

# ***NEWS & VIEWS***

## ***The Free Church Hampstead Garden Suburb***



***NOVEMBER 2020***

**PLEASE TAKE ONE**

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# HAMPSTEAD GARDEN SUBURB FREE CHURCH

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

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

**Minister:** **Revd Dr Ian Tutton**  
The Manse, Central Square, NW11 7AG  
020 8457 5898  
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**Correspondence Secretary** Penny Trafford  
020 8959 3405  
[ptrafford07@gmail.com](mailto:ptrafford07@gmail.com)

**Treasurer** Derek Lindfield  
07803 953483

**Director of Music** Peter Hopkins

**Children's Advocates** Lilian Coumbe  
[coumbe\\_lilian@yahoo.com](mailto:coumbe_lilian@yahoo.com)

Stephan Praetorius  
[Stephan@acceleration.biz](mailto: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***

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# NEWS & VIEWS

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



NO 764

NOVEMBER 2020

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**D**ear **F**riends,

From time to time the fact that we are having to experience the consequences of the global pandemic that is Covid-19 raises questions that otherwise we might never have considered. For instance, the relationship between church and state; more particularly the right of the state to pass laws that inhibit, compromise, prevent, even forbid church activities...

...During the first national lockdown, places of worship were required by law to close, and as a congregation we dutifully complied. As restrictions have eased in more recent months, again in full compliance with the law, we are now able to meet for worship on Sundays, although limited in content and expression. I am very grateful for the co-operation of everyone in being willing to accommodate themselves to what the law requires of us. However, other churches and congregations have reacted differently. How would you interpret this verse...?

*“All things are lawful for me,” but not all things are helpful. “All things are lawful for me,” but I will not be enslaved by anything.” (1 Cor.6, 12)*

...Some have used this verse to justify **not** reopening their buildings for worship – just because the law says we can, it does not mean that to do so is in the best interest of the church and its congregants. It has been argued that we should **not** ‘take advantage’ of what the law allows; that whilst other facilities for communal gathering have to remain closed, the churches should also remain closed. There should





be no place for ‘Christian, or ‘Religious Exceptionalism’. Others have used this verse to justify **remaining** open even when the law demands that they close, on the basis that the Church should not be ‘enslaved’ to ‘earthly powers’. It doesn’t help that in the Greek ‘But and ‘And’ are interchangeable depending on the context, hence ‘All things are lawful for me **and/but** I will not

be enslaved by anything.’ Rather the church has been liberated by God through the power of the Holy Spirit in order that it might confront the ‘principalities and powers’; in this case, those of secular, political governments...

...It is not that the church, or individual Christians should never obey the law. The orderly structuring of society – politics – is a gift of the grace of God but it is only to be obeyed as long as it does **not** legislate in a way that compromises the faith of the individual believer, or the teaching of the church. Sometimes the law will explicitly accommodate itself to the Church’s teaching – e.g. making same-sex marriage lawful whilst allowing the church to decide for itself whether or not to facilitate same-sex marriages...

...Anyway, this whole issue was brought into sharp focus for me when I read a news report of a congregation in Cardiff meeting for worship in defiance of the latest ‘circuit breaker’ lockdown, a report accompanied by the unedifying spectacle of police officers entering the building to evict those present, and having to defend their actions in the face of hostile criticism from the pastor and the people...

...It took me back to 1 Corinthians 6, verse 12...And I found myself asking this question, which is one we might not otherwise ask of ourselves. Might it not be that in confronting the law, in seeking to frustrate the ‘powers that be’ we are in danger of being ‘enslaved’ by our own ego. It reminded me, as it should remind all of us; nothing that we do should be for the sake of self-promotion. Whether ‘lawful’ or not, ‘is it helpful’ in the widest sense is the question we should always be asking of ourselves...

*Ian Tutton*



## Do You Want to be Church Treasurer?

Derek Lindfield has been our Treasurer for six years, and we are very grateful to him. He always said that financial management is not his strength, however he has fulfilled the responsibilities magnificently. He acknowledges he has only done it this long because of the help of Claudia, our Finance Officer, who does 90% of the work. She banks the money, keeps the books, prepares the budget and accounts for auditing, and much more besides.



Derek would now like to stand down, and therefore we are looking for any church member who would be willing to take on this post.

Derek has summarised for us what he does:

Is the named financial person for the church, liaising with banks.

Is a Trustee, serves on the Deacons Court (5 meetings a year) and on the Buildings Sub Committee.

Keeps a watching brief over cash flow and, if necessary, draws money from our reserves.

Arranges for the church accounts to be prepared, examined and presented to the Trustees, Church AGM and the Charity Commission.

Liaises with our brokers over insurance cover and initiates claims as and when necessary.

Organises energy supply contracts and liaises with BT over the broadband connections to the Hall and Church.

Liaises with the URC, BU and LBA over Ministry and Mission contributions, and membership fees.

Recommends stipend and salary levels to the Trustees annually.

Liaises with Stewardship (our payroll company) over the Minister's and caretaker's salaries to be paid, and the Baptist Pensions Board and Gary Blackman's pension provider. Signs off Claudia's monthly claim.

This is an important and essential role for the church's life. If you are a church member and feel able to consider taking on this post, please discuss further with me or Ian.

*Penny Trafford*



## IDEAS for CHRISTMAS

The Christmas bazaar is not possible this year, but has always been a good fund-raising event and a great social occasion. How can we replace it in the present climate?

We are compiling a list of items that we will sell appropriate for Christmas. Also if anyone would like to make other promises for a small fee, e.g. gardening in the spring for 2hrs £10.00, or bake a cake £5 that would be excellent, just let Penny or Lorna know.

We will advertise the offers in the magazine and in church. Just phone the person making the offer, and they will deliver to your door. All items are limited so get on the phone! So far we have:

- Lemon Curd, £1.50-£2.00: Heather 8455 6676
- Jars of marmalade or preserves £2.50 per jar: Lorna 8455 2785
- Gift packs of mini jars of preserves, £3: Anne 8455 3115
- Christmas gift tags 6 tags per bag £1.50: Maureen 8455 9122
- Christmas cakes (Delia Smith recipe) £12: Penny 8959 3405
- Church items - Pack of 6 cards; dove, church seasons £5, church mugs £5; back of church place money in donations box
- Face masks - 3 layers, handmade £5: Diana 8455 7385 or Penny 8959 3405
- Other crafts: Diana 8455 7385
- Jigsaws £5 (any offers of ones already done for re-sale, also gladly received): Carole 8815 9623
- CDs of Haywood Trio £5: David 8959 3405
- Christmas table decorations with candle – £5: Anne 8455 3115 and Lorna 8455 2785

Traidcraft - Rosemary & John have their car boot open in the car park after the service every Sunday. Rosemary has catalogues available if you would like one to order anything.



## Custodians of seeds of hope

### “I will lift up my eyes to the hills”

Psalm 121 has for some time been one of my favourite psalms, underlined in my Bible along with many such markings - easy to find and so tremendously important to hang onto. I have found with getting older, worry and all those things which come crowding into my limited brain space, trying to remember important phrases becomes more and more difficult. I never thought I would be grateful for the computer but for one thing I've discovered which has become invaluable - the ability to listen to a service on the radio, and then to get a pre-broadcast transcript, (I can save paper too by only printing the actual pages I need to peruse). On the other hand, the Daily Service can only be replayed without a hard-copy, but I've now discovered the 'pause and play' features - which is also a good exercise for my memory, as I can listen to a sentence and then transcribe.

Recently, with all the worry, uncertainty of the future, a lockdown or not, the social distancing, the loneliness, the absence of a physical hug which says all, that psalm has become something to hold onto. When life and events are crowding in, we can look out from this valley of despair, we can look away, we can look up, to something which is bigger than the pandemic and everything connected to it, something permanent, something positive - the hills!

I have always loved hills and mountains - except the steep ascents when you're a little over-weight! Having been brought up in Somerset until the age of seven, we had the Blackdown Hills, and at the top the reward was a lovely view from Wellington Monument. Then we moved up to Shropshire - where we had the Wrekin - a single hill 1334 feet high with some steep slopes. Not an extinct volcano as many believe, but the ground includes lava and volcanic ash. As John pointed out, the next bit of high



ground is straight across England to the Urals in Russia! Living as 'a very set-in-their-ways family' Sunday afternoon was always deemed to be important in the exercise line! (Probably something to do with three bored children and a dog and a big lunch.) We also had a beautiful area of moors



and gentle slopes in the nearby Church Stretton hills, an area famous as a setting for Malcolm Savile fans and a favourite venue for Boxing Day picnics with minced turkey sandwiches. Whatever the weather - the snow and ice made no difference!

And now with our cottage we have the hills, set back behind four miles of bog, thus creating a special micro-climate of its own, the hills which change to all shades of purple reflected in the setting sun over the sea. And slightly to the north we can see the top of Plynlimon, 2467ft, where the rivers Severn and Wye rise, and beyond them on a clear day you can just glimpse Snowdon.



*Plynlimon Tramway*

So, mountains and hills have always been around me, not that this knowledge has given me a head for heights - exactly the opposite. I hang my head in shame remembering having taken two young children up St Pauls Cathedral and then being absolutely terrified when descending the steep narrow rounded staircase, completely fixing my eyes on every bit of graffiti on the walls to numb my fears! And the shame of being the only mother who couldn't come down a chair lift in the Scottish highlands - I enjoyed the walk down along with my trusty knight John.

So back to that psalm 121 "I will lift up my eyes to the hills from whence cometh my help". I became a Christian in my early teens, grounded when attending a Sunday School with a wonderful old lady who made the Bible stories come alive with her positive telling of them. But it needed something extra to 'fire me up so to speak' and that I found in attending Beach services run by the CSSM, (Children's Special Service Mission) with the Scripture Union. We had exciting games on the beach, barbecues, beach services, (yes it was Borth beach) and I was thrilled recently to find another member of the Free Church who was also inspired by those services there - it's a small world - and I learnt in practical terms that "He walks with me and talks with me along life's narrow ways."

I was listening to the Daily Service (9/10/20) when Major Anne Read spoke about the time when her husband was privileged to attend a Christian conference in the Philippines. Her husband said nobody could forget the testimony of that of a Chinese pastor as he shared his story of 20 years in an internment camp, mostly spent in solitary confinement. Hated by the prison guards, he was set to work at what was deemed to be the worst job of all -



cleaning the prison cess pits. The elderly pastor movingly showed how the cess pit became a sacred place for him because the guards wouldn't come near and so he could talk out aloud and speak things to his Saviour. He spoke of how the cess pit became to him his garden, and then he began to sing a familiar gospel song: "And He walks with me and he talks to me and He tells me I am His own, and the joy we share as we tarry there is like none other we've ever known." The Major continued: "God's people throughout time have found that, in the worst places imaginable and the most difficult of circumstances, we sometimes hear God speaking the most clearly."

It is reported that Mother Teresa was a very difficult person to interview. She only told people what she wanted to tell them. This happened to the legendary Dan Rather. He ran into a blank wall when trying to interview her but with a flash of genius, he asked "When you pray who do you pray to?" She answered, "I pray to God." And what do you say to God?" he continued. To which she answered, "I listen". Dan then asked, "And what does God say to you?" "God listens also."

Yes, we need the hills and the mountains but we also need the valleys - how else would we know the difference? How would we know the highs if we haven't experienced the lows? But even in those valleys of despair, of loneliness, of worrying about the next day, "we can look up to the hills from whence cometh our help." We have a God who loved us, - me, you - so much that He gave us His Son. We have a God who made heaven and earth and yet still we can talk to Him, walk with Him, knowing that "He has a plan for us" and that we are all special: "The Lord will guard you as you come and go." Yes, we have that hope, we can look up "to the mountains from whence ...." We are custodians (keepers) of that hope. Can we sow those seeds of hope to others so that they too can look up ?

*"I will lift up my eyes to the hills from whence cometh my help."*

***Rosemary Birch***





## Where is God when we face .?

Our Penarth Church Faith Group now meeting on zoom has just finished studying a five part York Course called 'Where is God ...?' We decided to buy the CD Transcript for each participant and gained far more by studying the printed version of the three commentators; Rowan Williams, former Archbishop of Canterbury, the actress, Patricia Routledge famous for her candlelit dinners as Hyacinth Bucket in Keeping Up Appearances and Joel Edwards, Pentecostal pastor and former director of the Evangelical Alliance UK. During



the first four sessions we considered the importance of the Christian faith in the light of our search for happiness, the millions of decisions we make in our lifetime and the fact that each of us will die. In the final session we tried to gather our thoughts together by asking, 'Where is God when we try to make sense of life?' Patricia Routledge's favourite hymn and mine is 'O Love that wilt not let me go' and the first verse is:

*O Love that wilt not let me go,  
I rest my weary soul in thee;  
I give thee back the life I owe,  
That in thine ocean depths its flow  
May richer, fuller be.*

This hymn has provided me with comfort particularly when grieving the loss of a close relative or friend. As we shared how we find God in the midst of suffering I was reminded of the phrase 'sorrow and love flow mingled down' which comes from the hymn 'When I Survey the Wondrous Cross'. Sadly pain is the price we pay for love and at times my heart aches for people who are suffering. While on earth Christ experienced the highs and lows of life and on the cross shared our pain and suffering. For me our resurrection hope is best shown in **the Breakthrough Cross**. This cross reminds us of the breakthrough of the Risen Lord Jesus into our lives. The sculpture was completed in 1966 by Ophelia Gordon-Bell and stands on the roof of the Lady Chapel at the Church of Christ the Healer, Burrswood. It is made of cast aluminium and pieces of discarded scrap metal, to symbolise both the broken, confused and sinful mess in our hearts, and the power of the love of God to redeem it. It is a sign, as the sculptor herself said, 'that the light is stronger than the darkness'.



## Going to the Hairdresser

Going to the hairdresser is still a pleasure and a social event and we tend to be loyal to the salon we have been to for years. I have been coiffed at the same salon for 12 years now and although I have moved away from Worthing up to London, I still make a two hour train journey each way to see familiar faces and enjoy a chat with my stylist and any other customer who joins the conversation. I noticed this month an eagerness to talk amongst the women and a warmth of feeling flowing between us. It felt more like a therapy session than a hairdressing experience. It was both and I left after three hours feeling elated and ready to surprise Joe with my newly straightened hair. Joe told me about a junior colleague who studied at Coventry and who still attends her salon there making a special journey from London whenever she needs her hair done.

We're looking forward to our first outing for months to the Coliseum on the 6th November to hear Mozart's Requiem: a fitting tribute to all who have succumbed to the virus this year. It will be live streamed for those unable to attend on the night.

*Julia Levis*



*'I'm not going to be caught out again by lockdown. I'm moving in with my hairdresser'*

We find meaning in relationships and knowing that God loves us unconditionally, as the hymn says a 'love that wilt not let us go'. This has helped me cope with the ups and downs of life, especially during the hardships of the present pandemic. As God loves us we are called to respond by sharing this love with one another. The Greek word for 'believe' means to 'give yourself over to', 'risk your life on'. So Jesus encourages us to take a chance. The kingdom of God is here and we need to start acting as if it is true. Our final meditation was based on Colossians 3v15-17;

*<sup>15</sup> And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful. <sup>16</sup> Let the word of Christ dwell in you richly; teach and admonish one another in all wisdom; and with gratitude in your hearts sing psalms, hymns, and spiritual songs to God. <sup>17</sup> And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.*

*Jenny Stonhold*

## Thankyou for the Flowers!

It has cheered us all, flower arrangers and congregation alike, to see our church decorated with beautiful flowers during these difficult months.

What pleasure we flower team have had in the trips to Chris and Lorna Page's lovely garden and allotment to choose the church flowers for each weekend's service.

Thankyou so much, Chris and Lorna from everyone. *Maureen Schuricht*



### *From 'Work and Worship 1921*

*The "Flowers" Fund  
"Whatsoever things are pure,  
Whatsoever things are lovely,  
Think on these things."*

*The ladies responsible for the flowers on the Communion Table and Memorial would like to remind members of the Church and Congregation of the boxes recently placed by the doors of the church. If everyone would regularly bring an extra coin to drop into them, they would help to make it possible to add a touch of colour and beauty, and thus surely supply another incentive to gratitude and worship.*

*"For the palace is not for man,  
But for the Lord God."*

*Anne Lowe*

## Thought for the Month

Two Quotes connected with mountain tops and valleys:  
*'Mountain tops inspire leaders but valleys mature them.'*

*Winston Churchill*

*'Mountain tops are for views and inspiration, but fruit is grown in the valleys'. Billy Graham.*

*Sourced by Rosemary Birch*



## Bible Study: Joshua

Joshua chapter 10 ended with a description of the violent conquest of the south of the land of Canaan. Now in chapter 11 we have described for us the subjugation and annihilation of the kingdoms of the north. The early verses describe for us the sheer scale of the challenge that was being rallied against the Israelite army... *'... When Jabin king of Hazor heard of this, he sent word to Jobab king of Madon, to the kings of Shimron and Akshaph, and to the northern kings who were in the mountains, in the Arabah south of Kinnereth, in the western foothills and in Naphoth Dor on the west; to the Canaanites in the east and west; to the Amorites, Hittites, Perizzites and Jebusites in the hill country; and to the Hivites below Hermon in the region of Mizpah. They came out with all their troops and a large number of horses and chariots—a huge army, as numerous as the sand on the seashore. All these kings joined forces and made camp together at the Waters of Merom to fight against Israel...'* (Joshua 11, verses 1 – 5). The use of the phrase, 'as numerous as the sand on the seashore', is significant given that a similar phrase was used to describe God's covenant with Abraham concerning his descendants, *'...I shall bless you abundantly and make your descendants as numerous as the stars in the sky or the grains of sand on the seashore...'* (Genesis 22, 17a). more than that, the verse continues, *'... Your descendants will possess the cities of their enemies...'* (Gen. 22, 17b). Given what was to happen next as far as Joshua and the Israelite army was concerned, the choice of words employed by the compiler of the text must have been deliberate; another example of ensuring that the events being described are very much the practical outworking of God's promise revealed to Abraham, and anticipated by Moses, the provision of a promised land to the descendants of Abraham, the descendants of those whom Moses led out of Egypt and through the wilderness. This is no 'local' skirmish, these events have 'universal' consequences. It is not surprising then that the result of the ensuing battle went the way it did. *'...Then the Lord said to Joshua, "Do not be afraid because of them, for tomorrow at this time I will deliver all of them slain before Israel; you shall hamstring their horses and burn their chariots with fire." So Joshua and all the people of war with him came upon them suddenly by the waters of Merom, and attacked them. The Lord delivered them into the hand of Israel, so that they defeated them, and pursued them as far as Great Sidon and Misrephoth-maim and the*



*valley of Mizpeh to the east; and they struck them until no survivor was left to them. Joshua did to them as the Lord had told him; he hamstringed their horses and burned their chariots with fire...* ' (Joshua 11, verses 6 – 9). As one commentator has noted, rather pithily, even though all the people were slain – not a single survivor – the horses were merely 'hamstrung'. However, this may well have been a pragmatic decision in that now even though they were no longer able to be ridden at speed and so used in battle, they could be utilised as beasts of burden, moving more slowly, and as such would have been of great benefit to an army on the move. It appears that Jabin of Hazor, in spite of having been the chief protagonist in the battle previously described, had managed to avoid capture and execution. But his 'reprieve' was only temporary. *'...At that time Joshua turned back and captured Hazor and put its king to the sword. (Hazor had been the head of all these kingdoms.) Everyone in it they put to the sword. They totally destroyed them, not sparing anyone that breathed, and he burned Hazor itself...* ' (Joshua 11, verses 10 – 11). However, it may be that the description of the capture and destruction of Hazor in this way serves a purpose in that Hazor was to feature later in the unfolding story of the Israelite occupation of the Land. It is all too easy, simplistic and naïve to read the account of the conquest in Joshua as a once for all triumph that established Israelite hegemony over the territory from then on. Nothing could be further from the truth. The Book of Judges describes the most turbulent of times suggesting that however successful Joshua and his army may have been, subsequent generations would come under consistent and sustained attack from the indigenous occupants of the land. And it is Hazor that gives us a powerful illustration of this. *'...After Ehud's death the Israelites once again did what was wrong in the eyes of the Lord, and He sold them into the power of Jabin (not the same Jabin as in Joshua 11; Jabin was probably a regnal name) the Canaanite king who ruled in Hazor. The Commander of his forces was Sisera who lived in Harosheth-of-the-Gentiles. The Israelites cried to the Lord for help, because Sisera with his nine hundred iron clad chariots had oppressed Israel for twenty years...* ' (Judges 4, verses 1 – 3). [This is the same Sisera who received his 'come-uppance' as it were by dying at the hands of Jael who drove a tent peg into his temple]. While as late as the time of Jeremiah – some 500-600 years after the events described in Joshua chapter 11 - we have a sense of Hazor existing as a semi-independent city state until its capture and overthrow by Nebuchadnezzar and his Babylonian

forces. (cf Jeremiah 49, verses 30 – 32). Anyway, notwithstanding what was to happen subsequently, the rest of Joshua chapter 11 brings to a close the description of the conquest of the land. ‘...*The Lord had laid His commands on His servant Moses, and Moses laid these same commands on Joshua, and Joshua carried them out. Not one of the commands laid on Moses by the Lord was left unfulfilled...*’ (Joshua 11, verse 15). The chapter ends thus, ‘...*Joshua took the whole land, fulfilling all the commands that the Lord had laid on Moses; he assigned it to Israel, allotting to each tribe its share. Then the land was at peace...*’ (Joshua 11, 23). In so doing, Joshua brought about the fulfilment of the ancient promise given to Abram, hundreds of years before: ‘...*The Lord said to Abram, “leave your own country, your kin, and your father’s house and go to a country that I will show you” ...*’ (Genesis 12, verse 1) ... ‘*Abram, who was 75 years old when he left Harran, set out as the Lord had bidden him... and they departed for Canaan... When the Lord appeared to him and said, “I am giving this land to your descendants”...*’ (Genesis 12, verses 4a, 5b, 7a). Regardless of one’s views regarding the politics of the relationship between 21<sup>st</sup> century Israel, and the Palestinian Territories, to properly understand why it invokes such passionate views on either side, one has to understand the Biblical context; the enduring conflict between the Canaanites (Palestinians) and the Israelites. When a political problem appears to be insoluble, often it is because of the role of religion in the argument.

***Ian Tutton***



*‘I see a lot of travel.  
You’re going on a long  
journey to get a Covid test’*



## CORRESPONDENCE

*From: Elaine Brown*

Dear Rev Tutton

I am an avid reader of the Free Church's News and Views. I felt compelled to email you to comment on the October publication, namely your Bible study: Joshua. On page 5, you say:

*"Because George Floyd had a health condition that made breathing difficult, doing this to him for over eight minutes resulted in his death. As a result, the 'Black Lives Matter' was born."*



First, as there appears to be no publication of George Floyd's medical record, or any forensic evidence of his health, it would be interesting to know the source of your conclusion as to the cause of his death being due to "his health condition" rather than the brutal and excessive use of force in the manner in which he was being arrested. The vast majority of people healthy or not who has a knee pressed on their neck hindering breathing for more than five minutes, let alone eight minutes, would die.

Secondly, the Black Lives Matter movement was born in July 2013 following the acquittal of George Zimmerman who shot dead the African American law-abiding Teen, Trayvon Martin. It became national in the USA due to demonstrations on the streets after the shooting deaths in 2014 of two law abiding African American men, Michael Brown and Eric Garner (and many others since) by the police and the judicial system yet again failing always to hold anyone accountable. The movement was born long before May 2020. I think at this point the most that can be claimed is that the movement became international or global as it sparked protests in many countries including the UK.

What I take away from both Joshua Chapter 10 and the George Floyd's events, with the kneeling on the neck, is that it signifies ultimate power, hatred and suppression of the victim to extinction.

I do however thank you for reminding us all that there is nothing new under the sun. God bless and keep you.

*Elaine Brown (Mrs)*

*Church Administrator*

*Trinity (Methodist & United Reformed) Church*

*90 Hodford Road Golders Green*

***Ian replies:***

Dear Elaine,

I said that 'doing this to him for over eight minutes resulted in his death'...which was by any definition 'brutal and an excessive use of force'...It has been widely reported, and not denied, that George Floyd did have 'underlying health conditions', which he attempted to draw to the attention of the arresting officers, which makes their actions even more disgraceful, and does not in any way excuse what they did...It was wrong!

And yes, my reference to BLM being born as a consequence was to the fact that it then became an international movement - it was certainly 'born' in 2020 in this country, at least amongst the wider community...

The deaths of Trayvon Martin, Michael Brown and Eric Garner, although equally reprehensible, did not achieve the impact in this country as did the death of George Floyd. No doubt that was because that to be shot was 'routine' whilst the manner of Mr Floyd's death was rather more 'exotic' but also because of the symbolism that attaches to what was done to him...exercising 'ultimate power, hatred and suppression' of the victim...which brings us back to Joshua 10..

...Which as I also noted, contains the equally distasteful description of the ethnic cleansing of the West Bank of the Jordan and its uncanny resemblance to what is being done to the Palestinians today...

Be assured that I was in no way attempting to excuse what was done, and I am sorry if you read it that way...

***Ian Tutton***

***From Jenny Stonhold***

Dear John,

We got October News & Views through the post from Jill Purdie yesterday and were interested in reading your article. Earlier we had a zoom Bible Study with our Faith house group. I was leading the session based on York Bible Study Course 'Where is God when we try to make sense of life?' The first part referred to the philosopher Antony Flew as an atheist for most of his life who argued against belief in God. The Dawkins of his time! Then in 2004 in his 80s he changed his mind. He did not believe in a personal God but had come to believe in a Creator God as this makes sense of our astonishing and wonderful universe. I had not heard of Flew before so was interested to read your article. ....Found Ian's sermon on Genesis 3 last week very stimulating. We had been at our morning service when Brian sang behind a plastic screen 'Guide me O thou Great Redeemer.' Congregation found it difficult not to join in!

***Jenny Stonhold***



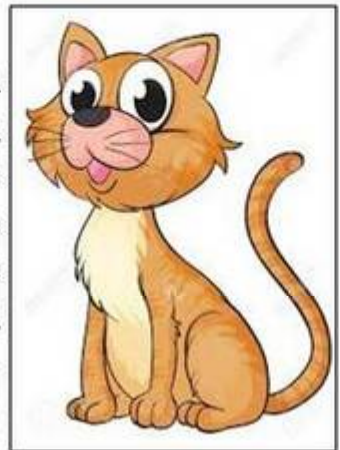


## JOHN BIRCH'S DIARY

A few days ago, a further London lockdown seemed likely: so far it hasn't happened but 'never say never.' London Transport, with its tube station messages, has become both practical and sentimental: "The little things we do to protect the little ones we love." I take this as a reference to mask wearing on the tube and buses: my observations show virtually 100% compliance - ongoing for many weeks already and probably for many to come. My local pub (next to the office) has remained closed since the start of the lockdown but is re-opening on Monday 25<sup>th</sup> October. The pub is "The Two Chairmen" which is nothing to do with business rivals but shows two stalwart 18th century men, one at each end of a sedan chair, with a lady on board.

**A world worth saving.** Sakira, a Colombian singing star, who has a parasitic wasp named after her, (because it also "shakes and wiggles") is one of many "celebrities" - including the Duke of Cambridge and David Attenborough - who are part of Earthshot, which will support environmental projects worldwide, over the next 10 years, with one million pounds being given to five separate projects each year. It's not just the money and the projects but the continuing publicity of human need - "The poor will always be with us" - but this doesn't mean they should be ignored. Practical philanthropy is not only needed but very satisfying.

**Hello Puss.** We have two cats who are both very much part of the household: we know them, they know us. (In many ways we're convinced they believe they rule the household with food time a constant need and the the only reason we have a kitchen: everything revolves around tummy needs!) However, a study (where would a diary writer be without them) has shown that a "smile with one's eyes" builds a strong rapport with cats: Felines are funky: your smile must be genuine. The report concludes with great enthusiasm (only cat owners should read on): "Try narrowing your eyes as you would in a relaxed smile followed by closing your eyes for a couple of seconds. You'll find they respond in the same way and you can start a kind of conversation ...."



**Wind.** One of the PM's pronouncements caught my eye. He has promised to make the UK "the Saudi Arabia of wind." I've long known (mainly from the film Ben Hur) that Arabs express pleasure from eating through a controlled, discreet 'burp.' It was in fact the other kind of natural wind to



which he was referring and, yes, the UK is quite a windy country. Our cottage faces west over 90+ miles of sea, to Ireland and certainly ‘benefits’ (this is certainly not as strong a word as Rosemary would use!) from the wind.

*The Queen* is a wealthy woman in her own right: a “royal finance expert” (David McClure) has put her private fortune in the region of £400 million pounds. What caught my eye was that £100 million of this



came from the value of her stamp collection. I’ve been a collector since the age of five. Her Majesty gets copies of all stamps issued under her name, from whichever country, but much of the value comes from the collection built by her grand-father George V.

He bought well, including paying in the 1920’s in excess of £2000 for one of the greatest rarities, the ‘Post Office Mauritius’ (should have been Post Paid but there was a printing error.) George V was present when staff members were talking about the staggering



amount spent. “What sort of fool would do that?” “It was I,” he said. Incidentally, the word ‘philatelist’ comes from the Greek but has no connection with stamps. It just means “making money!”

*Deserves the Dickens (the animal bravery medal equivalent of the*



*Victoria Cross)* Magawa is a giant African pouched rat who works in Cambodia and has sniffed out 67 landmines and other unexploded weapons. He has been awarded this ultimate recognition, the PDSA Gold Medal: they commented “Every discovery he makes reduces the risk of injury or death for local people.”

*What would Cranmer think?* Alexa, Amazon’s internet enabled smart speaker, can now be asked to “speak” the words written by Thomas Cranmer by quoting the 1662 Book of Common Prayer (familiar to Anglicans and others.) Its “abilities” include the Lord’s Prayer and the Apostles’ Creed. The best known picture of Thomas Cranmer shows a serious and thinking person. I think he would be delighted with this new outreach.

*John Birch*



## From the Archive

### An extract from Mr Ballard's Newsletter, November 1940

*November 1940 shows what the Suburb was like at that time in the war and the part the Free Church was playing in the community by offering free use of the Halls - Rev Ballard couldn't say what or who was using them but war-time organisations were homed there and maybe bombed out families needing temporary shelter.*



...I must not, however, forget that I am writing a "Newsletter" and not merely a gossipy one. Actually, the news is slight. We go on day by day and week by week with very little change. The Suburb is as quiet as a remote village, except for the voice of many sirens which we mostly ignore. After nightfall it is as quiet as the desert, except for a buzzing sound like a wasp in the heavens and barking of guns which has become so familiar that some



*A Censor hard at work in World War Two*

people find it difficult to sleep when they stop. Services are held twice on Sundays - and most people who are able to attend do so - and once on Wednesday - when we expect to see a very select few! Since last May the services have been held in the Church, but we have decided to do as we did last winter and, beginning next Sunday, to return to the Hall. Some people regret closing the Church again, but we agreed that the Hall is safer and cheaper and more suitable for our reduced numbers. These Halls have now no ordinary meetings, and there are few Church organisations to need them in the afternoons, but they have been placed at the disposal of the community and are being very extensively used. The Censor might object if I give particulars, but I can assure our friends that they are in constant use in a great variety of ways. Perhaps I ought to add that these premises are being freely lent and we are expecting no remuneration from the public bodies and still less from the philanthropic



organisations that use them.'

**An extract from News and Views, November 1960. 1910 Jubilee**  
*November 1960 was a huge landmark in Free Church history. The building was finally finished for the Church's golden jubilee. The official opening of the West End was a memorable one, being combined with Harvest Festival celebrations. Now it is rarely used as an entrance and either end houses the kitchen and disabled facilities. Ironically, it is presently being used each week as Covid conditions require ventilation during our services - which means that we must wrap up warm as winter sets in!*



'A Wide Door for Effectual Work'

'On Sunday morning, September 25<sup>th</sup>, a very large congregation waited expectantly after the opening organ voluntary, and then over the public address system they heard the voice of Mr Edgar Smith. He explained that assembled with him in the vestibule at the West End of the Church were the Rev Stanley Andrews, who was conducting the services of Harvest Thanksgiving, Mr Greenwood, the architect of the reconstruction work, Mr Winter the associate architect, Mr Page the Property Steward, Mr Clare, Mr Brazil, and Mrs Cook, three principal officers of the Church and Mr Langdale-Brown, and Mr Ashcroft representing the Jubilee Committee. Mr Smith continued:-

"As you look down the church you see the customary display of flowers, fruit and vegetables which are the symbols of the harvest of the fruits of the earth. Today we also rejoice in the harvest of our hopes in the reconstruction of the West End of the church. For a long time, it has been a burden on the hearts of many of us that the church should be incomplete, but today we can give thanks that at last we see the realisation of our endeavours."

During the dedication by Rev Stanley Andrews the congregation stood, while the new South West door was opened wide. As the dedication ceremony concluded the choir, who were waiting at the back of the church, began the processional hymn: - *All people that on earth do dwell*. As they walked slowly down the central isle they were followed by Mr Andrews and the group who had been in the vestibule. So began the memorable day of thanksgiving.'

*Anne Lowe*



## ON CHURCH FRIENDSHIP

Discussing the sermon whilst walking home with a friend

Piling into the manse after service for lunch, coffee and conversation (when we could!)

Counting the congregation from an elevated position in the choir stalls (when we could!)

Watching Wimbledon tennis on TV together

Having lunch in a Golders Green restaurant with Church friends

Helping to push a wheelchair down the ramp outside the Church door

Visiting Church members unable to attend Church because of age or infirmity

Listening with rapt attention to Ian expatiating about abstruse subjects on a Monday morning

Faithfully attending monthly lunchtime recitals in the Church even when the choice of music or its performance were not to my taste

Being delighted to welcome overseas visitors to Church

Feeling guilty at not always being able to communicate well with newcomers to Church

Failing to write articles for "News and Views" and admiring those who do contribute

Reading and enjoying "News and Views" each month and admiring the diligence of the editors

Appreciating the imagination of those who contribute fascinating articles and poems to "N&V"

Enjoying the musical items provided on Sundays by the organist and pianist and their choice of music

Getting used to a service with minimal congregational participation

Admiring the fertile imagination and constantly renewed energy required by our Minister to write two sermons, produce two services and two newsletters each week

Being greeted as we arrive each Sunday morning, urged to sanitise our hands, and to add our names to the list of those present

## NEWS OF PEOPLE

At our October Communion service we were delighted to welcome *Michael Lay* back into the membership of the church. Michael has had a long association with the Free Church. More recently he had been worshipping with his family at St Paul's, Mill Hill. But since taking up residence in the Henry Nihill Nursing Home in Edgware, he has not been able to get to church, and feels now is the time to 'come home', returning to the Non-Conformist roots that saw him enter the Congregational Ministry, and then subsequently the URC, in which he served with distinction over many years.



*Ian Tutton*

For those who enable the use of the sound system to relay the hymns, and to broadcast the service to those watching at home

For the Elders and Deacons who give their time, with the Minister, to ensure worship takes place appropriately throughout the year

For those who throw the annual choir party at Christmas, and those who bring items of food and drink

For members of Junior Church and their leaders and teachers, deprived at the present time....

For those who write the minutes of Church meetings

For those who obtain the communion wine, pour it into tiny glasses and wash up afterwards

The Church cleaners and caretakers

For good and faithful friendships made in Church which last for a lifetime

For those who look after the Traidcraft stall and keep it stocked

At this point I invite you, dear reader, to add your own contributions to this article.....

*Joan Holton,*

*with apologies to those omitted, and looking forward to additional items.....*



## ALONE AND LONELY?

It is always a source of relief and pleasure to me that the English language distinguishes between the notions of solitude and loneliness. Many European languages do not, whether they are of Germanic or Latin origin. Thus German has **Einsamkeit** to cover both meanings and Spanish, Portuguese, French, etc. have only the one word (each derived from the Latin **solitudo**) to cover both feelings and states of mind. So if you're an English speaker you know that solitude can offer a delightful and perhaps necessary space in a life full of busyness. But if you are a French or German speaker, you will need to nuance the word loneliness to indicate that you are happy with this state.

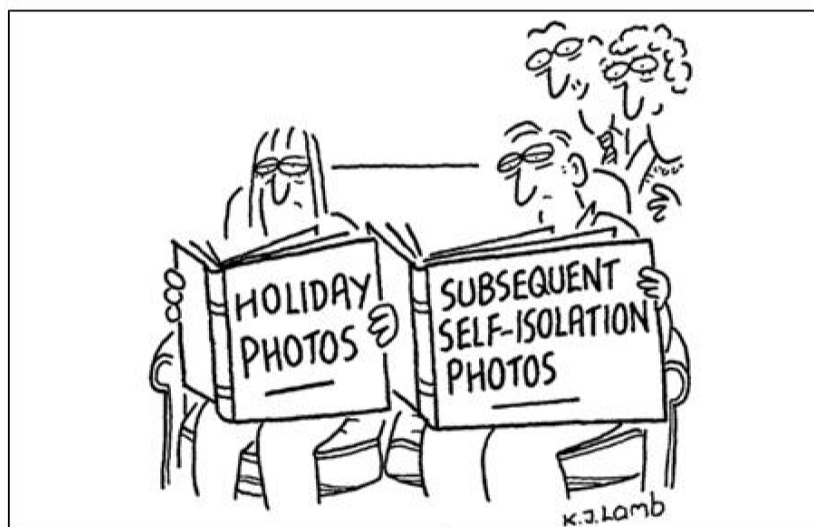
This semantic distinction became very relevant in the lockdown period because it prompted us to think about the consequences of being on our own; either completely alone or with a partner and family. The Nigerian writer Ben Okri said something during the months of lockdown that I find quite perceptive: "You will only feel alone if you are not at home with yourself." So he thinks that those of us who are uneasy about our actions or behaviour towards others in the past or, alternatively, who lack self-confidence and have a poor self-image, and are, therefore, in flight from ourselves, must plunge into company to feel at ease. But if we are honest with ourselves, this unease has to apply – to some extent, at least – to all of us. An extended period of being alone, as we have already experienced, and may well experience again shortly owing to a further lockdown -- local or otherwise -- will exaggerate any difficulties we may face when on our own in ordinary circumstances. How can we help ourselves to come to terms with this quite urgent problem of our time and place?

Well, consider for a start how very fortunate we are (or most of us are) to have so many technical gadgets at our service. How much worse a lockdown would have been before the age of e-mail, Facebook and Zoom united us across the world. This is particularly relevant in the case of our church because of its metropolitan diversity, as it allows those members with relatives abroad to keep in easy touch with them when in the past one would have worried endlessly about their health and circumstances. These gizmos have also allowed Ian to deliver his Sunday services on Facebook and other digital platforms. In addition, according to what he has told us, lockdown has led some to say that church services are dispensable: instead of coming together under one roof, we should be out there practising faith in action. However, don't those who make such recommendations forget the importance of coming together for worship; of communion and the related

verb “to communicate.” Presently we are also being deprived of singing in church and this too is an activity that binds us together.

Another aspect of complete lockdown that had positive consequences was that it gave us the opportunity to give our home the kind of spring clean it had not perhaps experienced in years. Bric-a-brac appeared, not just from behind the sofa, but also the remotest corners of kitchen cupboards and garden sheds. What did I encounter during lockdown? Well, not just boiled sweets covered in fluff but a letter typed on an old manual typewriter, signed by a famous 20<sup>th</sup> century Cuban writer, Alejo Carpentier. He is not well-known in the English-speaking world and so, had I not found this letter before my death, it would have ended up in landfill. Instead it is now in the Centre for Cuban Studies at the University of Nottingham. I also came across a gold pin, perhaps originally a cravat pin with an opal at its centre. This was a gift from a former friend from our school days and I thought that I had either lost it or that it had been stolen years ago. We fell out decades ago, two women of strong opinions with diametrically opposed political views. Should I interpret this find as a sign and try to contact her supposing, alas, that she is still alive? My third find was some photos of my two daughters in childhood. This trove included a sheet of contacts with a tiny image of Noriko, the first of our three Japanese au pairs. Granted she was with us in the 1970s, Noriko was bold, perhaps partly because she had been educated by Canadian missionaries and so she spoke good English. Before returning home, Noriko toured parts of Wales on a bike and found that in the remoter villages children stared at her because this was the first time they had seen an Oriental person in the flesh. Perhaps looking back, this exceptional period in our lives will seem like a prolonged retreat which allowed us time to withdraw into ourselves and bind together a self which busyness can fragment.

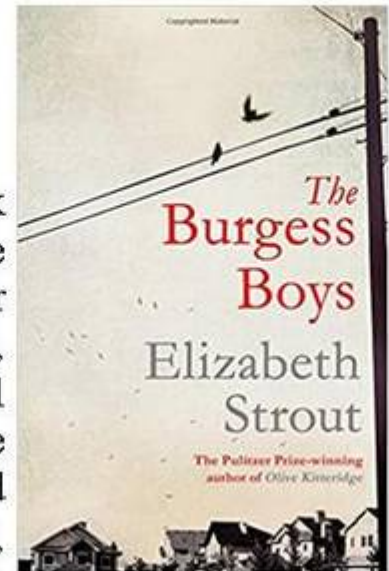
*Verity Smith*





## Book Review

### **The Burgess Boys by Elizabeth Strout**



The Burgess boys, Jim and Bob, are New York lawyers on the verge of mid-life crises. They are remembered in their hometown of Shirley Falls for two reasons; the first is that when they were children, little Bob caused the car accident that changed all their lives. Their father had left the children in the car for a few minutes while he fixed the mailbox, and it rolled down the hill and killed him. Bob, disobeying strict instructions, had been fiddling with

the gears. It was an event so terrible that the family has never spoken of it.

The other reason for the Burgess family's local fame came later, when Jim, as the defence lawyer in the celebrity trial of a popular singer, obtained an acquittal. Jim is the golden boy to whom all the family looks for salvation: brother Bob, in contrast, works for legal aid, is divorced and childless. Jim, the successful one, has always belittled his bighearted brother their whole lives (affectionately calling him "Knucklehead" and "Slob-Dog" for example), while Bob, who idolises Jim, has always taken it good-naturedly in his stride.

Then there is Susan, the third sibling, who has stayed behind in Shirley Falls. Her husband has left her and she lives with her teenage son Zach. And it is Zach who precipitates the crisis of the novel by rolling a half-frozen pig's head into a mosque during Ramadan - and Shirley Falls has a large and well established Somali community. The incident gains nationwide notoriety. Zach is arrested and Bob and Jim return to Shirley Falls to help them out.

Until this moment, the family relationships and dynamics have seemed fairly fixed and fairly 'normal' as far as these things go. But the arrest and charging of Zach changes these dynamics forever. This time round Jim - the golden boy, the alpha-male lawyer - realizes that he is not going to be able to sort out Zach's and Susan's problems as easily as he is used to. He becomes depressed and gets drunk and during one of these episodes he confesses to Bob that things in the past did not always happen as they supposed, that in fact the lives they have been leading have been largely based on a lie. Spoiler alert - to reveal this lie would be unfair. Suffice to say that they have been living provisional lives under an illusion. Jim and Bob then have to go through a disorienting and disconcerting time; rather



like grief, where all one's own certainties have gone. The familiar has become unfamiliar, like a kaleidoscope, the pieces are the same but the arrangement is different, perhaps reminiscent of the way the pandemic has impacted, where familiar experiences have been suddenly removed and many feel a sense of loss.

Gradually however, a new order emerges: Bob gains in self-confidence and values his own personality as he no longer feels the need to idolize Jim. Jim - no longer the alpha male - indulges in an ill-advised affair at work leading to his disgrace and dismissal. He realizes how much he needs his estranged wife Helen and how he must beg her to take him back (begging is something he has never done).

Indeed, in many ways, the novel can be seen as a study of the role of maleness in family relationships - tracking the role of fathers and of masculinity generally. The father's death has had myriad consequences - obviously for the two brothers but also for their sister Susan, who has been bullied by her mother but who may well have behaved differently if her father had still been present. And Zach, who may have been tempted to throw the pig's head into the mosque in a misguided attempt to please his own absent father, may have behaved differently if his father had been a predictable stable presence. It is left to the local Somali leader, who remembers his feelings for his own teenage son, murdered in front of him in Somalia, to persuade his own people and the state authorities to drop the complaint against Zach. However, the novel contains no obvious moral, no happy ending: in the end it remains an excellent study of human relationships and the reader must make of it what they will. A recommended read.

*Marion Ditchfield*





# The 'Horrors' of the Fiscal Deficit Yet Again!

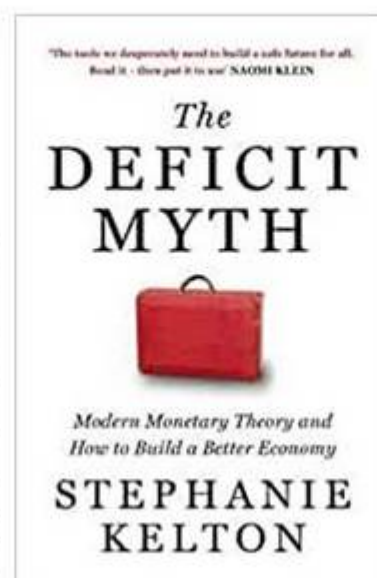
## *Introduction*

*Previous issues of News and Views tried to show that contrary to the fixed beliefs of recent governments, there is no such thing as being able to reduce a fiscal deficit. In the absence of a strongly growing economy any attempt to do so by increasing taxes and/or by reducing public expenditure, simply transfers that deficit to the real economy - where the damage done nearly always costs much more than any 'savings' made. This is precisely what happened to the UK after 2010 when the coalition government introduced its policy of austerity in the strange belief that a deep recession could somehow be 'cured' by introducing an artificial recession. The result was a decade of reduced growth, reduced investment, increased inequality and the loss of public services. In short, a self-inflicted economic catastrophe.*

## *The Mythology*

At the centre of this catastrophe has been the belief that the most important feature of an economy is the balance between a government's revenue (its taxes and borrowing) and its expenditure on public goods and services - the fiscal deficit. Because we are now at a turning point when the government is becoming frightened about the mounting costs of lockdown and is threatening some kind austerity measures, there is every reason to revisit this damaging mythology. For that is what it is - a mythology - as an increasing number of economists are now trying to point out.

One of these economists is Stephanie Kelton who was former chief economist on the US Senate Budget Committee, and is Professor of Economics and Public Policy at Stony Brook university. She was also a close adviser to Bernie Sanders in the 2016 presidential campaign. Her book - 'The Deficit Myth' - tries, as the title implies, to demolish the myth once and for all. Inevitably, she is mainly concerned with the US experience but she has much to say about the UK and most of the US analysis is equally applicable to the UK. She describes how, when she was a member of the Budget Committee, she would bang her head against the table (metaphorically of course) as senator after senator would insist that the proposer of every federal programme expenditure had to explain beforehand how that programme was going to be paid for in terms of taxes



and borrowings or cutting from other programmes etc. In vain she tried to get across the idea that the only deficit that mattered was the deficit in the real economy - are the real resources in the economy, its labour, capital, infra-structure, etc, being properly used or are they under-employed or overburdened. To her that is the only deficit that matters.

### ***The Household Myth***

At the centre of this mythology is the idea that a national economy is somehow like a household or business economy. This analogy is beloved of politicians (from Margaret Thatcher to Teresa May) who like to appear full of homespun folksy wisdom. ie that, like any good housewife, we must learn to live within our means, not to get into too much debt, save for the future etc etc.

The problem is that the national economy is nothing at all like a household or business economy. For example, if you or I get into debt then of course we must do something about it - go to Lidl's instead of Waitrose, forgo this year's holiday, put off the new car to next year etc - otherwise we might find ourselves in serious trouble. Moreover, an individual household cutting back is fine, but if every household started cutting back at the same time then the economy would quickly fall into recession. The national economy is totally different from the individual household economy.

### ***Sovereign Currencies and the Government***

There are many other differences but the main difference is perhaps the most obvious - but least understood - which is that we individuals can't print any money to pay off our creditors. (Some might try but will quickly find themselves - as Kelton puts it - 'in orange jump suits'). Only the government can print money - and the rest of us have to try and get enough of that stuff to make a living, raise our families and pay our taxes.

The government is the issuer of currency and we are the users. It is that way round. Indeed, in theory, the government has no need of our taxes at all, it can simply create all the money it wants by fiat. This is because the pound sterling, like the US dollar or the Japanese yen, is a 'sovereign' currency - as long as the debt incurred by the government is denominated in pounds, then the holder of that debt (domestic or foreign) knows that it will always be repaid - if necessary the government can simply print the money. As Alan Greenspan, the chairman of the Federal Reserve declared in 2005 (in response to one of the eternal 'how are you going to pay for it' questions): "There's nothing to prevent the federal government from creating as much money as it wants and paying it to somebody."



### ***Second World War***

Kelton argues that the ‘how is it going to be paid for’ approach gets it the wrong way round - a product of the household mythology. She argues that governments should (and often do) spend directly into the economy in support of their objectives and then decide later how they are going to pay for it - by taxing, borrowing or by printing/creating its own money. Strangely, there is nothing new or revolutionary in this idea. For example, the British government in 1939 didn’t wait around to see whether the fiscal deficit would allow or prohibit the manufacture and purchase of the necessary weapons to fight the war. It decided, up front as it were, that lots of tanks, aircraft and guns would have to be made; the orders were placed, the government credited the companies concerned and that was that. After the war the fiscal deficit was in the region of 270% of GDP - a record - but that didn’t stop the government pursuing a huge reconstruction agenda - which eventually allowed it to pay off the deficit (the only way that deficits can be paid off). The main post-war problem was paying off the UK gold, dollar and other non-sterling debts. Those of us with elephantine memories may remember looking at all the lovely goods and toys in shop windows and then seeing the inevitable ‘for export only’ notice.

### ***Quantitative Easing***

A more recent, and perhaps more germane, example, is QE or ‘Quantitative Easing’ that was introduced in the wake of the 2008 banking crisis. This was a means by which the government ‘created’ money and paid it into the banking system in order for the banks to continue trading with each other and lending money to businesses. The amounts involved were astronomic - as were the debts which had been accumulated by the banking system. Since then (as few people realise) QE has continued to be used as a means of keeping the economy ‘going’, (ie keeping employment at a reasonable levels and interest rates low): originally, the financial crisis had cost some £200 billion, by 2012 the Eurozone debt crisis had added £175 billion, the Brexit referendum result in 2016 brought the total to £445 billion and now the corona pandemic has brought it to round the £800 billion mark.

### ***‘How will it be paid for?’***

As usual, the cry goes up ‘how is all this going to be paid for’? To which the short answer is ‘it isn’t.’ And the whole financial and banking world knows it will never be repaid. In the end it will probably go to join that mysterious pile of money known as the ‘National Debt’ and there will be much pointless and misguided moralizing about ‘inflicting burdens on

future generations' etc.

### ***The Moral***

The moral is that when a crisis is such that the economy needs a huge amount of support - for example, during a World War, a Global Financial Crisis, or a Global Pandemic shutting down much of the economy - then the size of the fiscal deficit is neither here nor there. There is a job to be done, and as long as the government is clear what that job is (which is an important consideration), its task is to keep paying sufficient money into the economy to get that job done and come out the other side so to speak. When that day is reached, it can then decide whether or how that money is to be repaid.

Stephanie Kelton's book is excellent in that regard as she is a financial expert as well as an economist with a forensic grasp of how modern sovereign banking systems operate in the real world. In this respect, she does her best to navigate us around the arcane world of treasury bills, 'gilts', bond auctions, overnight and long-term interest rates, etc - but it is hard going and in the end one just has to focus on the main conclusions. For example, she points out that, with regard to paying off debt, there are many options open to modern governments. For example, having 'created' this money as an entry on a computer, there is no real reason why it shouldn't then be 'decreated' the same way. After all, a goodly proportion of the National Debt is now owned by the Bank of England, ie by 'us' with our Bank of England hat on, and there is no reason why we couldn't just say 'forget it'. After all, it's 'our money' and if we decide we don't want it back then why not?

### ***Sad conclusion***

Stephanie Kelton was Bernie Sanders economics adviser in the 2016 nomination campaign. They discussed at length whether or not to go public with a more radical approach of how they would deal with the economic problems of a modern economy. However, they agreed this would be a bridge too far, that it would frighten the horses, and that the US public (like the UK public) were far too wedded to the fiscal deficit myth to risk going down that road. Which is sad but understandable. A day may come when these things can be talked about, but for now we must content ourselves with the one thing that nearly all economists and financial experts are now agreed upon - that whatever happens when we get out 'the other side', we must never go down the 2010 road of fiscal deficit and austerity economics again. That way lies absolute disaster.

***John Ditchfield***



# JOHN BIRCH'S COMPETITION

*Competition No. 30 Places of Interest in the UK.  
(Part 12) All begin with W.*

1. A former home of the Rothschild's, West of Aylesbury.
2. Liverpool equivalent of the Tate.
3. A castle in the Midlands with strong historical connections.
4. A "little railway" North of the South Downs.
5. A rivers location on Exmoor close to Lynton.
6. An Open Air Museum North of Chichester.
7. A Potteries visitors centre.
8. A Cathedral just south of Cheddar Gorge.
9. A light railway in West Wales.
10. North London's National sporting stadium.
11. An Abbey in SW1.
12. London Zoo's country brand.
13. An abbey in Yorkshire (coast, connections with Captain Cook)



## *Answers to Competition No 29 (Places of Interest Part 11)*

1. Talylyn Railway.
2. Tate Britain.
3. Thames Barrier.
4. Thorpe Park
5. Thruxton.
6. Titanic
7. Tower.
8. Tredegar House.
9. Trentham Gardens.
10. Tresco Abbey Gardens.
11. The Trossachs
12. Valle Crucis
13. Dundee (V and A Museum.)



## WORDSEARCH: MALE NAMES ALL BEGINNING WITH THE LETTER 'A'

A	R	N	O	L	D	N		C	I	R	A	L	A
U	B	E	A	U	A	G	E	U	S	T	L	L	U
B	Y	R	N	L	T	L	I	S	T	N	E	E	D
E	E		A	B	S		F	I	O	X	X		L
R	L			H	A	U	C	R	A	R		R	E
O	S		N	A	A	U	G	N	E	D	B	E	Y
N	N	M	I	S	S	M	D	N	L	D		M	
M	I	A	R	T	U	E	I	A	A	Y		L	A
O	A	D	U	O	R	T	B	L	N	L		Y	I
L	E	A	E	N	S	I	S	O	E	D	L	A	D
A		B	N	U	H		H	U		B	R	A	A
S			A	C		T			G		A	E	N
B	A	A	R	O	N	N	I	T	S	U	A		W
A		A	L	A	S	D	A	I	R		A		

AARON ABE ABEL ABNER ABRAHAM ABSALOM ADAM  
 AIDAN AINSLEY ALARIC ALAN ALFRED ALASDAIR ALEX  
 ALEXANDER ALLAN AMBROSE ANDREW ANEURIN ANGUS  
 ANTHONY ARCHIBALD ARNOLD ASTON ATTICUS  
 AUBERON AUDLEY AUGUSTUS AUSTIN AYLNER

When you have found all the names, put the remaining nine letters (in the first three rows) together to make the name of St ..... of Hippo (name connected with eighth month of the year).

*(The two famous women pictured in last month's Wordsearch were Grace Kelly and Sophia Loren)*



# DIARY

Sadly, the Church has been closed again in line with government regulations. It is unclear when it may be allowed to re-open. Consequently, a provisional December Diary is given below but it may well not be implemented. Otherwise, as before, some cartoons to cheer us up.



## DECEMBER

- 6**      **11.00 am Family Communion Service**
- 8**      7.30 pm Elders Court
- 13**     **11.00 am Family Service**
- 17**     7.30 pm Christmas Community Carol Concert
- 20**     **11.00 am Festival Service of Nine Lessons & Carols**
- 25**     **8.30 am Christmas Day Communion**
- 27**     **11.00 am Family Service**
- 31**     **11.30 pm Watchnight Service for New Years' Eve**



*'It's the new tracing app.  
It tells me if I'm near  
anyone who understands  
the latest rules'*



*'That was awful. Let's move  
somewhere in a higher tier  
so we don't have to  
invite them back'*



## NEWS AND VIEWS



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TYPESETTER  
EDITOR

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The December/January double edition of News and Views will be published on Sunday 6th December. Articles should therefore be delivered to the editor, Joan Holton or the typesetter, John Ditchfield, ([john\\_ditchfield@hotmail.com](mailto:john_ditchfield@hotmail.com)) by Sunday 15th 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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