

NEWS & VIEWS

*Hampstead Garden Suburb
Free Church*



OCTOBER 2017

PLEASE TAKE

HAMPSTEAD GARDEN SUBURB FREE CHURCH

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

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

Safeguarding Statement

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

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

NEWS & VIEWS

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



NO 736

OCTOBER 2017

Dear Friends,

It was on 31st October 1517 that Luther posted his 95 Theses - more properly known as his 'Disputation of Martin Luther on the power and efficacy of indulgences' - thereby initiating what has become known as 'The Reformation'. Although only addressing one very particular aspect of the way the Church conducted herself, it was the beginning of a process that would eventually lead to a new understanding of how sin was to be dealt with – how repentance and forgiveness related to each other – which in turn was to cause a reconsideration of the nature of the relationship between God and each of us; most especially the role that the Church was to play in facilitating that relationship.

Five hundred years on, this whole affair is now little more than an historical curiosity. But nevertheless, it doesn't hurt to be reminded of the ways in which previous generations of Christians addressed the questions which have always been, and always will be at the heart of any contemporary expression of the Christian faith. To that end, Luther's clarion cry, 'Semper Reformanda', 'Always Reforming', remains as significant for today's Church as it did for the Church in his day. This is because for any of us what is crucial is how we understand God in relation to ourselves, thereby allowing us to understand ourselves in relation to God. In turn, it requires us to appreciate what the Church can do, ought/should do in order for this understanding to be explained, articulated, communicated, and disseminated to others. In short to (re) appraise the nature of the mission of the Church, and that applies as much to any local congregation such as ours.

The 500th anniversary has prompted the wholesale publication of '95 Theses for Today's Church'. And so, let me share with you a flavour of what is being produced... 'We believe in a Church,

- ‘That tells the world, God is Love.’
- ‘That acknowledges all people to be of great value.’
- ‘Inspired by the Son of God, born of flawed, fallen people offering transformation to our own flawed humanity.’
- ‘That can recognise the hand of God in the midst of life’s uncertainties.’
- ‘That reaches out to all people in all times and all places.’
- ‘Which places Jesus at the centre, as Word of God, & the model of God’s intention for all humankind.’
- ‘Which is committed to the evangelisation of our world.’
- ‘Which is inspired by the Holy Spirit in mission.’
- ‘Where mission is an environment rather than an event.’
- ‘Which has a coherent theology of Creation.’

These are in fact the first ten of the 95 Theses drawn up by the Church of England’s ‘Mission Theology Advisory Group’ (MTAG); the complete list of which can be found on their website. They are as good a starting point as any if we wish to think seriously about how the Church – the local congregation – needs to be ‘reformed’ in order to sustain its ministry and mission in today’s world. The danger is that they will become nothing more than the latest in a long line of lists of pious platitudes that the Church has produced almost as an excuse for its inaction. For them to become meaningful they require the commitment of each and every one of us to be prepared and willing to act accordingly.

Martin Luther was a complex character and not everything about him – his life, his work, his writings – should be accepted uncritically but what he did have was a very real sense that he was the man for the moment without whom what God had purposed for his generation would not have come to pass in the way it did. We are God’s women and men for our generation; without us, dare we contemplate what might happen?

Ian Tutton



WORLD MENTAL HEALTH DAY: AN OPPORTUNITY FOR US TO FOCUS ON OUR MENTAL HEALTH

25 years old this year: World Mental Health day was first celebrated in 1992 as a day for global education, awareness and advocacy against the stigma of mental illness. It was initiated by the World Federation for Mental Health, an organisation with links into more than 150 countries.

Over the past 25 years since its inception we have seen a deeper understanding of the impact that poor mental health can have on us. Together with evidence of what works in promoting good mental health and treating common problems, this understanding is helping raise the profile of the different mental illnesses and freeing people to talk more about them. It is a welcome start.

There is considerable media interest in mental health, not least since the Royals campaign 'Heads together'. Whilst the latter is designed to address the stigma of mental illness full on, the media interest is generally rather different. There have been several hard hitting documentaries recently on a range of subjects – eating disorders, schizophrenia and on children and young people for example. In all cases the focus has included the inadequacies of services to address the needs of people once they become unwell. With mental health now a government and NHS priority there is considerable activity in place across the NHS to expand and bring in new services. This of course takes time, but progress is happening across a wide range of services with more investment going into the NHS each year for the 5 years 2016 – 2021.

And as with many physical illnesses, prevention is better than cure: so it is worthwhile putting energy into promoting good mental health, as well as preventing deterioration in those with long term serious mental illness.

There are things we can all do to help ourselves – to lift low mood and reduce and manage anxiety and depression. Some of these may seem obvious, some easy. But they are also easily forgotten in our busy lives.

What can I do to help myself? To keep mentally healthy, the advice that we are given to improve our physical health can benefit mental health too. This is helpful! So exercise, a good night's sleep, decent diet and social contact are all important to avoid or reduce anxiety and low mood. However, there are times in our lives when events occur which induce stress or depression.

Stress: Stress is the feeling of being under too much mental or emotional pressure. It has physical origins – it increases hormones in our bodies to help us deal with pressure or threats. This is called a 'fight or flight' response. The stress hormones usually return to normal once the pressure or threat has passed. A small amount of stress can be useful – energising and motivating. But if it is there too frequently it can be damaging. Most of us will be familiar with the symptoms of stress: headaches, dry mouth, stomach problems,

imagining the worst, feeling irritable or having racing thoughts. All of this can impact on our behaviour, so we may feel like crying, eating too much or not enough, or drinking too much alcohol. A first step to tackling stress is to understand the cause. This might be very clear – for example a bereavement or another significant event. But it isn't always. Rethink Mental Illness (www.rethink.org) suggest a 'stress diary' can help to identify issues which can feel overwhelming. Some of the things we can do seem rather obvious when we are not stressed – such as talking to someone, planning our own time so we feel more in control or getting specific practical advice. But if a lot of things happen at once – particularly with financial pressures or physical illness – it can be difficult to stand back and be objective. This is where the internet can provide immediate and reassuring help – through such organisations as Rethink or Mind (www.mind.org.uk).

Depression: the World Health Organisation had depression as its theme for World Health Day in April this year (www.who.int). According to their estimates depression is the leading cause of ill health and disability with more than 300 million people now living with it, an increase of over 18% in 10 years 2005 – 2015. They ran a campaign 'Depression; let's talk' to draw attention to the issue and encourage more people to seek help. Most people go through periods of feeling down, but when you are depressed you feel persistently sad for weeks or months, rather than just a few days. Depression is a real illness, with real symptoms – it is a genuine health condition. It isn't a sign of weakness. People with depression can be affected in different ways - with both mental and physical symptoms, such as feeling constantly tired or having a loss of appetite. People can be anxious, have reduced concentration, indecisiveness. They can have feelings of worthlessness, guilt or hopelessness. For many mental illnesses, including anxiety and depression, there are now effective interventions and treatments. These include support for self help (if the symptoms are not severe), which is available on the internet (NHS Choices, Mind, Rethink Mental Illness all have helpful pages). There are also digital apps, for example those that support mindfulness, such as Headspace (Headspace.com) which is app-based mediation. Treatment for depression and anxiety from the health service usually involves one or both of psychological therapy and anti depressant medication. As you would go to your GP with a physical health problem, so too should you go for any concerns about your mental health.

And finally, at this time of year there are a number of things that can cause us to be anxious. Children and young people are starting school – for the first

time or moving to a new class or school. Young people may be moving away to university for the first time – a wrench for the family and much that is unfamiliar. The nights draw in and the prospect of a long winter is ahead. Outside feels less inviting! But this is just the time to get out, watch the trees turning, eat healthily and above all take the time to ask someone how they are. And listen to their response. All of this can make a big difference to our lives. We have the opportunity to think more about mental illness together on 31 October when Professor Tim Kendall, National Clinical Director for Mental Health for the NHS will be giving a talk ‘Mental Health: Present & Future’. Tim will set out what is happening now within the NHS and what his hopes are as we look ahead. This will take place in Church at 7.30pm – do come. Donations will be invited to go towards an outdoor gym for the use of inpatients in the Denis Scott Unit, the adult mental health service in Edgware Hospital. Last Christmas we provided presents for all the patients on the wards there which cheered them up enormously. We now want to do something longer lasting that will provide significant therapeutic benefit. I do hope you will be able to join us for what I am sure will be an interesting and stimulating talk and discussion.

Karen Alton

World Mental Health Day is on 10 October.

FUNDRAISING FOR THE DENNIS SCOTT UNIT, EDGWARE HOSPITAL

We are continuing our support for the Dennis Scott Unit with a fund raising project. The In-patient Manager, Jamie Komeh, in consultation with colleagues has requested money for an “outdoor gym” similar to those placed in many of the parks in Barnet. We are working with Barnet Council and collaborating with other organisations to raise money for this.

We have already raised £380 from the Flower Festival, and there will be two events in church this autumn with donations invited for this:

Tuesday Oct 31st 7.30pm: Prof Tim Kendall National Clinical Director for Mental Health, NHS England speaking on Mental Health: Present & Future

Saturday Nov 4th 7.30pm: The Haywood Trio (see following pages for details)

Penny Trafford



Hampstead Garden Suburb Free Church

Central Square, NW11 7AG

Mental Health: Present & Future

Tuesday October 31st 2017: 7.30 – 9.00pm

Speaker: Professor Tim Kendall

- National Clinical Director for Mental Health NHS England and NHS Improvement
- Director, National Collaborating Centre for Mental Health, Royal College of Psychiatrists
- Medical Director (research) & Consultant Psychiatrist for homeless people, Sheffield Health and Social Care NHS Foundation Trust
- Visiting Professor, UCL



Q&A Chairperson Karen Turner

- Director for Mental Health NHS England

Free Admission:

Donations invited towards an outdoor gym for the use of inpatients at the Dennis Scott Unit, Adult Mental Health, Edgware Hospital



Hampstead Garden Suburb Free Church

Central Square, NW11 7AG

THE HAYWOOD TRIO

November 4th 2017 at 7.30pm



KATHERINE BAMBER (violin) ELIZABETH NEVKLA (cello) DAVID TRAFFORD (piano)

PROGRAMME

JOSEPH HAYDN Piano Trio No. 39 in G major Hob. XV/25 ("Gypsy")
Andante
Poco Adagio
Rondo all'Ongarese

JOSEF SUK Elegie Op.23 for Piano, Violin and Cello

INTERVAL

CAMILLE SAINT-SAENS Trio Op. 92 in E minor
Allegro non troppo
Allegretto
Andante con moto
Grazioso, poco allegro
Allego

FREE ADMISSION

Donations invited towards an outdoor gym for the use of inpatients
at the Dennis Scott Unit, Adult Mental Health, at Edgware Hospital

CHURCH BAZAAR AND TRAIDCRAFT SALE

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



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

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

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

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

Bric a Brac – Karen Alton

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

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

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

Crafts - Diana Darrer (8455 7385)

Thursday Fellowship – the team

Games - Caroline Andresier and family (8455 8456)

Guess the weight of the cake - Katharine Cheng

Refreshments and lunches - Lorna Page (8455 2785)

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

IT ALL CAME FROM ONE TINY SEED!



It all brought back such wonderful memories of Junior Church days when we used to have sunflower growing competitions. The children would bring along their plants to be measured - John and I thought we had done rather well with our handsome plant only to be completely deflated when Jenny and Brian produced their magnificent specimen at least 9" taller! We didn't ask what it had been feeding on. Why don't we learn that pride always takes a fall!

This year again we've seen those magnificent plants. One son has signed in at 10'6" and his nieces have a pretty tall specimen too - but nothing prepared us for a flat dinner-size head (at least a foot across) at the front of the church in Bristol where later all our large family were going to join us to celebrate our 50th. That massive flat head, now sprouting lots of dry seeds; it seemed incredible that it all came from one tiny seed, plus water and loving care.

Sometimes, I feel in this country we get slightly dejected and take for granted that we can walk in through a church door and have access to Christian literature - it's all too easy and we do not realize just how privileged we are compared with so many other parts of the world where religious freedom and free speech are denied. We hear of churches increasing across the developing world and wonder why not here. But I've been really inspired and heartened recently to hear the fervour in some of the Sunday Morning services on the BBC - hearing everyday stories of churches getting involved in their communities - and having first-hand experiences watching the faces of children and young people taking part in a service which really does mean something special to them. Whenever we go to any of our family's churches, whether they be in Bristol, Somerset or Wales, they are community churches - in fact the Sunflower context was in an Anglican Church, but you wouldn't have known that. These churches were alive and actively engaging with the community around them. Please don't think reading this that I don't realize the magnificent outreach we do from the Free Church through the encouragement of Ian and church members, through the food bank, water-aid, clothing exchange, Traidcraft and Penny's project with Edgware Community Hospital's Dennis Hunt unit, and in numerous other ways, but is it just our British reserve which



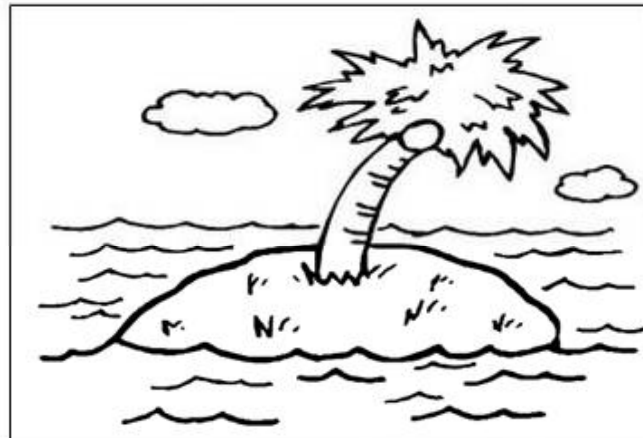
stops us shouting: "He's alive. He's here within you, within me , I'm a little seed but I can grow. I'm a little light but I can shine. I can add some salt to your life. I can help. Alleluia!"

If only we would look around us a bit more and see those little lights glowing in several parts of the UK. One little seed can grow with nurture and love into a 12" dinner plate, full of hundreds of seeds which, when they become dry and are blown by the wind, imagine their spread, imagine their influence - all JUST FROM ONE SEED WITH LOVE AND NURTURE!

Rosemary Birch

THURSDAY FELLOWSHIP

The next meeting will be on 19th October when John Birch will be contemplating which eight discs to take with him to his desert Island, of course he is still allowed his one luxury item.



Come and be entertained, amused and have a good laugh.
Usual venue Church rooms 2.30pm starting with tea and refreshments.
Further info. Help with transport ring Rosemary 0208 446 9393

And what about the Sewing Group.....?

As most of you know, we have a Church Sewing Group, making a variety of things for different occasions. How did this come about?

It all started when Ian Tutton asked for the four centenary banners for 2010. They were designed by Helen Spiby-Vann, as were the original seasonal banners. She then moved away, so I took over the general oversight of completing them, aided by a team of wonderful helpers who all put their skills into great effect - choosing various bits of fabric, cutting out and stitching on to the background. Lettering was then cut out and I was able to machine stitch it on and make up the backing. We



met weekly and managed to complete one every six months.

Later on Mick Tomlin suggested making a special banner for Remembrance Sunday and gave us some good ideas. Lots and lots of fabric poppies were made by members of the congregation and applied on; it was a moving experience, evoking memories of loved ones lost during the wars.

Then some extra choir robes were required. So with my dressmaking background and Lorna Page's support and talents, we got people pattern-making, cutting out, pinning and stitching up a number of new choir robes in three different sizes.

About four or five years ago, Lorna felt that a special "craft" table would enhance the annual pre-Christmas Church Bazaar. So began a rush to think up and make useful, attractive fabric hand-made gifts and cards, and this has proved a very popular attraction in subsequent years.

In 2014, with Brian and Jenny Stonhold leaving us for South Wales, it was thought that a quilt of "memory squares" would make a lovely gift from the Church members, many of whom enjoyed putting their sentiments onto fabric - over fifty were made. We stitched them together and had the quilting done professionally. It was a joy to behold.

During the last two years, we have also been making "Life in the Suburb" pictures; a request from Derek Lindfield originally to enhance the newly painted walls of the Oriel Room in the Church Hall. We thought of

representing Spring, Summer, Autumn (currently in progress) and Winter. It's been great fun doing these; different people adding their individual ideas, and the results can be seen at the back of the Church near the refreshments area, with a print hanging in the Oriel Room.

We are a very flexible group, with a core of four of us, but expanding up to ten or so, depending on requirements, who is available and so on. But, we would love more of you to become involved - anyone who likes making things, thinking of new ideas for gifts etc.... or just helping generally. PLEASE let me know!
Diana Darrer (0208 455 7385)

JOHN BIRCH'S COMPETITION

There is one clear winner of competition no.3. No. 4 is below - as previously, each clue will lead you to a UK town or places.

- 1rules the waves
- 2 A castle in Scotland with views to Goat Fell
- 3 Three sisters and a brother in a church house
- 4 Permanent site of the Royal Welsh Show
- 5 Second largest castle in the UK
- 6 Yorkshire's garrison town
- 7 Churchill's country home
- 8 Duke of Devonshire's seat
- 9 Ladies College
- 10 Includes one of Graham Sutherland's best known works
- 11 Restored tea clipper
- 12 Formally home to the Girl Pipers
- 13 Wordsworth's home



www.shutterstock.com - 705424246



This time the answers all start with B or C or D)

John Birch

NEWS OF PEOPLE

We offer our congratulations to **John and Rosemary Birch** who celebrated their golden wedding early in September. Fittingly, their special day was shared with their large (and growing) family - as they say, 'a good time was had by all' - and as a church we too wish them both every happiness in the years that lie ahead...



Congratulations too to those young people who have taken public examinations this year: **Lydia Tutton**, who following her A-Level success will be going to Southampton University to study Zoology; **Charlotte Croft and Rory Andresier**, both of whom did very well in their GCSEs and are going on to A-Levels; and to **Guy Alsford, Luke Alsford and Natalie Millhoff**, all of whom have gained a number of GCSEs this year. We wish them all well with their continuing studies...

But we also have to record our sadness at the loss of two of our friends...**Millicent Slack** passed away during the summer. Since coming to live in East Finchley she was a stalwart member of the Free Church, ever present at services and other activities. She was a valued friend to many and her smile was very infectious. Her last couple of years were spent in the North of England, near to her children, firstly near Hull before moving to Kendal in her beloved Lake District. We miss her very much, but at the same time give thanks to God for a life well lived. Together with her husband, the late Revd Kenneth Slack, she made a formidable contribution to church life, local and globally, as well being a mother, grandmother and great grand mother. We commend her to God...and continue to remember in particular her children, Ros, Nick and Tim...

Roger Swynnerton had been ill for a number of years with a progressive degenerative condition that made life increasingly difficult for him. There is a sense in which his death might be regarded as a 'happy release'. His wife, Elizabeth cared for him unstintingly which meant that he was able to be in his own home for all but the last couple of weeks of his life. Roger grew up in the Free Church and as a younger man played a full part in its life. Latterly he came to the conclusion that faith was not for him, yet he remained 'faithful' to the church supporting its many social activities. He too will be missed by us all and we continue to sympathise with Elizabeth and with their children, Michael, Richard and Carol. **Ian Tutton**

Bible Study: Paul's Letter to the Romans

Chapter 6 of Paul's Letter to the Romans begins with the writer having to rebut the allegation that his view of the Gospel amounted to nothing more than an invitation to 'lawlessness' – antinomianism. Towards the end of chapter 5 Paul declared that, '*...where sin increased, grace abounded all the more...*' (Romans 5, 20b). Hence, '*What shall we say then? Are we to continue in sin that grace may abound?*' (Rom. 6, 1). For Paul, sin is a state of being into which each one is born; the law existed as a means of making us aware of the consequences of our sin – '*Law came in to increase the trespass.*' (5, 20a). What God has accomplished in and through the life, death and resurrection of Jesus was to 'set at naught' the consequences of sin for anyone who has faith, ie. believes that this is what God has done for them, and this is the grace of God in action – God's unmerited favour – by which we can be forgiven of our sin. What then should this mean for the believer? And so Paul describes what faith ought to mean for the believer...

... 'How can we who died to sin still live in it?' [Faith causes us to realise that Jesus' death on the cross was/is a consequence of the sin of each and all of us, so we are to believe that we 'died' with Him as surely as He died for us.] 'Do you not know that all of us who were baptized – totally immersed – into Christ Jesus were baptized – totally immersed – into His death? We were buried therefore with Him by baptism – by total immersion - into death...' [It is vitally important for the believer to realise the profound nature of what it means to have faith in what God has done for her/him in and through Jesus Christ. This is necessary '... so that as Christ was raised from the dead by the glory of God the Father, we too might walk in newness of life.*' [The believer has to die to sin, ie. identify with Jesus' death, dead and buried, in order that the believer might be identified according to the new life he is enabled to lead precisely because the Jesus who died was raised from the dead; new life in Christ]. (6, 2b - 4)...*

... This is Paul the scholar, the debater at his best, forensically taking apart the arguments of his opponents in order to defend his argument regarding what he believes God to have accomplished in and through Jesus Christ, an act of grace, to be appropriated by faith. It is a theme he returns to time and again, more often as one exhorting his readers and hearers to embrace this new life, which by the grace of God is for all who would believe...

... 'We are convinced that One has died for all; therefore, all have died. And He died for all, that those who live might live no longer for themselves but for Him who for their sake died and was raised. From now on, therefore, we regard no one from a human point of view; even though we once regarded

Christ from a human point of view, we regard Him thus no longer. Therefore, if anyone is in Christ, he is a new creation; the old has passed away, behold the new has come. All this is from God, who through Christ reconciled us to Himself and gave us the ministry of reconciliation; ie. God was in Christ reconciling the world to Himself, not counting their trespasses against them... ’ (2 Cor. 5, 14b – 19a).

It is this understanding that underpins the ‘Baptist’ approach to Baptism, i.e. that Baptism is for believers only...

“The way and manner of the dispensing of this ordinance the Scripture holds out to be dipping or plunging the whole body under water: it being a sign, must answer the thing signified, which are these: first, the washing the whole soul in the blood of Christ; secondly, that interest the saints have in death, burial, and resurrection (of Christ) ; thirdly, together with a confirmation of our faith, that as certainly as the body is buried under water, and rises again, so certainly shall the bodies of the saints be raised by the power of Christ, in the day of the resurrection, to reign with Christ.” (1st London Baptist Confession 1644, Chapter 40).

...Paul then moves to spell out what this should mean, in practical terms, for the believer. *‘He who has died is freed from sin.’* (Rom. 6, 7)... *‘So you must also consider yourselves dead to sin and alive to God in Christ Jesus.’* (Rom. 6, 10). In effect, God’s grace affords us a choice; death or life, and we have to choose; but having chosen we have to be disciplined enough in living to ensure that we remain faithful to the One who has made the choice possible. *‘Let not sin therefore reign in your mortal bodies to make you obey their passions, do not yield your members as instruments of wickedness, [we are sinners, but now sinners saved by grace, a salvation made effective through faith], but yield yourselves to God as those who have been brought from death to life, and your members to God as instruments of righteousness.* [as sinners saved by grace through faith, our only allegiance is to God that we might show others what it means to be ‘right with God’]. *For sin will have no dominion over you, since you are not under law but under grace.’* [It is God who is to rule our lives from now on – God’s Kingly rule – and if this is so then we have nothing to fear from the consequences of our sin as described for us in the Law]. (Rom. 6, 12 – 14) ...

...For Paul, the only appropriate response to the grace of God is obedience, in so doing he implicitly defines ‘sin’ as ‘disobedience to God’ and, echoing Jesus own words, *‘you cannot serve two masters’*, Paul argues that if one is to respond in faith to God’s gift of grace, the only proper response is one of obedience. To make his point, Paul uses language with which his

audience would be familiar, utilising the metaphor of slavery... *'Do you not know that if you yield yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin which leads to death, or of obedience which leads to righteousness? But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed and, having been set free from sin, have become slaves of righteousness.'* (Rom. 6, 16 – 18)...

...He then completes his argument by asking his readers/hearers to compare life under the 'control' of sin to that of life under the 'control' of obedience to God ... *'When you were slaves to sin, you were 'free' in regard to righteousness. But then, what return did you get from the things of which you are now ashamed? The end of those things is death. But now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its end, eternal life.'* (Rom. 6, 20 – 22). The chapter then concludes with what is quite possibly the most well-known verse in the whole of the Pauline Corpus... *'For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord'* (Rom. 6, 23). Our sin gets what it deserves – just as in Adam, whose sin caused him and Eve to forfeit eternal life, so for us our sin gets what it deserves – death; but by God's grace, if we dare to believe it to be so and thereby respond in faith, we can receive that which otherwise we would not deserve, that which God has procured us in and through the life, death and resurrection of Jesus – the possibility of eternal life. **Ian Tutton**

THOUGHT FOR THE MONTH

Three quotes of Mother Teresa:

“Do not wait for leaders; do it alone person to person”

“We know only too well that what we are doing is nothing more than a drop in the ocean. But if the drop were not there, the ocean would be missing something”.

And remember actions are not just physical actions “kind words can be short and easy to speak, but their echoes are truly endless”



Rosemary Birch

Uganda and Permaculture

In this section David Speakman describes the adventures and huge disappointments he encountered in trying to set up a sustainable project in Uganda

Having left Africa in 2011 with a vision to establish a permaculture training centre that would serve farmers across East Africa, we effectively commuted back and forth between London and the farm, spending a few months at a time in each camp. In the meantime, work progressed on the building of our house in Uganda to the point that despite not being finished, it was at least liveable in, which prompted us to establish our first community project that would not only supply clean water to the village, but also create a community fish farm and organic gardens, from which profits would be made available to further improve the lives of the community in general.



Unfortunately, the crowd-funding for the project was a huge disappointment. We had initially received positive comments from many people who were impressed with the project and how much it would impact the community and had subsequent promises to help us: But once the project went live, we had very little actual feedback, not only from over 1,300 people that we contacted personally, but from the innumerable others who would have received notification of the project via social media. We received contributions from a mere 22 people; who, on the most part, were from my direct family.

Matt, our nephew, who came up with the whole idea of the fundraising project was particularly gutted. Planning to spend a year with us, he was so excited when he arrived at the farm and saw the needs first-hand and how lives could be changed by our project. When launching it back in the UK, he told me, almost in embarrassment, that he and his friends would regularly spend up to £80 during a night out on the town two to three times a month and think nothing of it; yet not one of them, despite positive comments on Facebook etc., had contributed anything.

We still aim to launch this project as, every-day, we see the need right in front of us, and to sit here and do nothing about rectifying the situation would be obscene. What is so frustrating is that we know that we have the answer, not just for our community here, but for communities all over Uganda and further afield.

Back in April, a young boy drowned whilst helping water his family's cows. Our project would not have gotten off the ground in time to prevent this tragedy, but as it is not an uncommon event, being able to implement our project would certainly prevent it from happening in future.

One of the biggest problems we face is that, understandably, everyone assumes that because we come from the developed west, we are loaded, or have some kind of orchard with money trees back in the UK, where we can keep going to in order to get access to more money. This is so evident when we need any work doing; the first price quoted is exorbitantly high, more often than not, two or even three times the going rate. This even applies if I have to go shopping: here, prices are based on what the shopkeeper thinks that you can afford; ie. not just a Mzungu (white man) but even a Ugandan can go into a shop, dressed smartly in a suit and be given a particular price for a flask, for example, yet the previous day, dressed shabbily, unwashed and unshaved, would have been quoted a much lower price for the very same flask.

This also applies to labour, when it comes to having work done, such as clearing the bush and digging. We have spent so much money in getting this vital work done in the past; to the point that we simply had to call a temporary halt. Then, just prior to us having to return to London last September, we learned that people were digging land for no charge, but in return for the digging, they would be allowed to grow crops for the first season on the cleared land. This is becoming a popular arrangement, as it appears to be a win-win situation for all concerned. The landowner gets his land dug and prepared for planting once the first crop that has been planted by the land clearers has been harvested; and as the land has never been used before, the clearers can expect a bumper crop, which will net them a

serious amount of money.

We left in September 2012, having giving a local man John and his family, the task of extending our compound yet further for the purpose of planting bananas so that we could enlarge the plantation that we had already worked on in previous years. We assumed we would be gone for three weeks, but following a routine check-up that I always get on my return from Africa, I was told that a constant need to clear my throat was lung cancer, along with blood clots etc. We ended up wasting six months in London before the diagnosis was changed to sarcoidosis, which, other than causing me the need to frequently clear my throat, wasn't presenting me with any of the usual symptoms; so being given advice to keep out of the sun, I was cleared to return to the farm.

Not only had this caused a huge inconvenience, but in the meantime, John and his family, seeing that we had not returned as expected, began to take advantage by digging and planting their crops in our already prepared garden, levelling the swales that I had prepared in order to assist with rainwater harvesting within the garden (out of ignorance, I hasten to add, as they would have never seen such earthworks before).

In the process of planting their crops, they also destroyed much of what we had already planted and one day, when we were walking around the garden, we realised that all of the lemon and orange trees that we had planted out from the nursery during the previous year had disappeared; having either been callously dug up, or stolen (or perhaps with hindsight, dug up and sold.)

On our return, in March of 2013, we found that the family had indeed planted the bananas, as required, but around the base of each banana tree, was a proliferation of tomato plants. They were clearly planning to use the newly planted banana trees as climbing poles for their tomatoes. However, I have walked through enough banana plantations to know that you don't plant anything close up to a banana, as it will prevent it from growing. I am sure that having harvested their tomato crop and destroyed the evidence, by which time the bananas would have been stunted or dying, they would have come up with some reason or other for their demise.

One day, we caught the children of the family, blatantly picking all the ripening tomatoes from our bushes, leaving only the green fruit behind; we then realised why we had also not seen any ripening papaya, chillies and other crops. Following this incident, the family were told that they were not permitted to be in our compound unless they were working and that they had no right to anything presently growing without our explicit permission.

However, a few days later, we caught one of the girls red-handed, sneaking out of the garden with a bag full of ripe papaya.

These two incidents really took the biscuit; but what we found the very next day, beggars belief.

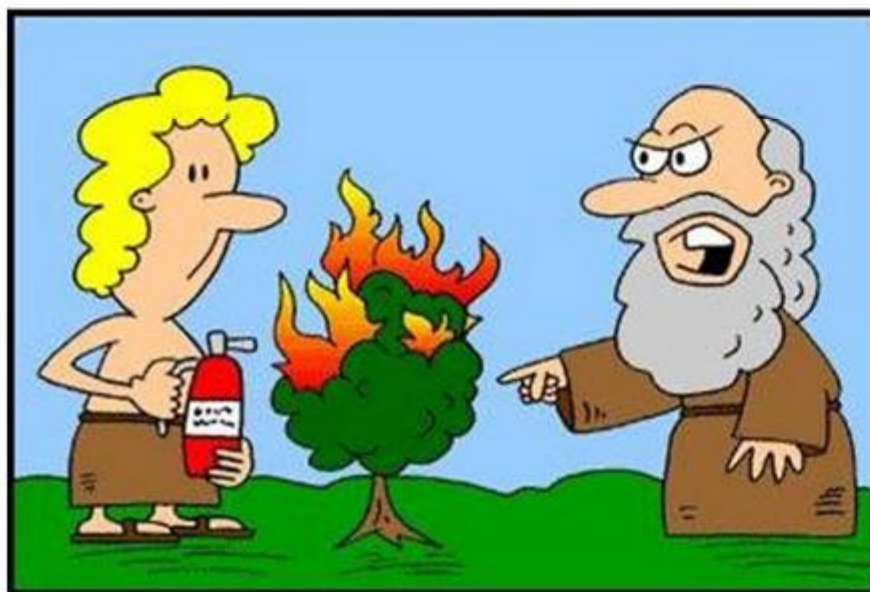
Whilst on a trip up to the trading centre, we decided to visit a neighbour who lives about a kilometre away. Whilst there, as we were now on a hill, overlooking the farm, I took Matt to a point where we could get a good view, and having my camera with me (which has an exceptional zoom capability). I took several photos of the farm in general and one of the house. Reviewing the pictures, we could see as clear as day, that John was picking chillies from one of our plants just by our back door.

When confronting him on the matter, he denied even being in the garden that morning. Pointing out that we had indisputable proof, John still vehemently denied being there, but finally, showing him the photograph, he went very quiet; I am sure he was thinking how on earth had we managed to photograph him, but then, wearing the very same clothes that the person in the photograph was wearing, he continued to insist that it was not him.

We had leaned over backwards to help this family, accommodating them in our newly built workers' quarters, providing them with food and giving them milk every day; only to be told later by those in the know, that accepted procedure would be that they would have been expected to build their own temporary accommodation and provide for their own food. We also discovered that John had been renting out the two vacant rooms in our workers quarters.

This family was causing us a lot of stress, but we couldn't throw them out. Despite all that they had been doing, Ugandan law states that they are entitled to stay until they harvest their crops.

David Speakman



Thanks to Rev. C.L. Jeff Jeffers

09-09-1999

IF YOU DON'T MIND ... I WAS TALKING
TO THIS BUSH

JOHN BIRCH'S DIARY - this and that

Thursday 20th July - and continuing: Thursday Fellowship Summer Party - not personally present but from what I heard all very much enjoyed - food, chatting, David Trafford playing the piano accompanied by singing, Ian's Quiz (fit the significant event to the year), excepting that Rosemary had tripped just before the start, scattering cakes but - as she said - no breakages as the plates were paper! She fell heavily onto her left hip: by leaving time Rosemary was in considerable pain. She drove home not knowing that her friend Ann had followed and was able to help her out. Rosemary spent two nights in Barnet Hospital where initially scan and x-rays showed bruising but no damage. After three weeks another X-ray showed a fracture and the hip has been pinned. Quick trip, slow recovery still in process as I write this in September. We have both been wonderfully supported by church members, friends and family - through cards, visits and FOOD - thank you all. We have been sustained by faith, hope and NHS whose service was exceptional through first response, hospital care and home visits. Rosemary is adept on her zimmer frame and hopes to move on from that shortly.

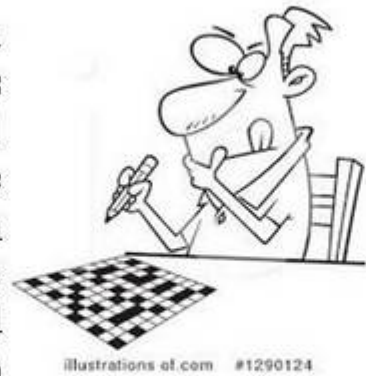
Saturday 29th July: We were able to get away to the cottage and stay for a week. Peter and his daughter Hannah were already there and we picked up Beth en route. Both girls are book worms, which was just as well as the weather was typical west coast Wales - even in Summer, cold and wet. The best day was Friday - the day of the annual Borth carnival, a real community get-together - virtually everyone takes part or lines the one street; not just numerous floats and music but many families put on their own displays - outside their houses there were two Muppet shows. Houses were transformed, as were the pubs with 'The Victoria' having been turned into a German bierkellar. This one event allows many activities to happen throughout the year, raising hundreds of pounds.

Tuesday 8th August: A new addition to the Birch family, a daughter at last for Robin and Hayley, Amelia Rose-Anne.

Monday 14th August - Friday 18th August: It is a good week for bits of news I like - interesting and inconsequential. The listing of buildings of architectural or historical merit - our church is Grade 1 - started 70 years ago. It is now part of the Department for Digital, Culture, Media and Sport which must help account for the wide variety of structures, pigsties, piers, a Naval wireless station,



three cricket scoreboards, the Jewish Cemetery in Willesden and the cabbies rest, a café for taxi drivers only in Victoria. Joint research by Exeter Medical School and King's College London found that people over 50 who do daily crosswords have the brain function of someone ten years younger. Meanwhile the Good Housekeeping Institute reports that old fashioned products regularly outshine (sorry) expensive detergents - vinegar removes lime scale, lemon juice is a natural bleach, soda crystals are an effective cleaner, soda bicarb. helps deodorize fridges and glycerine not only removes stains but eases sore throats. Granny knows best! Oh, mustn't forget the annual Edinburgh Festival fringe "best joke" competition. There were in the top ten "I like to imagine that the guy who invented the umbrella was going to call it the "brella" but



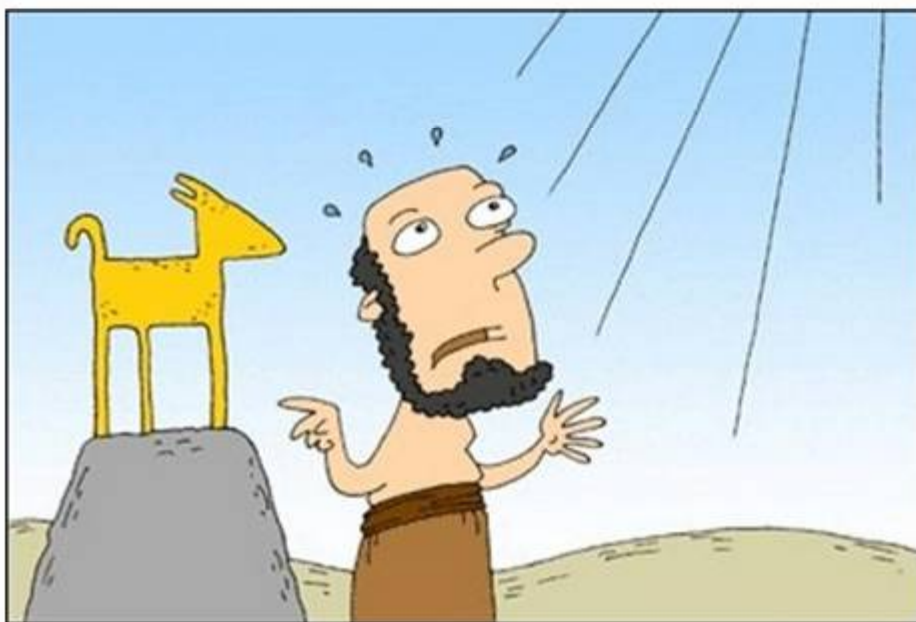
he hesitated; "I have two boys five and six - we're no good at naming things in our house"; "I'm not a fan of the new one pound coins, but then again, I hate all change."



Sunday 20th August. With Big Ben on the point of being silenced for a long time, Mark Underwood played, after the service, a piece by - I think - William Walton which includes the Westminster chimes. Perhaps we could include this regularly,

with advance publicity, and attract people who are missing the bongs!

John Birch



04-21-2004

OH THAT? ... UH ... IT'S ART

FROM THE ARCHIVE

October 1917 continues to give sad war news, while October 1947 finds the Church appointing an Assistant Minister and the Church Cub pack coping with a waiting list. With rapidly expanding numbers, the years after World War Two were very different from today!

OCTOBER 1917

(from Work and Worship the Free Church magazine)

"The Scouts under Mr Fox's leadership formed a camp at Gold Hill and spent a delightful ten days there in August. This year, for the first time, the privileges of camp life were offered also to ladies, and several of them availed themselves of the opportunity. From all we hear, the experiment was a complete success."

"The Company of Young People (CYP) will resume its meetings in October. At the date of issuing "Work and Worship" the programme had not been finally settled, nor even the day of the meeting (which in former years had been Monday), owing to holidays making it impossible to arrange a Committee meeting. An attractive programme can, however, be confidently promised; and by the end of September a full announcement will be made".

"The CYP has unhappily to enter a fourth session without its young men. Its active members of the past are scattered in France and Macedonia, Egypt and Mesopotamia; or are on the seas. Their fellow-members send greetings to each and all through "Work and Worship", with the hope and prayer that before another year has passed they may be restored to us".

Aubrey Duncan Bearne, aged 23, of 23 Reynolds Close, serving in the London Regiment (Artists' Rifles*) was reported "missing" on 30 October. His grave is at Poelcapelle British Cemetery, Belgium.



Poelcapelle Cemetery, Belgium

OCTOBER 1947

Some extracts from the Minutes of the *Church Meeting of October 1947* ..

Arising from the minutes the Minister Mr Ballard said the chief item on the agenda was the question of an Assistant Minister. Mr Springett had answered the Church's call, but local accommodation was causing a problem. Since the previous meeting Mr Springett had, after all, found a flat for his wife and himself, and was ready to commence his work at the Church as soon as the Church wished. The meeting confirmed these

negotiations, and it was proposed by Mr Leonard Brooks and seconded by Mr Bernie Henderson that Mr Springett's appointment should date from 1 November. This was carried unanimously.

Remembrance Sunday It was agreed that the morning service on 9 November, Remembrance Day, should commence at 10.45 to enable the Two Minutes' Silence to be observed without confusion. The names of the Fallen would be read immediately after the Silence. As the new War Memorial Panels would not be completed in time to be unveiled on Remembrance Day it was agreed that the Memorial Bible should not be dedicated on that day, but that a special Memorial Service be held later for that purpose.

The Bazaar Mr Mammen made an announcement regarding the forthcoming Bazaar: it had been decided not to permit selling until after the opening ceremony.

Cub Pack Mr Langdale-Brown appealed for volunteers for a successor to and helpers for Mr Smith who was giving up his work as Cubmaster, as he was leaving London for Plymouth. The Cub Pack was flourishing and he had a waiting list for new members. It was essential for a new leader to be found and extra helpers as well. After other discussion and reports, the meeting terminated, and Mr Ballard pronounce the Benediction.

Anne Lowe

*(*The Artists Rifles Regiment was formed in 1859, as part of the widespread volunteer movement which developed in the face of a supposed potential French invasion. The group was organised in London by Edward Sterling, an art student, and comprised various professional painters, musicians, actors, architects and others involved in creative endeavours; a profile it strove to maintain for some years. Its first commanders were the painters Henry Wyndham Phillips and Frederic Leighton. After the 1860s the voluntary recruitment basis of the regiment gradually broadened to include professions other than artistic ones. In 1914, recruitment was eventually restricted by recommendation from existing members of the battalion. It particularly attracted recruits from public schools and universities on this basis, following the outbreak of the First World War a number of enlisted members of The Artists Rifles were selected to be officers in other units - for example Wilfred Owen who was posted to the Manchester Regiment.) JD*



'Over the Top': 1918, oil on canvas, by John Nash. The 30 December 1917 Welsh Ridge counter-attack, during which the 1st Battalion, The Artists' Rifles left their trenches and pushed towards Cambrai. Of the 80 men, 68 were killed or wounded during the first few minutes.

The Power of Memory: Intimations of neoliberalism from recollections of the early eighties

The Great Awakening: It was at the beginning of the eighties that it happened. We were all sleeping peacefully in our beds when suddenly between seven and eight in the morning everyone woke up and discovered that they were the most important person on God's earth. It was all a bit of a shock. Until then they had blithely assumed that they were neither a great deal more, nor a great deal less, important than anyone else - certainly, if they had been asked about it that would be the assessment they would have given, if only for the sake of propriety. But after that great epiphany there was no holding them back. Everybody was more important than everyone else and the devil take the hindmost. Or so it seemed. Suddenly, everybody seemed to be walking faster and more aggressively as if the future of the entire planet depended solely upon them getting from A to B as fast as possible. And if not on foot then in a white van determined to overtake everything on the road even if there was nothing else to overtake.

And if not walking aggressively (or 'with a purpose' as it became known) or driving like the proverbial bat from hell, then it was a question of jogging or cycling in that newly minted self-righteous manner which declared: 'you (ie the

rest of us sedentary ones) have to be aware that my body is a holy temple and that by keeping fit in this way I am determined to achieve immortality - so get out of my way! That was how it started but then it quickly morphed into the self importance and pomposity of things like padded shoulders, large earrings and 'personal organisers' - or 'filofaxes' as they became known - as though we all had so many engagements and important meetings that only something the size of War and Peace could record them all.

Enter Bob Beckman: At about the same time as these pivotal events a certain Bob Beckman arrived on LBC radio. Bob was an American investment adviser who lived in a three storey flat over the Barbican and every morning about five to eight told us about the Footsie 100 Index and how it was doing. Bob loved bear markets and was famous for his pessimism - "always remember that when a bear market goes down it keeps on going down, down, down and down." He was always wrong but I loved his pessimism but had no



idea why we now had to listen to him at five to eight every morning. Going to work on the bus and tube I looked for evidence that people were worried about the Footsie but they all seemed to be talking about something else. It was the same at the office, however hard I tried I couldn't see anyone discussing the Footsie or the state of the stock market.

It was all nonsense of course and, to be fair, Bob probably thought it was all nonsense as well. He



was much more a seventies man than one of the new dismal eighties lot. Earlier he had achieved publicity by claiming that William - his Old English Sheepdog - was a successful market investor. He explained: "The dog is called William of Arethyn which means son of the bear, it makes most of its money in bear markets," He claimed to read out the names of companies to the dog and to buy or sell according to signals given by William. Beckman then claimed that any profits he made belonged exclusively to William and therefore there could not be taxed. (A commentator in *Taxation* magazine agreed that as William was neither a "legal entity" or a "person" in law, he probably didn't owe any tax but neither could he own money, and therefore his whole capital belonged to the British crown).

These were the early spring shoots of the neoliberal revolution, the harbingers of the thirty-year attack on collectivism and the welfare state and its replacement with the extreme individualism we are now familiar with. It was all part of getting across the idea that the future of the country now depended on thrusting, entrepreneurial types and filofaxes with padded shoulders. Appearance was all - somehow the country would be put right by wearing the right clothes and blathering on about business models and timetables (Very soon after this, even the Archers started going on about their business 'opportunities' and business plans - something that plagues it to this day).

The semiology of it all: The upside of all this (if 'upside' is the correct term) was a great interest in the semiology of what was happening - 'semiology' in the sense of everything in a culture being a symbol of everything else. Nothing exists in isolation or happens 'accidentally'. Whether we like it or not we cannot help being a product of our culture and our times. Everything we think, feel or do reflects - is a symbol of - everything else we think, feel or do. Thus there was a direct semiological or cultural link between the padded shoulder, Dan Archer's business plans and the aggressive pedestrian on the pavement. All symbolised - and were the product of - the new underlying culture of neoliberalism. Thus, the person bawling into his mobile in Costa or Starbucks

is linked to the aggressive helmeted cyclist on the path outside (as well as the ostentatiously parked four by four) and they in turn are directly linked back to the people sitting in Costa and Starbucks looking at business plans or work timetables on their iPads or trying to do their homework. In turn, they all symbolise the growing inequality between the well-heeled status of the people in the café and the poorly paid but cheerful staff serving them. And they all directly link back to Dan Archer and Bob Beckman and the neoliberal ideology that now underlies them all.

Costa and Starbucks: Mention of Costa and Starbucks brings to mind one of the finest examples of this semiology, ie the extreme individualisation of personal communication - aka the mobile phone.



Before the neoliberal revolution, phone communication was considered to be an essentially personal or private piece of behaviour, ie it was assumed i. that people didn't want other people listening to their private conversations, and ii. that other people didn't want to hear them anyway (why would they?). This was why public spaces like large railway stations or restaurants often had telephone cabinets or booths where one could bawl out one's business to one's heart content without disturbing anyone else. Now the whole (or seemingly almost the whole) point of phone behaviour is to be seen and heard doing it - and the more involved and technically ostentatious the better - eg why not go along the local pavements (ie another public space) shouting one's business to the air 'hands free' as if you are suffering from some kind of dementia which involves talking to yourself as loudly as possible. Or sit with phones glued to the ears as if to say "I am not in this public space at all - I am somewhere else entirely!"

Conclusion: It might be objected that these meanderings are simply the product of old age envying youth - and there would be a great deal of truth in that. A young person might well say: "so what, that's the world we are in. We have to live in it.. Unless we think we are the most important person on God's earth, nobody else will. That's the name of the game. Get over it!." And that's the problem with memory - comparisons only have meaning if you are old enough to make meaningful comparisons. If not, it's just theoretical. Even so, for us older ones, it might still be worth a rumination or two next time we are in Costa or Starbucks!

John Ditchfield

DIARY

Regular Events

All services taken by Revd Dr Ian Tutton unless indicated

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

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

Thursdays 8pm Choir practice (alternate Thursdays)

Sundays 10.00am Choir Practice (young singers) 10.30am (adults)
Christian Meditation - Meditators meet on alternate weeks to meditate together. For further information, contact Georgia Tutton at: gmrutton@aol.com



OCTOBER

- 1 **11.00am Family Communion Service**
- 7 10.30 am Drop in-Coffee Morning, Traidcraft Stall & Clothing Exchange in Church
- 8 **11.00am Family Worship**
6.30pm Evening Praise with Communion
- 10 8.00pm Deacons Court
- 14 7.00-9.00pm Youth Group
- 15 **11.00am Family Worship**
- 17 7.30pm Elders Court
- 19 2.30pm Thursday Fellowship social afternoon and with Desert Island Castaway John Birch
- 21 10.00-12.00 noon Church Meeting
- 22 **11.00am Family Worship led by Rev Derek Lindfield**
6.30pm Evening Praise
- 27 1.00pm Piano Recital by Lysianne Chen in Free Church, Lunch in support of Christian Aid served from 12.15
- 28 7.00-9.00pm Youth Group
- 29 **11.00am Family Worship**

- 31 7.30 – 9.00pm Public Meeting 'Mental Health: Present & Future', Professor Tim Kendall, National Clinical Director for Mental Health, NHS England. Fundraising for the Dennis Scott Unit (In-patient Adult Mental Health) Edgware.

NOVEMBER

- 4 10.30 am Drop in-Coffee Morning, Traidcraft Stall & Clothing Exchange in Church
7.30pm Haywood Trio Fundraising Concert for the Dennis Scott Unit (In-patient Adult Mental Health) Edgware.
- 5 **11.00am Family Communion Service**
3.00pm Annual Bereavement Service
- 10 1.00pm 'Wind and Words' a recital for Remembrance in the church
- 11 7.00-9.00pm Youth Group
- 12 **11.00am Family Worship**
6.30pm Evening Praise with Communion



NEWS AND VIEWS



PRODUCTION

DISTRIBUTION

EDITORIAL PANEL

TYPESETTER

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Jill Purdie and others

Joan Holton and Marion Ditchfield

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Marion Ditchfield

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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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