

# ***NEWS & VIEWS***

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



***JUNE 2022***

**PLEASE TAKE ONE**

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## HAMPSTEAD GARDEN SUBURB FREE CHURCH

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

<b>Sunday Services:</b>	<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>
<b>Minister:</b>	Vacancy <a href="mailto:Minister@hgsfreechurch.org.uk">Minister@hgsfreechurch.org.uk</a> (which will be re-directed to the secretariat)
<b>Pastoral Emergencies Contact</b>	Derek Lindfield 07803 953483 or Penny Trafford 030 8959 3405
<b>Correspondence Secretary</b>	Penny Trafford 020 8959 3405 <a href="mailto:Secretary@hgsfreechurch.org.uk">Secretary@hgsfreechurch.org.uk</a>
<b>Pulpit Secretary</b>	Carole Lindfield <a href="mailto:derekandcarole.lindfield@earlblue.com">derekandcarole.lindfield@earlblue.com</a>
<b>Treasurer</b>	Joe Fryer 07814 532049 <a href="mailto:Treasurer@hgsfreechurch.org.uk">Treasurer@hgsfreechurch.org.uk</a>
<b>Lettings &amp; Finance Officer</b>	Claudia Millhoff <a href="mailto:finance@hgsfreechurch.org.uk">finance@hgsfreechurch.org.uk</a> 030 8455 9677
<b>Director of Music</b>	Mark Underwood <a href="mailto:mark.underwood119@gmail.com">mark.underwood119@gmail.com</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 778

JUNE 2022

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## Dear Friends,

It's a privilege to be asked to write the introductory words to this issue of News and Views, the much loved magazine of the HGS Free Church. Readers will soon get used to the "Minister's letter" being written by someone who is not a Minister. While we await the appointment of Ian Tutton's successor, however long that may be, a different group of people will be writing a few words at the front of the magazine.

As I sit at my desk I can get inspiration from a lovely picture of an owl - a Christmas card from a year or two back - which sits beside me giving me, hopefully, some of his wisdom.

So, as we come to Church each Sunday we can't be sure who will be in the pulpit - whether we shall know them already, whether they will be a man or a woman, whether the service will be similar to what we are used to or whether it will be quite different, whether the chosen hymns will be familiar, whether the Minister will bring with him someone who will, perhaps, choose to lead the singing and use a mike (as recently happened), or whether, again a recent experience, our own familiar friends, some of them Elders, will share the service between them.

In short, we'll get used to a variety of ways of leading a morning service - which will prepare us for the difficult job to come in a few months' time, to choose our new Minister. This will be a great opportunity for some people who have been unable to come to services or have chosen not to, to come and join us again. There have been several very welcome "newcomers" to our services recently, welcomed with open arms, and there's plenty of room for more! We shall all be asked to share our views on the candidates who are selected to "preach with a view", and to take part eventually in the vote for our new Minister.



## NEWS OF THE FAMILY

Most of the church family will have heard that the Millhoffs are relocating back to Germany. We will be saying goodbye to them the last Sunday in June.



Nathalie has got a place at University in the Netherlands, Amelie and Anouk will be joining new schools, and Claudia and Thorsten finding new jobs. We wish them well as they plan this return.

We are interviewing for the Lettings Officer Post, and hope to be appointing shortly. Claudia will be helping us as Finance Officer remotely until we find someone to take over this post.

Do continue to pray about the future ministry at the Free Church. The closing date for the adverts is 28.05.2022 and during June candidates for the post will be interviewed by the Deacons and Elders.

*The Team.*

Finally, a word about News and Views - I have been very proud to work with John and Marion Ditchfield in producing our magazine for many years, and pleased that it reaches people in many parts of this country and abroad, as well as those attending or visiting the Church. It is invariably received by readers with much pleasure and anticipation. The editors are always on the lookout for new writers and those contributing in different ways like cartoons and puzzles, and I urge everyone to put pen to paper to keep our amazing little journal alive and well!

*Joan Holton*





## A Catch-Up from Ian Tutton

*Dear Friends,*

This is my opportunity to say a proper 'thank you' to all of you for every expression of kindness I - and we as a family - received on the occasion of my retirement. I, in particular, was overwhelmed to such an extent that I am still struggling to come to terms with your generosity of spirit. There are no words that are adequate to describe how I felt on that day or indeed how I continue to feel. It is not easy to leave the past behind. Anyway, I thought I might share something with you hopefully for your encouragement...

...During the first 'Lockdown' I found myself to be desperate to go out. Notwithstanding living in a large house with a good sized garden. My response to being told to stay in made me all the more determined to go out. And so I began to walk the banks of the Thames, mainly between Chiswick and Richmond. Since moving to Cardiff, I have resumed my 'love affair' with walking the riverbank. The River Taff cannot compare with the River Thames other than it serves the same purpose - once a highway for trade - now a source of quiet contemplation. As with every major city, 'A River Runs Through It.' Which brings me to Norman McLean's novella of 1937 of that title. All to do with fishing in Montana, and so much more. If you want to read something this summer, this is a good place to start...This tongue-in-cheek observation sets the tone...

*"As for my father, I never knew whether he believed God was a mathematician but he certainly believed God could count and that only by picking up God's rhythms were we able to regain power and beauty. Unlike many Presbyterians, he often used the word 'beautiful'."*

But it is the final paragraph that brings it all together...

*"Eventually, all things merge into one, and a river runs through it. The river was cut by the world's great flood and runs over rocks from the basement of time. On some of those rocks are timeless raindrops. Under the rocks are the words, and some of the words are theirs. I am haunted by waters."*

And so, enjoy the summer, and whatever else is ahead of you, me, us. Just as through our major cities there runs a river, so in life itself, there is a river that runs through it.

Once again, thank you to you all. The opportunity afforded to me to share something of my life's time with you will always be precious to me.

Best wishes,

*Ian Tutton*

## CHURCH ROUNDUP

### *Change of Bank*

Joe Fryer wants us all to know that the Free Church has moved its bank account, as HSBC has started imposing bank charges, and Virgin Money offers charities free banking. You will need the new account details if you make gifts to the church from time to time.

If you pay your contributions to the church by standing order, please now cancel your standing order and instruct your bank to set up a new standing order to the church's new account. When setting up the new standing order, please consider how much you want to give each month, bearing in mind that the church continues to face inflation in its running costs.

The new account is held at Clydesdale Bank plc, otherwise known as Virgin Money, and the account details are:

Sort code 82-11-07

Account no. 20240785

Account name Hampstead Garden Suburb Free Church

***Clothing Exchange*** : Claudia Millhoff, who has been organising the stall, tells us that there is very little clothing being exchanged, so at the last Elders-Deacons meeting it was decided to close the clothing exchange. The clothes will be taken to HAB and charity shops, but if anyone wants to take anything before this is done, please access the clothes which will be in the Manse temporarily.

Jigsaws and CDs: these are also not being taken and therefore will go to a charity shop. (It might well be that jigsaws could be brought to church and then sold at the next Christmas Bazaar).

***The Book Stall*** is a great success, and thanks to Almira Richards, Maureen Schuricht and Diana Darrer for their work. We will make sure that the size is kept reasonable, so that it doesn't take over that side of the church.

***Traidcraft Stall***: Claudia took over running this stall from Rosemary Birch, and it is much appreciated. The cards particularly sell very well and other lines have been stream-lined to those that sell the best. We need someone to be willing to take over this stall now Claudia is leaving, - offers of help to one of the Elders please.

***Night Shelter***: Together in Barnet are planning to have a Night Shelter again this winter, having had to suspend it due to Covid-19. The need is still great and sadly the council will not continue to fund enough Hotels

places for the homeless. They are not sure how many weeks will be covered, as this depends on the funding. We are planning to be part of this project again this winter. So more anon, as the information becomes available.

**Garden Party:** On Saturday July 9th from 3pm to 5pm there will be a Garden Party at Lorna and Chris Page's house, 32 Wordsworth Walk.

This is a good time for a social occasion for the church family before the rush of holidays in August. A light tea will be served. Do let Lorna know if you can bring something to help with the refreshments.

We are hoping for sunshine so if you have a foldable garden chair to bring it would ensure you have a seat to sit on!

Do come and join us!

***Working with St Jude's:***

We are working with St Jude's to be supportive of each other's endeavours, as both churches find themselves in a similar position of a ministerial / clergy vacancy. Penny Trafford has received the email below from Susie Gregson about stewarding at St Jude's Proms. They want people of any age to help particularly in the refreshment tent. Please respond directly to her if you would like to be involved.

*Dear Penny. Proms at St Jude's is a secular event and we welcome volunteers from across the Suburb and beyond. Are there any members of the Free Church who might like to help with food and drink during Proms week? Are you aware of any people new to the Suburb who might like to do so? The Proms crew is made up of young people (14 - 25ish) who have a lot of fun, make new friendships and learn skills which are transferable to the workplace. Perhaps you could mention these opportunities in your parish notices? If anyone is interested they can contact me [susie.gregson@promsatstjudes.org.uk](mailto:susie.gregson@promsatstjudes.org.uk) or my colleague [Keara.connolly@promsatstjudes.org.uk](mailto:Keara.connolly@promsatstjudes.org.uk) and we will be in touch. With thanks to all at the Free Church for ongoing support and interest. Warm wishes*

*Susie Gregson MBE*

*Chief Executive & Trustee*

*Proms at St Jude's*

***The Team***



## THE NEXT KATUN

According to the Mayan calendar, there were four days at the end of each calendric cycle - known as a **katun** - that were called "the masked days." This was a period of four days when the future hung in the balance: there was no way of telling



whether the next **katun** would be favourable to the people or bring catastrophe to them. In less dramatic terms, we find ourselves in the same position as the Mayas during their four masked days. We have behind us a most favourable period of time, of some 17 years (for many of us) guided by Ian's ministry and his dedication to our church and congregation. He was all we could have asked for and rather more: devoted to his flock, in the habit of teasing us for middle-class attitudes or girly ways: ("If you don't watch the World Cup on TV, the only alternative is Love Island"); giving both solace and practical help when it was needed and becoming highly regarded in the wider community of the Suburb. The fact that he communicated easy authority and had a commanding presence, seldom went away and had difficulty in delegating, makes our position now that much harder. This said, Ian set out to remind us of his retirement some 18 months before leaving us, something which has proved very helpful to Elders in terms of forward-planning. Either way, we are now having to grow up very quickly and learn how to manage on our own for what may be an interregnum as long as two years. And some of us may say well, we are getting on and the circumstances we face now are too tough for us. We want to be led! And so, shall we slip away instead and watch a service from home? If you feel this way, consider what we represent as a Christian community situated in the Suburb and what, therefore, we stand to lose.

At this point I'll briefly outline my own experience as a regular churchgoer from my mid-forties. This included a long period at the Quaker meeting in Muswell Hill, followed by an equally long period at a C of E church in central London, St James's Piccadilly. This was, and is, very much on the liberal wing of the Established church with, for example, a large and active LGTB group. As I grew older I found that I needed a church closer to home and a Quaker friend of mine, who sometimes

played the organ at the URC Chapel in Highgate, recommended it to me. While I was there, Julian Templeton mentioned in Notices that there was a Lenten series of talks at the Free Church on “God and Mammon.” These acted as my introduction to our church and I was so impressed that when Julian left the URC Chapel in Highgate, I too left and came here. (By then I was in my late 70s and seeing how organised everything seemed here I thought that I could put my feet up and just attend. However, after a time I realized that the organisation was down to a small group of dedicated people and so I thought I should join them while I remained fit enough to make an active contribution.) What all these churches had/have in common is a concentration of constructive and dedicated people with an important common purpose which is Christianity in action. I refer to my personal experience only to underline how much we stand to lose if during this critical period we begin to drift, lose our sense of purpose and do not get through it to some other side which may not be a sunny upland but which possibly may offer other viewpoints and openings for our church community.

When our Elders hold a meeting in the Choir Vestry, I contemplate the formal photos of some previous ministers. No doubt they all are or were admirable, spiritual people, but all of them are also white and male, something that makes them unrepresentative of our present congregation, certainly in gender terms, but also to a lesser but real extent with regard to country of origin and ethnicity. Might we, therefore, consider a female minister or one of colour or – if perfectly determined to elect another white male – then one in his mid-thirties, possibly with a young family? If we seek to replace Ian with someone who appears like him, just guess who’ll win every time a comparison is made! So selecting someone with obvious differences has its attractions. Of course, there are cautionary voices in our congregation that advise us we may have a very limited choice of applicants for the post. In this case we will simply have to manage as best we can, or else prolong a difficult period by re-advertising. Or - who knows - it may be that the applicant who stands out really is like Ian!

We have emerged from the “four masked days” of the pandemic – which may have felt more like 4,000 days - relatively unscathed, and having shown ourselves capable of that feat, then surely we can get through the next test, the “four masked days” that lie directly ahead of us at the Free Church as we search for a new minister.

*Verity Smith*



## **Bible Study: The Onion Gospel**

On Monday mornings the Study Group is looking at John's Gospel. I am not the first person to suggest the name 'onion gospel' for the gospel. Others have suggested the name because it a multi-layered document. One layer of meaning can be uncovered only to reveal another, and then another!

The so-called 'prologue' to the gospel is a good example of this. It starts with the words – 'In the beginning was the Word.' The word 'Word' in the Greek in which the gospel was written, is Logos.

There are differences of opinion concerning the origin of the Prologue among New Testament scholars.

It has been suggested that, in origin, it was a hymn in honour of Wisdom used by Jews, developed from ideas in the eighth chapter of Proverbs. There the Wisdom of God became personified as a separate character. In later times Wisdom came to be equated with the Word. The prologue came to be used to honour the Word.

If the prologue is translated back from Greek into its original Aramaic, it reveals clearly a poetic structure. It seems then, that this was a poem or hymn, written in clever parallel couplets (with prose comments introduced here and there by the gospel writer – e.g. v6-10a, 12 and 13, 16-18).

It has also been suggested that the fourth gospel writer used a hymn which had been written by the sect which honoured John the Baptist as being greater than Jesus and used this hymn to put in some prose comments to make it clear that he honoured Jesus as the Word. Thus he puts John the Baptist into a subordinate position and anchors the poem firmly in the earthly life of Jesus.

In Jewish thought we discover that the expression 'Word' has three main usages:

Firstly, there is the Creative Word. In Psalm 33 and in Genesis it is through the word of God that the world and everything in it comes into being. All beautiful and good created things came into being through the Word of God.

Secondly, there is the Legal Word. The standard of behaviour which God expects from his people – his rules of conduct – are called his 'words'. For example, the Jews called the Ten Commandments 'The Ten Words' and saw them as the pattern for living the good life (Exodus 20).

Thirdly, there is the Prophetic Word. When God makes a communication with humanity, it was said that his words came to them. All the prophets



claimed that 'the word of the Lord came to them and that they were delivering a message from God Himself.

In later Jewish writings the word is thought of as having a separate power and life of its own. They even use 'Word of God' sometimes instead of saying just 'God'. So 'Word of God' is almost a synonym for God Himself.

We should also note the way in which Wisdom in Jewish thought developed. It came to mean the way God's providence works, the way God expressed his personality in a world plan. As such, it's an idea which is very close to the creative and legal word. Later, Wisdom had almost become a separate person, existing before creation, helping to create, and continuing to act as God's agent in running human affairs. This idea had become more prominent in the time between the writing of the Old and New Testaments (called the inter-testamental period). So, Wisdom and the Word came to be identified.

Parallel to the Jewish development of thinking about the Word was the emergence of a doctrine of the Word in Greek thought. In 500 BC the Greek philosopher, Heraclitus, introduced the term "word" into Greek thought. He took it to mean 'Reason'. Another philosopher called Zeno, who founded a school of thought called 'Stoicism', took over this idea of the Word as a reasoning Power which controls the universe. He suggested that it was made up of two principles. Firstly, a passive element which was matter. Secondly, an active element which was reason.

A contemporary of Jesus was a Jewish philosopher called Philo who lived in Alexandria. He was a Greek-speaking Jew who was deeply immersed in Greek culture and who sought to reconcile Greek philosophy and Hebrew ideas. Philo used the term 'Word' 1300 times in his expositions of the Old Testament. He took over Plato's idea that, in his creation of the world God needed an intermediary agent, forming the world and enlightening humankind; then he distributed God's gifts to them. This agent for creation, revelation and renewal Philo called 'the Word'.

There is much evidence that the writer of the fourth gospel was Jewish, and that he was deeply rooted in the ideas of the Old Testament (Tanakh). We do not know if he deliberately studied Philo or Greek philosophy, but these ideas were current among thinking, educated people at that time.

The fourth gospel writer says that all that people were feeling after in the teaching about 'the Word' had been fulfilled in the person of Jesus of Nazareth. In effect, what he says is: 'If you want to see the reason behind the universe, the expression of the eternal personality, and the standards of

God; if you want to see God self-expressed through the creation and redemption of humankind – then here it all is in Jesus of Nazareth! He boldly goes further than anyone had gone previously when he said the Word became a human being, that the Word became flesh when Jesus was born. Philo's Word and the Jewish Messiah were one and the same – Jesus. The fourth gospel writer did not start from an abstract doctrine of the Word. He started from what he knew and believed about Jesus Christ. All the dominant ideas of the fourth Gospel are found in the Prologue - the beginning of a new creation; the pre-eminence of Jesus; the assertion that Jesus is the source of true life and light; that he was rejected by the Jewish establishment; that he gives eternal life to those who believe in him.

*Derek Lindfield*

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## THE DAFFODIL GIRL

As I was leaving our local shop recently, I met a family, father, mother and small daughter. She was about three-and-a-half years old and was clutching a bunch of daffodils. I commented on them and said I wished the shop would sell daffodils as I loved them so much.

I walked away down the slope, and the child came towards me and held out her daffodils to me. Her mother, in the background, said they could get more “up the hill”. So I graciously accepted the bunch from her hot little hands and she ran back to her mum and dad. As I went home I saw that the dad had lifted her up and was giving her a shoulder ride.



Why did I like daffodils so much? They were our school flower. On Founders' Day, which was celebrated on the last Friday of the Spring Term, there was a Service with all the Governors seated on the platform. We stood for the “Long Prayer” when all the benefactors of the school were commemorated, and somebody was sure to faint, causing a welcome diversion! Every girl had come to School with two daffodils; one to wear and one to hold. At the end of the Service we paraded out, walking first up to the platform and handing in our daffodil to the Senior Prefect or School (Games) Captain. The flowers were put into jam jars, banked beneath the stage.

Our school was founded by Frances Mary Buss who believed that girls should be given as good an education as boys. “Old North Londoners”

were the first to get degrees from Oxford, Cambridge and London Universities. In actual fact they took the exams but were not granted a degree until some years later. At about the same time Miss Beale founded Cheltenham Ladies' College. There was a rhyme which went; "Miss Beale and Miss Buss, they are not like us. Miss Buss and Miss Beale, Cupid's darts do not feel."

I started at North London Collegiate when I was 8 years old. The Junior School was out at Canons Park near Edgware, housed in a lovely old building that used to belong to the Dukes of Chandos. It was said the composer Handel stayed there when he first came to England. The Senior School was in Camden Town, in a rather grim building where the windows all faced north "to protect the young ladies' eyesight". It was planned, however, to leave Camden Town and move the whole school to Canons. The new building was begun just before the War and I remember being at the laying of the foundation stone.

This article is not really about my school days; suffice it to say that the daffodil has been a symbolic flower in my life. When I met the child who gave me the daffodils, I was reminded of an incident when I was about four years old. It was well after the end of the First World War and there were still many ex-service men who had been wounded and were in dire straits. There were not the same benefits for them then. I was out with Mother one day and we saw a one-legged soldier selling boxes of matches. Mother gave me a penny and I ran over the road to him to buy a box. We didn't really need matches, we had dozens of boxes at home, but as I gave the man the penny he said, "Gawd bless you darlin'", and I ran back to Mother feeling very embarrassed. I knew we were much better off, but my heart had been touched. Thank you, little Daffodil Girl!

*Kay Hassell*

## THOUGHT FOR THE MONTH

The best remedy for those who are afraid, lonely or unhappy is to go outside, somewhere where they can be alone with the heavens, nature and God. Because only there does one feel that all is as it should be and that God wishes to see people happy amidst the simple beauty of nature. *A wise saying of Anne Frank (or Annelie Marie*

*Frank) A Jewish victim of the Holocaust - made famous by her diary.*

*Sourced by Rosemary*





## The Saturday Free Church Café

For nearly a year now Saturday mornings have been a bit different – there has been a ‘café’ either in the garden at the West End of the church or around tables at the back of church. It’s been fun – members of the congregation have been joined by neighbours, friends, passers by and people who come to sit in the garden.



Sometimes people are kind enough to bring a cake and on many occasions Annie Walker, one of our neighbours in North Square, has brought her Welsh Cakes which always get eaten very quickly! We asked for the recipe and here it is with her additional tips – do try it, but if you’d prefer to try before you cook, then come along on Saturday mornings! Everyone is welcome and if you know someone who might like to join us then please pass on an invitation – we’re there between 10.30-12.30.

*Lorna Page*

### Welsh Cakes

8 oz self raising flour

4 oz butter (unsalted these days, but the home made butter my mother used was salted)

3 oz sugar - I use 1 oz these days, and that is quite enough. I might try a batch without any sugar and see how they go down

2 oz currants

1 egg.

Rub together flour and butter as if making pastry - I grate fridge-cold butter into the flour then rub together - it's quicker. Add the sugar and dried fruit. Beat up the egg with a splash of milk and pour into the pastry mixture. Stir until lumps begin to form then squash the mixture together to form a stiff dough. Place on a flat surface and roll out to a little less than standard cooked thickness - they rise as they cook. Cut out with a pastry cutter.

Heat up a frying pan and place the pancakes on it, spaced out so that they can be turned without crashing into each other. Allow to cook for about half a minute before turning. Trial and error is probably the best way to

learn how to regulate the heat of the pan and frequency of turning. When evenly brown on both sides lift out and put on a wire tray to cool.

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## A SPRING IDYLL

Come with me in the early springtime to a quiet part of the Heath. Sit on the seat overlooking the pond - recently cleared, looking good. A clump of bluebells sits by the edge, looking into the water; it's reflected there - dark green leaves, bright blue spikes of florets. The flowers and I both sit admiring the water, looking for the inhabitants of the pond - a few ducks float by serenely, a moorhen clatters noisily by.



Tiny seeds of dandelions drift along nonchalantly, they know not where to land. I see the yellow-gold of a group of irises in the distance; there are bulrushes thrusting upwards, their long, soft flower heads brown and gold, and lower down the stem more flowers, but greener, drooping down gracefully. The songs of many birds sound loud - competitive, repetitive, trying

to outdo each other. The trees are full of them. It is getting difficult to see where each bird is sitting now the branches are bursting into leaf. The new leaves are proud of themselves - fresh, bright green, full of promise. Blossoms have come first on some trees - delicate, small, many petalled, white, edged with pink.

A water rail lurks in the reeds, slowly paddling about, keeping an eye out, hoping to find something tasty to eat. A robin lands gracefully at my feet. I stay still, watching, waiting, sharing time with him, admiring his extra-red breast, his fat little tummy - the Heath is obviously full of good food for him. I see a heron standing in the reeds in his usual spot, feet firmly planted, keeping still, no muscle moves, patient, timeless.



Time to move on, time to leave this oasis of calm and of activity, of life going on as usual, unhindered by humanity, busy with its own daily round of searching for food, chasing off competitors, keeping oneself smart and kempt, spending time with friends or being content with one's own company - the life of birds is unendingly fascinating and complex. I go home contemplating the avian impulses, their urges, their contentments - similar, but so different from ours.

*Joan Holton*



## JOHN BIRCH'S DIARY FOR JUNE

It's now well over six months since we moved to Borth. We do miss London and the personal contact, particularly with our many Free Church friends. Life is at a slightly slower pace, which is good - more time to prepare and do rather than rushing through! We usually go to St. David's in Aberystwyth but have also been to the local church which stands in isolation about half a mile from the village down a narrow country lane flanked by fields full of sheep and lambs; unintentional isolation because in the late 19th Century, with the arrival of the railway and the proposed extension of Borth and easy access from Birmingham and the Midlands, the site was chosen as appropriate for the church on a hilly outcrop of rock, with residences to be built between the two. It was then discovered that the proposed housing site was a bog!! Good for us: open view to the mountains!

**Nature has**, for one local family, mitigated the potential rivalry that twins have in sharing the same birth date. Nico was born at 11.59 pm and sister Llecu, (the Welsh form of Lucy meaning light), at 12.01am.

**Tooth will out** - even if it's after roughly 20 million years. Sammy age six, was enjoying a Suffolk beach holiday when he found a tooth - four inches long, identified by an evolutionary biologist (I always appreciate descriptions which could have two meanings). He has become "very attached" to his tooth, sleeping with it close to his bed. He was awarded his explorer badge at his local Beaver Scout group.

**Children's aspirations change** as they grow up - at least I hope they do. A survey of 7-12 year olds found 33% wanting to be a bus driver/plumber/ or an estate agent (? good news) going down to train driver 26% and lawyer 25%. (I had always dreamt of becoming a librarian whilst Rosemary wanted to be a farmer's wife!)

On another related point (another survey) the most dangerous jobs were in farming. There were 133 fatalities over the last five years in the UK, explained by there being three main causes - faulty equipment, dangerous surroundings and aggressive animals.

**Wales's national flower, the daffodil**, produces a chemical called galantamine, which is "an approved treatment" for slowing down the progress of Alzheimers. This could lead to prescription status early next year. Scientists are now encouraging Welsh farmers to plant more daffodils on hills, as it has been discovered that: "the hardy daffodil grown under stress in windswept conditions produces higher levels





of the chemical. This could be the future of hill farming in Wales.” With our gusty winds here perhaps we should purchase some daffodil bulbs from the local garden centre in support!

***Unassuming/ expert/ tireless worker for the environment.*** The UN environment programme (UNEP) has named Sir David Attenborough as “Champion of the Earth” for his dedication to nature and advocacy for better protection of the planet. Well deserved.

***Amnesty International*** was founded over 60 years ago; the latest issue of its magazine focuses on the release of Nazanin Zaghari and Anoosheh under the heading “The Meaning of Freedom”.

***On the last Saturday of April***, as we were having breakfast, our attention was caught by a train! We are used to watching trains going by at the end of our long paddock, going south to Aberystwyth and returning in a northwards direction to Machynlleth on the single track line. This trip travels right out on the desolate mud-flats of the estuary and along the edge of the RSPB bird reserve where, if very lucky, the osprey may be spotted. Nothing unusual in seeing a train - but this was a freight train with a large number of empty trucks going south. In the evening it returned fully loaded with lengths of timber from the forests of Ceredigion and Powys.



The local paper today included the story which says the idea behind using the train instead of many lorries was to reduce carbon emissions! The load ended up at a manufacturing plant in North Wales

Woodland is a precious asset. In another story (same paper) a landowner cleared an area of protected woodland, the size of 12 football pitches, within the Gower Area of Outstanding Natural Beauty in South Wales. He was found guilty of illegal felling and a confiscation order was given for



the money made to be transferred to National Resources Wales, to be used for re-planting. This is the first such order made in relation to forestry in the UK!

***Dartford Warbler.*** The continuing disappearance of suitable cover for specific birds in this country, has led to the RSPB conserving and planning additional “heathland” for the Dartford Warbler. Presumably the Dartford Warbler got its name because it occurred in



Kent. I'm sure the bird is not too fussy as to which county it's in. The RSPB found a suitable habitat in Suffolk. The species has now recovered. The RSPB reported (presumably without intended humour) "soaring numbers". Anyway, glad the birds are happy with more to come and their future assured.

***Swan from the past.***



Ancient swans seem to have been far more practical than the birds we know now with Royal Protection. The earliest swans - this is going back 11 million years - had small bent wings, broad hips and feed-filtering beaks. A fossilized skeleton established that the species was about the size of the modern black swan. (All right, our swans are

white: this survey was in Japan and there are certainly black swans still around in Australia). The scientists involved have deduced that the overall structure of those birds - "bent wings and broad hips" - allowed them to create "cradles for their young" and so float on into history.

***News items about driving in Somerset*** always catch my eye because it is easy to visualize the narrow lanes, often with high banks on either side, and also because our eldest son Peter is - and has been for years - a bus driver in Somerset, familiar with single deckers and double-deckers and main roads and side roads. The story in the paper was about a large car-transporter trying to turn down a narrow country lane; the picture shows the vehicle touching both sides of the lane. One of the cars was firmly stuck underneath a tree branch. Some happenings are entirely without logical explanation! We felt the same emotion when our local bus, on its routine journey, became stuck under the bridge into the village and caused chaos for several hours!

***Cows*** A quiet night in Chipping Sodbury (not unusual I think) until a herd vacated their field and inhabited the High Street. From my (limited) experience you can move cows on by shouting 'cup cup' in a Northern accent (please use your imagination). The police -and possibly the cows - had probably, to coin a phrase, "bitten off more than they could chew," but the cops did not capitulate and by dawn the cows had been driven the two miles back to their field; however, the cops - a hard job but well done - being human - were probably in a bad m-o-o-d!



***John Birch***

# From the Archive

June 1922

*History repeats itself twice in the extracts here from 100 years ago. First with the finding and welcoming of a new minister, the Rev William Major Scott and second, with an appeal for clothing and help for refugees from Russia and Poland - paralleled by the call now for people to open their homes for refugees from Ukraine. (What do we now think of the idea below that 'Whatever is too good for the very poor is sent to the help of the destitute professional and student classes in Vienna'?)*

## From Work and Worship June 1922

### The New Minister

The acceptance of the call of the church by the Rev Wm Major Scott, MA,



*William Major Scott*

formerly of George Street Congregational Church, Croydon, and now minister of the Ward Chapel, Dundee, has given the greatest joy to us all. The singing of the Doxology on Sunday, May 7<sup>th</sup>, after the reading of the letter which is printed below was a heartfelt expression of the gratitude of the congregation. It is impossible to escape the conclusion that both Mr Scott and the church have been under Divine Guidance and for this blessing we are all profoundly thankful.

On all sides the church is being congratulated, and most favourable prophecies are being made as to the future. Such happenings are of good augury and we are right in entertaining the highest hopes. Mr Scott is a gifted preacher and, by God's

grace, may well become a power for good in this neighbourhood.

It may be of interest to repeat what is already known to many concerning Mr Scott's career. He is Master of Arts of St Andrew's University and, after being trained for the ministry, took up a co-pastorship at Liscard Congregational Church, Cheshire, succeeding to the full ministry later. After a period of four years he was called to George Street Church at Croydon, where he made a great reputation and ministered for ten very



successful years, not the least part of his work being the organisation of the fine graded Sunday School the church now possesses. His three years at Dundee, where his message has had a special appeal to the University students, has been equally marked with the blessing of God. No wonder then that we anticipate his coming to the Garden Suburb with keen expectation. He will take up his ministry on October 1<sup>st</sup>.

### **Relief in Central Europe**

At this season when garments are being put away or discarded, and when stored articles are sometimes found to be out of fashion or unsuitable, it is much hoped that good parcels will find their way to the church en route for the children's, the maternity, and the typhus hospitals of stricken Russia and Poland. When the infected rags that have done duty as clothing are destroyed there is nothing to replace them, and the crowded hospitals are entirely dependent on this voluntary aid, so that anything, however old, is welcome so long as it is clean.

Whatever is too good for the very poor is sent to the help of the destitute professional and student classes in Vienna.

## **June 1942**

### **From News Letter June 1942**

*These extracts from Rev Frank Ballard's monthly letter remind us of the wartime experiences of the Free Church. Particularly striking is the mention of the 'Dig for Victory' campaign with the idea that the traditional Rose Tea in the Manse might be called 'Tea amongst the Potatoes' because the Manse garden had been transformed into an allotment to grow vegetables.*

My Dear People

Many of you who are away from home would have been delighted if you could have peeped into our services yesterday. It was Whit Sunday. It was also our Sunday School Festival. You might have been surprised at the number of young people who gathered together. When the blitz was at its height the School was reduced to some half-dozen scholars. Today it must be approaching three figures again. It would have done your heart good to hear them sing again in the morning and to see the Tableaux in the afternoon. There were two excellent congregations, and we thought together not only of ourselves, but of old scholars and of all who have left the Suburb. We thought especially of those of you who are overseas. We are continually thinking of the time when we shall be able to welcome you home again.

There was a time when the Missionary Committee optimistically invited us to a Rose Tea in the Manse Garden. They are still as hopeful as ever, but it may be more fitting to call it Tea amongst the Potatoes. Whatever it is called, June 27<sup>th</sup> is the proposed day and the Manse allotment is the place. If weather is kind tea will be served out of doors. If it is unkind we shall find cover somewhere. There will be some stalls, as usual, in the vestries, and in spite of all the curtailments of the times there will be things for sale. Afterwards there will be a concert in the Church, and Mrs David McCallum, the distinguished violinist, hopes to be with us. Other details will be announced later, but make a note of the date and make up your minds to be present. You may depend upon it there will be no rationing of music, with whatever difficulties there may be with food.

I am not sure this paragraph will be commended by everyone who reads it, but on behalf of many of us I should like to thank Lord Arnold for his recent speech in the House of Lords on the Drink Question. No one has ever charged me for being a fanatical teetotaler. If I have been criticized in this connection it is because I have said too little rather than too much on the evil of drunkenness. I have had good reason for not speaking too freely. But I am bound to say that something is wrong when the necessities of life are rationed, when children are denied their sweets and invalids cannot get an adequate supply of eggs, and brewers are left unmolested. I know that the subject has its difficulties, but after reading the account of the official answer given to Lord Arnold I felt that it was one of the weakest on record - and this from a government Department that in other matters has served the country magnificently. We rejoice, by the way, to know that Lord Arnold hopes to return shortly to the Suburb. *Frank Ballard*

*Anne Lowe*



A PASTOR, A PRIEST AND A RABBI WALK INTO A BAR...



## Untangling those green shoots and roots.

In last month's News and Views I wrote about our interconnecting roots and shoots underground and now I'm not just thinking about untangling connecting threads, but physically doing that - the untangling of what's a weed and what to keep! My problem started when I decided to tackle the small inner garden which was very much neglected. Bluebells had started pushing up everywhere and I simply couldn't walk on those because it would be sacrilege: fair enough, I could leave those until they died down but how to tackle the other bits? The simplest solution would be to dig the whole lot up and start again but how could I when many small shoots had struggled so hard to survive? So I am untangling the bulbous roots of marram grass from the delicate tendrils of ladies bonnets etc with trailing stems of periwinkle and honey-suckle determined to have their space too. It made me realize how all these plants, growing and inter-twining with each other, are like people. We all need to link our roots together, all our connections tangled around each other - but we can become overgrown, too close together with all our needs, and the noise, the busyness of everyday life, all those extra things that distract and choke out, like parasitic ivy, our simple reliance on a firm foundation of our own. We can get so used to, so comfortable with our lifestyles that sometimes something needs to happen to make us unravel a few of those things and rethink our own firm foundation. On a morning Daily Service, Canon Ann Easter spoke on this theme. Her life had been broken apart by three events happening close together: She fell and broke her ankle; her younger and only sister died from Covid; and we were in lockdown - three things that completely shook her foundations. She felt devastated, shattered, and had to look around for something to hold on to.

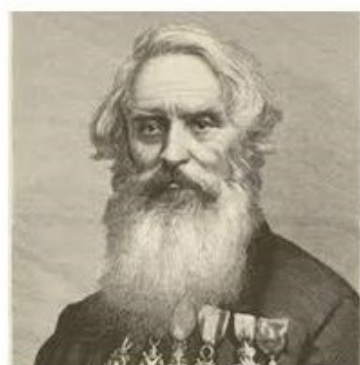
Ann moved on to Paul's second letter to Peter, Chapter 2, which deals with our need to come to God, to cling to our living stone: "You are a chosen people – a precious possession." Ann continues that although the world is changing and many worrying things are happening, the world of technology has also come on in leaps and bounds.

For many people with different abilities, it has levelled up the playing field and through this we might see the hand of God.

Yes, indeed through all this we can see the hand of God as shown in an article in my Bible Notes (UCB Word for Today—7.5.22) entitled 'The power of God-given ideas'. For example, in 1824 Louis Braille, a Christian, invented a system of raised dots so that blind people could read. He invented 63







symbols representing every language, hence God's Word was placed into the hands of visually impaired people for the first time. And communications: did you know that one of the people you owe your mobile phone and your computer to was a Christian named Samuel Morse? One day a friend said: "Morse, when you were experimenting did you ever come to an absolute deadlock, not knowing what to

do?" Morse then shared a secret: "I got down on my knees and prayed for light, and light came, and when my inventions were acknowledged by flattering honours from American and Europe I said: 'Not unto me, O Lord, not unto thee, but unto Thy name be glory.'" Thus the first message sent by transatlantic cable read "What God has wrought."

So back to my gardening, separating and removing clinging weed roots from plants and at the same time as disentangling, gently leaving the remaining plant to grow strong with its own space. Before it was virtually taken over by the weed, it was growing with its own foundation and as long as that firm foundation has only been damaged, not destroyed, the plant should soon spring back to former strength.

(To reassure those of our readers who worry that we just have bare soil to look at for a while, we cheated and brought a few ready grown plugs of lobelia, fuchsias and pansies in pots! So at least one side of the garden has colour)!

Bernadette Farrell's chorus strengthens the idea that we are a chosen people and we have a firm foundation on which to build:

You have called us by our name,  
We belong to you.  
You have called us by our name  
and we are yours.  
You will hold us when we fall  
Give new strength to hear your call.  
You will never be beyond us,  
For your love is all in all.  
You will nourish, you will heal,  
giving every gift we need,  
for your reign will be established  
from the smallest of all seeds.  
Through our sharing here today  
May our faith and life convey  
Christ our light and Christ our vision  
Christ our purpose, Christ our way.

*Rosemary Birch*

## OLIGARCHS! - WHY OLIGARCHS?

*Recent tragic events in Ukraine have highlighted the role of Russian money and Russian oligarchs in the UK economy and political establishment. There is now (some would say at long last) a movement to sanction and bring to book some of them and their activities. All of which is fine but begs various questions, eg why oligarchs in the first place? where did they come from? how did they arise ? how did they become so powerful?*

Which immediately takes us back to the old days of Gorbachev, 'glasnost' (openness) and 'perestroika' (restructuring), ie before the dissolution of the old Soviet Union. Gorbachev had long made known his wish to dismantle the centralised command economy of the Soviet Union in favour of a mixed socialist and market economy - something along the lines of the Scandinavian and North European economies. He had made this known secretly to western leaders and then more openly as time went on. He was under no illusion that such a switch would require an enormous amount of economic and political help - perhaps something along the lines of the post-war Marshall Plan for Europe - and would take a considerable amount of time to implement. Indeed, on a visit to Prague Gorbachev made it clear that he couldn't do it all alone: "Like mountain climbers on one rope, the world's nations can either climb together to the summit or fall together into the abyss."



At first western leaders seemed sympathetic to these intentions and for a long time Gorbachev was the darling of the western political and media establishment. A favourite guest at conferences and diplomatic parties, 'Gorby' became a favourite term of endearment of the press and everyone became familiar with the purple birth marks on his balding head. Awarding him the Nobel prize for peace, the Nobel Committee said that thanks to his work: "It is our hope that we are now celebrating the end of the Cold War."

Two developments helped to derail these hopes - developments in Russia and developments in the west. In Russia by the beginning of the nineties, Gorbachev had managed to lead the Soviet Union through a remarkable process of democratisation: the press had been freed, Russia's parliament, local councils, president and vice-president had been elected, and the



constitutional court was independent. Unfortunately, these very same reforms had built a structure that could be easily abused by any unscrupulous politician. And such a one was Boris Yeltsin. Whereas Gorbachev was the leader of the whole Soviet Union (ie all the Soviet Republics), Yeltsin was the leader of Russia, the largest and most powerful of the Republics. Yeltsin had no love for Gorbachev; Yeltsin was an old-style heavy drinking and heavy eating Russian politician whereas Gorbachev was more of a puritan who even had hopes of tackling the national problem of alcohol addiction. However, Yeltsin knew that as long as the Soviet Union existed, Gorbachev would always have more power than him. Then fate intervened; an abortive coup by the communist old guard was seen off by Yeltsin who emerged as the heroic defender of the young democracy. Immediately he exploited his new found prestige to pull off a political masterstroke. He formed an alliance with two other republics, a move that had the effect of abruptly dissolving the Soviet Union, thereby forcing Gorbachev's resignation. At a stroke the old Soviet Union was no more.

In the West by the early 1990s the political and economic climate had also undergone a sea-change - the advocates of the Chicago school of market economics - purveyors of the neoliberal 'shock doctrine' had come to power. The only way to 'reform' an economy was to do it as quickly as possible - before people had time to realise what was going on and offer any kind of opposition. As long as this happened then aid might be forthcoming - otherwise nothing was on offer. The economy had to be privatised, opened up to foreign investment, trade rules liberalised, welfare abolished all in a matter of weeks - not years.

By 1991, the message that Gorbachev was receiving was that if he did not embrace radical economic shock therapy immediately, they were not interested: "Their suggestions as to the tempo and methods of transition were astonishing" he later reported. The gradualist approach was dead. The West had no need of gradualism or a Marshall Aid like program: 1989 had seen the dissolution of the old iron curtain regimes in Europe. Communism was no more and socialist parties were nowhere to be seen. It was no longer 1949, there was simply no left wing threat of any kind. Triumphalism ruled the day. The Soviet Union (what remained of it) and Russia could take it or leave it.

Yeltsin received the same message and being a man in a hurry agreed to go along with it. In full accordance with neoliberal doctrine, the first casualty was democracy - Yeltsin negotiated a year of special powers



under which he could issue laws by decree rather than have to bring them to Parliament. Then he surrounded himself with Russia's own team of Chicago school admirers. The Russian media observed the rather astonishing development that "for the first time Russia will get in its government a team of liberals who consider themselves followers of Friedrich von Hayek and the 'Chicago school' of Milton Friedman." Their policies were "quite clear - 'strict financial stabilization' according to 'shock therapy' recipes."

To provide ideological and technical backup for Yeltsin's Chicago Boys, the US government funded its own transition 'experts' to write the privatization laws, to launch a New York style stock exchange, to designing a Russian mutual fund market. In October 1991, only one week after Gorbachev resigned, the shock therapy began with the lifting of price controls and the first phase of the privatisation of the country's state owned companies. The experiment quickly ran into trouble. After one year of shock therapy, millions of Russians had lost their life savings and abrupt cuts to subsidies meant millions of workers had not been paid for months. Understandably, after one year Parliament voted to repeal Yeltsin's special powers and insisted that all new laws go through Parliament. Yeltsin responded by declaring a state of emergency which the Constitutional Court immediately rejected. There followed a long drawn out struggle between Yeltsin and the Parliament - the ultimate outcome of which was a decision by Yeltsin in October 1993 to launch a military attack on the Parliament building and its defenders (with the loss of some 500 lives) and set up a dictatorship. The action of Yeltsin and the army had the full backing of the western powers who had decided that economic 'reform' was more important than democracy. The deputies who previously had been portrayed as heroic defenders of a new democracy were now portrayed as old-style communist hardliners trying to block reforms. Democracy was well and truly dead and the path for full scale implementation of neoliberal shock therapy was cleared.

Naomi Klein, whose masterly analysis forms the basis of this article, comments: "*The dissolution of the Soviet Union, Gorbachev's eclipse by Yeltsin, and the tumultuous course of economic shock therapy in Russia - is a well-documented chapter of contemporary history. It is, however, a story too often told in the bland language of "reform," a narrative so generic that it has hidden one of the greatest crimes committed against a democracy in modern history.* The results of this crime and the emergence of the Oligarchs will be examined in a further article. **John Ditchfield**

# JOHN BIRCH'S COMPETITION

## *Competition No. 44: Double-barrelled town names Which fits which?*

Market Earl	Bishop's Ebbw Ashly	Chipping Leamington	East Fort	Erskine Letchworth Church	
Stretton Sunbury	William Grinstead	de la Zouch Bridge	Vale Shilton	Spa Stortford	Garden City Drayton



## *Answers to Competition No 43: Wales and its Attractions*

Llandudno Great Orme  
 Llangollen Eisteddford  
 Betwys-Coed Swallow Falls  
 Rhayder Elan Valley  
 Hay-on-Wye Bookshops  
 Langherne Dylan Thomas  
 St. David's Cathedral  
 Caernarfon Castle



*(Sorry for the mistake , Brecon Beacons should have linked with Builth Wells  
 not Welshpool - Sounds similar)*

*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: WILD FLOWERS

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

BUGLE CORN-MARIGOLD COMMON-VETCH CRANESBILL  
 DAISY DOGS-MERCURY FIELD-POPPY GOOSE-GRASS KING-  
 CUP MEDICK MILKMAIDS PANSY RAGGED-ROBIN RED-  
 DEAD-NETTLE RAGWORT SHEEPS-SORRELL SHEPHERDS-  
 PURSE SOW-THISTLE SUN-SPURGE THRIFT WILLOW-  
 HERB ZIGZAG-CLOVER

*Put the remaining 16 letters together to find the name of the small red flower used as a symbol of the heroic acts of an individual during the French revolution and made famous by the author Baroness Orczy.*

Answer: Scarlet Pimpernel

*Compiled by Rosemary Birch*

# JUNIOR WORDSEARCH: ATHLETICS - TRACK AND FIELD

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

**RUNNING**  
**SPRINT**  
**MIDDLE DISTANCE**  
**LONG DISTANCE**  
**HURDLING**

**JUMPING**  
**HIGH JUMP**  
**LONG JUMP**  
**TRIPLE JUMP**  
**POLE VAULT**

**THROWING**  
**SHOT PUT**  
**DISCUS**  
**JAVELIN**  
**HAMMER**



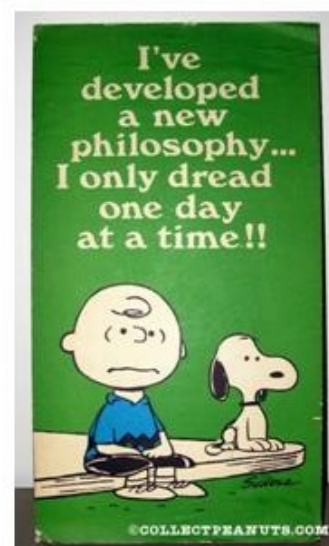
*Compiled by Liz Alsford*



# DIARY

The church is open. The services will also continue to be live streamed on FACEBOOK and made available later via YOUTUBE and TWITTER.

We are choosing to maintain some social distancing. Face masks are optional.



*Monday 10.30am to 11.30am, 'Stydying Together' - to be resumed after Easter*

*Wednesdays 10am to 12 noon Toddler and Parent/Carer group in Church*

*Saturday 10.30am to 12.30pm West End Café open*

*Thursday 8.00pm June 2<sup>nd</sup>, 16<sup>th</sup>, 30<sup>th</sup> Choir Practice in Church*

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

## JUNE

**5 11.00am Pentecost. Family Communion Service & Gift Day led by Revd Derek Lindfield**

**12 11.00am Family Service led by Revd Ruth Moriarty, Baptist Minister at Southgate URC/Baptist Church**

**19 11.00am Family Service led by Revd Jon Dean, Retired URC Minister**

**24 1.00pm Bass Clarinet Recital by Hannah Shilvock. Refreshments at 12.15pm. Concert in support of Christian Aid**

**26 11.00am Family Service led by Revd Ian MacDonald, Retired URC Minister**

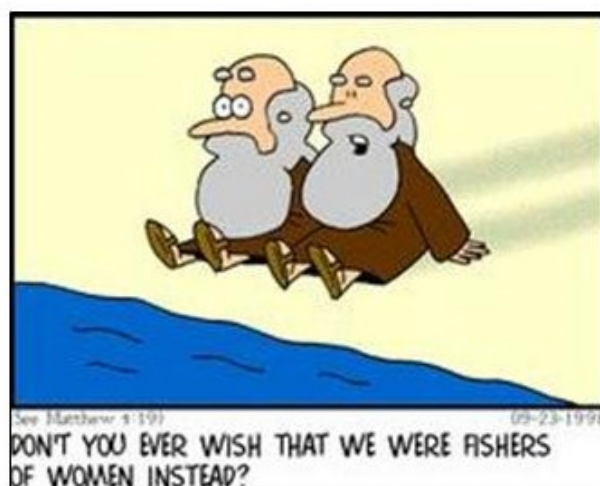
*25<sup>th</sup> June – 3rd July St Jude's Proms*

## JULY

**1 12.00pm St Jude's Proms Recital in Free Church by Samuele Telari, accordionist**

**3 11.00am Family Communion Service led by Revd Maggie Hindley, Retired URC Minister**

- 9 3-5.00pm Garden Party at Chris & Lorna Page's ,  
Wordsworth Walk
- 10 11.00am Family Service led by Revd Ewan King, Interim  
Moderator HGSFC**
- 12 7.30pm Joint Elders & Deacons Court



## 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 June dition of News and Views will be published on Sunday 3rd July 2022. Articles should therefore be delivered to the editor, Joan Holton or the typesetter, John Ditchfield, (john\_ditchfield@hotmail.com) by Sunday June 19th

*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](http://www.hgsfreechurch.org.uk) where you will find past issues of News and Views.***



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