

# *NEWS & VIEWS*

*Hampstead Garden Suburb  
Free Church*



*OCTOBER 2018*

**PLEASE TAKE**

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# HAMPSTEAD GARDEN SUBURB FREE CHURCH

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

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

## **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 745

OCTOBER 2018

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

I am not sorry that thus far I have managed to avoid being summoned for Jury service. Beyond the obvious disruption to one's everyday routine, what would make me most uneasy is the thought of my having to decide (albeit with eleven others) whether or not a person is guilty as charged. What I would find especially difficult is the whole idea of 'beyond reasonable doubt'. To my mind that would require certainty, but then again, how could anyone be so certain about anything? I am not sure what would haunt my conscience the most; the thought of finding a person guilty when they were in fact innocent, or of finding a person not guilty when in fact they were 'guilty as charged'...Judgement is an essential element of Christian teaching, yet it is the most neglected. But we neglect it at our peril. We are under the judgement of God but not in a way that ought to frighten us because the Christian faith dares us to believe that the God who judges is a just God; a loving, merciful, and forgiving God. Many people have sought to describe what it might be like to experience Divine judgement, none better than this...

"And He will judge and will forgive all, the good and the evil, the wise and the meek... And when He has done with all of them, then He will summon us. 'You too come forth,' He will say, 'Come forth ye drunkards, come forth, ye weak ones, come forth, ye children of shame!' And we shall all come forth, without shame and shall stand before him. And He will say unto us, 'Ye are swine, made in the Image of the Beast and with his mark; but come ye also!' And the wise ones and those of understanding will say, 'Oh Lord, why dost Thou receive these men?' And He will say, 'This is why I receive them, oh ye wise, this is why I receive them, oh ye of understanding, that not one of them believed himself to be worthy of this.'

And He will hold out His hands to **us** and **we** shall fall down before him... and **we** shall weep...and **we** shall understand all things! Then **we** shall understand everything! - and **all** will understand” (Fyodor Dostoyevsky, Crime and Punishment).

And if we can grasp the essential truth underlying all of this we will realise how we are to conduct ourselves in the everyday world, a world in which judgement is being brought to bear on us by others, and by us on others too. The so-called ‘Court of Public Opinion’ takes ‘no prisoners’. It is right that we confront what we believe to be wrong and condemn it for what it is. We have a duty, under God to judge right from wrong and we are failing in our commitment to Christ if all we do ‘is pass by on the other side’. Perpetrators of evil never deserve to be let off. But that does not mean that they are beyond the reach of God’s forgiving love. Samuel Davies’ hymn captures this essential truth...

Great God of wonders! all thy ways  
Display the attributes divine;  
But countless acts of **pardoning** grace  
Beyond thine other wonders shine:  
*Who is a **pardoning** God like thee?  
Or who has grace so rich and free?*

In wonder lost, with trembling joy  
We take the **pardon** of our God;  
**Pardon** for crimes of deepest dye,  
A **pardon** bought with Jesus's blood:

**Pardon**-from an offended God!  
**Pardon**-from sin of deepest dye!  
**Pardon**-bestowed through Jesus's blood!  
**Pardon**-that brings the rebel nigh!

O may this strange, this matchless grace,  
This God-like miracle of love,  
Fill the wide earth with grateful praise,  
As now it fills the choirs above!

We say that one is ‘innocent until proven guilty’. Under God, ‘all have sinned and fallen short’...Hence for us it is a case of one being guilty until one is proven innocent?’ Not at all, rather that one being guilty is nevertheless forgiven. There are no ‘not guilty’ verdicts in the heavenly assizes, no acquittals, but there are pardons aplenty... *Ian Tutton*



**Hampstead Garden Suburb Free Church,  
Central Square NW11 7AG**

**Saturday October 13<sup>th</sup> at 7.30pm**

**THE HAYWOOD TRIO**



**PROGRAMME:**

**FAURE** Sonata in A major Opus 13 for violin and piano

----- INTERVAL -----

**BEETHOVEN** Piano Trio Opus 1 Nr. 3 in C minor

**FRANK BRIDGE** Miniatures for Violin, Cello and Piano

***Concert in aid of the Free Church Night  
Shelter Appeal***

**Free entry, retiring collection**

# CHURCH BAZAAR AND TRAIDCRAFT SALE

*Saturday 17th November 11.00am to 3.00pm in the Church Hall, Northway*



*Suang Eng Croft (8455 1004) is co-ordinating this combined event. We need people to help with the stalls (contact numbers given below) and to get the tables out on Friday evening from 7.45pm and put away tables on Saturday from 3.00pm. If you can help please contact Suang Eng.*

## Stalls

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

**Games** - Noah Tutton and family (8457 5898)

**Guess the weight of the cake** - Katharine Cheng

**Refreshments and lunches** - Lorna Page (8455 2785)

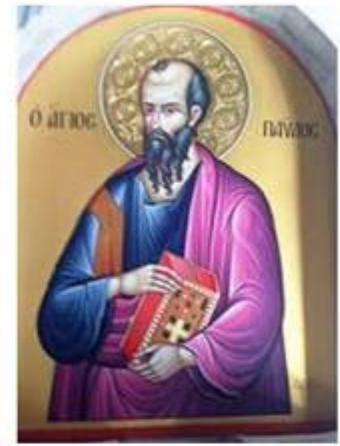
***Do come and enjoy our locally renowned delicious  
Soups ~ Eats ~ Coffee and remember:  
Saturday 17th November***



## Bible Study

In chapter twelve of the Letter to the Romans Paul sets out his manifesto for living as a Christian. The situation confronting the Christian community in Rome at the time was a daunting one. There was immense political pressure placed upon each citizen and their household to ensure that their ultimate allegiance was to the Emperor. Even though there is no evidence that actual physical persecution of Christians had begun at the time of Paul's writing this letter, nevertheless the practical outworking of the Christian life was bound sooner or later to bring Christians into direct conflict with the Imperial powers. But for now, Paul's immediate concern is to establish harmony within the worshipping community, a consistency of outlook, a recognition of the need for mutual and reciprocal help and support, and an appreciation that a healthy and mature worshipping community evidences itself both in the way it functions within itself and in the way it engages with those outside of the church, regardless of who they might be. '*...Present your bodies as a living sacrifice, holy and acceptable unto God, which is your spiritual worship...*' (Romans 12, 1b). Not an invitation to seek martyrdom – martyrdom was never something to be sought – but rather a realisation that, as a Christian, one's self, one's ego was to be offered up to God; echoing Paul's words in the Letter to the Galatians, '*...It is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God who loved me and gave Himself for me...*' (Galatians 2, 20). Paul appreciates that if the Christian faith is to establish itself in the world it is vital that from the outset it emphasises its essential distinctiveness. There is the very real danger that some within the church might be tempted to accommodate their beliefs concerning Jesus to the prevailing world view – and where else but Rome is such pressure to be felt most keenly - rather than acknowledge that to put one's faith in Jesus will of itself demand a wholly different view of the world. So, Paul counsels his audience thus, '*...Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect...*' (Rom. 12, 2)...

...Having set out his 'philosophy' for Christian living, Paul now applies it to the interaction between Christians within the Church. To do so he utilises the metaphor of the body. '*...For as in one body we have many*



*members, and all the members do not have the same function, so we, though many, are one body in Christ, and individually members one of another...*’ (Rom. 12, 4-5). [Paul will make more extensive use of this metaphor when confronting the apparent divisions that had emerged within the church at Corinth – (1 Corinthians 12, 12 – 31)]. Each believer is to realise that regardless of who they are, or what they are from a worldly point of view, their status within the Church is of a wholly different order. As such, the function which will be required of each one will be determined according to the Gifting they have received from God, apportioned according to the Grace of God in such a way as to ensure that the body of believers as a whole is able to function efficiently as a collective representation of what it means to be ‘one body in Christ’, or what Paul would describe in 1 Corinthians as ‘the body of Christ.’ And so, ‘...*Having gifts that differ according to the Grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness...*’ (Rom. 12, 6 – 8). This ‘list’ of Gifts is somewhat primitive when compared to what is described in other Letters of Paul. Here he talks in more general terms concerning ‘Gifts of Grace’, whilst elsewhere he will talk of ‘Spiritual Gifts’, of ‘Gifts of the Holy Spirit’. Here Paul is talking more about how one’s Gifting is reflected through one’s character, one’s demeanour rather more than a supernatural Gifting given in order that a supernatural manifestation might be evidenced amongst the believers. In essence, Paul is saying to each one that whatever they discern their Gifting to be, they are to exercise it to the very best of their ability, using all the energy they have, with a determination to ensure that the Gift is used productively both within and beyond the Church...  
...Paul then reminds them that what matters the most is that they are seen to live lives that are entirely consistent with what they believe about Jesus, but more than that, entirely consistent with the life Jesus Himself lived. The benchmark for Christian living is Jesus Himself, a sentiment expressed as powerfully as anywhere in Graham Kendrick’s well-known hymn, ‘The Servant King...

This is our God, The Servant King  
He calls us now to follow Him  
To bring our lives as a daily offering  
Of worship to The Servant King



So let us learn how to serve  
And in our lives enthrone Him  
Each other's needs to prefer  
For it is Christ we're serving

And in order to reinforce his argument, Paul gives them a list of 'bullet points', (Rom. 12, 9 – 18)...

Let love be genuine...  
Hate what is evil, hold fast to what is good...  
Love one another with brotherly [and sisterly] affection...  
Outdo one another in showing honour...  
Never flag in zeal...  
Be aglow with the Spirit...  
Serve the Lord...  
Rejoice in your hope...  
Be patient in tribulation...  
Be constant in prayer...  
Contribute to the needs of the Saints...  
Practice hospitality...  
Bless those who persecute you, bless and do not curse them...  
Rejoice with those who rejoice, weep with those who weep...  
Live in harmony with one another...  
Do not be haughty, but associate with the lowly, never be conceited...  
Repay no one evil for evil...  
Take thought for what is noble in the sight of all...  
If possible, so far as it depends upon you, live peaceably with all...

And then he concludes the chapter by addressing a particular issue which was to go to the heart of Christian distinctiveness – how should one respond when one is confronted by an enemy of the faith, when one is harmed in whatever way because of what one believes. Paul realises that they will be being watched to see how they react to such goading. *'...Beloved, never avenge yourselves but leave it to the wrath of God; for it is written, "Vengeance is mine, I will repay, says the Lord." [Deuteronomy, 32, 35], No, "if your enemy is hungry, feed him; if he is thirsty, give him drink; for by doing so you will heap burning coals on his head [Proverbs 25, 21 – 22], Do not be overcome by evil, but overcome evil with good...'* (Rom. 12, 19 – 21). Such exhortation would prove to be the foundation which underpinned the Church in Rome for centuries, enduring wave after wave of bitter persecution, yet still remaining faithful. ***Ian Tutton***

## **Celtic Themed Retreat: ‘Tides: Ebb and Flow in our Lives’**

In August a group from our Church in Penarth, ‘All Saints’ attended a Celtic themed retreat for two days led by our Curate, Sandra Birdsall. We



stayed near Brecon on the shores of Llangorse Lake in the Llangasty Retreat House, which is a former Victorian Vicarage. In the afternoons we were able to visit Llangasty Church, walk around the lake to the unusual thatched bird hide, visit the nearby walled garden and enjoy the beauty of God’s creation which was so important to Celtic Christians. Our worship, which included the daily Eucharist and Morning and Evening Prayer, was based on resources from the Northumbrian Community, Iona Community and Church in Wales. Music tracks of Celtic Prayer by Keith Duke were played during our Prayer Services and we sang several Taize chants. We met in the simple square chapel where we sat facing each other around the Altar. During the Eucharist Brian accompanied the hymns on the electric keyboard and we served the bread and wine to each other. The talks and worship prepared us for the periods of silent contemplation during the day when people chose to read, pray and walk. Jenny spent her quiet time re-reading the book ‘Tides and Seasons’ written by David Adams, a former Vicar of Lindisfarne. At meals and in the afternoon there were times of conversation and opportunities to share our thoughts and get to know each other.

During the retreat Sandra presented an introduction and three addresses on the theme of ‘Tides: Ebb and Flow in our Lives’. She drew inspiration from her last retreat at Lindisfarne, which can be reached by causeway from the Northumbrian mainland but becomes an island when the tide comes in. Living next to the Bristol Channel, which has the second highest tidal range in the world with ranges in



excess of 15 metres just above Avonmouth, we are very aware of the daily tides which are an amazing part of God's creation. At low tide, along the coast from where we live, you can scramble across the rocky causeway to Sully Island but you need to keep a watchful eye on the incoming tide to get safely back to the mainland at Swanbridge. As the tides flow in and out, rock pools provide changing habitats for ecosystems which include seaweed, crabs, mussels, barnacles and sea anemones. As David Adams writes in 'Tides and Seasons', "*All of us are caught up in the pull of the ebb and flow of the whole of creation*".

Sandra led the following three sessions by encouraging us to think about:

Tide out so we are part of the mainland with life's stresses

Tide in so isolated on the Island like at Llangasty where we are able to find renewal

Ebb tide flows out and we return to our life on the mainland

To help our thoughts we were each given a large pebble which we used to think about the burdens we pick up through life and how we can set them aside for a time while on our 'island' retreat at Llangasty. Looking at our pebble, first we see the sand and mud which represent those setbacks that we can wash away which we did in the second session. However some burdens are like the barnacles on the pebbles and these stay with us often shaping who we are. We studied the life story of Moses in Exodus from his early life set afloat in a basket, through his childhood in the alien household in Egypt, to killing an Egyptian whom he sees beating one of his countrymen and running away to Midian. In the desert God speaks to him through the burning bush, so God hears our cries. In the ebb or fall of life we learn of our frailty, that the 'sea is so large and our boat is so small'. This can be a time when we turn to God and know that as John 3 verse 16 says; 'all who believe in Him shall not perish but have everlasting life'.

In the second session we learnt of the appeal of the isolation of the island of Lindisfarne for the early monks so they could concentrate on their spiritual life and there they developed their creative skills producing the highly decorative Lindisfarne Gospels. Just as Elijah heard God in the silence (1 Kings 19v11-18) we can look for our

island where we can be silent with God. Perhaps it is in the early morning, in a garden or sitting looking at a picture. In the final session we thought about returning home after the time on our retreat 'island' had refreshed us and equipped us to face our daily fears and temptations. We explored the story of Jacob and particularly in Genesis 32v 27-28 when he wrestled with an Angel. God gave him the new name of Israel as Jacob has striven with God and with humans and has prevailed. God forgives Jacob for cheating his brother, Esau, of his inheritance and deceiving his father, Isaac. Sandra asked us to think about **how wrestling with God shapes our faith** and she suggested that slowly we are reshaped in God's image (Romans 10 v10-17).

In a previous edition of News and Views Jenny referred to the French philosopher and Jesuit priest, Teilhard de Chardin and in 'Tides and Seasons' David Adams quotes from Chardin's book, 'Hymn of the Universe' thus:

*"Purity does not come in separation from but in a deeper penetration into the Universe... Bathe yourself in the ocean of matter; plunge into it where it is deepest and most violent; struggle in its currents and drink its waters. For it cradled you long ago in your preconscious existence: and it is the ocean that will raise you up to God."*

Our final activity, outside, overlooking the lake and mountains, was to paint our pebbles to illustrate something we had learnt while on the retreat. We took our painted pebbles into the chapel to form a circle in front of the altar for our final Eucharist service. David Adam's book 'Tides and Seasons' includes his modern prayers in the Celtic tradition and the following is a good summary of our retreat theme at Llangasty;

*'The ebb  
and the flow..  
as it was  
as it is  
as it shall be  
evermore  
the ebb  
and the flow.'*

*Jenny and Brian*



## **United Reformed Church General Assembly, 6<sup>th</sup> to 9<sup>th</sup> July 2018, Nottingham**

Hampstead Garden Suburb Free Church is in membership with two different Christian denominations – the Baptist Union and the United Reformed Church. The URC General Assembly takes place every two years. Over 300 people attend it. They represent the Synods (we are part of the Thames North Synod), URC Youth, URC Colleges, national committees, other denominations (including the Baptist Union) and international links. This year Carole and Derek Lindfield were part of the Thames North representation.



The Assembly meetings were held in the Albert Hall in central Nottingham. The building was erected by the Methodists in 1906 and has recently been adapted as a concert and conference centre. Given that we met during a particularly hot period of weather it would have been good if the building had been air conditioned! However each day was very full – with Bible study, worship, business sessions and visiting speakers.

The URC now elects two Moderators of General Assembly to serve together for two years. The moderators at Nottingham were the Revd Nigel Uden who serves as a minister in Cambridge and Mr Derek Estill an elder from Blackburn.

The Assembly had an overall theme – “Walking the Way: Living the Life of Jesus Today”.

### ***Th following are highlights:***

***Inspiring worship*** - one service led by the young people had us dancing in the aisles and making paper aeroplanes; Sunday morning worship was joined by people from local URC congregations, with a huge choir and an inspirational sermon by the Revd John Proctor, General Secretary of the URC.

***Visiting speakers*** - there was an inter-faith discussion about the meaning of discipleship in the context of the Assembly theme, between a Rabbi (who has recently joined the staff at the Hampstead Garden Suburb Orthodox Synagogue), a Muslim Chaplain and an Anglican Dean, all working in Blackburn. Amanda Mukwashi, the recently appointed Chief Executive spoke of the important contribution that the URC



makes through its Commitment for Life programme (in which Hampstead Garden Suburb Free Church takes active part).

**URC Youth and Children** - the Assembly ensures that the voices of young people are really listened to. Some had been staying together before Assembly to discuss the business and came better prepared than many other representatives. They participated in debates on refugees, homelessness, bullying and education.

**Bible Study** - was led by the Revd Dr Kathy White who is the Old Testament Tutor at Northern College in Manchester. She led Assembly in thinking about ‘Walking the Way’ in the light of certain passages from the Hebrew Scriptures – the moves of Terah and Abram in Genesis 11 and 12, the journey of the Israelites in Exodus 14 and walking the desert highway in Isaiah 35. Our journeys are relatively straightforward!

**Work among children and young people** - under the leadership of Dr Sam Richards, who is newly appointed, a serious review of what the URC is doing and can do is being conducted.

**A review of a “missing generation”** - people in our churches aged 20 to 40 posed questions for churches to reflect upon and discuss.

Two new Assembly Moderators were elected for 2020 to 2022. The Revd Clare Downing who is the Moderator of the URC Wessex Synod and Mr Peter Pay, a lay preacher from Salisbury URC, were elected.

*Carole and Derek Lindfield*

## THOUGHT FOR THE MONTH

Two wise thoughts of Amy Carmichael (Christian missionary who served in India, without furlough, for 55 years 1867-1951)

### *About Friendship -*

If I don't give “the benefit of the doubt” but put the worst construction instead of the best on what is said and done then I know nothing of Calvary love.

### *And about Love -*

You can always give without loving but you can never love without giving.

*Sourced by Rosemary Birch*





## News of People

Congratulations to Nathalie Millhoff, Guy Alsford, Luke Alsford and Jessica Pretorius on their excellent examination results this year. We wish them all well as they continue with their studies. Well done all of you!

We were sorry to say 'farewell' to Rajko, Adrijana and Dunja Radovic who as a family have relocated to Luxembourg. Their contribution to the life of the church has been much appreciated over these last years and we have benefitted enormously from it. We hope and pray that they will settle easily and continue to flourish in their new home.



### *A 'Catch-up' from Judy Mo in Hong Kong:*

Just to say hello quickly and attach a small note that Alfred has written for everyone in church. We are both doing fine here and although we do miss many aspects of life in London, we don't regret our decision to come back at all. Irene is quite settled and enjoys watching Cantonese TV (day ....and night); we get together with Alfred's relatives and my brother and his family here in Hong Kong quite often. It has also been great for me to be able to visit my parents in Malaysia more often (seen them 4 or 5 times this year already). Daughters Alice and Lizzy are also ok. Back in the UK, Alice bought herself a small Toyota last week and announced that it would be easier to get to church on Sundays so hopefully she may come to church occasionally now. Lizzy is going back to Uni in York for her last year after finishing her internship last week. Alice is still working with the same firm in Islington (since last year); she is called a data engineer I think. I must say that in spite of all the worry about data breaches and cybersecurity, as a family which is spread all over the globe, we have benefitted enormously from the technology to keep in close contact. We use Whatsapp to send frequent messages and video-call each other all the time. Warmest regards,

*Judy*

### *Alfred Mo's note:*

It has been over a year since Judy and I came to Hong Kong to fulfil our obligations and duties. At the time of our leaving, I asked for support in prayers. Well, that is still the order of the day as, although Hong Kong is not quite Sodom and Gomorrah, one could say it seems pretty close! It has



not been easy as the general culture here is not towards a peaceful and godly life. We have moved dwellings three times since we left so we are not settled yet. We are busy all the time but I am not sure why or what is keeping us busy! At least we have found an English-speaking church to keep some direction and guidance but the culture again is more akin to the place across the pond where accents are different and no one knows where Glamorgan is, let alone Newport Gwent. Hence my asking you to pray for us to have strength but not ask for an easy life. Please pray for Alice and Elizabeth too as they are in need of improvement in faith, but don't we all....

Greetings from Hong Kong and La Shana Tova for Rosh and Yom Kippur by the time this gets to you by snail mail. *Alfred Mo*

## **Free Church Leak Discovered!**



The hottest summer since 1976 resulted in some damage to the south-west corner of the church roof. Some leakage resulted necessitating use of plastic buckets, containers etc. Temporary repairs have now been carried out which appear to have been successful. The search is now on for a company to carry out full repairs as well as the money to pay for it. (Despite being a Grade I listed building no government support is available).

*John Ditchfield*



## THURSDAY FELLOWSHIP

The next meeting will be on Thursday 18<sup>th</sup> October when, after tea and refreshments *Diana Iwi ( a Suburb resident)* will answer the question '*Is Suburb weather special?*'

Everyone is very welcome to come and hear her interesting reply. For further info/transport 'phone *Rosemary Birch 0208 446 9393*



## Junior Church and the story of Joseph - apparently!



*Photo by kind permission of Michael Eleftheriades*

## TRAIDCRAFT'S FUTURE

As one or two of you have approached me, having listened to a worrying news flash, I thought it only fair to put you 'in the picture' so to speak. Out of the blue, we received a letter sharing some unpleasant news. Robin Roth, CEO writes: "Traidcraft plc's recent trading has been poor, and despite enormous efforts by staff, management, Fair Traders, and many fair trade shops over the last few years to reverse the company's performance we have not yet succeeded..... It has entered a period of consultation with staff ..... No final decisions have been taken nor will they be until the consultation period is completed."

What a paragraph; but we thought it only fair, as our loyal supporters, to fill you in completely. We cannot fully understand it, in fact I feel rather like dear old Winnie-the-Pooh, a bear with little brain, because it doesn't seem to make sense. Our mission over the years has been to support and encourage artisans all over the world, many relying completely on us, working alongside them to get a better deal through trade, and to help them get started, not the large fair-trading companies but the smaller ethnic groups, just needing a little help 'to get off the ground' so to speak. Traidcraft Exchange, Traidcraft's sister charity, the company we support through any extra donations given at the stall or proceeds from our monthly coffee mornings in Church, also writes: "We're so sad that they have taken this step, but we are also determined to continue our work to fight injustice in trade and continue our shared mission.....Despite the sad news, our ongoing work is needed more than ever....working directly with people living in poverty in Africa and Asia."

So the FUTURE seems to be in a kind of limbo which makes it more IMPORTANT to make this autumn's purchases a real success. We will carry on going as long as we can get stock and at the Bazaar will have our normal attractive stall with exciting gifts, Christmas cards, ordinary cards, Advent calendars, wrapping paper, socks, scarves and a few goodies such as chocolate.

The Autumn CATALOGUE is already on display and I thought I'd end this sad article with a few inspiring stories of some of the artisans who will be affected if we are not careful.

Traidcraft has established meaningful relationships with producers and suppliers, some of which we've been working with since the very beginning almost 40 years ago!!

In Bangladesh, AARONG, where we provide market success and business mentoring for disadvantaged artisans, ..... in CORR where the jute works





provides women weavers with training and skills to make locally-grown jute products in the safety and comfort of their own homes, ..... in PROKRITEE where over 1,500 artisan women from disadvantaged rural areas craft beautiful things from entirely natural or re-cycled materials,

.... in SAOIDPUR where ethical and eco-friendly products are created thus making opportunities for widows and women household leaders to earn a livelihood, .... in SWAJAN where workshops, specializing in traditional craft techniques are located in rural and semi-rural areas, and where most of the artisans are women providing the main supply of income for their families.

I hope you will be as encouraged as I am to read how our, and your, purchases can really make a difference to some families' lives.

***PLEASE TAKE TIME TO LOOK AT THE STALL IN CHURCH - THERE'S ALWAYS THE ODD BIRTHDAY CARD NEEDED - EVEN THAT SMALL PURCHASE WILL MAKE A DIFFERENCE.***

*Rosemary Birch*



Thanks to Markyn Jared Kho (See 1Kings 11:1-9)

02-08-2008

**SOLOMON, DO YOU TAKE THIS WOMAN TO BE YOUR LAWFULLY WEDDED 700TH WIFE?**



## JOHN BIRCH'S DIARY

**Monday 6<sup>th</sup> August Clove relations:** The “entente cordiale” has been recently much in the news - with the cordiale bit being stretched by France’s attitude towards Brexit. At present, its clam wars - trawlers facing off each other as to who can fish where and when - with salt being rubbed in by the French being able to catch tuna and us not. A huge tuna about 750 lbs (350 kilos) was netted in error off Devon, with a value of thousands of pounds - but UK law meant it had to be reported to the Marine Management Organisation (definitely a Government body!) and sent to Exeter University “who will incinerate it after establishing its age.” Historically, however, it was Anglo-French cooperation which led to an on-going important UK grown vegetable - garlic - now widely exported because of its quality. In 1942, the remnants of the French navy had taken refuge on the Isle of Wight. English cuisine was anaemic to them. They wanted garlic. The SOE (Special Operation Executive) stepped in. Bill Spidy, landlord of the French’s favourite pub, The Painted Arms, was asked to solve the problem, but no garlic cloves were to be found anywhere in the UK. So the SOE organised a flight to Clermont-Ferrand which delivered two spies and brought back two sacks of garlic cloves, duly delivered to Bill Spidy, who was not only a publican but head of the local gardening club, already helping the war effort by growing vegetables. Garlic flourished in the Island’s mild climate: today one farm alone has 50 acres and produces 150 tonnes a year, part of which is exported to eager consumers in France: hopefully this will continue post Brexit.

**Thursday 9<sup>th</sup> August Them and us:** I had thought, or at least hoped, that this was a concept this country had left behind. Not so in Cutteslowe, Oxford. Old animosities have been rekindled by an unthinking act of the local council. Sixty years ago a well-used road, part Aldrich Road, part Wentworth Road was divided by a high, spiked-top brick wall to separate council tenants from private owners. After considerable protest it was demolished. In the meanwhile, council tenants “right to buy” (and sell) has meant that much of Aldrich Road is now in private ownership. Nonetheless, this year the Wentworth half of the road has been resurfaced but the other half has been left - which has led to protests. Sadly, the council’s response, in a road where each half carries the same





amount of traffic was to say, "Aldrich, we will fill your potholes as well." Maybe, but probably not..

**Saturday 11<sup>th</sup> August - Sunday 26<sup>th</sup> August:** Our two week break at Borth, with family members joining us. Anyone who thought that the hot Summer weather was being experienced on the West Welsh coast was wrong. We are well aware, after many years, that Borth has a micro-climate; the large expanse of Cardigan Bay to the west with three miles of Cors Fochno, a scientifically important bog behind, giving way to the Cambrian mountains, means our own mini weather system. So not many sun-blessed days but sunshine and showers, high winds and - some days - continuous rain. Enough good weather for us to enjoy reading and relaxing in the Summer House which our children had planned and constructed last year as a Golden Wedding present: fantastic. We had plenty of time to bring the inner garden back to some semblance of order;



the larger garden is essentially a field with great opportunities for games and just messing about, much enjoyed by our grand-children and other families who visit. We went to a local nursery where many of the plants are 'grown on the premises'. They certainly seemed to be healthy and likely to survive in our salty, wind-blown climate. A great controversy is gripping the village at the moment. An artist, with no local connections, has decided that the beach - four miles of golden sand with internationally important sand dunes at one end and rock pools at the other - would benefit from a 30ft high 'shining metal tree'. Planning permission was applied for, detailing that the "roots" would go down 10 metres through the sand into the bed-rock, probably penetrating en route part of the ancient forest which was drowned 6000 years ago at the end of the last ice-age: roots and tree stumps are visible at low tide along much of the beach. Permission was turned down by Ceredigion - both initial application and appeal. However, the littoral area between low tide and high tide is, everywhere, under the ownership of the Crown: that decision is still awaited. On the other hand, Borth now has an amenity which you would not have guessed at, for a village. A cinema, not just showing "art films" but latest releases. A substantial Wesleyan chapel has been converted into a cinema and restaurant. As well as seats, the cinema has blankets provided so that you - or both of you - can disappear as necessary, for example if the onstage action gets too exciting.



**Monday 3<sup>rd</sup> September** "**Hedgehog population declines**" is nothing new, as a headline. A survey (Reading University) has produced something more worrying and for which at the moment there is no logical explanation. As part of the research, tracking devices were placed at 261 sites across England and Wales, in places where



the landscape and natural amenities indicated that hedgehogs could not only survive but thrive. Hedgehogs were not found in 75% of those locations. Although the team factored in the effect of badgers - who eat hedgehogs - there was no over-riding reason as to why distribution was so low. Loss of hedgerows may have played a part and the hot summer which reduced the number of invertebrates - ie hedgehog food - may also have played some part. Further analysis may produce a reason but for now there is still a mystery as to why these so much-loved animals are on the way to the "in danger" list.

**Friday 14<sup>th</sup> September** "**What's in a name?**" "**Who do you think you are?**" has helped generate a great interest in where we come from. A survey in Ancestry.co.uk has focussed on the changing ethnic backgrounds of members of our communities. Their research was partly into family names, at one time virtually unknown, now commonplace. In 1939, there were 60 people with the name Patel in the UK: there are now 101,463. At the same time there were seven Hussains now 56,223. The survey adds that "Miah, Wang, Zhang, Nowak, Martinez and Sanchez were among other big increases whereas names such as Smith and Jones had barely grown in comparison".

**Saturday 26<sup>th</sup> September** "**A game of two halves**": With football, it's not just each game that can dramatically alter as it progresses, but one season to the next. I think most people associated with our church - it's mentioned by him often enough on a Sunday morning - know that Ian Tutton supports Leyton Orient (National League). This season the O's are top of the league, having so far not lost a match. I support Shrewsbury Town (Football League 1) because I was born and grew up in Shrewsbury. Last season was impressive; they finished third in the league. This season - a different story: only one match won and hovering above the relegation zone. The manager who inspired them last year, decided that if they were not going to be promoted, he would go up to the Championship himself. He now manages Ipswich Town who at the moment are the bottom club in their league. I know I shouldn't be pleased but ...

**John Birch**



## From the Archives

### October 1918

#### *From Work and Worship*

*(The war still goes on - this extract reminds us, poignantly, of the hopes that were attached to the idea of a League of Nations that could work to 'outlaw war'. The League was established in 1920 but soon ran into trouble with the refusal of the US to join it and its failure to stop the growth of authoritarianism in the 1930s).*



Rev Rushbrooke writes: During the winter season we are entering upon an experiment in regard to our Midweek Services. Following the devotional introduction, these will frequently take the form of lectures dealing with the application of Christian principles in some definite department of life or service. I believe that this form will enable certain subjects to be dealt with more fully and clearly than by means of pulpit treatment under ordinary conditions; and I believe that in our district there is a constituency of thoughtful persons sympathetic with Christian ideas, to whom the opportunity of listening to such expositions will be welcome. I have secured several promises of co-operation during the coming months, and particulars will be published from time to time. The first two lectures will be delivered as follows:

Wednesday, 16<sup>th</sup> October, 8pm - "War and our Theology." Rev G W Hudson Shaw, Rector of St Bartolph's, Bishopsgate.

Wednesday, 23<sup>rd</sup> October, 8pm - "The League of Nations from a Christian standpoint." The Rt Hon Sir W H Dickinson, MP, Chairman of the Executive Committee, League of Nations.

I hope that large numbers will attend the Church on those occasions, and that we shall feel justified in inviting other distinguished men to visit us in similar fashion.'

Even as the war was ending two more Free Church members joined the RAF as cadets - Frank J Humm and Ralph H Spettigue.



*W H Dickinson MP*

### October 1938

#### *From Hampstead Garden Suburb Free Church Magazine*

*(How times have changed - almost everybody now uses the North Door from the car park and only a few latecomers smuggle themselves in by the*

*West Door. Presumably this was not the intention in October 1938. The piece about the choir robes reminds us that gowns were not originally worn by the choir and that 'clashing colours' and presumably unsuitable wear had been a bit of a problem, detracting from the 'dignity' of the services. What would be the reaction now to doing away with the black gowns?)*

**'Opening of the new West Door.** The work of rebuilding the new West Front is proceeding rapidly and will, we hope, be finished this month; and the opening of the new West Door, which forms an essential part of it will take place on Sunday 2<sup>nd</sup> October, at the beginning of the Morning Service. Lord Arnold has kindly promised to perform the ceremony, and we are expecting other distinguished visitors. The order of service has been so arranged that all from the oldest to the youngest may be able to take part. If the weather is fine the congregation will assemble outside the West Door at 11am and, after the opening, the children of the Sunday School will lead the way into the Church, followed by the Brownies and Guides, and the Cubs, Scouts and Rovers, while the Choir leads the singing outside. Then will come the congregation, and lastly the Choir, the visitors and the Minister. The ceremony will then merge into a special service of divine worship in the Church, which will be followed by Holy Communion. If the weather is wet, the congregation will assemble inside the Church and appropriate modifications will be made in the order of service.'

**'The Choir:** Gowns for the Choir is a question that has been discussed recently by our committee and we are anxious to know if the Church members would approve of this idea being adopted. The majority of the Choir and the officers of the Church are favourably inclined. Uniformity of tone would add dignity to the services and would not distract the attention of the congregation as the unavoidable clash of colour which is sometimes displayed in the Choir stalls. The exposed position of the Choir had always been a difficult problem, and we feel that, if members wore gowns of a uniform colour, they would be less prominent, and the services would benefit thereby.'

## **October 1958**

### ***From Focus***

'In Brief. The Church Hall was packed out on Sept 27<sup>th</sup> for the Harvest Supper. Almost 120 people enjoyed a cold salad supper, dances, games and entertainment, a highlight of which was Brian Stonhold singing songs from Gilbert and Sullivan. The supper was organized by the Social Committee in aid of the Jubilee Funds.'

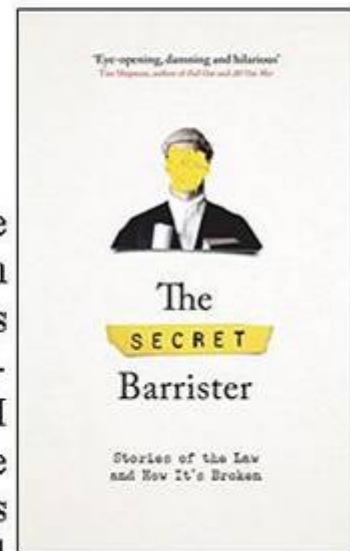
***Anne Lowe***



# BOOK REVIEW I

## The Secret Barrister: Anon

This book is so called because the identity of the author, a barrister, is not disclosed so that (s)he can write frankly and openly about the problems he finds in the legal system, in an informative and well-observed manner. Others may understand better than I the workings of the law in this country, but for those of us with only superficial knowledge, this book was enlightening and thought provoking. The personal



stories, that are used to illustrate how the law fails those who it is meant to protect, helps to make the book easily accessible amidst the legal concepts. However, the stories also inflame anger and sometimes make it difficult to believe that there is any fairness in our justice system.

The book describes the multiple failures of our legal system, and the lack of funding that means it is difficult for the police and CPS to do the necessary investigation and management of case files. This leads to delays and time wasted in courts, if not dismissal of cases that should have been prosecuted. It also explains, despite the problems with our adversarial system, why it is so important to preserve it rather than have an inquisitorial system.

In 2012 under the Legal Aid, Sentencing and Punishment of Offenders Act (LASPO) we all heard in the media about the changes to legal aid, but the author explains that what crept in “under the radar” at the same time was the abolishment of the Defendant’s Costs Order. This means that private paying defendants charged in criminal proceedings are no longer able to recoup their costs if found not guilty. The rationale being that legal aid is universally available.

However, after reading of all the problems and failures of our present legal system I find this deeply worrying. The book suggests that the quality of the representation under legal aid is sub-standard and not acceptable in the interests of justice. But if you decide to pay, even if you are found not guilty, there is a bill to pay of thousands of pounds in fees, which cannot be recouped. You think, reading this last scenario, “well, it would never happen to me”: the trouble is that, after reading this book, you believe it could happen. So read it! - not to be frightened but to be aware and informed.

*Penny Trafford*



## BOOK REVIEW II

### The Mandibles (2029-2047): Lionel Shriver



I was unaware of this author's name until very recently, even though the film version of one of her novels, *We need to talk about Kevin*, had come to my attention because one of my favourite actors, Tilda Swinton, was its protagonist. The subject matter - a boy who kills several of his classmates at school - seemed too painful to read or watch. Then I chanced

on this novel and was riveted. Shriver is equipped to write about a financial crash because she is a contributor to the likes of *The Wall Street Journal* and *The Economist*. What makes rather substantial economic fare very palatable is that she writes of this disaster set in the near future in a darkly comic way that is reminiscent of Tom Wolfe's *The Bonfire of the Vanities* and which would have appealed to a satirist such as Evelyn Waugh.

At the centre of the financial disaster which overwhelms the U.S. in 2029 is an upper-middle class family called Mandible. There are four generations involved: "Great Grand Man" who made his fortune in publishing and, now in his nineties, lives in a palatial retirement complex with his wife Luella, who suffers from dementia. He has a son and daughter but the family that is at the centre of the narrative consists of Florence, a granddaughter of Great Grand Man, her Latino or "lat" partner, Esteban, and precocious son Willing who is just entering his teens. We are given to understand at the beginning of the narrative that there has already been a financial disaster of some sort which has led to a period known as the Stonage (sic). The economy has recovered a bit since then and now limps along, but water is very scarce (one shower a week) and the cost of living is very high. Much of the nation's wealth - such as it is - is given over to the care of the very large number of elderly.

At this point there is a second and definitive crash and the US dollar ceases to be a reserve currency; its place is taken by the "bancor" promoted by Putin and the Chinese. The United States falls into a state of previously unimaginable poverty. People lose their moral code; muggings, robbery and murder become endemic and the state confiscates the gold, silver and precious objects of the inhabitants, using brutally imposed house to house searches to catch out anyone seeking to withhold valuable items. By this



time, the president is a Latino and Spanish has become the official language with English as the second language.

Great Grand Man has a son called Jarrald and he and Willing are the only family members with foresight. Jarrald is an eco-warrior who buys a farm before the crash which he calls Citadel. It is to Citadel that Willing leads his "tribe" on foot once living conditions become intolerable in the city. There they remain from 2033 until 2047 when conditions in the city are again good enough for Willing to be able to reclaim his mother, Florence's home. However, the state has now chipped all its citizens so that they cannot avoid or evade taxation and most of the people's earnings are deducted automatically via the implanted chip. By then, Jarrald the eternal rebel, has run away to the one state that has seceded, this being Nevada. The United States respond with fearsome, hostile propaganda to deter their citizens from moving there. But Willing, followed by the remaining Mandibles, joins the Free State. This, the author tells us, is no Utopia partly because there is only one state tax of 10% of an individual's income. One result is that age expectancy falls, since there are no longer state funds to maintain the more fragile members of its society .

The last part of this novel, which describes the state of Nevada, is rather essayistic. It reads somewhat like a section of *Gulliver's Travels*, as Shriver sets out her ideas on a better society (as she sees it) than our highly taxed ones. Readers may agree or disagree but "the ride" has been witty, dark and stimulating. We are used by now to dystopian fiction, but the gap between this kind of fiction and our present-day societies shrinks all the time. *The Mandibles* was published last year.

*Verity Smith*



Uh oh, looks like the prodigal son is back:  
That means a feast !



## Pioneers of Neoliberalism III: James Buchanan and Charles Koch

*The previous instalment of our story left our two protagonists - James Buchanan and Charles Koch - deciding to join forces to create a combined centre (the James Buchanan Centre for Political Economy) at George Mason University in Washington. The centre was created in 1998 as 'a non-profit tax-deductible organisation' with the aim "to conduct world class research, education and outreach on political economy and related topics." We also saw how, for a while, it seemed that the two would work together but that how - despite the title of the centre, Buchanan slid into the background leaving the much more ruthless Koch to take things forward. Now read on:-*

An (unauthorised) fund raising letter of the same year (1998) inadvertently revealed some of the aims of the centre. The letter appealed to potential donors who were “frustrated our freedoms haven’t advanced more.” It offered the centre as “one of America’s best kept secrets,” a novel vehicle for advancing “personal liberty and economic freedom.” It went on: “Through specialized seminars” the centre “reaches out to key policy makers - US Senators, Congressmen and state legislators, legislative staff and regulators” to tutor them in how to “apply free market principles to public policy work” ... “Over half of congressional offices, from both sides of the political aisle, send staff to Buchanan Centre events” ... “more than one third of the federal judiciary have participated” in GMU programs that taught them to apply free market economics in judging legal cases. And it was made clear that unlike other universities GMU was no ivory tower: “With its close proximity to Washington DC, the Buchanan Centre is uniquely positioned to advance freedom ... to the very people who’ll make a difference.” (This letter should never have been authorised as it clearly violated the ‘charitable’ tax deductible status of the centre and there was a huge fuss. However, it provides a superb insight into the true workings of the Buchanan/Koch enterprise).

### ***The 'Kochtopus'***

With the opening of the center, the huge funds available to the Koch empire began to play a larger and larger role in the promotion of the libertarian agenda and the number of





organisations promoting the agenda - already vast - continued to increase likewise. Like the Koch fortune itself, the full extent of them will probably never be known. They include the Cato Institute, the Independent Institute, the Mackinac Centre, the State Policy Network (SPN), the American Legislative Exchange Council (ALEC), the Liberty Fund, the Reason Foundation, the Heritage Foundation, Americans for Prosperity, Citizens for a Sound Economy, Freedom Works, the Tax Foundation, the Leadership Institute, etc. The list goes on and on and a definitive account would probably be longer than this short article itself. Not for nothing, the collective term for these organisations became the 'Kochtopus'.

### ***The strategy***

However, to assume that they were simply a collection of disparate, heterogeneous organisations with a variety of aims financed by the eccentric billionaire Koch brothers would be entirely wrong. In the previous article we noted how Koch had learnt his strategy from James Buchanan and - amongst others - Vladimir Ilyich Lenin. He knew that to take over a political party from the outside and place neoliberal, free market principles at its centre would take:

- an extensive academic network to give it intellectual respectability
  - policy networks in every state to draw on that academic underpinning from universities
  - grass roots alliances that worked closely with the academic and policy networks
  - a propaganda arm to ensure all the messages and narratives in the state networks look like independent journalism
  - a national coordinating group to enforce discipline in what might otherwise be a disconnected political network - the Leninist 'cadre' idea of trained dedicated 'believers' to enforce the 'party line' and guard against backsliding.
- Thus began (or rather accelerated) an ambitious programme of 'education', propaganda, lobbying of politicians etc all with the (now barely disguised) aim of promoting and implementing the radical neoliberal agenda of Buchanan, the Koch brothers and their associates.

### ***The results - did it make a difference?***

Did all that money, all those think-tanks, pressure groups, seminars for politicians and judges for all those years make any difference? Those who think history is 'just one damn thing after another' or 'events dear boy' might argue that money and people like Buchanan and the Koch brothers have little influence, while conspiratorialists might argue that history is always the product of manipulators behind the scenes. On the other hand, a Marxist would argue that it is always the product of objective historical forces such as the inherent contradictions in capitalism. One can only consider the record.

### ***The Tea Party***

The Tea Party - which emerged into the daylight at the start of President Obama's first term in office (2008-2012) - was one of the first triumphs of this strategy. An organisation called the 'Sam Adams Alliance' directed grassroots initiatives; the 'Franklin Center for Government and Public Integrity' directed propaganda efforts in state capitals; the 'State Policy Network (SPN)' coordinated funding, linking together hundreds of grants from the Koch foundation to universities; and 'Americans for Prosperity' coordinated the effort nationally. A central aim of the Tea Party was to attack the power of the government to pay for its programmes. And it nearly succeeded in 2011 with the Republican Party's demand that the President negotiate a deficit reduction in exchange for an increase in the amount of money it could borrow. For a time, the Federal Government was forced to go 'on strike' - ie it was unable to pay its bills (eg pensions) - but the hostile reaction of the public was so great that the neoliberals decided the policy was counter productive and retreated.

### ***The Religious Right***

Neither Buchanan or Koch were the slightest bit religious (like true neoliberals they distrusted any institution or belief system that might conceivably threaten the supremacy of the market in people's lives), but they decided to make their peace with the right-wing evangelicals - after all many of them were entrepreneurs in their own right who fully subscribed to the idea that God and the market were inseparable. And these religious 'entrepreneurs' were only too happy to sell libertarian economics to their flocks - above all opposition to public schooling and calls for reliance on family provision or charity in place of government assistance. Thus, the harnessing of the religious right to the new, restructured Republican Party became an integral part of the radical right strategy - something that endures to this day and which we are all familiar with.

### ***The Republican Party***

But the biggest 'triumph' was to wrest control over the machinery of the Republican Party - beginning in the late 1990s and with increased thoroughness after 2008 with the election of Barak Obama. It was here that the 'cadre' tactics were most effective - removing any traditional or old time Republicans by targeting them in the primaries and replacing them with more reliable 'conservative', ie radical, candidates who could be relied on to promote the neoliberal cause and to act as a warning to others to toe the line.

It seems to have worked. In the primary elections in 2016 every single Republican presidential front runner was endorsing the agenda that had been developed by Koch and his associates. Not one would admit that climate change was a real problem or that guns needed to be controlled (just more



widely distributed). Every one of them attacked public education and teachers' unions and advocated more charter schools and tax subsidies for religious schools. Each one claimed that Medicare and Social Security systems were in mortal crisis and need 'reforms'. They all pushed the idea that pensions should be privately provided.

### ***Climate change***

Of all these issues, perhaps the most obvious and striking success was in the climate change debate. From early days, Koch and his associates had been aware that the public were worried about climate change and wider environmental issues and wanted stronger government action. The danger, as far as the neoliberals were concerned, was that any regulations - by definition - on industry were bad, but even more so because any effective action against climate change would require massive action by the federal government (as well as by other governments). The state would thus become an important player in the life of nations again - something that could never be allowed to happen whatever the cost. Thus a huge effort was mounted (via the usual thinktanks, foundations, tame politicians, friendly media and the few scientists willing to raise a doubt or two) to undermine the efforts of the environmental campaigners. The results were striking: the number of Americans who believed that "the continued burning of fossil fuels would alter the climate" dropped from 71% in 2007 to 44% in 2011 and by 2014 only 8 of 278 Republicans in Congress were willing to acknowledge that man-made climate change was real. A few years later, the US walked out of the Paris climate change agreements.

### ***Conclusion***

There is no real conclusion to this story - to coin a cliché 'we are where we are'. Rather it has been an attempt to show how a few men committed to an ideology (that had its origins in the fightback against civil rights) can, with the aid of unlimited amounts of money, take over a party and seriously compromise the processes of democracy. If there is a conclusion to be reached, then it can only be the exact same conclusion that Solon the Greek statesman came to in 594 BC after he had been called on to tackle the corruption of the Athenian state: namely that the task of good government is to keep the rich in order - not to eliminate them, but to ensure that, as far as possible, the abilities of these people serve the common interest and that they are not allowed to go their own exploitative way. But that takes vision and courage from politicians which, needless to say, are in short supply today. ***John Ditchfield***

***(From Nancy MacLean's 'Democracy in Chains: The Deep History of the Radical Right's Stealth Plan for America.' Scribe Publications, 2017).***

# JOHN BIRCH'S COMPETITION

## Competition No. 12 –TOWNS AND PLACES

1. Garden with lake and temples (Wiltshire)
2. A home for swans (since C14)
3. The Welsh name for Wales's second city
4. A crossing place for pigs
5. A viewpoint high above the River Wye
6. Stately home nearest to Heathrow Airport
7. Home of the Robin Reliant
8. Site of the Tank Museum
9. The bridge to the south from Dundee
10. A 'New Town' in Shropshire
11. Site of the All-England Jumping course
12. Probably the best known restored railway in southern England
13. Site of the Dinosaur Museum

## ANSWERS TO COMPETITION No.11

1. Snowdon
2. Spalding
3. Manston Kent
4. Smithfield
5. SS Great Britain
6. Stamford Bridge
7. Stanmore
8. Stansted
9. Staylitttle
10. Stoke Mandeville
11. Stoke Poges
12. Stokesay Castle
13. Stonehenge

*Congratulations to Anne Lowe and John Marshall on their winning entries - a large chocolate bar each to pick up from the Traidcraft stall.*





## WORDSEARCH: AUTUMN THOUGHTS

	L	M	C	H	I	L	L	Y	S	S			F		N
S	E	I	P	S	I	R	C	S		H	E	I		O	D
T	A	S			T	P	E	L	O	S	L	L	G		A
U	V	T	S	S		N	S	T	L	L	T	N	A	P	R
N	E	T	O	R	P	S	D	A	U	A	I	S	P	G	K
T	S	R	E	M	E	R	E	P	N	T	F	L	E	R	M
S	F		A	V	I	P	F	L	A	D	E	E	A	V	O
E	A	D		N	U	E	M	E	O	P	H	A	H	C	R
H	L	B	K	S	E	D	H	U	I	R	Z	A	R	T	N
C	L	S	R	D	E	L	R	C	J	A	E	U	W		I
E	I		E	O	A	V	K	E	B	Y	M	S	S	S	N
S	N	R	F	R	W	I	R	E	T	P	L	P	S	C	G
R	G	O	T	E	N	N	H	A	E	N	U	L	O	A	S
O	G	N	T	G		T		T	C	O	I	L	O		C
H	E	G	L	O	V	E	S		S	S	D	W		O	
C	H	R	Y	S	A	N	T	H	E	M	U	M	S		W

**APPLE-PICKING BROWN CASSEROLES CENTRAL-HEATING-ON CHILLY  
 CHRYSANTHEMUMS COLD CRISP CRUMPETS DARK-MORNINGS  
 DAMPNESS FILL-UP-FEEDER FOG FROST GALES GLOVES HIPS-AND-HAWS  
 HORSE-CHESTNUTS HOT-DRINKS LEAVES-FALLING MIST SCARVES  
 SOUPS THE-BAZAAR THE-FALL VESTS WET WINTER-DUVET WOOLLY-JUMPERS**



## DIARY

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

**Mondays** 10am to 12 noon

*Studying together, Elders' Vestry*

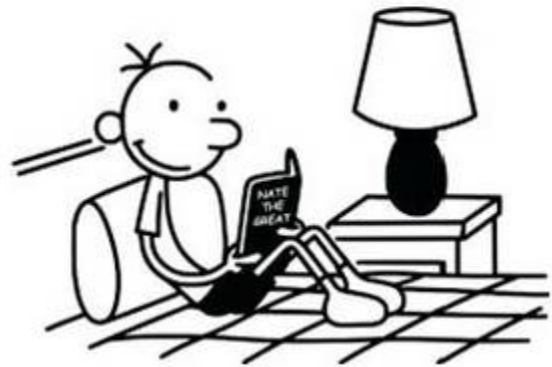
**Wednesdays** 10am to 12 noon

*Toddler and Parent/Carer group,  
Church Rooms*

**Thursdays** 8pm *Choir practice alternate Thursdays*

**Sundays** 10.20am *Choir Practice*

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



## OCTOBER

- 6 10.30 am Drop in-Coffee Morning, Traidcraft Stall & Clothing Exchange in Church
- 7 **11.00am Family Communion Service**
- 13 7.30pm The Haywood Trio Charity Concert in aid of HGSFC Night Shelter Project
- 14 **11.00am Family Service**  
**6.30pm Evening Praise with Communion**
- 16 7.30pm Elders Court
- 18 2.30pm Thursday Fellowship social afternoon and talk 'Is Suburb weather special?' a talk by Diana Iwi
- 20 10.00-12.00 noon Church Meeting
- 21 **11.00am Family Service**
- 27 1.00pm Music Recital by Asagi Nakata (piano), and Kilian Von Rooij (violin) in Church. Lunch in support of Christian Aid served from 12.15
- 28 **11.00am Family Service**
- 28 **7.30pm** London International Orchestra Charity Concert in aid of the Commonwealth War Graves Commission



## NOVEMBER

- 3 10.30 am Drop in-Coffee Morning, Traidcraft Stall & Clothing Exchange in Church
- 4 **11.00am Family Communion Service**  
**3.00pm Annual Bereavement Service**
- 11 **10.45am United Service of Remembrance at the Free Church**  
**6.30pm Evening Praise with Communion**
- 15 2.30pm Thursday Fellowship social afternoon and reflections 'Memories of the Ending of the First World War'
- 17 11am – 3pm Church Bazaar in Hall



### NEWS AND VIEWS



PRODUCTION  
DISTRIBUTION  
EDITORIAL PANEL  
TYPESETTER  
EDITOR

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

The November issue will be published on Sunday 4th November and articles should be delivered to the editor, Joan Holton or the typesetter, John Ditchfield, ([john\\_ditchfield@hotmail.com](mailto:john_ditchfield@hotmail.com)) by Sunday 12th October.

*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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