airlift lasted 11 months: at its height, one plane reached West Berlin every thirty seconds. A total of 101 fatalities were recorded, which included 40 Britons and 31 Americans. Seventeen American and eight British aircraft crashed during the operation.

Italy: A vicious election campaign between Left and Right for control of Italy - won by the Christian Democratic Right after massive aid and support by the CIA.

The Greek Civil War: In 1948 Greece was the scene of an ongoing bitter civil war between left and right-wing forces that finally ended in 1949. Estimated to have taken more than 80,000 lives, it made some 700,000 people homeless. and inflicted worse damage on Greece than the Second World War itself. Even by the 1990s the wounds had not entirely healed.

Palestine/Israel: The British Mandate of Palestine expired in May 1948. With the the establishment of the state of Israel, the surrounding Arab states - Egypt, Jordan, Iraq and Syria - invaded what had just ceased to be Mandatory

Palestine and immediately attacked Israeli forces and Jewish settlements. The conflict then turned into the 1948 Arab-Israeli war.

South Africa/Apartheid: 1948 saw the election of the nationalist leader Dr Malan in South Africa and the implementation of full-blown apartheid policies. The threat of South Africa taking over South West Africa and implementing apartheid policies there caused considerable difficulties with Britain.

India/Pakistan: India was partitioned in August 1947. By 1948, as the great migration drew to a close, more than fifteen million people had been uprooted, and between one and two million were dead.

Malayan Emergency: Malaya was still under British control but in 1948 guerrilla warfare broke out with British troops that was to last until 1960.

There were many other problems - in fact too many to cover in any detail - including mass deportations of Latvians and Lithuanians to remote areas of Siberia, the first signs of trouble in Korea, a bitter insurgency against the occupying French in Indo-China was continuing (later to morph into the Vietnam conflict.) And so on.

Despite all this 'Sturm und Drang' most people in Britain did not seem to worry unduly about either the domestic or international situation. They went to work at 8.0'clock and came home at 5.30 for tea (or supper if they were middle class).



Of course, part of the answer is that there was no 24/7 wall to wall news coverage then. There was no TV or social media to keep reiterating the same stories and agenda ad nauseum. The radio consisted of the BBC and its short, factual news bulletins and the newspapers. There was no tabloid press as we understand it now and so there was no competitive shouting of doom and gloom.

Yet it would be wrong to assume that this limited coverage meant that people were uninformed. Trained to listen to the radio by the war, many listened faithfully to the news bulletins and also 'Radio Newsreel' (when they failed to turn off after Dick Barton). And the aforementioned national and local press had a surprisingly good coverage of both local and national affairs.

It all seems very different now. Perhaps it is the coming of the tabloid press or the advent of social media or the eight second attention span but news coverage seems almost to shade into a branch of the entertainment industry. One week we are told that because of the Ukraine, Crimea or North Korea the world is nearer to war than at any time since the Second World War, or the Suez conflict or the

THURSDAY FELLOWSHIP 2017

16th. November Pauline Drayson takes a long view at her new poetry book.

14th. December Christmas Party with a Quiz and community singing.

All meetings are held in the church rooms at the back of the Free Church, Central Square. Everyone is very welcome to this small and friendly group which starts with tea and refreshments.

Further info., help with transport ring *Rosemary 0208 446 9393*



Cuba missile crisis or whatever, and a couple of weeks later the whole problem has dropped out of the news altogether. What happened to it? Where did it go? Who knows? Perhaps it had simply fulfilled the voracious needs of the 24/7 news machine and the needs of politicians to keep us all a bit nervous, a bit more pliable, like the comic book character Judge Dredd. ("Punish the guilty and keep the innocent nervous!")

Whatever the reason, it would now take a truly courageous politician to stand up and say "Despite Syria, ISIS terrorism, Catalonia etc, the world is decidedly a more peaceful place now than it has been in many years past - safer and more secure perhaps than at any time since the last war. Do we need all this military hardware that is costing us so much? Perhaps we should be making use of these opportunities to start building confidence between people." He or she would be lynched almost immediately or at least laughed to scorn.

And now the news industry plagues us with the problem of something called 'fake news' whereby the media value of an item is doubled by trying to decide not just its veracity but also whether or not it has been planted by a third party. And somehow this makes us feel doubly insecure as well. How can we trust any news if we can't trust the source? Did Russia really influence the American elections, did American billionaires really influence the EU referendum?

This ignores the fact that the problem of 'fake news' has been around a long time - perhaps as long as the news industry itself. Governments have long known how to plant or create news stories in foreign media in order to further their own interests - vide the aforementioned example of the Italian election in 1948 when the US spent a fortune on journalists, politicians, pressure groups etc to promote the Christian Democratic cause. And we have to remember that, historically, the UK (reflecting its wartime experiences) has been a past master in these black arts!

It might be objected that what people are really afraid of is terrorism because, unlike international problems which are always with us, terrorism can affect people's daily lives. We don't want to be bombed on buses or on the underground - or mown down by vehicles driven by suicidal fanatics. Which is obviously true. But even at the height of the IRA bombing campaign in the 1970s and 1980s there was not the same obsession with surveillance and security as is the case now.

And perhaps that is the point. The very reason the huge surveillance and security industry now exists is because it is possible - previously the technology simply didn't exist. And just as motorways generate the traffic necessary to fill them, the surveillance and security industry, by its very existence, generates the fear necessary to justify it, to justify the intrusion on privacy that is - apparently - necessary for its effective implementation.

On the other hand, it can be argued that it is eminently sensible to be aware of possible threats and take suitable precautions - and to make use of advanced technology and security if it is available. If that means a constant roll-back or threat to people's privacy and human rights, then so be it. After all, if people have nothing to hide,



then what have they to fear? Does it really matter that the TV in the corner is one of those smart models that have been modified to keep their camera on even when switched off? Or that your SatNav or camera is constantly broadcasting your position whether you want it to or not? After all, your safety from terrorism is being enhanced.

In fact, it is difficult to argue with this sort of logic. The problem is that the kind of sensitised awareness of possible threats that it gives rise to inevitably begins to impact on people's trust both at an individual level and at an international level. Many studies show that - sadly - Britain has been transformed from the post-war 'trust culture' in which many of us grew up to the American style 'contract culture' we are all now familiar with. There are many reasons for this but the media changes described above have to be one of the major causes.

John Ditchfield

JOHN BIRCH'S COMPETITION

After 4 'Towns and Places' (if anyone wants copies of the answers for the four 'Towns and Places' competitions please ask me) here is a one off:

Men and women have inspired their contemporaries, and the generations which have followed, by great speeches, remembered for their rhetoric and the circumstances which brought them about. Below are 'sound bites' from ten of the most famous. Who was the speaker? (If you

are able, as extras, where was it delivered and when?) As usual the answers are in alphabetical order.



1. "Their finest hour"
2. "I have the heart and stomach of a king"
3. "Ask not what your country can do for you; ask what you can do for your country"
4. "I have a dream"
5. "Government of the people for the people and by the people"
6. "It is an ideal for which I am prepared to die"
7. "A tryst with destiny"
8. "I have never been more hopeful about America"
9. "The laws that men have made"
10. "Let us put an end at once to this inhuman traffic"

As usual, bar of chocolate for the most correct and fullest entry.

John Birch



Thanks to Jesse Caldwell (See Exodus 20:1-21)

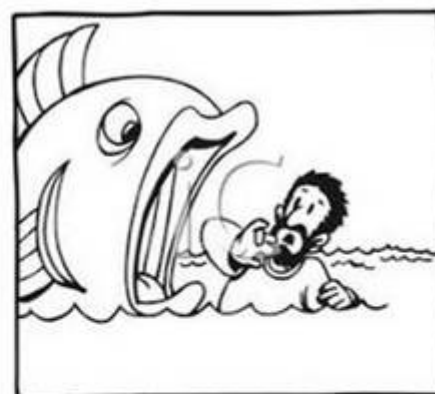
02-07-2001

I DON'T KNOW ABOUT YOU, BUT I'VE ONLY
FOUND A COUPLE THAT WORK FOR ME

WORDSEARCH: JONAH'S ANGER AND GOD'S MERCY

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| Y | O | | | | | V | E | A | T | C | D | | O | W |
| J | A | P | P | O | J | Y | H | R | P | L | I | A | S | |
| D | A | N | G | E | R | | | | | M | R | O | T | S |

BEACH BREAKING CARGO
 DANGER DIRECTION FAST FISH GET-
 AWAY GODS-MERCY HEBREW HELP
 JONAH'S-ANGER JOPPA LOTS
 NINEVAH OPPOSITE OVER-BOARD
 PRAY RUNNING-AWAY SAILORS
 SPEAK-OUT SEA SOUND-ASLEEP
 STORM STRONG-WIND SWALLOWED
 TERRIFIED THROW-ME



(When you have found all the words put together the remaining nine letters to find how long God gave the people of Ninevah to repent)

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) restarts

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: gmrtutton@aol.com



NOVEMBER

- 4 10.30am Drop in-Coffee Morning, Traidcraft Stall & Clothing Exchange in Church
7.30pm Haywood Trio Fundraising Concert for the Dennis Scott Unit (In-patient Adult Mental Health) Edgware.
- 5 **11.00am Family Communion Service**
3.00pm Annual Bereavement Service
- 10 1.00pm 'Wind and Words' a recital for remembrance in the church
- 11 7.00-9.00pm Youth Group
- 12 **10.30am Remembrance Service at St Judes**
6.30pm Evening Praise with Communion
- 16 2.30-4.00pm Thursday Fellowship social afternoon with Pauline Drayson, the long view of her new poetry book. Free Church Rooms
- 18 11.00am – 3pm Bazaar in the Free Church Hall
- 19 **11.00am Family Worship**
- 21 7.30pm Elders Court
- 24 1.00pm Piano Concert by Elin White in Free Church,
Lunch in support of Christian Aid at 12.15pm
- 25 7.00-9.00pm Youth Group
- 26 **11.00am Family Worship**
6.30pm Evening Praise

DECEMBER

- 2 10.30am Drop in-Coffee Morning, Traidcraft Stall & Clothing Exchange in Church
- 3 **11.00am Family Communion Service**
6.30pm Advent Carol Service with candles
- 10 **No morning service**
3.00pm Christmas Tree Gift Service (organised by Junior Church) in Church
- 14 2.30-4.00pm Thursday Fellowship Christmas Party in Free Church Rooms

Printed by CPI London, 38 Ballards Lane,
Finchley Central, London N3 2BJ
T 020 8349 4932 www.cpilondon.com



NEWS AND VIEWS



PRODUCTION
DISTRIBUTION
EDITORIAL PANEL
TYPESETTER
EDITOR

John Ditchfield
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Joan Holton and Marion Ditchfield
John Ditchfield
Marion Ditchfield

The December 2017-January 2018 double issue will be published on Sunday 3rd December and articles should be delivered to the editor, Joan Holton or the typesetter, John Ditchfield, (john_ditchfield@hotmail.com) by Sunday 12th November.

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.

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