

NEWS & VIEWS

*The Free Church
Hampstead Garden Suburb*



NOVEMBER 2019

PLEASE TAKE ONE

HAMPSTEAD GARDEN SUBURB FREE CHURCH

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

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

Safeguarding Statement

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

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

NEWS & VIEWS

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



NO 755

NOVEMBER 2019

Dear Friends,

November can be a cheerless month; dark both in the morning and the evening; cold, wet, miserable weather. It is a month that makes a powerful argument for hibernation. Yet, at its heart is an event unlike any other; the one day in the year that we all look forward to – **the Church Bazaar**. Yes, a valuable fundraiser, but so much more than that. Just to be there around 12.30pm when the smaller hall is crammed full with folk of all ages enjoying the luscious lunches, with something to suit every taste; while in the larger hall people will be scratching their heads trying to guess the weight of the cake, idling thumbing through the secondhand books, searching amongst the so-called bric-a-brac (jumble to you and me) in the hope of finding a bargain, buying up the hand-crafted Christmas decorations, not to mention home made cakes, jams and chutneys, while children persuade their parents to buy up toys, books and games (batteries not always provided), or else pit their wits against each other playing Bagatelle and Shoveha'penny. At the centre of everything, an island of fairly traded goods sufficient to satisfy even the most discerning of shoppers. And above it all, the steady hum of countless conversations as people meet and greet each other like long lost family members, even though they'd probably seen them the day before. **The Church Bazaar** is that sort of day...

...But it is only the wonderful day it is because so many people work so very hard to make it happen. I never cease to be amazed at the amount of effort that goes into making the day the success it always is. It is both humbling and rewarding for me to overhear the many compliments voiced by members of the public as they go about enjoying the occasion...

But then, yes, the **Bazaar** is a special day, unique in every way, but

nonetheless just one example among many of the ways in which we as a Church seek to engage with the wider community. Throughout the year any number of events take place, organised by the church which serve as a means of sharing ourselves with those who live round and about and with whom we share our lives...

...It is so important that as a Church we do take every opportunity to engage with the wider community. We are part of the community; we should be at the heart of the community. Our Roman Catholic friends describe the Church as a 'Continuing Incarnation' – revealing God to the world of today as surely as God was revealed to the world in Jesus – making Jesus known, making Jesus relevant, making Jesus vital. Or as St Francis of Assisi is reputed to have described his mission – to preach the Gospel and sometimes use words. In today's society that may well be the challenge to us as church going forward. Yes, to share the Good News, but to do it imaginatively, excitingly, differently...

...And so, **November 16th 2019** is the day for the **Bazaar**. Come along; bring your family and your friends. Enjoy the day, have fun, spend lots of money. All the while realising in doing just that, you are making a valuable contribution to the ongoing ministry and mission, work and witness of the Church. **Ian Tutton**

Donation from HGS Residents Association

We have received a generous donation of £1,500 from HGS Residents Association along with kind words expressed about our community focus.

I am pleased to be able to let you know that at last night's Hampstead Garden Suburb Residents Association Council Meeting we discussed the great works you and your parishioners do in the community as well as for the needy in the area. In particular, recognition was paid to the Winter Night Shelter Homeless Project; the work you do for the Edgware Mental Health Unit, and the spirit in which you allow local groups to use the Free Church Hall and Church for their activities.

It was also recognised that the recent opening of the church to allow parents of girls sitting the HBS exam made a big difference to these people allowing them to have refreshments and use toilet facilities in the calm of the Church. I saw myself how hard you and your volunteers were working to do this from very early on.

Emma Howard

Chair, Hampstead Garden Suburb Residents Association

THURSDAY FELLOWSHIP

Our next meeting will be on 21st November in the Church rooms when we shall have refreshments interspersed with musical items. This is a change from previous notices but will still be a lively happy afternoon. You are very welcome to join this small but friendly group. For further information and help with transport ring *Rosemary Birch 0208 446 9393*



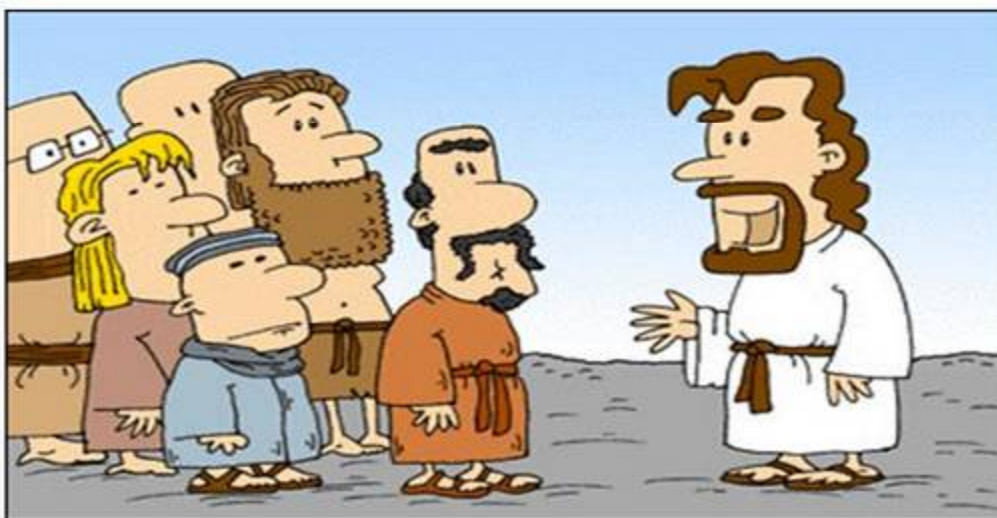
THOUGHT FOR THE MONTH

Taken from the Radio 4's Morning Service on the day when in St. Peter's Square, Rome people are gathering to celebrate the Canonisation of Cardinal John Henry Newman. The following thought comes from one of his writings:

"God has created me to do Him some definite service. He has committed some work to me that he has not committed to another. He has not created me for nought".

Challenging words for each of us.

Sourced by Rosemary Birch



09-09-2004

THE WINNER OF "THE DISCIPLE" WILL GET TO GIVE UP ALL EARTHLY POSSESSIONS AND FOLLOW ME THROUGH ALL LEVELS OF HARDSHIPS

CHURCH BAZAAR AND TRADCRAFT SALE

Saturday 16th 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 help with the stalls and to get the tables out on Friday evening from 7.45pm and put away tables on Saturday from 3.00pm. If you can help please contact Suang Eng.

Stalls

Traidcraft eg Fair-traded Christmas cards, wrapping paper, presents
- Rosemary Birch (8446 9393)

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 16th November***

TRAIDCRAFT

At the Bazaar we shall have our usual selection of Christmas cards, everyday cards, wrapping paper, advent calendars, chocolate , socks and a few other small items. As in previous years, sales from Christmas cards are shared by Traidcraft Exchange, Cafod and Christian Aid and the work all three organisations do is truly amazing and desperately needed.

As you will remember, in 2018 Traidcraft plc and Traidcraft Exchange experienced the worst crisis in their 40 year old history. At the time of the crisis, both organisations were concerned about the effect of Traidcraft's downsizing on many of their producers and small artisan groups. Traidcraft stream-lined many lines and downsized and their sister charity Traidcraft Exchange, but realised that certain producer groups were going to be severely affected. Financial gifts came from supporters and the Exchange are now working with more than 30 of the affected producer groups to give them individually tailored support. For example, Black Mamba from Eswatini (Swaziland), who are producers of fair-trade sauces and chutneys, now deal directly with South African markets to replace the lost Traidcraft plc sales. Swajan from Bangladesh, producers of some of the beautiful handcrafted cards, will be taking them to a trade fair. And in February, five of the worst affected producer groups travelled to Germany to showcase their goods resulting in a lot of interest and orders.

Millions of people around the world have all the talents, drive and determination it takes to run a successful business but need the opportunity to do so - these are the Hidden Entrepreneurs. This year Traidcraft Exchange, who believe that no one should be left behind in trade, launched two new projects with two especially vulnerable groups of people. The first was in Tanzania where two-thirds of people with disabilities live in rural areas where they commonly face discrimination and abuse - making it extremely difficult for them to earn a living. Traidcraft Exchange is now providing them with sustainable livelihood opportunities in coffee, cocoa and palm oil production.

Secondly, in India and Bangladesh where forced labour, child labour and debt bondage are illegal, but all too common, Traidcraft Exchange is working on a project to provide vulnerable communities with alternatives and hold companies to account.

All the above life-changing schemes need your help so please support Traidcraft Exchange through the buying of Christmas cards, making extra donations at the Stall or at our monthly coffee mornings, and of course buy from the stall to support our usual producers. In 2018 you helped reach 305,073 people by changing lives through trade.

THANK YOU

Rosemary Birch

Bible Study: The Book of Joshua

Joshua chapter 4 concludes the story of the crossing of the Jordan by the Israelites begun in chapter 3. It contains a degree of repetition and overlap which suggests that what we have is a compilation of different sources – remembering that it is most likely that the Book of Joshua as we have it, was probably put together between 400 - 600 years after the events described actually happened. The chapter begins with God instructing Joshua to oversee the creation of a memorial to the actual crossing of the Jordan; an occasion of great symbolic and ritual significance. It was in that place, at that time, that the Israelites first set foot in the land that was promised to them through their ancestor, Abraham, and to which they had been led by their leader, Moses. *‘... Take twelve men from the people, from each tribe a man, and command them, “Take twelve stones from here out of the Jordan, from the very place where the priests’ feet stood, and carry them over with you, and lay them down in the place where you lodge tonight.” ...’* (Joshua 4, 2 – 3). We then have recorded Joshua’s direct instruction to the men to do what the Lord had commanded Joshua to have done, (Josh. 4, 4 – 6a). Then the section concludes with Joshua explaining to the people why what was to be done had been done, *‘...’ This may be a sign among you, when your children ask in time to come, ‘What did those stones mean to you?’ Then you shall tell them that the waters of the Jordan were cut off before the Ark of the Covenant of the Lord; when it passed over the Jordan, the waters of the Jordan were cut off. So these stones shall be to the people of Israel a memorial for ever.’ ...’* (Josh. 4, 6b – 7). The section concludes with an account of the actual removal of the stones as per Joshua’s instructions. (Josh. 4, 8 – 10). We are then reminded as to who it was who were to lead the people into the battle which lay ahead of them. *‘...The sons of Reuben and the sons of Gad and the half tribe of Manasseh...’* (Josh. 4, 12). Eventually, these three tribal groups were to settle along the east bank of the Jordan, but only after they had accomplished their role as the army of the people. Reuben and Gad were sons of Jacob [Israel] but Manasseh was Jacob’s grandson. Together with Ephraim he was a son of Joseph. Hence, they were regarded as half-tribes. Hence the final settlement was apportioned, the ‘half-tribe’ of Manasseh occupied land both to the east and the west of the Jordan. Chapters 13 – 16 of the Book of Joshua go into great detail concerning the apportionment of the land following its conquest. We then have the final act in the crossing of the Jordan described for us, *‘...And the Lord said to Joshua, “Command the priests who bear the Ark of the Covenant to come up out of the Jordan.”’*

Joshua therefore commanded the priests, "Come up out of the Jordan." And when the priests bearing the Ark of the Covenant of the Lord came up from the midst of the Jordan, and the soles of the priest's feet were lifted up on dry ground, the waters of the Jordan



A 'Gilgal' or stone circle in the Near East

returned to their place and overflowed all its banks, as before... ' (Josh. 4, 15 – 18). Having finally completed the crossing of the Jordan, the Israelites '...encamped in Gilgal on the east border of Jericho... ' (Josh. 4, 19)...

...Gilgal, in Hebrew, means 'circle of stones'. As such the encampment was given the name Gilgal by Joshua as a means of describing the arrangement of the stones that had been brought up from the Jordan. However, nothing is quite so straightforward. There are many examples of 'Gilgals' to be found in Israel and the Palestinian Territories, the most impressive example is 'Gilgal Refaim.' It is located near to the Golan Heights and is likely to have been built around 3,000 BCE – some 1,800 to 2,000 years before the events recounted in the Book of Joshua. It is popularly referred to as 'Israel's Stonehenge'. However, it is likely that what was constructed on the west bank of the Jordan by Joshua, was somewhat smaller, and archaeological evidence suggests that the 'more recent Gilgals' were shaped like a foot, to represent the 'first setting foot' in a particular place. The word 'Gilgal' is mentioned 39 times in the Old Testament. Most prominent other than the one described in Joshua is found in 2 Kings chapter 2 where it is said to be the place from which Elijah set out, together with Elisha, on his final journey to Bethel before being taken up to heaven in a chariot in the midst of a whirlwind. This is obviously not 'Joshua's Gilgal' and suggests by the time of Elijah, some 200 or 300 years later, 'Gilgals' were to be found throughout the land, no doubt being established to represent the Israelites entering new territories, breaking new ground; sacred places at which they would acknowledge that God was accompanying them, a place of ritual observance, and preparation for what lay ahead of them. But as with all such places, they were prone to abuse, and so the prophet Amos is scathing concerning what is happening at the 'Gilgal' near to Bethel, (Amos 4, 4 – 6;

5, 1 – 6). So too Hosea, (Hos. 9, 15 – 17; 12, 11 – 14). However, rather more poignantly, the prophet Micah refers back to the ‘Gilgal’ established by Joshua, ‘... *O my people, remember what Balak king of Moab devised, and what Balaam, the son of Beor answered him, and what happened from Shittim to Gilgal, that you may know the saving acts of the Lord...*’ (Micah 6, 5). All the references to ‘Gilgal’ are from the pre-exilic period, and it is likely that the occupying Assyrians destroyed the holy places, including the ‘Gilgals’ when they invaded in 721BCE...

...The chapter then concludes with Joshua reiterating the reason for the building of the stone structure – the ‘Gilgal’ – which he had constructed, but he now invests its meaning with even greater significance, ‘... *For the Lord your God dried up the waters of the Jordan for you until you passed over, as the Lord your God did to the Red Sea, which he dried up for us until we passed over, so that all the peoples of the earth may know that the Hand of the Lord is mighty; that you may fear the Lord your God for ever...*’ (Josh. 4, 23 – 24).

Ian Tutton

Cambodian Journey

The Hayden family have been long-standing members of our church. They now live in Hertfordshire but the eldest daughter Abbey visited us in May to ask us to help raise money for World Challenge. Under the scheme she would travel to Cambodia with a group and take part in a community project in a school. In October she gave us an account of her trip:-



Our World Challenge trip consisted of three different sections, the jungle trek, R&R, and our community project. This was spread out across two weeks in our school’s summer holiday. The first part of our trip in Cambodia was spent on a trek in the Cambodian Jungle.

On Day 1 of our trek, my team was taken on a boat ride that took us from one side of the river to the other, where our jungle trek began. We walked for a total of 4 hours with heavy backpacks in the hot climate until we reached our camp. There was a small waterfall and rock pool near the site, so we were able to cool off and go for a swim before it got dark. We then set up hammocks and mosquito nets for our first night in the jungle.

Day 2 - the hardest day of the trek in which we walked in 35-40 degree heat for 8 hours. It was difficult and many of us struggled a lot, but it brought

our group closer together and we felt a great sense of achievement by the end of the day. We set up our hammocks and mosquito nets once again, ready for some well-deserved rest. However, it seemed that the weather had other ideas as there was a huge storm in the middle of the night. It went on for hours and we were sleeping outside so it was impossible to escape the noise.

Day 3 - the final day. We had to get up at sunrise and pack up our kit before making breakfast. Imagine a group of sleep-deprived, grumpy teenagers made to get up at sunrise; the whole morning was a nightmare. Once we had packed up our bags we walked for another four hours to get back to our final destination. Here we took the boat back across the river and back to our hostel.



The next section of our trip was the Rest and Relaxation. We spent a few days exploring the beautiful cities of Siem Reap and Phnom Penh, learning about the diverse culture and religion of Cambodia. We visited the temples of Angkor Wat in Siem Reap, which were incredible. Angkor Wat had been built in the 12th century and is the largest religious monument in the world - we felt very fortunate to have had the opportunity to visit it. In one of the temples we visited a monk who lead us in prayer and blessed each of us in the native language of Khmer.

We also went on a cooking course, which we all enjoyed and learnt a lot from. Our team was taught how to make traditional Cambodian dishes such as Amok and Cambodian spring rolls. At the end of the lesson, each person



was given a box including a range of Asian spices to take home with them, as well as a recipe book so we can make the dishes again at home.

While we were in Siem Reap, we visited a Cambodian circus. The circus was run by an organisation that taught young people unique circus skills that provided them with employment and income; it helps improve the quality of life for disadvantaged families. All of us loved the performance - it was an unforgettable show and one of the highlights of our trip.

Finally we went to our community project. There were several teams from my school who went, and each team visited a different community. My group went to a school in a rural village in the South of Cambodia. We all expected the school environment to be different to our own, but I believe that many of us were



surprised by just how different our educational experiences are. It was a much smaller school, and children only attended school for a few hours each day. Some students wore school uniform, and most of the kids had bare feet. Some of the older students we spoke to drove to school on their own, as the driving age in Cambodia is significantly younger. I met a 12 year old girl who was shocked when I told her I'd never ridden a motorcycle before, let alone drove one to school every day!

Us world challenge students were asked to build a sandpit for the children to play in outside as well as making and painting desks for the classrooms. We also built a roof on the outdoor shed where school resources were kept to prevent the interior from being damaged by the weather. It was hot and tedious work but to see the difference it made at the end of the process was worth all our hard work.

As well as building, we spent a lot of our time playing with the children and getting to know them. We played football and volleyball with the older students and taught the younger children games outside. Some of us were asked to teach English to the students, and we learnt to speak some Khmer from the Cambodian students too.

On our last day we handed out toys and books to the children. We had brought games with us from England such as Uno as well as storybooks and fairy tales for the younger children. Seeing their excitement and laughter as they opened the games was one of my favourite parts of the trip, and we really felt like we had made a difference.

All of our leftover money was donated to the school. It is going to be spent on textbooks, toys for the preschool, fans for the classrooms in summer and more furniture.

I want to thank everyone who sponsored me, your donations meant so much and the generosity of the church really made a significant difference towards my trip. I believe that we really made a big impact on the school we worked at and it was the experience of a lifetime. Thank you so much.

Abbey Hayden

News of People: Visiting Christine and Pierre Largeron and Saint Raphael

In September we spent two weeks in southern France with our French friends, Christine and Pierre-Emmanuel Largeron who for several years, while living with Diana and Gerald Darrer, worshipped at the Free Church. They drove us around and provided hospitality in places they had lived in from Grenoble to Aix en Provence and Nice on the south east Mediterranean Coast. In Aix



en Provence we attended the Catholic Cathedral for Sunday morning Mass which included two Infant Baptisms. The font was at the front on the raised dais to the side of the modern altar. The first child was baptised by pouring the water over her head in a similar way to in All Saints Church. To our surprise the mother of the second child undressed him and the baby was baptised by full immersion in the font. This is the usual form of Infant Baptism in Orthodox Churches. The infant is baptised in its naked state to denote that just as we came out of our mother's womb naked so we emerge naked out of the womb of God (the Baptismal Font). The removal of all clothes also signifies the putting off of the 'old being' which will be cast off entirely through Baptism. After the service we had lunch with Christine and Pierre's former neighbours who still live next to their former house. Pierre has very happy memories of living in Aix and would like to have a small property there in the future. While in London Pierre gained his MA in solo violin and is completing his PhD thesis. Having just gained his Conducting Diploma he has applied for four conducting posts supported by the French government in four different cities of France.

On the Mediterranean coast we stayed on the famous stretch of coastline known as the French Riviera in Saint Raphael on the Côte d'Azur. Tucked in between Frejus and its more famous neighbours, St. Tropez and Cannes, St. Raphael is a lively seaside resort with beaches and a small harbour standing in the shadow of the forested hills. Walking along the harbour wall we came to a very striking modern statue designed in 2014 by Georges Ginesta of Archangel Raphael and a child, Tobias, with a fish. We discovered that Archangel Raphael (also known as Saint Raphael) visits people to deliver both physical and spiritual healing as recorded in the story described in the Book of Tobit (in the Apocrypha in the King James Bible). In the story, a faithful man named Tobit sends his son Tobias to a foreign country to retrieve some money owed by a family member. Tobias hires a guide to

show him the way there and does not realize that the guide he has hired is actually archangel Raphael in disguise. Raphael directs Tobias to use an ointment made from a fish to heal his father, Tobit's blindness. Raphael also drives away a demon named Azazel who had been tormenting Sarah, the woman whom Tobias is going to marry. Tobias thinks that the wise and mysterious stranger accompanying him on his journey is a man. But when Tobias and Tobit try to express their gratitude by paying the companion, they discover that he is actually an archangel, Raphael, who wants them to direct their thanks to God. Based on this story, St. Raphael has long been considered the patron saint of healers, travellers, and fishermen. As a particular enemy of the devil, St Raphael was revered in Catholic Europe as a special protector of sailors. Raphael is said to guard pilgrims on their journeys, and is often depicted holding a staff. He is also often depicted holding or standing on a fish, which alludes to his healing of Tobit with the fish's gall. In the New Testament, only the archangels Gabriel and Michael are mentioned by name (Luke 1:9–26; Jude 1:9). Later manuscripts of John 5:1–4 refer to the pool of Bethesda where the multitude of the infirm lay awaiting the moving of the water, for "an angel of the Lord descended at certain times into the pond; and the water was moved. And he that went down first into the pond after the motion of the water was made whole of whatsoever infirmity he lay under". Because of the healing role assigned to Raphael, this particular angel is generally associated with the archangel. Raphael is also regarded as a guardian angel and was therefore chosen as the protector of the village and the church.

In the town centre just back from the beach is the large, very striking Basilica of Notre-Dame de la Victoire. This beautiful church was built as part of the plans to "transform" St Raphael from a small fishing village into a more attractive town for people to live in and for tourists to visit. The church, built at the end of 19th century, is a mixture of Byzantine style, Moorish influence and inspired by the Hagia Sophia in Istanbul. It is built mostly in pink sandstone from the nearby Esterel mountain range. It was inaugurated in 1887 and named Notre-Dame de la Victoire in honour of the famous Lepanto sea battle in 1571, when the Holy League defeated the fleet of the Ottoman Empire. On the roof top over the front door is a striking golden statue of Mary who is believed to have protected the French during the battle. Inside above the altar are statues of Raphael and Tobias who is holding a fish. The guidebook includes this prayer which was very suitable for us as we journeyed across south east France.

"God who gave the archangel Raphael as a travelling companion to Tobias and as the healer of his blind father, grant that being under his guard we are protected on our travels and relieved in our illnesses. Amen."

Jenny and Brian Stonhold

OUR JEWISH ROOTS, BY ANTOINE NOUIS

Reviewed by Philippe Faure in Allo-Montrouge, Oct. 2019

This is a short book (146 pages) in which Antoine Nouis, pastor, theologian, biblical scholar, former editor of the journal *Reform*, shows how our Protestant Christian faith has been influenced by the Jewish religion and its history. Many of us who have read and studied the commentaries on the Old Testament as we have grown in our religious lives, are already well aware of this. But even if Antoine Nouis repeats what we knew, in this work he enriches it and makes it more complete.

The author shows the relationship between the New Testament and what he calls "the First Testament". He prefers the word "First" since it denotes something "fundamental", rather than the word "Old" which implies outdated and obsolete.

The connections he outlines concern the lineage of Jesus, son of David, Son of Abraham, which is recited at the beginning of Matthew's gospel. The list of ancestors is listed in over a hundred generations, from Abraham to David (denoting growth) until the banishment to Babylon (decline) and then the death of Jesus on the cross (a rising again up to a pinnacle of faith).

But Nouis goes further: he found in this list of ancestors the names of four women, who were alike in not having tidy lives: Tamar, the Canaanite who became a kept woman, Rahab the prostitute, Ruth, cursed because she was a Moabite, Bethsheba the adulterer, loved by David. These women were determined, they were combatants. A fifth woman of the same calibre completes this genealogy: Mary, the mother of Jesus, a daughter of Israel, and the highest in this genealogical list, who had the audacity and the strength of character to carry a child whose father was unknown.

The second link between the two testaments is the reference to the Prophets. The Bible tells of men, inspired by God, who protested, questioning the beliefs and the religious misgivings of their times, symbolised by the Temple in Jerusalem. This magnificent Temple would have been a place to listen and to hear the Word. It would also become a place where the presiding priests oversaw such questioning. We can see that Jesus was actually inspired by the disputing priests when he chased the merchants from the Temple, and when he condemned the Pharisees as hypocrites and evildoers.

The third connection is provided by the Psalms, especially Psalm 22, when Jesus cried out in agony as he suffered on the Cross. He called out in his pain and despair: "My God, my God, why hast thou forsaken me?" And also the later verse 19 as the soldiers divided his garments between them:

"They share out my garments among them, and cast lots for my clothes". And in verse 9, when the high priests mock him he cries, "Let the Lord deliver him, for he delights in him!"

The Psalms are often referred to in the New Testament, such as in verse 22 of Psalm 118, repeated five times, in the 3 synoptic gospels, in Acts (Peter's words before the Sanhedrin), and in the first letter to Peter: "The stone which the builders rejected is become the cornerstone".

The New Testament is an amazing achievement. And it is fitting that the Prologue to the Revelation of John says: "In the Beginning was the Word, the Word was the Word of God, the Word was God...The Word is become flesh and dwelt among us". When the first Christians confessed that Jesus was Christ, this idea was nowhere to be seen, it was written in a spiritual tradition which came earlier than the first Church.

Reading the Hebraic Bible is a complex exercise. It is full of tensions and contradictions. We must while reading it take on board its complexity, and try especially to understand the complexity of the New Testament, which, in spite of its strengths, is full of contradictions, in the words and deeds of Jesus and in the letters of Paul as well.

To journey further into the Jewish roots of the Christian faith, Antoine Nouis leaves the biblical texts behind and moves into the study of rabbinic texts, those which were written in the first centuries of our era. After the destruction of the Temple by the Romans in 70 AD Judaism was deprived of a place to adore the Torah, because it had been replaced by the written Bible. To read the Torah, to study it, to meditate upon it, was an oral tradition originally, but later it was replaced by the written word, called the Talmud.

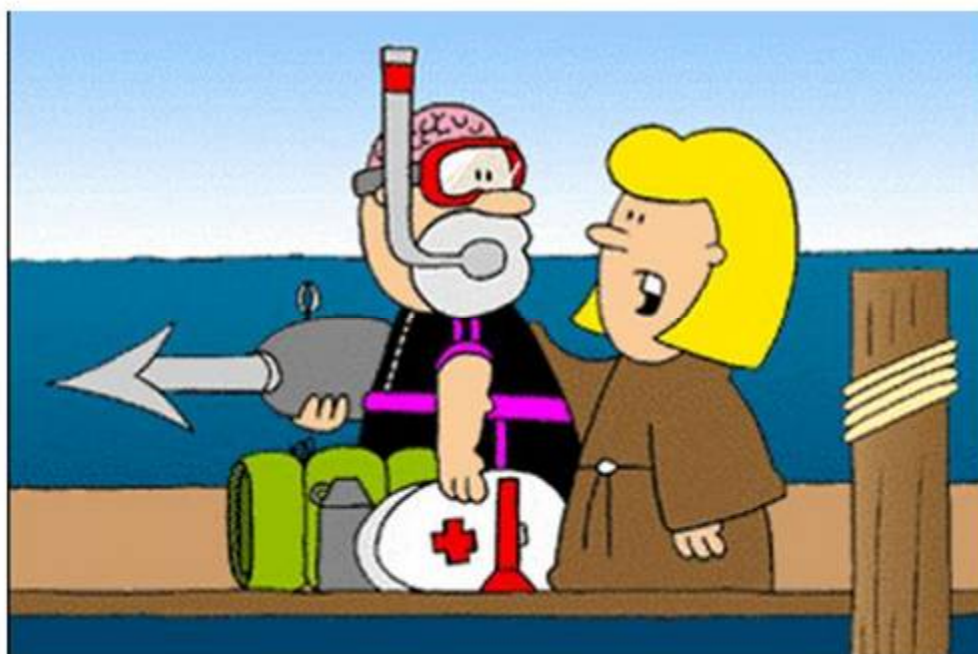
And so for the Jews the Talmud played, in relation to the Hebraic Bible, the same role, as, for the Christians, the New Testament had to the Old. The Talmud was written at almost the same time as the New Testament. But the Talmud had its roots in a much older tradition, and according to Nouis, this was the same tradition which eventually also led to the New Testament. Jewish scholars continually discuss and dispute the rabbinic texts, and similarly, among Christians there are arguments and disputes between the different branches of the faith - Orthodox, Catholic, Protestant. We all own different interpretations of the faith as it applies to us, and as we relate to God in our different ways. For the Rabbis the Word of God is infinite, as God is infinite and the Biblical texts are infinite, but their interpretation never ends. And as the infinite is inaccessible, the word of God remains

temporary and partial.

In conclusion Nouis says that he believes fervently that the roots of Christianity lie in Judaism for all the reasons he has stated: Jesus and his disciples, Paul and the first Christian missionaries were Jews, and they were brought up and inspired by the spiritual messages found in the Hebrew Bible. Also, the story of Jesus came from the expectation raised in the Old Testament many times, that he would be the incarnation of a traditional message believed by faithful people. Also because the New Testament continually refers to the messages in the Old Testament which are now coming to fruition. And because the commandments of Jesus are the same as those which Moses gave to the people of Israel.

But Antoine Nouis adds to all these reasons that we know already his delight in rabbinic thought, that he finds there astonishing richness and diversity which has contributed to the development of his own faith. He calls himself "Rabbinic". His motivation is intensely personal and born of long study and contemplation of the texts. This is rarely so amongst the rest of us, but that does not stop us listening to the words of this pastor and theologian, and can give us a greater perspective on our own faith.

From Allo-Montrouge, the magazine of our twinned church in Montrouge, Paris.
Translated by Joan Holton.



(See Jonah 1-4)

05-05-2005

I KNOW IT'S YOUR FIRST TIME BACK ON A
BOAT, JONAH, BUT YOU HAVE FOUND FAVOR
WITH GOD THIS TIME

JOHN BIRCH'S DIARY

Tuesday 1st October: A blockage with bite.

New words are continuously being added to the English language, the Oxford dictionary, updating every year with additions mainly from technology. A quite recent arrival is "fatberg". Sidmouth, Devon has experienced one in a sewer, 210 foot long. The usual ingredients were present, cooking fats, wet



wipes etc. plus a set of false teeth. All this was discovered through research by Exeter University, presumably in the hope of encouraging people to be more careful in what they throw away and where they throw it. Humankind, being as they are, I wish them success.

Friday 4th October: Horses in the news. Firstly, one of the exhibits in the National Army Museum, on the same site as accommodates the Chelsea



Pensioners, is Marengo, Napoleon's mount at the Battle of Waterloo and captured when his master was taken prisoner. After just over two hundred years his head (Marengo's) has begun to droop but has been strengthened –if you are taller than Napoleon you can again "look him straight in the eye". Secondly, an ex-trooper and his horse have just been reunited - Agricola and Esphia Rennock. After leaving the Army, Esphia visited him from time to time and the horse remembered him. On

the horse's retirement, as is Army custom, he was put on the market for sale, at a guide price of £5000. Esphia wanted to buy him but the price was too high. Even in this situation money was not everything. The committee looked to the happiness of both horse and man, accepting £1000.

Wednesday 9th October: Bible stories. The Old Testament in particular contains many stories, which have to be believed without any proof to substantiate them. The Book of Genesis tells us that Edom was the state that existed "before kings ruled the children of Israel". Later (First Book of Kings) their leader Hadad is fighting King Solomon after being brought up in exile by Egyptian Pharaohs. Subsequently, they sided with the Babylonians when Nebuchadnezzar sacked Jerusalem. Proof has now been found of the reality of Edom. Whilst in exile in Egypt the leaders would have learnt the science of smelting copper – and then used that knowledge,

probably with Egyptian help in the 'deposits around Petra'. The research has concluded that only the Edomites "fit the bill" giving the first confirmation of their actual existence. Taken some time, bearing in mind that Egyptian records show they withdrew from Edom around 1,140 BC.

Thursday 10th - Monday 14th October: Rosemary and I have a break to the cottage in Borth. The idea was to spend as much time as possible in tidying the garden for its "Winter sleep". The reality was one short period of fitful sunshine and most of the rest of the time, heavy and prolonged showers. However, the garden was in much better order than we had expected. We were able to fit in a number of walks around the village and up to the cliffs (Rosemary on her electric scooter and myself trotting at tortoise speed alongside) as well as going past various "road flooded" warnings to the dunes at Ynyslas, with views across the Dovey estuary to Aberdovey. (When Rosemary was young she remembers regularly being taken, with her parents, across the narrow, but with very treacherous currents, estuary by motor boat but now the only way across is by car around the neck of the estuary – a journey of 18 miles!) As usual we went to the morning service at St. David's in Aberystwyth.

Tuesday 15th October: "Where will all the flowers come?" The answer is anywhere along the the 300,000 miles of grass verges which fringe UK roads. Under new guidelines, adopted by Highway Authorities, verge cutting will be reduced from four times a year to twice a year, with no cutting during the main 'flowering and seeding' seasons from the end of March to mid-August. This will not only help with the profusion and variety of flowers through bees and pollinating insects but also absorb fumes and carbon emissions. It will save cash strapped local authorities considerable amounts. Regular checking will take place to see that these roadside meadows, do not impede road visibility. A win win !!



Friday 18th October : Initial planning is already under way for the 2021 Census. Every 10 years wider information is collected to allow the authorities to anticipate and deal with changes in population expectations. I had just arrived in London, to work at what was then the LCC (London County Council) when the 1961 census occurred. We were given the opportunity to earn a little extra by being census takers. I was assigned a part of Ealing - which in those days (and is possibly still) known as the Queen of the Suburbs. Nice people. I was taken in one house, to record a

very old lady, sitting on a settee, and regarding me with some suspicion. "What is your nationality please?" "Ottoman." My immediate reaction was to think "an ottoman is a settee, like where you are sitting." I then tuned into my history lessons and realised that the Ottoman Empire had become the modern Turkish Republic in the 1920's (the name Kamal Attaturk came to mind). So, Nationality = Ottoman. My friend Chris Lewis was assigned a rather different area – part of Soho. He recorded twelve Chinese young men all claiming to live in the same (large) room and all saying that their name was Chan.



Sunday 20th October: This is the deadline date for the November issue diary so, sadly, I will not be able to comment on the momentous events which happened in the House of Commons yesterday with an equally momentous follow-up tomorrow. There has been speculation on Boris Johnson's choice of words, some of which do not seem to be in regular use and therefore can possibly be taken out of context. In a 'foreword' to the Queen's Speech he used the word "stasis" in the sentence "People are tired of stasis, gridlock and waiting for change". I looked up the dictionary definition. It is "Noun. A stoppage, especially of growth, of blood-circulation or of the contents of the bowels" !!

John Birch



From the Archives

November 1919

An all out effort to end the church building debt - 'Church Debt Extinction' - was in progress in November 1919. Accordingly, the choir held a:



GRAND CHORAL CONCERT in the FREE CHURCH

Monday Nov 10th, 1919 at 8pm

The programme included:

Hymn to the Trinity (Tschaikovsky); Light in Darkness (Cyril Jenkins);
Hymn to Music (Dudley Buck).

Many soloists were listed. Organist Mr Edgar Smith.

Conductor Mr Wm C Webb FRCO.

Note and Silver Collection in aid of the Choir's effort for Church debt extinction.

The Effort Committee is working hard, and within the next two or three weeks the programme of the Sale will be in everyone's heads. At the request of the members of the Committee, Mr Litchfield has kindly consented to act as Chairman during the remaining stages of the work. Side shows are being arranged, and goods are steadily coming in. The Committee would, however, welcome more gifts of any kind. A suggestion has been made to add a "White Elephant Stall." Almost every household has something that might be so described - something that could be spared and would be saleable for our purposes. Send it on for the "White Elephant Stall": or ask Mr Arthur F Taylor to arrange for it to be called for. Pianos, pictures, books, ornaments, clothing, dog-kennels, gardening tools - these are but suggestions; nothing will be unwelcome.

Let us pull our full weight: and we hope that we need not wait for the end of the year to see the end of our debt. How happy if the close of the Sale should bring the announcement that the goal was reached! It is not impossible, though it will not be easy.

From Work and Worship

November 1939

We continue with extracts from Rev Frank Ballard's Free Church News Letter November 1939. Note especially the problem of celebrating Armistice Day during another war with Germany.

....'Life here in the Suburb goes on quietly. A few people have returned but others are still leaving. They are not leaving through fear, for the conviction is widespread that this is one of the few safe places of the Kingdom. They are leaving to join the Forces or because they can carry on their work better elsewhere. Those of us who remain do our best and will continue to do our best to keep the home fires burning

I was cheered the other day to get a letter from an old college friend of mine in Madagascar. He had listened in on the first Sunday in August to the service broadcast from the Free Church on the last Sunday in July. What an extraordinary thing that words can be said and sung here, recorded, and then given to the world a week later! It is good to know that my friend (Rev H A Ridgwell of the London Missionary Society) was helped by the message. He has done fine work out there for 27 years and now finds himself faced with great opportunities but also with great difficulties. He is able to recall when our folk worshipped in a temporary building and most of the Suburb was grassland.

The Elders at their last meeting sent a special letter to Mr Chamberlain, thanking him and the choir for the way they have served since the war began. I feel that our gratitude should be more widely known and therefore mention it here. We are also greatly indebted to Mr and Mrs Herrmann who have lent us a grand piano which helps us greatly in our service of praise.

Armistice Day is not to be celebrated this year publicly, but the Archbishop of Canterbury has made an appeal in his own name and on behalf of other religious leaders for special prayer in all churches on Sunday, November 12th. If I can be of service to any by whom these words are read please let me know. Ever yours sincerely

Frank Ballard

Anne Lowe



Thanks to David Lundahl (See Mark 10:21)

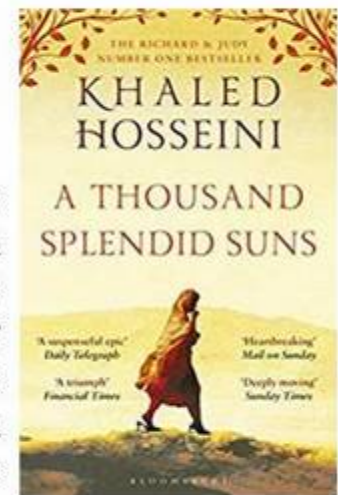
09-15-2006

YOU SAID TAKE UP LACROSSE AND FOLLOW YOU
... NOW WHAT?

Book Review

A Thousand Splendid Suns by Khaled Hosseini

Many of us will have read Khaled Hosseini's book *The Kite Runner* or seen the film of the same name, which follows the lives of two Afghan boys struggling to live decent lives amid warfare and ethnic rivalries. The author has said that *A Thousand Splendid Suns* is an attempt to follow the struggles of two women in Afghanistan from 1960 to 2005, to portray their problems and sufferings from a woman's point of view. In this he has succeeded.



We follow the lives of two contrasting women - Mariam and Laila. Mariam is an illegitimate child whose resentful mother eats away at her daughter's essential good nature by offering only bitter advice. ("Like a compass needle that points north," mother tells daughter, "a man's accusing finger always finds a woman"). For Mariam's mother, a woman need only endure.

At fifteen, Mariam is married off to a 45-year-old shoemaker with a hooked nose, bloodshot eyes, bad teeth and nails yellow-brown "like the inside of a rotting apple." He starts out merely brutish, but after Mariam fails to bear him children (she has many miscarriages), he becomes totally condemnatory and physically abusive. Mariam's marriage becomes a prison: "Mariam was afraid. She lived in fear of his shifting moods, his insistence on steering even mundane exchanges down a confrontational path that, on occasion, he would resolve with punches, slaps, kicks, and sometimes try to make amends for with polluted apologies and sometimes not."

Just as the impatient reader is starting to wonder what Hosseini is going to do next with his narrative energy, we switch from Mariam's life to that of a neighbour, the young Laila, who is growing up in a liberal family with a father who believes in her education. This means we suddenly see Mariam from the outside: Laila never speaks to her, but one day "she passed Rasheed the shoemaker with his burka-clad wife, Mariam in tow." In a flash we see, as we are clearly intended to, how behind every silent burka is an individual with a hidden history.

As well as an education, ambitions and opinions, Laila even has a respectful and intelligent boyfriend, who goes with her to the cinema and on a trip to see the Buddhas of Bamiyan. (With its references to cinema and girls' education it should be pointed out that this section of the book refers to the time of the enlightened Soviet occupation before the warlords and Taliban took over). By putting Mariam and Laila in contrast like this, Hosseini is not just trying to burrow into individual lives, but also trying to explain the complexities of Afghan society to the reader.

Laila is eventually orphaned by the bombings from competing Afghan factions

and allows herself, since there is no other option, to become Rasheed's second wife, thus becoming a favoured rival in Mariam's eyes. But, as time goes on, Laila sees Mariam's face as "not an adversary's face but a face of grievances unspoken, burdens gone unprotested, a destiny submitted to and endured. If she stayed, would this be her own face, Laila wondered?" And, as Laila finds she cannot bear Rasheed's physical abuse of Mariam, the two women become friends and allies and gang up against him. They find that their only hope of affection or solidarity is with one another, and they survive not just physically but also emotionally by putting their faith and their feelings in each other and in their love for Laila's children.

One might object that the novel describes too many melodramatic events, but journalists tell us that Afghan women they interviewed could recount such bombings, whippings, beating and threats as almost standard in their lives under both the Taliban and the warlords. The strength of the novel is to show us real women's (and men's) feelings and characters in the face of horrendous events. For instance, there is a lovely cameo of the old Mullah who tries Mariam in the Shariah court. He is plainly very wise and sympathetic, not condemnatory at all, but he explains kindly and sadly, that since he will die soon and meet with Allah, he cannot go against Allah's law.

Another strength of the book is the way it uses day to day events to bring home the full horror of the Taliban regime. Rasheed, a rather stupid man, buys a television when they have been banned along with music, painting, education etc by the Taliban in the belief that as a man he is above the law. The two women are so terrified of the consequences if discovered, that they dig a deep hole in the small back yard to bury it (though they occasionally unearth it to see the odd video). The two of them also try to escape from Rasheed; they meet a young man at a bus station who seems decent enough; he accepts their money to pretend that they are part of his family so they can travel with him (all women have to be accompanied by a male family member) and then betrays them to the police who sadistically enjoy handing them back to Rasheed for punishment!

The final triumph of the book is to show how the human spirit and religious faith can still survive such privations and cruelty: Mariam is eventually executed for the murder of Rasheed but dies 'happy' in the knowledge that she has enabled Laila and her children to escape to another country which finally gives her life meaning. Less convincingly, Laila returns to Kabul with husband and children to rebuild the local school under a new regime.

It is rare to find a 'sequel' (in this case a sequel to *The Kite Runner*) which is generally considered to be as good as the original. But it is true in this case, and provided the reader has a certain amount of perseverance (and a strong stomach), it is highly recommended reading. *Marion Ditchfield*

The Brexit Debate or Clapham Junction Revisited

Introduction: Cavaliers v Roundheads

Previous issues of News and Views likened the Brexit debate to Clapham Junction - ie a place where the different lines of history from different places and different times suddenly met and where the passengers were getting out and trying to sort themselves out - unable to agree where they should go from there. It argued that a country which has always prided itself (rather smugly) on its basic unity, suddenly found itself to be deeply divided and, what is more, had been deeply divided for a long, long time. Divided for all kinds of reasons - political, social, economic, and cultural. Some of those divisions were of recent origin and some went back over generations - even to the Civil War itself: for example, the Cavaliers (perhaps personified by Boris Johnson) with their immense sense of entitlement, their swagger and disdain for the rules, versus Roundheads (perhaps personified by Jeremy Corbyn with his love of the rule book and his allotment). The comparison is not so far-fetched as it might seem. Although Parliament and the Roundheads won the day, the conflict (in typical English fashion) was left largely unresolved. In this respect, recall the agonising that Parliament went through to persuade themselves (and others) that their execution of the King was both legal and in accordance with biblical ordinances. Then recall how, following the Restoration, the signatories of the execution warrant, were hunted down, murdered and (where possible) had their remains displayed on any handy post or spike. There was absolutely no attempt at judicial process, or regard for the law or natural justice. And because it was largely unresolved the Cavalier/Roundhead division has rumbled on down through the centuries to the present day - down through a largely unreconstructed class system, an over-blown monarchy, over-privileged private education and a quite extraordinarily over-developed sense of deference.

Coming back to the present day, the last issue looked at the division between the so-called 'Atlanticists' and 'Europhiles' with the extreme Brexiteers firmly on the Atlanticist side. However, it made the point that the real aims of the Brexiteers were unclear - that the best guess that could be made was that their aim was to link their victorious Neoliberalism to a full-blown exceptionalism in which Britain would be decoupled from the last few restraints imposed by European regulations (and rationalism) and fully embrace the exceptionalist style of the US. Certainly, most recent events seem to be pointing in this direction.

The failure to modernise English society

In this respect it is necessary to look at a major railway line that runs from the 1970s to the present day, a line that runs parallel to the neoliberal line which

has been discussed in previous issues ad nauseum.

The late 1970s was a time when Britain gave up on the idea of trying to build a society along the lines of the Scandinavian and North European countries - ie high tax, high productivity, high welfare economies etc. There was a gradual realisation that such an enterprise was simply beyond the capacity of English society and culture, if only because the necessary basic egalitarianism did not exist - English society was (and remains) too divided by the unresolved conflicts of class and culture to allow the necessary investments in education, technology, social welfare etc to be undertaken. Instead, the pre-war Ancien Regime (whose continued hold on the country was yet another unresolved issue) took the opportunity to reassert itself. Keynesianism was abolished and Friedman and Hayek stepped in with their monetarism and neoliberalism. Finance was deregulated and Britain was thoroughly deindustrialised and deregulated.



The long decline

From then on all the familiar features of the competitive deregulated economy began to manifest themselves - in particular the well documented trend of an ever increasing proportion of national wealth going to the people at the top of society - ie the wealthy and powerful becoming ever more wealthy and powerful. The infamous trickle-down effect proved to be a non-starter and over time the proportion of national wealth going to necessary investment, research and innovation began to falter. Productivity fell and real incomes began to stagnate - and have done over a long period of time. These problems were exacerbated by the financial crisis of 2008/9 when the government chose to transfer the inevitable debt burden of bailing out the banks by persuading the population that the resulting recession was their fault and would have to be punished by austerity - the famous (or infamous) 'bait and switch' operation as economists have dubbed it.. Which more or less brings us up to date.

The Problem

The problem now becomes 'how do you continue to operate an economy which is not growing, in which productivity is stagnant or falling, in which investment is dangerously low, where the top tier continues to take more than its fair share of national wealth (and expects to go on doing so), and, at the same time, keep the bulk of the population above poverty levels, even if you can't actually increase or maintain their standard of living?

The short answer is 'you can't'. For a brief period of time, you might be able to do this by selling off the family silver (for example, local authority and state assets) but these funds have long been exhausted (with the ominous exception of the NHS); you can cut back on social welfare - but this is already cut back to the bone; you could cut taxes but then you would have to cut back on public expenditure which has already been cut back to dangerously low levels. Money



could be borrowed for government programmes - but neoliberal ideology rules this out. And so on. Basically, the economy has been hollowed out to the extent where the top tier either has to surrender a goodly proportion of its income or has to find other ways of squeezing the national cake.

The answer - reduce people's standard of living.

The one remaining way is to reduce the real income and living standards of the population. Of course, it is politically impossible to admit to any such aim and this is where the mantras of free trade and deregulation come into their own.

Basically, the idea is to reduce the quality of what people can buy so that any one unit of income goes further than before. It is of course an illusion but an important one. How much do people really care about chlorinated chicken or the considerably lower standards of American foodstuffs if it is possible to feed a family more easily that way? Not very much one would guess if you are near the poverty line as so many are. In this respect, it is important to remember that next to the Irish 'backstop', the recent Brexit negotiations spent most time ensuring that any promises on maintaining workers' rights, consumer rights and regulatory standards would not be legally enforceable - transferring them from the agreement itself to the political declaration.

Conclusion - the Triumph of the Cavaliers

Needless to say, this absolutely basic aspect of the Brexit process has (once again) gone unremarked or mentioned by the press and media, transfixed as they are by the Westminster bubble and the tedious machinations of the various factions in Parliament. And, of course, Boris Johnson and the Brexiteers know how to play to this tendency in true Cavalier fashion. They know that the detail of the agreement should not be examined too closely, that people are tired and want a decision and that somehow a bit of swagger and threats of No Deal might enable them to swashbuckle through to the promised land. And they may be right. For whatever the outcome of the Civil War, it was always the Cavaliers that continued to carry the affection and admiration of the English people - if only because they had swords and swagger and colourful costumes. After all, the Roundheads were such a dull lot with their dreary religion and their legalism and their beloved Parliament. As '1066 And All That' put it "The Cavaliers were wrong but colourful, the Roundheads right but dull". Thus telling Corbyn to 'man-up' and have an election in true alpha male style (Johnson) and lying prone with feet up on the front bench pretending to be asleep (Rees-Mogg) may well succeed where rational debate and analysis fail abysmally. Then, if it succeeds, Brexit will represent (amongst many other things), the final much delayed triumph of the Cavaliers over the Roundheads, of privilege over process, of the 'entitled minority' over Parliament. A strange railway journey indeed.

John Ditchfield

JOHN BIRCH'S COMPETITION

Competition No. 21: Places of Interest in the UK. Part 3

(All the answers begin with the letter C)

1. A great place in the Midlands for chocolate.
2. The largest remaining Roman amphitheatre in the UK.
3. Where Prince Charles was created Prince of Wales.
4. The National Park whose main town is Aviemore.
5. An island off shore of Tenby.
6. Site of the murder of Thomas Becket.
7. The furthest North West point of mainland Great Britain.
8. Shades of Macbeth.
9. Country home of Winston Churchill.
10. A Gorge South of Bristol.
11. The longest sand spit in Southern England.
12. The home of an ancient herd of white cattle.
13. The largest inhabited castle in the Welsh borders.



The answers to Competition No. 21 Part 2.

1. Beachy Head. 2. Beaulieu Abbey. 3. Bekonscott Model Village. 4. Ben Lawers 5. Big Ben. 6. Blakeney Point. 7. Blenheim Palace. 8. Brands Hatch. 9. Broadway Tower. 10. Brodick Castle. 11. Brownsea Island. 12. SS. Great Britain Bristol 13. Cader Idris.

Please have a go! Delicious large bar of Traidcraft chocolate waiting to be won. Anne Lowe again the winner this time. Try your hand!! Give your entry to me or email to jbirch1821@gmail.com.



WORDSEARCH: ALL THINGS BRIGHT AND BEAUTIFUL
 A Hymn by Cecil Frances Alexander

S	G	N	I	H	T	L	L	A	W	R	N	W	L	G	
	G	M	O	R	N	I	N	G	I	U	S	E	I	L	
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L	E	U		H	A	V	E	T	E	L	L		T	W	G
P	A	N	T	R	T	F	E	T	A			I	L	I	N
M	T	S	D	O	R	E	H	R	N		N	S	E	N	I
E	A	E	N	U	T	G	E	I	D	Y		E	F	G	S
H	N	T	I	E	I	E	A	S	W	C	W	R	L	C	T
T	D	T	L	R	P	T	L	I	O	I		U	O	O	A
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ALL-THINGS BEAUTIFUL BIRD-THAT-SINGS BRIGHTENS
 COLD-WIND CREATURES EYES-TO-SEE-THEM
 GARDEN GLOWING-COLOUR GREAT-AND-
 SMALL GREAT-GOD-ALMIGHTY GOD-MADE-
 THEM-ALL LIPS LITTLE-FLOWER MADE
 MIGHT MORNING MOUNTAIN OPENS RIPE-
 FRUIT RIVER SKY SUN SUNSET TELL TINY-
 WINGS TO-TELL WE WELL WINTER WISE-
 AND-WONDERFUL



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 at gmrutton@aol.com



NOVEMBER

- 2 10.30 am Coffee morning, Traidcraft Sale, & Clothing Exchange in Free Church
7.30 pm Fundraising Concert for the Roof in Church with the Haywood Trio
- 3 **11.00 am Family Communion Service led by Rev Derek Lindfield**
3.00 pm Annual Bereavement Service
- 10 **10.30 am Remembrance Sunday United Service at St Jude's**
6.30 pm Evening Communion
- 16 11 am – 3pm Church Bazaar in Church Hall
- 17 **11.00 am Family Service**
- 19 7.30 pm Elders - Trustees Court
- 21 2.30 pm Thursday Fellowship, refreshments with musical interludes
- 24 **11.00 am Family Service** followed by a Special Church Meeting for the Election of Elders
- 29 1.00 pm Piano Concert by Lysianne Chen, Lunch in support of Christian Aid from 12.15

DECEMBER

- 1 11.00 am Family Communion Service**
6.30 pm Advent Carol Service by candlelight
- 7 10.30 am Coffee morning, Traidcraft Sale, & Clothing Exchange in Free Church**
- 8 11.00 am Family Service**
6.30 pm Evening Praise



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 next issue will be a double issue for December 2019 and January 2020 and will be published on Sunday 8th December 2019. Articles should be delivered to the editor, Joan Holton or the typesetter, John Ditchfield, (john_ditchfield@hotmail.com) by Sunday 24th 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.*

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

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