

NEWS & VIEWS

The Free Church Hampstead Garden Suburb



FEBRUARY 2023

PLEASE TAKE ONE

HAMPSTEAD GARDEN SUBURB FREE CHURCH

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

Sunday Services:	<i>11 a.m. (and 6.30 p.m. when announced) Holy Communion is celebrated at Morning Worship on the first Sunday of every month. The Junior Church meets at 11am every Sunday</i>
Minister:	Vacancy Minister designate from Sept 2023; Revd Aled Jones
Pastoral Emergencies Contact	Derek Lindfield 07803 953483 or Penny Trafford 030 8959 3405
Correspondence Secretary	Penny Trafford 020 8959 3405 Secretary@hgsfreechurch.org.uk
Pulpit Secretary	Carole Lindfield derekandcarole.lindfield@earlblue.com
Treasurer	Joe Fryer 07814 532049 Treasurer@hgsfreechurch.org.uk
Lettings Officer	Eddie Hayden lettings@hgsfreechurch.org.uk
Finance Officer	Fola Awosika finance@hgsfreechurch.org.uk

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



NO 784

FEBRUARY 2023

Dear Friends

In September last year Carole's aunt celebrated her one hundredth birthday. She is an amazing lady. In conversation with Carole, she mused on the passing of time. She said that the years have flown by, but the days pass very slowly! I think I know what she meant.

I am amazed that it is nearly a year since Ian retired and left us. An awful lot has happened since March. At times it has seemed that things were moving very slowly. Just like the days Carole's aunt commented upon. The great St Augustine of Hippo wrote, "Time is a threefold present: the present as we experience it, the past as a present memory, and the future as a present expectation." Well, for some of us the past has been very much a present memory as we have continued to value and be thankful for Ian's long ministry amongst us. The present, however, has been somewhat overshadowed by that memory and the future hope and expectation that we were anxious to appoint a worthy successor. I thank God, however, for the present. By and large our church life has held up well. We have grown closer and realised that we must pull together. Now we have appointed Ian's successor, Aled Jones. But his coming to be among and with us will not happen until Septemeber. During the interim, church life will go on, as it should. We will look forward to Aled coming but, in the meantime, we must continue to ensure that our life and worship is as good as it can possibly be.

Many years ago, I came across an ancient Sanskrit poem called 'Look to this day:'

Look to this day

For it is life
The very life of life.
In its brief course lie all
The realities and truths of existence:
The joy of growth
The splendour of action
The glory of power.
For yesterday is but a memory
And tomorrow is only a vision.
But today well lived
Makes every yesterday a memory of happiness
And every tomorrow a vision of hope.
Look well, therefore, to this day.

This makes sense to me. Particularly as it relates to our church life together. If all we do is look back, and forward with hope, then we have missed something. It seems to me that the present dimension is of utmost importance. We should live it well – in our worship and service, and in our pastoral care of one another. If we do that then, as well as having good memories of previous ministries, we will also have happy memories of this time of ministerial vacancy and be very much encouraged, in the light of our present experience, to look forward to Aled joining us in the summer with a vision of hope.

It is right to look back with gratitude and forward in hope but let us all remember the wise words of a former Bishop of London, David Hope, who wrote: “(Today) is a gift of God, which holds out immense opportunities for us. It is the first day of the rest of our lives, whatever yesterday was like, today is wholly new and the future lies ahead.” God has gifted us today and we should endeavour to live it to the full. And the same principle applies to our church life together. Please let us make the very most of the todays that God gifts to us between now and when Aled comes to be with us. And when he comes, let’s continue in the same positive way. Every good wish,

Derek Lindfield

Since writing this article, Derek has been taken ill - but is recovering well in hospital. Our thoughts and prayers are with him.

The Team

News of the Church Family

Our condolences are with Alan Malcolm's family after the passing of their father. We were able to give thanks for Alan's long life and celebrate his achievements and caring personality.



Joan Holton's sister's partner died recently and we are thinking of them. Joan has gone to be with her sister to support in this time of bereavement and to help her make decisions for the future.

Please pray for those who are caring for others due to physical or mental illness.

Dennis Scott Unit

We took the presents from our church and The Sacred Heart RC Church in Mill Hill, into the Dennis Scott Unit wards just before Christmas. We were received with welcome smiles and thanks on all three wards.

Lulu Seakgosing asked to come with us. (John and she have now returned to Botswana)

It was interesting seeing the unit through her eyes. All the wards have been refurbished and are clean and bright. Lulu couldn't believe the facilities; en suite single rooms, lack of hospital smell, the friendliness of mental health staff. Dignity for the patients.

Thank you to all those who contributed to this project.

There is no doubt that it makes an enormous difference to the provision for those who are ill at this time of year, and for the staff to know that the community cares about what they are doing.

Ministry of HGS Free Church

Revd Aled Jones BA, BD, MA, MTh, PGCE has accepted the call to be the Minister of our church.

Aled will be joining us in September 2023. The delay is due to his wife being a music teacher and his youngest son, Gwnydaf, doing GCSEs, so they will complete the academic year in Wales. The Manse refurbishment will be completed so that the family, Aled, Pauline and their four children,

Mererid, Heledd, Rhydian and Gwyndaf will settle into the manse during August.

The Induction of Aled to the pastorate of HGS Free Church is planned for Saturday September 2nd 2023 in the afternoon followed by tea. Please reserve this date.

Aled spent five years in London at University (UCL), and after attending the Welsh Independents College Aberystwyth, was ordained in 1995.

He served churches in Canada, both a suburban family church and an inner-city, multicultural church in Toronto with outreach work to those with HIV.

In 2006 Aled received his Postgraduate Certificate in Education and then taught for two years in a secondary school in Franschoek, South Africa.

In Wales, Aled has been the minister of traditional churches in villages and small town settings. He coordinated the training of ministers and lay preachers for the Welsh Independents' College, becoming their national director until Oct 2022 when he was made redundant from the director role, as all training of ministers for the Welsh Independent Church will in future be undertaken by the Cardiff Baptist College.

Aled is a committed ecumenist, and will continue our collaboration with St Jude's, St Edward's RC Church, Quakers and other denominations.

We look forward to Aled and the family joining us.

Church Anniversary

On Sunday February 26th we will celebrate the 113th Anniversary of our church. Revd Maggie Hindley will lead the service, which will be followed by lunch in the church.

Always a lovely occasion of celebration and time to socialise together.

Please do join us.

Collections

Collections during Sunday services are to resume, so those wanting to donate should bring their cash or cheques.

The Team

LENTEN ZOOM MEETING

It has been a privilege and a pleasure to help out at the Free Church as Moderator over the past months, and I look forward to getting to know Aled as a neighbour and colleague. As mentioned on my last preaching visit, I will be hosting a Lenten Zoom across the forty days of Lent, reading Mark's Gospel, from the very first verse, up to Jesus' burial at the end of chapter fifteen.

Members and friends of the Free Church would be more than welcome to join, and I warmly invite everyone to participate. We'll meet on Zoom each morning and evening, at 8am and 8pm, say the Lord's Prayer, read the appointed text, and say the Grace.

Mark's Gospel is not long, and chopped into eighty pieces, won't take a significant chunk out of one's morning or evening!

I anticipate the sessions taking only three minutes, on average. Nevertheless, having tried twice-a-day Zoom devotions through Lent last year, I can confirm that something like this can be a really helpful rhythm: a good way to start the day and something to look forward to as night draws in. Equally, it's something you can 'drop in' on, even if you only tune in for one of the eighty readings!

This is the link - <https://us02web.zoom.us/j/87179878823>

Email me if you're interested in participating: ewan_king@mac.com.

Ewan King



"Prayer is no longer allowed in churches
because it discriminates against non-believers."

Bible Study

Sight to the blind – John 9:1 – 12

In order to understand this miracle, we need to understand it in the context in which the fourth evangelist places it. It is the Feast of Tabernacles. The feast was the third of the great Jewish festivals and fell in the Autumn. Originally it was a Harvest festival but developed into a commemoration of the Hebrew nation's sojourn in the desert after the exodus from Egypt. The feast was thought of as completing the Passover with which the desert experience began. Pilgrims coming to Jerusalem would collect branches and with them make 'tabernacles' or shelters around the city. They would stay in these for the duration of the festival so that they could attend the daily ceremonies on the Temple hill.

Two themes were central to the ceremonies – water and light. The water theme was expressed in prayers for rain. Every day there was a procession down to the southern end of the Temple hill to Siloam. This was a pool formed by the underground aqueduct from a water source outside the city. Buckets of water were brought back from Siloam and carried up the hill and poured on the altar in the Temple. Psalms with the antiphon, "You will draw water from the fountain of salvation." (Isaiah 12:3) were sung by the priests. On the final day, known as the Great Day, concluding prayers were offered for the rain needed for the coming year.

Light also featured prominently during the daily ceremonial. The outer courtyard of the Temple, which was not covered, was fitted with twelve huge candelabra. These were lit every evening of the week and kept burning all night. The blaze could be seen for miles around, and the city was illuminated by the candelabra. Each morning as the sun rose the lights died out. The priests would come out of the inner court, march through the outer court to the eastern edge of the Temple area. They would then turn round to face the Temple and point to it as the dwelling place of God, the Light of the World. Psalms were sung using the antiphon, "The Lord is my light and saviour, whom shall I fear." (Psalm 27:1)

Both these themes – the water of Siloam and the darkness giving way to light - are concentrated on in the story of the man born blind.

The miracle must be seen in the context of Jesus' invitation: 'On the last day of the feast, the great day, Jesus stood up and proclaimed, "If anyone thirsts, let him come and drink. He who believes in me, as the scripture has said, "Out of his heart shall flow rivers of living water." Now he said

this about the Spirit, which those who believed in him were to receive for as yet the Spirit had not been given, because Jesus was not glorified.’ (John 7:37-39) (The last day, the great day, being the special day in which rain was prayed for).

And also:

‘Early in the morning he came again to the temple; all the people came to him, and he sat down and taught them.’

‘He said, “I am the light of the world, he who follows me will not walk in darkness, but will have the light of life.”’ (John 8: 2, 12)

(At daybreak the priests called the people to come to the Light of the world).

Now Jesus considered himself to be the true Temple of God. ‘Jesus answered them, “Destroy this temple, and in three days I will raise it up” ... he spoke of the temple of his body.’ (John 2:19. It was out of his temple, “his heart” that “shall flow rivers of living water”).

To call Jesus Light is to call him Messiah, the fulfilment of Israel’s hope for the age to come. That hope is expressed when the word is used for the suffering servant highlighted in Isaiah:

“I have given you as a covenant to the people, a light to the nations, to open eyes that are blind ... I will give you as a light to the nations, that my salvation may reach to the end of the earth.” (Isaiah 42:6-7; 49:6)

It is also used earlier for the hoped-for ideal king of Israel mentioned in a scripture passage very familiar at Christmas – “The people who walked in darkness have seen a great light; those who have dwelt in the land of deep darkness, on them has light shined.” (Isaiah 9:2)

The theme is taken up by John the Baptist’s father, Zechariah, in Luke’s Gospel – “to give light to those who sit in darkness, and in the shadow of death.” (Luke 1:79)

Simeon was happy to die now that his eyes had seen “a light for revelation to the Gentiles, and for the glory of your people Israel.” (Luke 2:32)

The Messiah is regarded as the reflection of God for God alone is light: “This is the message we have heard from him and proclaim to you, that God is light and in him is no darkness at all. If we say we have fellowship with him while we walk in darkness, we lie and do not live according to the truth.” (1 John 1:5-6)

In the Jewish scriptures light is regarded as a corollary of life. There is no life without light! It is a symbol of life. And as life comes from God so does light. God then is identified with light. He led the wandering Israelites by night through the desert by a pillar of fire. Later traditions

spoke of the Kabhod or Glory of God, something which is so bright that humans could not look at it. Ezekiel had a vision of the chariot of God which was so bright that he was completely dazzled by it. When Daniel had a vision of the Ancient of Days all he could do, when describing it, was concentrate on the gleaming whiteness of what he saw.

For John Jesus is the Messiah, but more than that he is the Light of the World, the Kabhod, the manifestation of God among human beings, "the making visible in our world of the God who by definition cannot be seen. Jesus does not merely radiate the light which is God: he is the reflection, the untarnished mirror of that light on earth. He is the Light of God to the World because through him the light of God is radiated to the world and communicated to men."

The giving of sight to the man born blind is rooted in the fourth evangelist's understanding of humankind and its relationship to the crucified and risen Christ. He is saying that all people are born in the dark. They come out of this darkness when they are washed in the water or breathe the Spirit of the One sent from God. Then the darkness passes away and a 'new creation arises out of the clay.'

The Water or Spirit was not available until Jesus was glorified through his death and resurrection. "It is only then that he becomes the divine light bringing sight to the blind, because it is only then that he fully reveals God as complete self-giving love."

Derek Lindfield



LOOKING INTO MY TREASURE BOX OF MEMORIES

When reading through my last article in News and Views, I realized I needed to take a 'dose of my own suggested remedy' as a kind of uplifting tonic. Sometimes, without realising it, one can become swamped with negative thoughts, thoughts of darkness - seeing that 'glass bottle half empty and not half full'. Trying to keep in touch what is going on 'in the real World' - there can be so many reports in the newspapers of disturbing and depressing reading - one has to look even further for those stories inspiring courage such as in John's diary the article on the 'blind farmer'. Then, on the News Channel, we see the remarkable technology that has enabled two people with physical disabilities to be connected to a machine that takes control of their legs, stimulating their limbs in such a way as they can, for the first time, have the sensation of feeling what it's like to be walking - something that we all take so much for granted! Yes, my 'treasure box of memories' still continues to increase with acts of kindness such as two Christmas Dinners being left in the porch and many people's actions going that 'extra mile for us'. Another recent jewel was the sighting, with my binoculars, of a large otter humping along the rocky edge of the estuary searching for shellfish and, at my feet, many minute empty cockle shells, so small that six could easily cover your finger nail. I presume, like crabs, these are empty discarded shells as the cockle forms another hard casing.

In the BBC Daily Morning Service this week the theme has been 'Light in the Darkness'. I have tried in my articles each month to pass on 'This little light of mine' giving some sense of hope, but I realise now that my own light had been dimming. I need some recharge ... We are going through a period of many frustrations, irritations and change and, without realizing it, these have had an effect on my brightness! In the talk on 9th January Dr Mark Clavier mentioned that when we shine a light into the dark corners we can see things as they really are. Stef Benstead, the next day, said that if we walked in the light we could see and hence avoid obstacles. But the clue I had been looking for was when David Waters said the greater the darkness the brighter the light will become. We have all, as Christians, been commissioned to be salt to the world - and little lights or candles in the world. Jesus gave us that Light and we must let it shine - even though it sometimes waivers and needs rekindling from the 'Master' flame. David Waters also told an inspiring true story as to how important, vital even, our light must be, to inspire hope in despair, light in darkness. As a Salvation Army captain he was posted to a remote part of the world

and used to hold Bible studies for children. He noticed that a little girl sat on the kerbside each day holding a broken mirror in her hand which she kept on flashing on a block of flats opposite. She couldn't be persuaded to join the group. One day he sat down beside her and asked her the reason. She explained that in the block of flats opposite her best friend lay in the darkness, very ill and unable to move. Her mirror reflections were lighting up her room and showing light, love and care!

Light and love are closely bound up together. Our Christian life is what "we do with our broken bits of mirror". David continued: "Jesus asks us not to show off by being 'do-gooders' in the world but to realise He is the true Light bringing light into this dark world and we are to shine and put our faith into actions so that people can see our good deeds and praise our Father in Heaven."

Living in this rather remote part of Wales and magnified by the present intense cold, I've begun to notice that the air, the light, has an intensity - a pureness - a starkness, making objects much sharper, much more defined and that is perhaps similar to our own shining lights or flames which can differ and change intensity. I watched a beautiful rainbow, where one end appeared to finish in the water and I've never seen its colours so wide, clear and yet so defined.

What better way to end than with the Gospel Spiritual 'This little light of mine I'm going to let it shine' and, in particular, the last verse emphasizing there's never a time when we can allow our lights to become dim. We constantly need energy, constant refilling from that one Eternal Light.

*This little light of mine I'm gonna to let it shine,
This little light of mine I'm gonna to let it shine
... ..repeat twice*

*Let it shine Let it shine Let it shine
On Monday He gave me the gift of Love,
On Tuesday Peace came from above,
On Wednesday He told me to have more faith,
On Thursday He gave me a little more grace,
On Friday He told me to watch and pray,
On Saturday He told me just what to say,
On Sunday He gave me the power divine
to let my little light shine.
Let it shine Let it shine Let it shine.*

Rosemary Birch

From the Archives

February 1923

In this extract the editor wonders if readers wanted 'Work and Worship' to contain accounts of meetings, conferences, concerts etc and whether it should dwell on the past. He should know how useful it has proved to all of us 100 years on, and how some of the items – services, communion table flowers, etc still continue – the church magazine too, just with a different name.

The Future of Work and Worship.

The Editor ventures to put a question to the Church and Congregation concerning this publication, and in all seriousness he would ask that it may be pondered and considered well. DO we make the best use of Work and Worship?

Do we want in every issue to give accounts of meetings, conferences, concerts etc. Why should "Work and Worship" dwell quite so much in the period of the past? Why should we not look a little into the vision of the future? There are those in the congregation who could give us a lead on many points, and seasoned contributions concerning some of the problems that are agitating our Church and the public. Our Church Magazine might play a useful part in seeking to spiritualize our common life in the Church and our private lives.

Everyone who is of the slightest use in the Church seeks to attain a loftier plane. We all seek not so much the backward look as the forward – we need to stretch out to higher and nobler possibilities. We want a divine discontent with our attainments, ever hearing the Master's voice "To him that overcometh." Ever an inspiration to be something better, greater, truer. Our steps must be always Godward. The question is this: In what way can "Work and Worship" give, if not a lead, at least a help? After Mr Scott's sermon on Sunday January 21st, "They glorified God through me," surely an added responsibility rests on us all to newness of life and a truer conception of what each life may be if we will but be true to the light given and the grace at our disposal.

February 1943

In the first extract from February 1943, the Minister Frank Ballard mentions the church manual (now called Year Book and Directory) being printed every year except wartime. This has continued to the present day since 1911 and is available for reference in the Archives. He also writes of

his own son being called up to fight in the war in the Fleet Air Arm. On a lighter note, he writes of an impromptu panto the previous January.

From the News Letter

My Dear People, In the days before the war when a Church Manual was printed every year, we were not allowed to forget that it was on February 18th, 1910, that a Free Church was formed here in the Garden Suburb. A provisional committee had been set up in the previous year, but it was on that never-to-be-forgotten day 33 years ago that 50 members signed the membership roll and pledged themselves to one another in Christian Fellowship. Ever since then, in war as in peace, we have held our Church Anniversary on a convenient Sunday in February, sung our commemoration hymn and given thanks for the maintenance of Christian work and witness in this place. The original band is now getting very small but some are still with us and occasionally they talk about the early days, about the ministries of Dr Rushbrooke and Major Scott and some of the loyal laymen who supported them. What an amazing amount of history has been packed into those 33 years! What changes have taken place in people's thought and habit! How much the Suburb itself has altered, and the congregation with it! If some of the original members could come back they would surely rub their eyes with astonishment. Yet men's fundamental needs remain the same, the Gospel of Jesus Christ meets those needs as adequately as ever, and the Church is needed as much as ever.

You are invited to take part in the Festival of Remembrance and Dedication on February 14th. Let us come together in as large numbers as possible in a spirit of gratitude and hopefulness. Some of you are away and cannot be present. Think of us and help us with your prayers. Some will be detained by sickness or really unavoidable duties. I should like to think that others will be present, if not at the morning worship, at the tea at 4.45 or the evening service and Holy Communion at 6pm. We can encourage one another a great deal by our presence, if we come in the right spirit. It certainly makes a great difference to the minister.

Our son John, having volunteered for the Fleet Air Arm, has been accepted and will shortly be called up.

Early in January a hastily improvised Pantomime gave some hilarious hours to quite a considerable number of people. I must not attempt to write an account of it, but I think it right to put on record that the Aid to China Fund benefitted by something like 13 guineas. I fancy that many of us benefitted in other ways, for laughter can be very salutary in these dark days.

Anne Lowe

A VISIT TO THE ISLE OF MAN

Why go to the Isle of Man? Why travel to a small island perched on its own, way out in the Irish Sea - halfway between England and Ireland?

Well, of course, hordes of motorcyclists and their fans go there in May and June for the TT Races each year. But, apart from that, what is the attraction?

My sister Judith and I decided to find out.

We went with a happy party from Suffolk, where Judith lives, and drove to Heysham, where we embarked on the ferry to Douglas, the capital. The crossing took 3.5 hours. Disappointingly the weather was chilly and wet, so an anticipated stroll on deck to enjoy the view of a receding England and a welcoming island, was out of the question. Instead it was lurking down below with several hundred other passengers trying to get a comfy seat, some lunch and a cup of coffee. When we arrived at Douglas, the capital, our hotel was facing the sea.

Our coach had sailed across with us, so for the next four days we toured the island in comfort and saw much of its delights. It's a small island, only 14 miles across and 32 miles long.

There were two highlights for me: the Laxey Wheel and the beautiful hilly centre of the island, round which runs the TT course. Our bus took us round the course that went up hill and down dale, passing near the towns of Ramsey and Douglas. On the way back from this excursion we climbed up Tynwald Hill, home to the 1,000-year old Manx Parliament. Each year the ancient Parliamentary ceremony takes place - an event which dates back to Viking days, and marks the Isle of Man's independence as a self-governing dependency. The earliest account of the Tynwald ceremony, in 1417, shows that the King of Man sat in royal state on the top of the hill, his barons beside him. The members of the Commons of Man were relegated to the lower terraces, below the clergy, squires and yeomen of the island.

We also went on the steam railway that travels through the Manx countryside to the popular resort of Port Erin at the very bottom of the island. Nearby is the village of Cregneash which hosts the National Folk Museum - a living museum with pretty thatched cottages and a working farm, just as it was in a 19th century crofting village. We popped in and out of the charming little cottages, where we could watch traditional crafts - spinning, weaving, stitching - mainly, of course, by the women, who were dressed in 19th century dresses and long aprons. On our way back to

Douglas we paused at Castletown for a cup of tea and a different view - Port St. Mary Bay, where the wind was blowing the foaming rollers and waves along the beach. (Alas, being October, it was too chilly for a swim!) So, we drove next day to the



famous Laxey Wheel or "the largest working watermill in the world. It was built in 1854 to pump water from Laxey's lead and zinc mine. The enormous red wheel is quite awe-inspiring - we were able to approach it closely, climb ladders to view it from all angles and admire its quiet,

regular and purposeful pumping movement.



We returned to Douglas by another resort on the south coast, Castletown, dominated by its castle. We chose to have yet another cup of coffee, by the harbour, whilst our fellow travellers climbed up and down the castle.

Our return journey on the ferry was quite spectacular, on deck through-out, enjoying the sunshine and breeze, and watching the white-tipped waves as we sailed at a stately pace back to Heysham. What a wonderful week of sight-seeing, travelling, on land and sea, making friendships, dancing in the evenings - it had it all! Such a small island, so many unexpected pleasures! But we didn't see even one famously tail-less Manx cat!

Joan Holton

What I did on my holidays by Joe Fryer

In September Jules and I spent a week away in Whitby, the seaside Mecca of the North. By chance we stayed in a house just round the corner from where my Mother and step-father lived in the 1970s. A short walk from there took us into view of the ruins of Whitby Abbey, the inspiration for the classic novel *Dracula*.

We took a day out to the market town of Pickering, an hour's journey. The bus was free! Freedom Passes have a Union Jack in the top left corner. This entitles the holder to free bus travel way beyond Greater London, throughout England. So if you too hold a Freedom Pass, you should take it with you when you travel beyond the capital.



Our route took us through the moorland village of Goathland, the location for the police drama 'Heartbeat', where it was called Aidensfield. Not only has the pub changed its name to the Aidensfield Arms, but sheep do indeed graze on the village green. Goathland Station appears in the first Harry Potter film as Hogsmeade Station.



From Pickering we returned to Whitby via the North York Moors Railway, a heritage line manned by volunteers. They aim for the majority of their trains to be steam hauled, though ours was a 1950s diesel.

Jules bought a beautiful jet pendant in Whitby. Jet is a mineraloid gemstone, and the jet deposit in Yorkshire was formed 180,000,000 years ago in the early Jurassic epoch.

Joe Fryer



JOHN BIRCH'S DIARY FOR FEBRUARY

There has been one new constant between my writing the Diary for the last issue and for the upcoming one - *the spate of rail strikes, stoppages and "working to rule"*

which seem to have particularly affected the railways in Wales - highly visible for us as the line from London via Shrewsbury to Aberystwyth runs past our garden. Years ago, when I was at school, the way to our playing field included crossing the railway - at much



Shrewsbury engine shed in age of steam

the same time as the Cambrian Coast Express was steaming by with about 80 miles to go on its journey. The same route today but no named service, just an anonymous diesel - not the grunting, shaking, steam loco. Efficiency (more or less!) has replaced romance - not just with the railways, but in virtually every aspect of life. My connection (good word) with trains goes back to my earliest years. The "sheds" outside



Shrewsbury Station were always full of engines and carriages being cleaned and maintained. My grandfather, (Wallace Alfred Hooson, my Mother's father) worked in the sheds for many years, both before and immediately after nationalisation (1948). He was very proud of his job. GWR was officially Great Western Railway, but was known to staff and rail users

as God's Wonderful Railway: a nickname from pride and personal attachment.

Having been around for just over 80 years, I'm happy to say I look forward to whatever remains of my life here. Family and faith have been

my support, and will continue whatever the upcoming years may bring.

It appears that even **Royal Mail** can be delayed. The purchasers of a house in Surrey found a model post box, traceable back to Queen Victoria, with a Christmas card inside: the box originated from Her Majesty's country home, Osborne House (Isle of Wight). Item posted 140 years ago – probably the most delayed letter ever!

It's been the case for many years that farmers have been encouraged by financial incentives to "go green". There is a new "sustainable farming incentive". Farmers who are part of a Countrywide Stewardship Scheme have a 10% increase in Government payment - covering several initiatives

including planting hedgerows instead of fences.

I remember as a child making **Lego models** (probably actually Meccano, its predecessor, taking into account my age!) Ian Tordiff has used 60 separate boards and an estimated 200,000 tiles, to make a model of the Lake District. He started



with Buttermere and has now progressed!. An event even more startling was a church service in Devon made more accessible for children where the baby, Oliver Farrelly, was baptised in a font made from Lego. Believed to be the first of its type in the UK, it was an initiative called 'Lego Church' making church more accessible for children. The baby's mother remarked: "Lego Church brings people together and encourages people of all ages to learn and pray together". She continued: "We are now engaging with a range of parents, carers and children". I have always been impressed by how solidly Lego fits together. One hopes that the Service was short enough to keep the font water-proof!

My father used to annoy my mother (but had the backing of me) by dunking his biscuits in his tea. Researchers at the University Hospital of Wales found that the longest lasting biscuits – two minutes before disintegrating – were Rich Tea. Again knowledge without responsibility – don't blame me if your cup gets clogged with crumbs.

Newspaper headlines sometimes lead to thoughts, which themselves develop, expand and continue. This is so from what appeared under the headlines "Mike Duxbury Blind Farmer," an unexpected remark, if ever there was one. However, as is often the case, with the unexpected, the

reality - simple, astounding and on-going - with the very important element that the experience of one will lead to others saying "I can do that."

"The lost will be found:" after six days in the Kenyan wilderness, not much chance for a four-year-old boy. Searches were made on the ground and from the air. In an area with many large wild animals this was the last opportunity: he was spotted and rescued being lifted onto the search parties' shoulders so that the pilot could see!

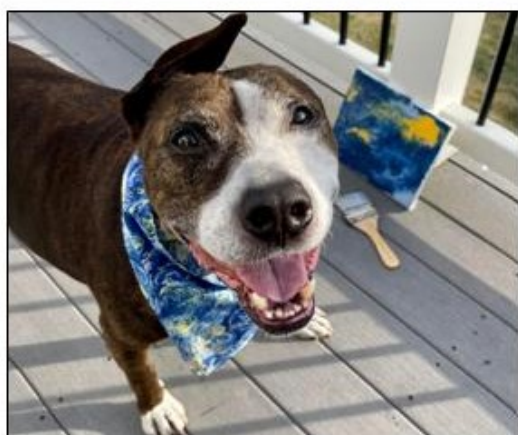
I'm sure I'm not the only one whose reaction to "Izzy, whizzy, let's get busy" is **Sooty (and Sweep)** with a career, up to now, of 75 years – and still going on. Why? I would guess its memories (including visual) and – simplicity. Psychologically it's also one of those 'things remembered' from a much simpler past and therefore one of the "rocks" to rely on when dealing with the complexities of modern life.

To succeed, it's useful to have a uniqueness, particularly if you are a rescue dog with one ear (second ear lost in a fight) **Van Gogh** - his name after his injury - didn't have much of a life until his owner thought of a way of encouraging activity. She covered a canvas with paint, sealed it with cling film and coated the top with peanut butter. Van Gogh's enthusiastic eating did the rest! His

paintings were put online and found a market, fetching considerable sums. Dog happy, owner happy, purchasers with assets of (apparently) increasing monetary value!

UNESCO listing of amazing worldwide sites has been established many years—and are now adding a well-known "sight" - **the French Baguette**. It has been included because of its "significance to the French way of life." Hope our country will put forward Fish and Chips – much

more interesting (in my opinion) than a piece of bread! **John Birch**



Film Review: 'Glory' (2016) DVD.

'No good deed goes unpunished'!

The title 'Glory' suggests something patriotic and noble but in reality it refers to a Russian made watch, as the name of the range is 'Slava' meaning 'Glory.' The watch belongs to the protagonist of the film, 'Tsanko,' a linesman employed by the Bulgarian State Railways whose job is to check the state of the railway lines in his area – adjusting and tightening nuts where necessary. He needs a good timepiece in order to make sure no train is likely to cause him danger.

Tsanko is a humble man who gets unwillingly celebrated. One day, he finds a pile of banknotes on the tracks. When he reports the money instead of pocketing it, the Ministry



of Transport – already embroiled in an existing scandal – takes the opportunity to parade their new hero. But Tsanko is far from a PR person's dream. However, compared to the Ministry's PR person – Julia – he is an angel. When Julia removes his watch (his 'Glory,' inscribed and presented to him by his father) for the ceremony, to present him with a new one, it sets off a chain of events that threatens to bring down the Ministry. For Tsanko is a shy loner, with a speech impediment, content to live a simple life and look after his rabbits. He insists on blurting out to the Minister (in public) that large quantities of diesel fuel are being filched from the Railways and being sold off. He has to be brought back into line. Julia contacts a crooked friend who 'persuades' Tsanko to retract his statement on TV. Unfortunately, the diesel oil thieves extract their own revenge with a very severe beating. Meanwhile Julia finds his original watch 'Glory' and decides to visit him to return it. On opening the door she is horrified to see his injured face. She attempts to return the watch but he seizes a his large railway spanner and ? The film ends and we are left to fill in the blanks.

Tsanko and Julia represent two contrasting value systems. Tsanko is old fashioned, honest, a straightforward old socialist; Julia is a self-centered,

chic and reliant on appearances, who is undergoing expensive IVF treatment to freeze an embryo for a future child, all of which demands money. One could say that Julia's moneyed PR world is bound to win, though even she is very upset when a news headline makes her fear that Tsanko has actually been killed by her dodgy friend.

One critic has said that "the film has nervy hand-held camera work" but this is only true where deep emotion and upset is portrayed, such as when Julia believes she has caused Tsanko's death and when she searches for Tsanko's original watch in a drunken, agitated state. Otherwise, many scenes are remarkable for their stillness and quiet – no fill-ins with music or song and no over-fussy camera shots – in stark contrast to many over-busy films made nowadays. If you want a thoughtful film, as opposed to spectacle and sensory overload, this is a film for you. **Marion Ditchfield**
Warning!

Having enjoyed and reviewed this film, I discover that it is no longer available for purchase – at least from Amazon, this despite the fact that it was the winner of the Edinburgh Film Festival in 2017. This touches on a significant problem: there are still a lot of really good films being made and shown out there somewhere - but you have to be really quick to see them and capture a DVD or permanent recording of them. More and more the film industry is at the mercy of the streaming and distribution giants who increasingly determine what will be shown and what will be available (in streaming terms) for a certain period of time. They also increasingly commission films. They have little interest in independently produced works. It's true that there are certain web sites that specialise in so-called 'art films' but their inventories are by no means exhaustive. So hold on to your DVDs while you still have them - you may never be able to obtain another copy!

Weather lore (based on Matthew 5.45)



The rain it raineth on the just
And also on the unjust fella,
But chiefly on the just because
The unjust steals the just's umbrella.



Charles Bowen (submitted by Joe Fryer)

TAX AND THE FAMILY

It was argued in a recent edition of News and Views that there was no evidence that cutting taxes, particularly income tax, ever led to improved economic growth; on the other hand, there was plenty of evidence that there was a reasonably close relationship between high levels of taxation, economic growth, equality, and measures of happiness (to the extent the latter can be measured). This was because taxation (if properly applied) is a means of 'forced investment' by a community in its medium and long-term future. High levels of health, education and social welfare are nearly always associated with a more economically productive population.

However, any system of taxation has to be seen as fair, basically that the burden of taxation falls fairly on the different groups in society, targeting those most able to pay while protecting the least able. Don Draper argues below that the UK system does not reflect this requirement. In particular, it punishes low income households with children and in doing so reduces incentives to earn more.

Anyone who has had children knows how expensive they are. The Government's number crunchers, the Office of National Statistics, reckons that a couple household with two children needs twice as much money to have the same standard of living as a single person without children. Those with bigger families need even more. The tax system ignores this. If only one parents works their tax liabilities will be the same, or almost the same. If both parents can go out and earn, their household income will be higher and things will be easier but there may well be additional costs, in particular childcare costs; single parents don't usually have this child care option and neither of course do parents who have other caring responsibilities or have health issues.

The charity '*Tax and the Family*' has for a decade or more been calling for changes to the tax system which would result in us all sharing the tax burden between ourselves more fairly. This would mean taking the family into account. The German, French and US tax systems all do. It doesn't seem as if this is going to happen here any time soon.

So what can families do facing a rise in the cost of living? If the Government cannot or will not help them, can they help themselves? Can they increase their income by earning more, perhaps by doing extra shifts, asking their employer for a cost of living increase, getting a second job or a

totally new and higher paid job? After all, we are told there are lots of vacancies as well as a shortage of labour.

If only life were that simple! Unfortunately, most families don't only have to think about income tax and nic (National Insurance contributions). They also need to think about benefits, in particular about universal credit and child benefit. This is because the income tax and benefit systems interact and overlap in many complex ways, making it impossible to talk about the two systems in isolation. For example, a cut in income tax or nic results in a cut in universal credit and an increase in tax or nics results in an increase in universal credit. But even now, many commentators and politicians don't seem to fully realise or understand (or choose to deliberately ignore) this complexity.

Example

The three million plus people who watch the Martin Lewis Money Show were told that it is always better to be working than claiming benefits. They were told that if they were claiming universal credit the worst that could happen is that they would lose 55% of new income. This is correct if their income is less than £12,570 (£242 pw). For those earning over £12,570, the picture is more complicated. For example, if your family is on universal credit – as all new families will be – and you earn more than £242 pw you will lose 69%. If next year you are “lucky” enough to get a 6.5% cost of living rise this will only increase your family's spending money by 2%, ie instead of getting an extra £15 you will be only £5 per week better off. This is because you will pay income tax and nics (National Insurance Contributions) on your extra income and lose some universal credit which is based on your income after tax and nics.

But that is not all. If you are getting help with your council tax this help will also reduce as a result of the pay rise and when this is taken into account you will have a 77% “tax rate”. You will be better off by only £3.60 each week. Do politicians understand any of this?

And those paying off student loans will also find that any cost of living rise helps the Treasury's finances, not theirs. If their annual income before tax is over £27,000, the repayment is 9% of the excess over that sum, so their effective tax rate is 78%. Even though loan repayments are collected through the PAYE system they are not taken into account when assessing universal credit.

It is not only low income families that face these very high “tax” rates. The charity *‘Tax and the Family’* has worked out that a couple with two children who own their own home will have a 69% tax rate on an income up to

£36,500. If the family are renting in an area where the Local Housing Allowance is £161 per week (the LHA for a three bed house in Leeds for example)) universal credit phases out at about £56,000. They would not only be paying a higher rate but also have their child benefit clawed back. They would then lose 93% of any cost of living pay rise!

Thus if you are caught up in the benefit system losing 55% of a cost of living pay rise is not the worst that could happen - but the best! Most families will lose far more. Economists ask why the number of working age people in work is going down and why employers are finding it so difficult to fill vacancies. This may not be the whole answer but if earning more makes very little difference to your family's finances why would you bother to work longer or try to earn more? This particularly applies to households with children who are the worst affected by any rise in the cost of living.

Conclusion

It makes little sense for politicians to talk about income tax and benefits as if they are separate systems. Above all they should stop talking about tax as if earnings are all that matters. What matters is household income, household size and housing costs. Until they do, families will continue to bear an unfair share of the tax burden and have very high 'tax' rates which discourage them from earning more. If the Government really wants to help struggling families (not to mention incentivizing people to rejoin the workforce) it is not enough to raise benefits. It has to do something about income tax as well and unwelcome as this may be it has to think about the way the income tax and benefit systems overlap. Indeed, it may be necessary to 'think the unthinkable' and consider establishing minimum income levels for households (of varying size and commitments) below which combined earned income and benefits should never fall. Unfortunately, this would involve setting bench marks for minimum household income levels which governments are extremely reluctant to do, principally because it would mean recognizing the huge number of families that are already living below this threshold.

Alternatively, it might be an idea to increase the basic tax threshold so that low income families (particularly those with dependent children) are taken out of the tax system altogether. However this would also run into problems of the government having to find other sources of revenue.

Whether anything – or nothing – is done to our tax system, it is important to remember that benefits are paid by the taxpayer, which means that the taxpayer is, in effect, subsidizing companies' low pay. In turn, this allows firms and companies to devote an unfairly large proportion of their income to profits and dividends. In short, low income earners are subsidizing the rentier class.

Don Draper

1951 AND ALL THAT: THE FESTIVAL OF BRITAIN

It may come as a surprise to many that there was a national celebration last year called 'Unboxed: Creativity in the UK' which ran from March to November. Originally, it was known as the 'Festival of Great Britain and Northern Ireland'. It was later referred to by Jacob Rees-Mogg, as the Festival of Brexit - a nickname which became widely used - but was later changed to 'Unboxed: Creativity in the UK', with all mention of Brexit being carefully avoided.

It was designed to be a national celebration for the UK and was announced in 2018 by the government following the Brexit referendum. Apparently, the festival took place from March to November at a reported cost of £120 million. It comprised ten projects "shaped across science, technology, engineering, the arts and mathematics" and was spread across multiple venues in the four countries of the UK. It was accessible free of charge, on TV, on radio and online. Organisers announced an audience of 18 million (later questioned) and described the festival as "a major investment in areas across the UK that are often underserved by cultural investment."

Teresa May stated that the project would "celebrate our nation's diversity and talent" and conjure the spirit of the 1851 Great Exhibition and the 1951 Festival of Britain. In retrospect, this was probably an unwise comparison. Whereas the first two could justifiably be compared with each other, there was no way 'Unboxed' – being largely an 'on-line' affair and apparently making no impact on the national consciousness at all – could be compared with either.

THE FESTIVAL OF BRITAIN

As a post war boy of ten or so, our family managed to make a couple of visits to the exhibition. However, my memories are somewhat vague: it was very large and very hard on the feet but there were (thankfully) lots of cafes and restaurants 'to suit all pockets'. As well as loos! It was very 'modern' featuring 'the latest in architecture and design'. Being ten, I wasn't greatly into 'modern architecture and design' at that





The base of the skylon

stage, but even so I couldn't fail but be impressed by the *Skylon* – something that was emblematic of the exhibition and something that people always remember (see picture). The Skylon was a cigar shaped tower, pointed at both ends, with the base 50 feet above the ground and balanced – almost magically - on just three cables slung between three steel beams. The top was 300 feet high which meant that during thunderstorms it was carefully roped-off. You could sit and look at it for hours! It became even more famous when a student from Birkbeck college climbed to the top of the tower and fixed his scarf there. A police constable - brave fellow - had to be sent up to retrieve it.

In spite of its popularity with the public and demands for its retention, the Skylon was removed in 1952, when the rest of the exhibition was dismantled on the orders of prime minister Winston Churchill, who seemed to see the Festival and its architectural structures as a symbol of the preceding Labour Government's vision of a new socialist Britain. Apparently, he dubbed the exhibition 'three-dimensional socialist propaganda'. However, he did enjoy riding the escalators at the exhibition going up and down them many times. With no experience of the Tube and being chauffeured everywhere, you could understand his sudden fascination with these 'modern' means of movement.

I also remember visiting the *Telekinema* – one of the most popular features of the exhibition. I remember queuing (a long time) and filing in to collect our green and red specs and then watching 'a series of experimental stereoscopic and stereophonic films,' ie 3D films. I definitely remember that one of the films was an abstract, patterned representation of the third 'pizzicato' movement from



3D Man in 1951

Tchaikovsky's 4th symphony. Another (I think – though memory may play tricks) was also a patterned representation of Stokowski's orchestral version of Bach's D minor Toccata and Fugue. When the festival ended, the press and public called for its retention. This proved more successful than the call for the Skylon to be retained:



The Dome and the Skylon

following discussion with the London County Council and the film industry, the building was formally handed over to the BFI, the British Film Institute, and reopened as the National Film Theatre in October 1952. It was demolished in 1957 when the NFT relocated to a cinema under

Waterloo Bridge.



The 'Real' William Shakespeare

The Dome of Discovery was also on our itinerary. I remember the Dome as a building which, like the Skylon, was very impressive. Apparently it had a diameter of 365 feet and stood 93 feet (28 m) tall, 'making it at the time the largest dome in the world.' I read that the theme of the

exhibition in the Dome of Discovery was "British initiative in exploration and discovery is as strong as it ever was." To be honest, despite the popularity of the Dome's exhibition, I remember very little about it – except that at the centre of the exhibition hall was 'William Shakespeare' – not the poet but a splendid example of the new Standard or 'Britannia' class locomotives that were being delivered to British Rail at that time (more on those in a following article).

Like the Skylon, the Dome (despite campaigns to keep it) was hastily demolished in 1952. There was always a bit of a mystery as to what



‘Nellie’ heads the Festival Gardens Railway

happened to these iconic structures until an investigation by Radio 4 in 2011 found that the Skylon and the roof of the Dome of Discovery were sold to “scrap metal dealers George Cohen and Sons and dismantled at their works in Canning Town.” Some of the metal fragments were then turned into a series of

commemorative paper knives and artefacts. The inscriptions read *"Made from the aluminium alloy roof sheets which covered the Dome of Discovery at the Festival of Britain, South Bank. The Dome, Skylon and 10 other buildings on the site, were dismantled by George Cohen and Sons and Company Ltd during 6 months of 1952."* Clearly, George Cohen and Sons did very well out of the Exhibition!

Finally, I have a hazy memory of going to the ***Festival Pleasure Gardens*** down river in Battersea. Again I have to be very careful about these memories because I also visited these Gardens (then known simply as Battersea Fun Fair) some years later on my honeymoon with a certain person when I am told that I went on the ‘Wall of Death.’ (Really!!)? First time round all I seem to remember is the famous Emmett Railway. The railway had started as a cartoon series in Punch by Rowland Emmett, but was created as a working, 500 yard miniature railway to take visitors from one side to the other of the Pleasure Gardens. Three trains from the cartoons called Neptune, Wild Goose and Nellie ran between the stations on a single track. The fair was closed in 1974.

Postlude

In long-term retrospect, the Festival in 1951 can be seen as the high point of Britain’s brief foray down the path of democratic socialism – its rapid demolition (only the Festival Hall remains) and the sale of its iconic landmarks as scrap in 1952 somehow symbolize the end of the immediate post-war hopes of a new beginning, a New Jerusalem. Except that nothing is ever quite what it seems. The standard ‘authorized’ version of Labour’s defeat in 1951 is that people had had enough of all the post-war austerity measures and wanted ‘more freedom.’ But the available statistics don’t seem to bear this out. Significantly, Labour’s popular vote in the 1951

election was the largest it ever received – a considerable achievement for three elections in a row (47.7% in 1945, 46.1% in 1950 and 48.8% in 1951). It was the vagaries of the ‘first past the post’ electoral system – and the collapse (for a variety of reasons) of the Liberal vote that did for Labour and awarded the Conservatives more seats in parliament than Labour! From then on, apart from the occasional hiccup, the nation reverted to its traditional and time-honoured role of voting for manor and squirearchy. So what price electoral reform? *John Ditchfield*



The Festival Hall - sole reminder of a socialist Britain



JOHN BIRCH'S COMPETITION

Competition No. 50: Places and their Locations

Put each city into its correct country.

Cities

Dhaka	Davos	Minsk	Rangoon	Jakarta
Gothenburg	Trondheim	Helsinki	Pristina	Valencia
	Bucharest	Osaka		

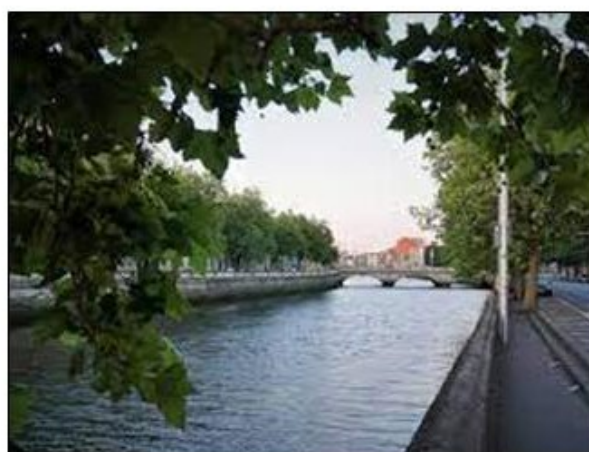
Country

Sweden	Norway	Finland	Spain	Switzerland
Kosovo	Romania	Belarus	Myanmar	Bangladesh
	Japan	Indonesia		



Answers to Competition No 49 Capitals and their Rivers

Asuncion/Paraguay
Cairo/Nile
Paris/ Seine
London/ Thames
Lisbon/Tagui
Dublin/Liffey
Tbilisi/Rioni
Wellington/Waitan
Kiev/Dnieper
Riga/Daugava



We look forward to your answers - send them either by email to jbirch1821@gmail.com or by post to J. Birch, Pantgwyn, High Street, Borth, Ceredigion, Wales SY24 5HY

WORDSEARCH: WHO LINKS WITH WHOM?

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

-----/ALLIGATORS ARMY/CATERPILLARS BROOD/HENS
 CARAVAN/CAMELS CERT/BATS CLOUD/GRASSOPPERS
 COLONY/GULLS CONSPIRACY/LEMURS CRASH/
 RHINOCEROSES CROWD/PEOPLE FLOCK/SHEEP GAGGLE/
 GEESE LITTER/PUPPIES MOB/KANGAROOS MURDER/
 CROWS PACE/DONKEYS PARLIAMENT/OWLS POD/
 WHALES PRIDE/LIONS SWARM/BEES TIDINGS/MAGPIES
 TROOP/MONKEYS

(Put remaining 12 letters together to find the link between the Free Church and Alligators)

Compiled by Rosemary Birch

Answers: Congregation

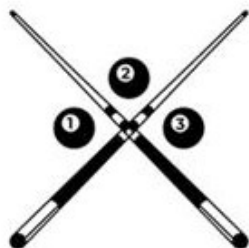
JUNIOR WORDSEARCH: SNOOKER

S	N	O	O	K	E	R	T	A	B	L	E
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R	D	O	P	D	K	F	J	M	L	A	A
E	E	N	W	O	R	B	K	A	E	R	B
P	R	U	E	U	C	O	C	R	A	B	N
O	15	S	T	I	C	K	N	F	U	L	E
I	R	P	I	Z	E	N	E	I	Q	U	E
N	M	A	T	C	H	I	X	T	T	E	R
T	E	C	I	O	V	P	A	W	S	O	G
S	L	L	A	B	G	N	I	T	T	O	P
W	H	I	T	E	C	U	E	B	A	L	L

SNOOKER TABLE
GREEN BAIZE
SIX POCKETS
CUE STICK
WHITE CUE BALL

POTTING BALLS
15 REDS
YELLOW/GREEN
BROWN/BLUE
PINK/BLACK

POT IN ORDER
SCORE POINTS
BREAK
FRAME
MATCH



Compiled by Liz Alsford

DIARY

The church is open. The services will also continue to be live streamed via YOUTUBE

Monday 10.30am to 11.30am Study Group

Wednesday 10am to 12 noon Toddler and Parent/Carer group

Saturday 10.30am to 12.30pm West End Café open

Thursday 8.00pm Choir Practice in Church Feb 16th and Feb 23rd

Christian Meditation - Meditators meet online. For further information, contact: Georgia Tutton at gmrtutton@aol.com



FEBRUARY

5 11.00am Family Communion Service led by Revd Jon Dean

12 11.00am Family Service led by Revd Derek Lindfield

19 11.00am Family Service led by Sarah Beaumont, URC Lay preacher

21 7.30pm Elders & Deacons Meeting

24 1.00pm A Recital of music and poetry by "Wind and Words", refreshments at 12.30pm in support of Christian Aid

26 11.00am Church 113th Anniversary Service led by Revd Maggie Hindley URC retired minister, followed by lunch in church

MARCH

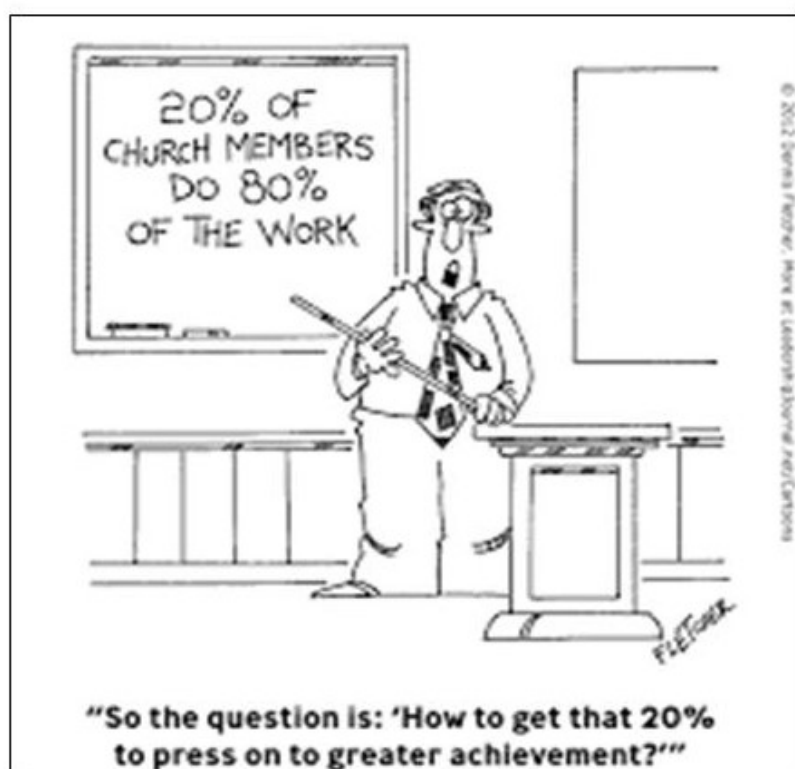
3 2.00pm World Day of Prayer, at St Albans Parish Church, Golders Green. The focus country is Taiwan and the subject is: "I have heard about your Faith".

5 11.00 am Family Communion Service led by Revd Derek Lindfield

12 11.00 am Family Service led by Wilf Merttens, Lay preacher

19 11.00 am Family Service led by Revd Dr Nathan Eddy

21 7.30pm Elders & Deacons Meeting



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 March edition of News and Views will be published on Sunday 12th March 2023. Articles should therefore be delivered to the editor, Joan Holton or the typesetter, John Ditchfield, (john_ditchfield@hotmail.com) by Sunday 19th February.

We welcome articles, as well as reviews of books, films, plays etc. from members and friends. These will not always represent the views of the editorial panel or of the Church. Publication is at the discretion of the Editors.

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

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