

NEWS & VIEWS

The Free Church Hampstead Garden Suburb



OCTOBER 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)</i> <i>Holy Communion is celebrated at Morning</i> <i>Worship on the first Sunday of every month.</i> <i>The Junior Church meets at 11am every</i> <i>Sunday</i>
Minister:	Minister: Revd Aled Jones 020 4531 2055 Minister@hgsfreechurch.org.uk
Pastoral Emergencies Contact	Derek Lindfield 07803 953483 or Penny Trafford 020 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
Interim Finance Officer	Eddie Hayden 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

NEWS & VIEWS

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



NO 791

OCTOBER 2023

Dear Friends

Perhaps the thing which will last the longest in my mind following the induction service in early September will be the singing! Five hymns sung with gusto by the substantial congregation, and boosted by the ranks of the joint Free Church and St Jude's choir. So many of you have reflected with me how much they appreciated the worship. My thanks go to our own Paul Joslin at the organ, as well as to Nicholas Chalmers, the St Jude's Director of Music.

I am still receiving emails from people who have watched the service for the first time on YouTube. Isn't it a marvellous way for the work and message of the church to be brought to a larger audience, or dare I say "congregation"? In my pastoral visits this month, friends have told me how despite being unable to regularly attend church services due to ill-health and infirmity, that they still feel part of the worshipping community of God's people due to the web streaming. Thank you so much to the team who makes this possible on a weekly basis.

But back to the induction service! I readily admit to being somewhat stressed beforehand – would everything pull together as planned; would any of the travellers from afar get through the rail disruptions; would there be enough food? These and a myriad other distractions sought to get the better of me. I needn't have worried about a thing, as everything ran smoothly, and even better than I could possibly have imagined. As Rev George Watts, the service's Presiding Minister said when making his vote of thanks, there are too many of you to thank individually. You know who you are. Please accept my profound gratitude for all your hard work.

Hard on the heels of Saturday's celebration came the Henrietta Barnett School entrance tests. We opened up the church building to many hundreds of visitors, several of whom had travelled considerable distances.

They had brought their daughters, granddaughters and sisters to the school next door in order to sit the first round of the 11+ admissions exams. The Free Church yet again this year offered hospitality in the shape of tea and coffee on tap, cakes and vegetarian filled rolls, shelter from the unseasonably hot weather, and not to put too fine a point on it, the portable loos in the car park.

As a church, we should consider ourselves humbled that so many of our visitors on those two days practise other faiths, or no faith at all, yet they happily came inside to accept our welcome. Our church buildings are a wonderful resource. It's great that we can put them to use for the service of the community at large.

It doesn't take much to imagine how psychologically disruptive moving back to London has been to Pauline and me. One day surrounded by fields and livestock, the next enveloped by the constant busyness of city life. We are slowly finding our feet again. Please bear with us as we reembrace the demonym "Londoners" for ourselves. Mind you, I'm glad I can still watch Wales's rugby teams beating all-comers on S4C. (I kindly ask you not to tease me too much when my optimism turns to tears as the Men's World Cup goes through its final stages!)

Pride in his nation was one of Paul's problems. He readily admits that when he writes his letter to the Philippians (3: 4–11). There couldn't have been a more zealous and faultless representative of his people. And yet, he's now prepared to push all that to one side. He has met Jesus, and 'whatever was to my profit I now consider loss for the sake of Christ' (v. 7).

To be sure, we long for the best for our nations of residence and our nations of origin. We do this, too, for all the nations of the world, of course. Yes, even those beating Wales at rugby! These things, we know, are passing and ephemeral human constructs. 'Our citizenship is in heaven', as Paul puts it (v. 20), and he held the gilt-edged passport of Rome!

Wherever we're from, and wherever we live, we can all pray:

'God, our beloved,
you set before us the goal of new life in Christ.
May we live in the power of his resurrection
and bring forth the fruit of your gentle and loving rule. Amen.'

Blessings to you and yours.

Your servant in Jesus,

Aled Jones

The Induction: Cobwebs and Visions, September 2023

It was a perfect physical symbol, that occurred just before the beginning of Aled Jones' induction service. From high in the choir stalls I watched as a huge piece of cobweb covered in dust descended from the ceiling of the Free Church sanctuary, and slowly drifted down in the sunlight until it was low enough for someone to be able to get a hand to it and drag it down and away, (no doubt having to wash their hands afterwards.)

A new chapter in our church's life has started, and it does feel as if a few cobwebs have been ready to drift away from us as we start afresh with a new minister. The bright sunshine, along with the events of the day, offered a fresh vision, ready to build on what has come before in our church's life. A continuity, but also a refreshment.

Someone recently commented, in the political context, that vision is sometimes overrated. I sometimes feel that in the church context. As Penny Trafford reflected in her report at the induction service as the church enters a new phase of its life, it is not so much that we are clear about where we are going, but that we want to be open and receptive to the possibilities which a new ministry and an ever changing context will bring to us as a body of Christian believers (and some who may not be sure what they believe who nevertheless happily feel part of our church family.)

A sermon by one of the excellent ministers and preachers who have served us so well during the vacancy hit a chord for me when he (Ewan King) talked about his discomfort with the concept of Christian evangelism as it is often portrayed and sometimes practised. Rather than a repeating of the tenets of faith in Jesus, evangelism can involve being an Influencer, in a society where social influencers are spreading lies and distortions of the truth, with misogynist, racist and homophobic views in some cases. We have the opportunity, and the means, as Christians to be an influence in a largely secular society where spirituality is not rejected entirely, but about which there is much confusion and uncertainty.

We have a role model in Jesus, whom we will often fail to live up to, but who shows us a way to live and interact with others which is often countercultural, and rarely confrontational. Aled, in his sermon on the words of Paul in Romans, reminded us that this task involves living in harmony with others, peacefully, refusing to retaliate against insult or react to evil with evil. Unlike the first law of motion, that every action creates an equal reaction, our spiritual law is to react to evil with good.

That sounds fine but is hugely difficult in practice. We are naturally angry

when mistreated by others, as a church, or as individuals. And our natural instinct is revenge; to fight against wrongs when done to us by attacking the person or persons concerned, openly or covertly.

How do we work this out in practice? The answer for me was something learned in counselling training; we do ourselves harm if we deny our feelings of anger and revenge, but there is a world of difference between acting out those feelings against others, and acknowledging them to a trusted person, and then choosing not to act on them, (with the possibility that we may need to *report* those feelings to the person who has hurt us, without using those feelings against them.) Our task as Christians is, as Aled said, not to put on a performance of Christian feelings, but to be honest with ourselves, and magnanimous with others.

So for me this is a good moment to catch a falling cobweb or two, wash my hands thoroughly, and renew my intention, despite the huge challenges, to be a Christian influencer in a sceptical world.

David Trafford

Who is on the Lord's side? The Induction Service of Revd. Aled Jones on Saturday 2 September 2023, at the Free Church, Hampstead Garden Suburb

The Free Church was jammed to the rafters for Aled's induction service. People came from far and wide to welcome him and his family to the Suburb and to the Free Church. It was a beautiful sunny Saturday afternoon and happiness abounded. The choir stalls were full, the Free Church choir being enhanced by singers from St. Jude's and others who came to sing with us.

We were privileged to welcome visitors and representatives from many churches and organisations: St. Jude's, St. Edwards Catholic Church, the London Baptist Association, our Interim Moderator Revd Ewan King, the Welsh Church of Central London, the United Reformed Church, the Welsh Independents London Association, and the Archdeacon of Hampstead, not forgetting the Carmel Saron and Soar Independent Pastorate where Aled spent 14 years as their Minister, and the Welsh Independent's College where he was the theological educator. So, a veritable worthiness of religious leaders!

I loved the intense Welshness of the service which was difficult to ignore - three of the four hymns were sung to Welsh tunes: Blaenwern, Aberystwyth and Rachie, and a few words of Welsh crept into some of the

words of welcome from our visitors! The Lord's Prayer was printed in Welsh in our order papers and I could hear people praying in that mellifluous language. The choir excelled (though I say it myself!) in singing three hymns in the Welsh manner: repeating the final four lines in the last verse lustily, which caught out some members of the congregation! Two anthems were sung: Mozart's beautiful setting of the 13th Century eucharistic chant "Ave Verum Corpus", and at the end of the service, John Rutter's "The Lord bless you and keep you".

During the service no fewer than 15 ministers, priests and Elders of the Free Church spoke a few words. The sermon was preached by Revd. Beti-Wyn James representing the Union of Welsh Independents, and it was a thrill to listen to her beautiful Welsh accent, wishing Aled every blessing in his new role.

In the Act of Induction Aled re-stated his faith, which was endorsed by Free Church members who covenanted to serve the Church and community, and to encourage Aled as he makes his journey of faith with us.

Our organist Paul Joslin excelled in his choice of music as the congregation gathered - all with Welsh themes, including "Rhosymedre" by Vaughan Williams, and a meditation on a Welsh lullaby by Caleb Jarvis.

"Who is on the Lord's side?" we sang in loud acclamation as the service drew to a close, the organ joining in at full volume, and the rafters of the Church were raised in harmony. Paul played us out with Widor's Toccata, heartily applauded by all those present, at the end of a service when we well and truly welcomed our new Minister into our midst.

Joan Holton



A DAY TO REMEMBER - SOME PHOTOS





Photos by Michael Eleftheriades

HAMPSTEAD GARDEN SUBURB FREE CHURCH
7.30pm SATURDAY 14TH OCTOBER 2023

DUO RECITAL

by Katherine Bamber and David Trafford



PROGRAMME

G. TARTINI	Sonata 'Didone abbandonata' Andante Allegro Allegro	for violin and piano
W. A. MOZART	Sonata in F major K.322 Allego Adagio Allegro assai	for piano solo

INTERVAL

F. LISZT	Funerailles	for piano solo
L Van BEETHOVEN	Spring 'Sonata Op.24 Allegro Adagio molto espressivo Scherzo - Allegro molto Rondo – Allegro ma non troppo	for violin and piano

Proceeds enable the church to provide presents through the year
for the 60 in-patients on the acute mental health unit
at Edgware Hospital.

Hampstead Garden Suburb Free Church

&

ANNUAL CHURCH BAZAAR

TRANSFORM TRADE SALE

Saturday 18th November 11-2pm

In the Free Church

Come and browse - all
the usual stalls



* fairly traded goods *



cards and gifts

* lots of homemade cakes, jams and food

* many beautifully made gifts



And don't forget

* our famously delicious



homemade soups and lunches

Admission free

**In the Free Church, Central Square,
NW11 7AG**

The URC has asked for the attached thank you letter to members to be published in all church newsletters.



Finance
The United Reform Church
United Reform Church House
86 Tavistock Place
London WC1H 9RT

*To: All members and adherents of
United Reformed Churches and our Local Ecumenical
Partnerships*

Dear Friends,

When will normal service be resumed?

As we are writing this letter and closing off the URC's accounts for 2022, the country is still torn with industrial disputes, mostly notably with Health Service workers, rail industry workers, teachers etc. etc. Whatever your view as to the wisdom or justice of such action, we suspect all of us are affected by the disruption to some degree.

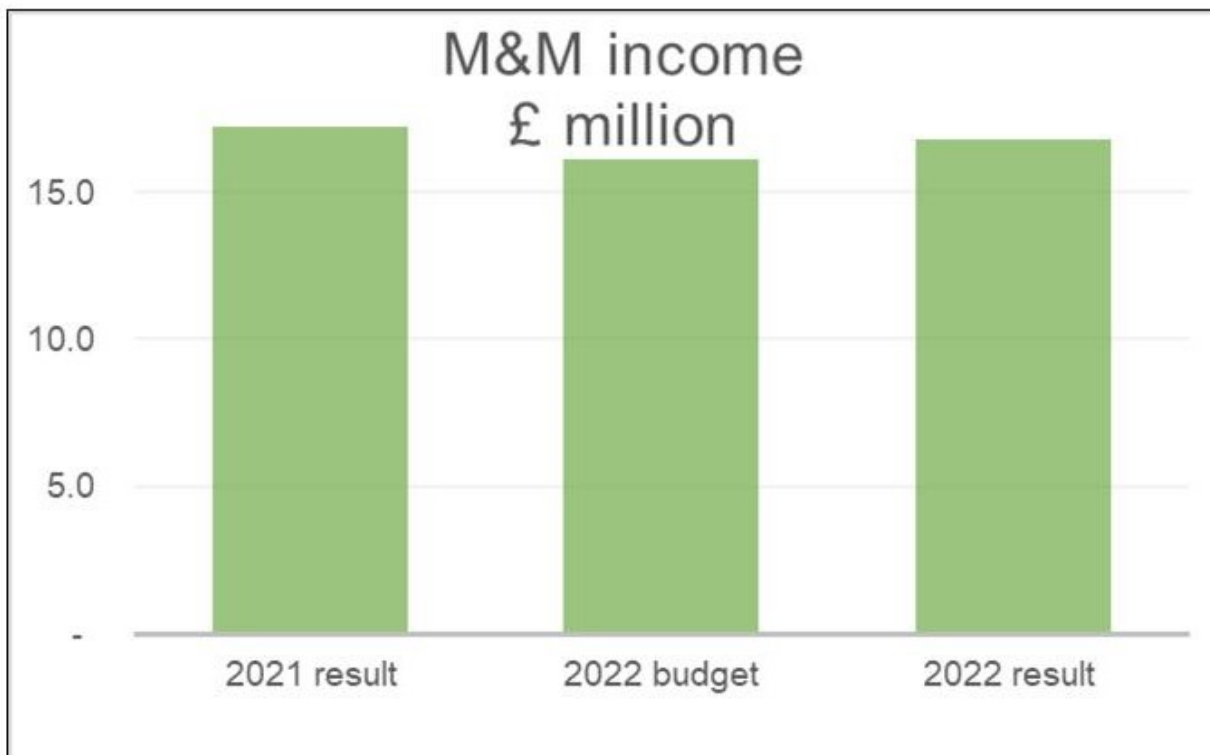
In church life too, are we back to "normal life"? Some churches no doubt have returned to something like their pre-Covid level of activity and attendance numbers. Quite a few have recommenced their activity but find their numbers have reduced. Some churches have found re-opening too difficult and have decided to close. Whatever the "new normal" was to be, we suggest its arrival has (like many trains) been disrupted, delayed, or cancelled all together.

The URC's finance officers had concerns that the late arrival of the return to normality would impact very significantly on the giving to the M&M Fund in 2022. However, the churches responded magnificently and the giving to M&M was £600,000 ahead of budget. It was also only 2.5% down on 2021's result.

So, thank you to all who continued to contribute to your local church, thank you to all those churches who met their commitment for 2022 in full, and thank you to all those who, in adversity,

continued to treat the M&M Fund as the first priority and paid what they could.

With normal service not yet resumed, 2023 is not going to be an easy year either. We now have the added disruption of high inflation, pushing up wages and overhead costs. As the Spirit directs and as our means allow, can the churches once more respond to the call of our gracious, loving and ever-generous God?



Again, thank you all!

If you have any questions or comments arising from this letter, please speak to your church treasurer who has been provided with more detailed information. If they are not able to help directly then they can get in touch with the finance team at Church House.

Yours in Christ,

Ian Hardie (Treasurer)

Vaughan Griffiths (Deputy Treasurer)

Bible Study

Matthew 21 and 22

Jesus teaches on the way to the cross

October's Gospel readings from the Revised Common Lectionary make us walk with Jesus through the crowded streets and temple courts of Jerusalem as he journeyed inexorably towards his final confrontation with the religious and secular rulers on Good Friday.

We had already been told (20: 17–19) that the end of Jesus's earthly ministry was near. Of course, as we heard in one of our sermons last month, some people were more concerned about securing favour and status once Christ's glory was revealed by being raised to life on the third day. "Then the mother of Zebedee's sons came to Jesus with her sons and, kneeling down, asked a favour of him. 'What is it you want?' he asked. She said, 'Grant that one of these two sons of mine may sit at your right and the other at your left in your kingdom'" (verses 20–21).

Who knows if this was in fact James and John's idea, or if their mother had decided for herself that *her* sons should get the whip seat when the chariot was driven into Jerusalem? Yes, the other disciples were angry with the Sons of Thunder, but probably only because James and John had thought first of asking for pride of place. Jesus, though, set them *all* to rights (and each and every one of us with them):

"Whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave – just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many" (verses 27–28).

That word 'ransom' (λύτρον), by the way, means in the Roman world what someone might pay to give freedom to a slave. That very week, Jesus knows, a payment would be made to free all those enslaved in sin and wickedness, including those like James and John who were in the grips of the lust for power and position. Jesus's mission to "save God's people from their sins" (Matthew 1: 21) is now shown as one of death on the pattern of the Suffering Servant in Isaiah 53.

Along the journey, Jesus then meets and gives sight to two blind men. We can but imagine those two joining the procession along the road from Jericho to the Mount of Olives. Jerusalem was set out before them all on the other side of the valley. Perhaps the two men who had their sight restored were among the crowd who responded, "This is Jesus, the prophet from Nazareth in Galilee" to the question of the bewildered people of Jerusalem, "Who is this?" (21: 10–11).

James, John and their mother (!) had misinterpreted things entirely. Jesus wasn't driven into Jerusalem by the kind of chariot the Roman occupiers used. No, he used an ordinary beast of burden borrowed for the occasion from some anonymous Judean villagers.

The hectic activity of Holy Week is then recorded for us: the cleansing of the temple, cursing the fig tree, being questioned by many of the religious leaders, and then a sequence of three parables:

The Parable of the Two Sons (21: 28–31)

The Parable of the Tenants (21: 33–41)

The Parable of the Wedding Banquet (22: 1–14)

Jesus had just been attacked for teaching and healing without authority. He had, after all, not been given any formal authorisation to give spiritual leadership in Israel. What right did an unordained carpenter have to make such a nuisance of himself? Jerusalem is full to bursting. There were perhaps 300,000 to 400,000 Passover visitors to the city. The last thing the guardians of the established order desired was for someone to cause trouble.

So Jesus tells three stories to hammer the message home that the only true authority comes from God Godself. In listening to these stories again, we ought to be reminded that Matthew has included them not as a means of excoriating the temple authorities whom Jesus confronted. Instead, we read these texts as a reminder to the Christian church that all that we do needs to be formed by the Way of Christ. Jesus had spoken these words to address the issues he faced in Jerusalem during Holy Week, but we read them as addressed to us.

In the first of the three parables, Jesus's listeners immediately grasp the fact that the son who said he would not go to work in the vineyard but did, was superior to the one who said he would and didn't. The challenge of this story to us today is for us to make sure we really are responding to Jesus, allowing him to confront us at any point where we have been like the second son. It's perhaps easy enough to say 'Yes' to God, while in fact we are travelling in entirely the opposite direction; running away from the vineyard, instead of walking towards it. The emphasis, however, is on what we do, rather than what we say.

Secondly, then, the parable of the wicked tenants killing the farm owner's son is a none too veiled description of what is about to happen to Jesus at the end of that very week. It is a story full of depth, sorrow and power, and we are struck by the fact that Jesus reveals his identity in a clear and open way. He is the son of the landowner. He is the Son of God.

Yet again, though, this parable isn't addressed to someone else. Wouldn't it be so easy for us to read Jesus's words as being limited to a description of his own contemporaneous challenges? No, Matthew is really addressing not

Jews, but Christians. The Matthean church felt secure as members of the new community which has inherited the kingdom. They're proud, and Matthew feels they need a stern warning. It isn't sufficient to hold membership in the 'correct' people or community; the Lord desires fruit in its season. Matthew's readers would take all this to heart, and would read it as a warning to themselves as well. Our prayer is that the Vineyard Owner might empower us with the fruits of repentance, too.

This theme becomes abundantly clear in the third of this sequence of parables. A generous king holds a wedding feast for his son, and sends out messengers to tell everyone that the meal is ready. The moment has arrived; everyone needs to be in attendance. But of course the guests have other ideas! They refuse to come, so the messengers are sent out again to try to persuade the invitees. It's all to no avail, however. Luke's account (14: 16–24) simply lists the excuses the guests trotted out. Matthew's version takes a sinister turn: some of the guests even killed the servants sent to deliver the king's message (22: 6).

After this terrible rejection, the king decides to throw open the invitation to all who would come: the street corners are emptied, and the bad and the good together come to fill the wedding feast. Each new guest is still required to show the fruits of repentance, however. That is the key theme in these two chapters of Matthew's Gospel, and perhaps explains why a guest is turned out because he hasn't brought suitable clean clothing to the feast (22: 13).

God the King provides the feast. It is the wedding feast for his Son. The invitation goes out far and wide. If you reject it, you miss the party. If you think you can get in relying on your own dirty clothes, you will be thrown out. A 'wedding garment' (ἐνδύμα γάμου)(verses 11 and 12) is not a special type of garment, but the clean clothes (preferably white) which would normally be worn on a special occasion. To arrive in dirty clothes would be perceived as an insult to the host. Again, this is a reminder to Jesus's new community.

Yes, God calls us to him as we are. God then dresses us in party clothes ready for his Son's wedding, not the dirty old clothes of our earlier lives. In God's Realm, love, justice, truth, mercy and holiness reign unhindered. They are the clothes Jesus's people are invited to wear for the wedding.

In this sequence of parables we see God's invitation being extended in unexpected ways: the tax collectors and the prostitutes enter God's Realm before the chief priests and the elders; other nations are offered a path to the Kingdom of Heaven because the tenants of the vineyard killed the son; people in the city streets are invited to the wedding banquet because those who were first invited were not worthy. Jesus – even with the cross before him – portrays God as a God of generous inviting. This is God's invitation to all who would come.

Aled Jones

MY MANY CHAPTERS

I often feel my life has been made up of several chapters all held together by that one word 'me'. I have been reading through one of the few diaries I ever 'kept up.' How I used to admire my father whose regular habit after Sunday lunch, was to retire to his upstairs study and write his diary. No, it was not a simple ploy for him to have a nap, as we children would often visit and see if we could wheedle out of him a piece of his Nestles chocolate which we knew he kept hidden behind the large brown wooden bear on his desk. He said it was 'kept there for his special emergencies' - I presume to keep him awake during O-Level marking! My diary effort was written when I left home to start my nursing training in London as a very raw, protected 18 year-old, coping with leaving home, making new friends (otherwise it could be a very lonely existence.) Facing up to laughable little challenges like tossing a coin to see which new raw recruit would offer the first bedpan - crazy things like that - putting 20 eggs into a knotted rope of stockinette so that we could cook them altogether; making 40 beds before dinner; learning so much and fitting in so much, doing the essentials and picking up the pieces later. I was very grateful later when we had a large family and I could put that knowledge into action. I remember another 'help' when we took part in a 'work study' motion where I learnt you never went anywhere without putting your effort into bringing something back! It seemed like another life - not mine - pre-John days!

Now all the family has left home and their love shows in physical help and checking-up and caring phone calls. But now we're starting another intrusive, slightly scary chapter as essential work commences on the cottage (they say it'll take four weeks!) Being a few yards from the shore the cottage, as the deeds show, was built in 1910, but the surveyor reports many parts date from the 1880's with new additions after - probably three cottages. The most interesting find is the under-part of stair-treads, which are not our present stairs but in a different direction! We want to grab grandson Thomas (training to be a surveyor) with his highly sophisticated machine which takes pictures through walls to see hidden spaces. The cottage is built partly from bricks but also from large stones from the beach and is consequently somewhat cold. With no gas in the village, and being built on shifting ground, with the bog the other side of the railway at the bottom of the garden, we rely on night storage heaters and the odd electric fire. But here's the amazing thing - on a Government scheme we

qualify on medical grounds for some improvements which includes the addition of insulating panels on the inside of all exterior walls, another form of boiler and radiators, and solar panels on the south sloping roof. It's a real scary project and intrusive as well, because although the company is used to working alongside people, its still extra people around - and there is my abhorrence of loud, repetitive music - but perhaps the sensitivity of the 'older folks' will prevail!

It's at times like this, when I feel I can't cope, as my stooping frame gets worse and getting through narrow gaps is more of a problem, when I say "thank you God, I know you're there and I'm never left alone to cope". Not just positive thinking on my part but proved time and time again by little signs of help showing His Hand is there. I remember years ago when I was very tired finishing a huge pile of ironing and feeling 'was it really worth it?' Finding a bump in the pocket of a shirt, I unwrapped a piece of screwed-up paper: the writing was still legible and I read a line from George Herbert's hymn about doing any action:

Who sweeps a room as for Thy laws
Makes that and the action fine.

In our present case, I can see God's fingers in the thoughtfulness of our neighbour who, though caring for a brother which means she can only come up once in a while, has left her house open for us when things become too much! Acts of kindness such as this do not happen just by chance to my way of thinking! So perhaps this present chapter will teach me more patience, more tolerance and more gratitude!

I have always found the Book of Psalms a source of great inspiration and comfort as all possible feelings of raw emotion, all doubts and questions, are dealt with somewhere in its verses. Sometimes I go to the Bible feeling unable to pray the right words, unable to think the right words, God seeming so distant. Is He there? Does He care about this world He's made and saw that 'it was good?' Then a verse will connect and rekindle my energy and belief.

Some thoughts in My Bible Study Notes struck a chord for me - perhaps I need to read and absorb Psalm 23 much more deeply and understand more why David says: "He makes me to lie down in green pastures." Green means fresh and that's why I need each day "a fresh encounter with God through prayer and a fresh intake of His Word." With reference to "He leads me beside still waters" the writer emphasises the word 'still' meaning you need 'times of quietness and reflection'. That can be really

difficult to find. If I were to shut my eyes and be still, and 'think still' - it wouldn't last long and I'd soon be in the land of nod! That's when I resort to the garden, ignoring the chattering starlings, to where I can get my inner stillness - looking out to the blue hills in the distance; looking at the rushing white horses on the pounding surf; looking at the trumpet-like flowers of my gladioli with such delicate stigmas and stamens; or just listening to some quiet favourite music - I know I can go to a mystical place of peace and inner stillness.

In this modern disturbing world of noise, rush, general moaning and discontent, we all need time to stop, be still and just 'be.' That includes me too, moaning about noise and disruption when I need to stand back and realize that all the chapters of my life are held together, tightly bound together by the outside covers of the book. I hope the title will not read 'Tried but could do better' but rather 'What can be achieved by one who knows not in what she believes but knows Whom she has believed'. A fitting finish to this article is a few words from Leslie F. Brandt's (American pastor, evangelist and writer) Book of Psalms with his rendering of the 23rd Psalm:

The Lord is my constant companion.
There is no need He cannot fulfill.
Whether His course for me points
to the mountains of glorious joy
or to the valleys of human suffering
He is by my side
He is ever present with me.....
My security is in His promise
to be near me always
and in the knowledge
that He will never let me go.

Rosemary Birch

PS. Workman team of Pete and Jim have arrived, shipped down from Manchester for the duration of the work, but based in Aberystwyth. Very pleasant, great care taken covering all floor surfaces from the front door inwards; quiet music so far; the only snag is that I have to do a lot of looking upwards at Jim's 6'7" to my decreasing 4'9"!

JOHN BIRCH'S DIARY

Philately is a word coined by the French Stamp Collector, Georges Herpin, from the Greek *philia* for 'love' and '*atelia*' that which is tax free (because the postage stamp permitted the letter to travel free of charge rendering it untaxed). It has been my hobby and a way of connecting with the outside world. When I was about five, my father gave me 'a book of approvals' - a collection of stamps sent by one of the companies who, then as now, gave one the opportunity of starting and adding to a collection. The idea was that I would take out a few to give me a start. Seeing all these attractive items, I set about removing them to put into my own album. My father came to see how I was getting on: I showed him the considerable pile I had removed: to his credit - as the cost was considerable in relation to the family's financial situation - he didn't remonstrate with me but said that, in future, it would be good if we chose together. Many years on, still collecting. I'm not the only one in the family: one of our sons has 'caught the bug' and is an avid and discerning collector. We are in good company: there has been, for well over a century, a royal collection with George V, the present King's great grandfather, being particularly avid. When he was told that an extremely rare stamp had been sold for in excess of £2000 (then a huge amount) and someone commented: "Who would do that?" he replied: "It was I."

Why collect? Firstly, I think most of us - at least in some stage of our life - have felt what is a very basic attraction of deciding on something of particular interest and staying with it. One reason why philately is still very popular is that there is not necessarily a great expense in putting together a selection - you can choose particularly attractive stamps which take you in your mind where you would never actually visit: not a full experience but definitely worth having, and one that continues to keep me hooked many years after licking my first hinge - which is what you did then.



Continuing with stamps, I'd always assumed that the concept of a Post Office started in 1840 when the first adhesive - the 'Penny Black' was issued. Not so. The world's oldest Post Office - in existence for 311

years, without any break - Sanquhar, in Dumfries and Galloway, Scotland, has been taken over by Barry Ford, originally from England but living and working in Florida for the last 20 years.

Another Barry has an even longer history. Barry, who dates from the late Jurassic period some 150 million years ago, is owned by Barry James, a palaeontologist, who restored the dinosaur skeleton over 29 years ago. It is being sold at auction. A price of 1 million pounds is expected. A complete dinosaur ready for action!



Victor Doumeizel, a food advisor to the United Nations, says that **marine plants** were “essential for the development of the human brain allowing homo sapiens (us) to spread and thrive throughout the world.” As food shortages become a problem perhaps we should be reviewing an old practice of harvesting and eating seaweed. It is still farmed in Asia on an epic scale. He reported 36 million tonnes had been produced in 2021. For Britain, a “booming seaweed industry holds the promise of significant investment to most rural communities, such as the west coast of Scotland,” says Dr Adrian Macleod, a scientist at the Scottish Association for Marine Science, who is developing techniques for cultivating seaweed. Studies have shown that feeding cattle small amounts of certain species of seaweed have reduced their methane emissions by 82% - good for the planet too!

Years ago one of our sons took part in the 61 mile London to Brighton charity bike ride. James Boardman will be taking part this year, aged 51, fitted with a mechanical heart valve to counter a heart murmur, which was detected at birth. He will be raising funds for vital research.

A £121m bridge project in Great Yarmouth was originally delayed by an unexploded World War II bomb, and then further held back by the discovery of a vole burrow (voles are protected by law). Observation for a considerable period confirmed it wasn't active and work can now go ahead.

Staying on the coast. This year's unusually



wet weather has meant that some animals have started to prepare for winter much earlier than normal. A seal charity reported that animals have started moulting and beginning to prepare their winter coats already. Certainly as I write this, our two tortoises have stopped eating ready for their long sleep!

GB - Treasure Island. Bleep bleep you might be rich! The law says that all ground discoveries must be reported following the Treasures Act 1996. From then until last year there were 1087 discoveries in England and Wales; the biggest increase in number was in Norfolk. The Ministry of Justice reported: 'There has been a big surge in metal detecting during (and also since) the Pandemic'. A new definition will be introduced from October - objects having to be of historical interest, more than 200 years old and must contain more than 10 per cent gold or silver!

Keeping at it -young and old. Ollie Sainthouse, from Sunderland, aged five, has completed the 190 mile coast to coast walk from St. Bees in Cumbria to Robin Hood Bay (North Yorkshire) raising money for the Great North Air Ambulance.

And with reference to the 'old' (although she never appears old to me) the **88-year-old Oscar winning actress Dame Judi Dench**, struggled to fight back tears as she 'fulfilled a life-long ambition to see a golden eagle' on a bird-watching expedition in Scotland with Countryfile watchers. Dame Judi has recently spoken about her macular degeneration, forcing her to give up her work as she can no longer read the scripts.

Starting with - and ending with - stamps! Post which is not just slow but being eaten! The postbox in Marazion (Cornwall) has been closed until a snail family vacates. The box is expected to be free for normal use within



The two offending post boxes

months (after the breeding season). In another part of town a box was closed for 'health and safety' reasons after a metal telecoms pole was installed directly in front of it, meaning staff could not safely collect the post! The official communication read 'We do aim to resolve

issues of this nature within 25 weeks!'

John Birch

From the Archive

1943

From News Letter October 1943

The extract from the letter by the Minister Frank Ballard in 1943 contains an account of how one church member earned the Military Medal for his bravery during battle in World War Two. The extract also contains mention of Maude Royden preaching at the Free Church. Maude was an ardent suffragist and church feminist who lived next to Henrietta Barnett on South Square at No 2. Here, in 1943, she is an older lady who has suffered illness. She fought long and hard for the ordination of women in the Church of England, something which, in the event, was not achieved until 1993! (See article in Suburb News, Summer Issue, No 154: Fighting for Women's Right to Preach).

If space permitted I should write at some length about Sundays past and future. The two thanksgiving days – one for success granted to our national Forces and one for a bountiful harvest – were notable occasions. Rarely have the autumnal decorations looked better and never have I received so many letters of appreciation for the fruit and flowers and vegetables which were widely distributed. We are very indebted to all who sent gifts and those who so tastefully displayed them. We are also indebted for appropriate music. Perhaps I ought at this point to make a special reference to Mr Chamberlain and plans for his successor, but it will be more convenient to me to wait for another month.

Reference must be made to the visit of Dr Maude Royden on October 10th. I wish I could be present to assist her in the services and to listen to what she has to say. She is far from strong and can accept only a few speaking engagements: we are therefore all the more grateful to her for coming to the Garden Suburb. I hope the weather will make it possible for the morning service to be in the Church and that all the seats will be occupied. Please tell your friends of her visit and remind them, if indeed they need a reminder, that Miss Royden has been



***Maude Royden who lived
at No 2 South Square***

“prepared by a long experience of pain to feel sympathy with the sufferings of other people.” Those words are taken from the book *Painted Windows* written by *A Gentleman with a Duster*, who also says that “Miss Royden’s memoirs, if they are ever written, would have the rather unusual merit of pleasing both saints and sinners; the saints by the depth and beauty of her spiritual experience, the sinners by her freedom from every shade of cant and by her strong, almost masculine, sympathy with the difficulties of our human nature.” After that you will have to put up with me for quite a number of Sundays.

I just manage to announce in a postscript last month that one of our members had received the Military Medal. The official intimation is that Lance-Sergeant Percy Cook went forward with a party to reconnoitre a battery position. The position was heavily shelled and the commanding officer was severely wounded. L/S Cook picked him up and carried him to safety. Orders then came to move to a new position and, in spite of heavy shelling, Percy drove his own truck and took the officer’s truck in tow. He persisted in spite of low-flying machine-gun fire. I am sure that the decoration will be worn with becoming modesty. From what I hear I imagine that before long it will be worn on an officer’s uniform.

The above deserves a paragraph to itself, but there are other pieces of information which naturally follow. Mrs Harmer tells me that her son, Reg, is a proud father. Officially the news came as follows: “On September 8th, 1943, at Masjid-I-Sulaiman, Persia, to Edith, wife of Reginald A Harmer, a daughter (Celia Kay).” Congratulations from the Suburb all the way to Persia! Also to Stanley Wilson, who is now an officer in the RAF. Rex Coleman and Gareth Evans were with us for the Harvest Festival, the latter all the way from the Mediterranean, where he has been engaged in the naval fighting, and Oliver Close the previous Sunday. John Docherty has settled to his new duties in America, and his brother, David, leaves shortly for Edinburgh University, where he begins a special course under naval auspices. Letters have come from Una Coleman, Pam Hills, Dorothy McMinn, Dudley Youatt and Gresford Abbott. Dudley has been to Palestine for a second time and learnt a lot there. Gresford writes from Sicily, but expects to be on the move soon after writing. He is finding much to interest him, not only in his duties, but in the cities he visits, the flowers he sees and the fruit he eats. I must not tell you all he says about peaches, figs, pears, melons, etc, or you will become envious. He has also joined “A Thinkers’ Club,” where they discuss all things under the sun.

Frank Ballard

1963

From News and Views October 1963

Extracts from October 1963 contain an account of the Scouts' Summer Camp and news of people, some of whom are still familiar to readers.

Scouts' Summer Camp

"Well situated camp site, everyone in high spirits – well done and the best of luck." This was the official comment from the Assistant Commissioner who inspected the Iroquois camp held at a farm near Henley-on-Thames.

A party of eleven scouts led by Bob Taylor and Clive Leverton arrived by lorry on Saturday 31st August and set up camp, continuing this on the saturated Sunday, but were not flooded at all because of favourable drainage. Terry Rogers, our Assistant Cubmaster, joined us for a time.

The troop was split into three self-contained patrols and competitions were run in the form of inspections, night exercise, stunts and an all-day hike followed by a stew, in which the meat was "off," and a plum duff which refused to rise; and a traditional camp fire.

.After five breakdowns, all arrived safely home on 7th September at the Church Hall. Despite a cool, wet week morale was high; we enjoyed it and roll on next year – HOTZA, HOTZA, HOY! C.L.

From the Guides

Two of our younger church members, Elizabeth Fry and Katherine Hannam, have been spending part of their vacation on a Cadet Training Course at Foxlease, the Guides' Training Centre in the New Forest.

About People

Brian Stonhold (who has been playing the organ at St James' Church, Edgware, recently) goes to Exeter University; his brother Richard has returned from Bristol with a BSc degree and will spend a year at London University Institute of Education. To all who will be going up in October we send our greetings and assure them of a warm welcome back at the end of term.

Junior News and Views

One big reason why earlier this year we decided to change the name of the Sunday School to Junior Church was that we wanted to remind ourselves that in the Junior Church we really are a part of the whole church. And that is why we are making another change now. Starting from the first Sunday in October, Junior Church will be joining with the grown-ups in the first part of the morning service in church every Sunday – not just once a month. Bring your parents along each Sunday, or as often as they are able to come with you.

Anne Lowe

The Left, Populism and Brexit: a Personal Opinion



In a previous article about the Festival of Britain in 1951 (News and Views, February 2023), it was pointed out that Labour's popular vote in the 1951

election was the largest it ever received – a unique achievement after 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 awarded the Conservatives more seats in parliament than Labour! Even so, 1951 can be thought of as the high point of the post-war left, of social democracy.

From then on, apart from the occasional hiccup, the nation reverted to its traditional role of voting for squire and pastor to look after them – a practice made the more acceptable because the Conservative party had accepted many Labour led reforms (such as the National Health Service and the Welfare State) under the rubric of One Nation Conservatism.

The counter-reformation

Indeed, this centrist coalition between left and right more or less held good until the onslaught of Thatcherism in the 1980s, when a reinvigorated right decided to declare war on British industry and the people who worked in it. At the same time, it was aided and abetted in this endeavour by the new right wing ideology of neoliberalism which was emerging from the think tanks and university economics departments of the US and UK at this time and was to go on to dominate the whole global economy.

Given this renewed assault on workers' rights and the rapid rise in inequality, it might be thought that this was a golden opportunity for the left to reassert itself as the natural champions of the underclass. But it never really happened. It can be argued that there were many objective factors that made any such reassertion difficult – the curtailment of union power, mass unemployment, de-industrialisation, etc, which weakened any spirit of collectivism. But while these certainly had a bearing on the 1980s situation, they don't really seem to explain the long-sustained retreat of the left from the 1980s onwards, a retreat that has gone on more or less to the present day.

And it was not just a UK phenomenon either – much the same retreat was repeated all over Europe and the US. Of course, it was not a clear or one-sided phenomenon, these economies experienced boom times as well as

recessions, occasional advances as well as retreats, but overall the lot of ordinary people failed to advance in the same way that it had advanced in the 1960's and 1970's. More and more, the lot of the middle and lower tiers of society was to simply watch the upper tier extract more and more wealth from the mainstream economy and use it for their own enrichment – new yachts instead of new factories, new mansions instead of new schools, more dividends instead of more hospitals, etc. A world where, by the 2020s, the gulf between rich and poor was beginning to surpass even Victorian levels of poverty and inequality. And all the time the left was faced with the seeming determination of ordinary people to go on voting and acting for more of the same recipe, an apparent readiness – in their opinion - to go on sacrificing their own interests and ignoring any arguments it might make about. What was the explanation?

The left as the heirs of the Enlightenment

This failure of the left was made all the more painful because, traditionally, the left sees itself as the guardian of reason, the ultimate inheritors of the Enlightenment, the Age of Reason. It believes – some would say it has to believe – that man is essentially a rational creature inhabiting a rational world and that if it can be shown that a belief or opinion is factually wrong or unscientific or illogical then he will change his opinion accordingly. It is not dissimilar to the Marxist idea of false-consciousness which holds that people only believe wrong or illogical ideas because they have been subject to false propaganda or been brought up with the wrong class based prejudices, etc, and that if the error of their ways can be demonstrated to them then they will fall in line accordingly.

The limitations of this approach have always been apparent of course. A strongly held opinion or belief, however 'unreasonable', will nearly always win out against reason and common sense. Our beliefs and prejudices – our feelings about people and things - are part of our personalities, part of who we are; to deny them is to somehow deny part of ourselves, to impoverish the idea of who we are. We do not take kindly to be shown 'the error of our ways,' and in times of trouble we tend to double down on who we are rather than who we ought to be. In this respect, the left had forgotten the age-old adage that people are only prepared to be radical in times of plenty, in bad times they prefer to cling to the status-quo or look to the false prophets of populism, (the Trumps, the Farages, the Johnsons for example), for solutions. And where populism is concerned, both left and right tend to get lumped together as being just 'part of the system,' 'part of the blob,' irrelevant to 'the way I'm feeling.'

Inequality, poverty, populism and Brexit

And so it was with the UK from the 1980s onwards as social and economic inequality continued their inexorable growth, this growth being turbo-charged by the tragically misguided austerity policies of the post-2010 coalition government. And it was this profound and unprecedented damage to the UK's economy and society that provided the background to the 2016 EU Brexit debate, a background that seems to have escaped the political class entirely. The left and centre seemed reasonably certain that rationality would prevail – that as long as the arguments were properly presented and debated then the case for remaining in the EU was home and dry.

In retrospect it was an incredibly naïve and arrogant assumption to make, entirely divorced from how the country was 'feeling' about things at the time. And those feelings were very powerful – far more powerful than the political classes realized. They had entirely forgotten that while they and their friends had done very nicely out of 40 or so years of financial manipulation and globalization, vast swathes of the population had not; in fact vast swathes of the population had seen their real incomes fail to increase at all during this period and their life-chances, their social mobility, actually decline. The result was a diffuse, populist style anger directed at the whole political class. Few were interested in arguing the respective merits of leaving or remaining in this particular trading bloc called the EU; what they were interested in was the state of their feelings after 40 years of not being invited to the party. The referendum gave them a unique opportunity to express those feelings, to administer a well-earned proverbial kick to the backside. In fact some people were quite prepared to forgo their own demonstrable self-interest in favour of something they felt so strongly about – vide the surprising number of small business owners who were quite clear that Brexit was to their financial disadvantage but nevertheless decided to vote 'leave' because somehow that represented better what they 'felt' about things. The result was a shock to the system from which the country has still to recover, a shock which further weakened an already weak economy.

Impact of social media

The problem for the left, then as now, is that any spirit of populism tends to favour the right – or at least the extreme right. Recent European wide polling shows populist parties share of the popular vote – particularly the extreme right - continuing to grow. There is no obvious answer to this dilemma. Indeed, the left's dilemma can only become more acute – at least in the short term. This is because the advent of social media has turbo-charged populism. It has created a world where everyone has an

opinion or theory and the only evaluative metric available is 'popularity', basically the number of 'hits' that opinion or theory achieves on its chosen platform. And the world being what it is, it is the extreme or unusual 'theories' that get the most hits. As Naomi Klein points out in her recent book (*Doppelganger: A Trip into the Mirror World*), 'facts and critiques alone will never be enough to lure one to the left – thanks to social media people already have their own facts and critiques galore, their own preferred conspiracy theories of why they feel the way they do, of why the world is the way it is.'

And of course, the world is the way it is because of the vast gulf that has opened up between the haves and the have nots and which continues to grow apace. And as has already been pointed out, economic and social inequality always leads to populism - it is one of the few iron laws of political sociology.

Conclusion

It follows that the only long-term answer is root and branch redistribution of wealth to minimise that gap, a strategy that goes way back - even to Solon in 594BC who said that the only way to tackle the corruption that was plaguing Athens at the time was to institute a fair, progressive taxation system and that the task of good government was - above all! - to keep the wealthy in check.

As soon as one formulates this recipe, this eternal truth, one gets an idea of the colossal task that faces the left - or any radical party. For far from being kept in check, the wealthy, over decades, have been allowed (some would say encouraged) to create a plutocracy that now more or less controls what political parties can and can't do. In effect, the whole political process becomes the property of, and answerable to, the rich and powerful. (This was one reason why the Greeks were distrustful of representative democracy, ie the representatives could so quickly become the 'property' of the wealthy).

It means of course that the left, as present constituted, can only ameliorate, never reform, never set the agenda. It can never put forward a genuinely progressive alternative to the status quo. In effect it has to be content with governing by "kind permission" of the establishment. Any attempt to move out of this 'status quo' territory will be dealt with very quickly - as, for example, Jeremy Corbyn was dealt with in 2019.

There thus develops an inevitable rift on the left between those who are content to govern "by kind permission of" and those who are not. There is no easy way out of this dilemma. The only certainty in the situation is that while the huge divisions between rich and poor continue to grow, so too will the forces of populism.

John Ditchfield

JOHN BIRCH'S COMPETITION

Competition No. 56: Statues in London Part 2

Supply the name of the person represented by each description.

1. A statue in Belgrave Square to the explorer who was made famous for his discovery of the Americas.
2. A statue in St. Dunstan's-in-the-West Church to a Queen who said "I have the heart of a man, not a woman, and I am not afraid of anything".
3. A statue in the Victorian Embankment Gardens to the man who is regarded as the founder of Sunday Schools.
4. A statue in Parliament Square, unveiled in 2018, to honour a British Suffragette leader and Social Reformer. She is holding a placard with the inscription 'Courage calls to courage everywhere.'
5. A bronze statue outside the Houses of Parliament to one who is often regarded as one of the United Kingdom's most prominent individuals.
6. A statue in front of the Royal Observatory in Greenwich, designed by a famous Russian Sculptor, to the first person to venture into Outer Space.



7. A golden statue located in the Courtyard of The Royal Hospital Chelsea to a King.
8. In Bond Street, Mayfair, there is a famous sculpture designed in 2010, showing which two wartime leaders and friends sitting side-by-side on a seat?
9. In what might be termed the strangest statue designed, and found in the Victorian Embankment Gardens of a man holding a raincoat with his arm raised to attract the attention of what?
10. A bronze statue, erected in 2000, to a fictional character, and placed in the forecourt of a station which bears his name.

Answers to Competition No. 55 Statues in London Part 1.

1. Queen Boudicca
2. Antony Ashley Cooper (The Earl of Shaftesbury) The statue of Eros
3. Nelson's Column
4. Peter Pan given by his author J.M. Barrie
5. Queen Victoria's Memorial
6. Richard The Lion Heart
7. Captain Thomas Coram
8. Dr. Samuel Johnson
9. Sir Winston Churchill
- 10 Florence Nightingale - 'the Lady with the Lamp'
11. Diana, Princess of Wales
12. William Shakespeare
13. Sherlock Holmes



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: AUTUMN - SEASON OF MISTS AND MELLOW FRUITFULNESS (KEATS)

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

ACORN ASH-KEYS BEECH-MASTS BLACKBERRIES
COLD CONKERS CRUMPETS DARK DEER-RUTTING
FUNGI FALLEN-LEAVES GLOVES HARVEST
HARVEST-MOON HIPS-AND-HAWS HOLLY-BERRIES
HEATING-ON LEAVES-CHANGING PINE-CONES
SCARVES SWEET-CHESTNUT SYCAMORE-WINGS
Put the remaining 21 letters together to find which birds make
wonderful patterns in the sky called - - - - - ?



Compiled by Rosemary Birch

Answer: starlings - murmurations

JUNIOR WORDSEARCH: BASKET BALL

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

BASKET BALL
RECTANGULAR COURT
HIGH HOOP/NET
BACKBOARD
SHOOT GOALS

TEAMS OF FIVE
CENTRE
TWO FORWARDS
TWO GUARDS
SUBSTITUTES

PASS BALL
BOUNCE
THROW
ROLL
SCORE POINTS



Compiled by Liz Alsford

DIARY

- Monday 10.30am to 11.30am Study Group*
Wednesday 10am to 12 noon Toddler and Parent/Carer group
Thursday 6.30pm Choir Practice in Church on alternate Thursdays
Saturday 10.30am to 12.30pm West End Café open



Audio - Visual Live streaming

Sunday Services and Friday Concerts are usually live-streamed on YouTube and these will remain on the Church's YouTube channel. If you are in the building, there is a chance you might appear on camera.

Seating in the side aisles is never filmed and the Stewarding Team can assist you if you would like a seat out of shot of the recording equipment.

OCTOBER

- 1 11.00am Harvest festival Service and Communion led by the Minister.**
 Followed by lunch in church.
- 8 Minister.**
- 10 7.30pm Elders & Deacons Meeting**
- 14 7.30pm Concert by Kathy Bamber and David Trafford in aid of Dennis Scott Unit, Edgware Hospital**
- 15 11.00am Family Service led by the Minister.**
6.30pm Informal Evening Service led by the Minister.
- 22 11.00am Family Service led by Revd Jon Dean, retired URC Minister**
- 27 1.00pm Organ Recital by Jonathan Gregory, previous Director of Music at HGSFC preceded at 12.15 by a light lunch in support of HGSFC and Christian Aid**
- 29 11.00am Family Service led by the Minister.**

NOVEMBER

- 5 11.00am Family Service led by the Minister.
 3.00pm Annual Bereavement Service led by the Minister
- 12 11.00am Remembrance Sunday, United Service with St Jude's
 in the Free Church led by the Minister.
- 14 7.30pm Elders/Trustees Meeting
- 18 11am-2pm Annual Church Bazaar
- 19 11.00am Family Service led by the Minister.
 12.30pm Church Meeting
 6.30pm Informal Evening Service led by the Minister.



NEWS AND VIEWS



PRODUCTION
DISTRIBUTION
EDITORIAL PANEL
TYPESETTER
EDITOR

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

The November edition of News and Views will be published on Sunday November 5th 2023. Articles should therefore be delivered to the editor, Joan Holton or the typesetter, John Ditchfield (john_ditchfield@hotmail.com) by Sunday 22nd October.

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

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

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