

NEWS & VIEWS

The Free Church Hampstead Garden Suburb



SEPTEMBER 2023

PLEASE TAKE ONE

HAMPSTEAD GARDEN SUBURB FREE CHURCH

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

Sunday Services:	<i>11 a.m. (and 6.30 p.m. when announced) Holy Communion is celebrated at Morning Worship on the first Sunday of every month. The Junior Church meets at 11am every Sunday</i>
Minister:	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 790

SEPTEMBER 2023

Dear Friends

The removal workers are busy downstairs as I start to write this despatch. They're boxing up our kitchenware and crockery, as well as disassembling the grand piano. I meanwhile am sitting quietly in my sons' empty bedroom looking over the beautiful sunny hills of Llangeler and Cilrhedyn. Two members from Llandysul have been contracted to strim and mow Saron chapel's graveyard; they've been busy since 8 o'clock.

So the move is upon us. Three weeks of sorting and packing into 152 cardboard boxes is distilled into a busy four days of loading and unloading at two manse 230 miles apart. Having joked with my three former congregations last month that I would soon be "Mr Jones Two Manses", August has finally arrived.

I am so grateful that when I arrived at The Manse, Central Square on 9 August, the property was fully ready to be occupied. Thank you so very much to David Morris and his team for undertaking the year long task of renovating and refurbishing. Without doubt, this has been a substantial job. I realise, too, that several unexpected roadblocks have been placed in the way as new issues arose during the renovation. Nothing prevented The Manse from being completed, though.

You will read this copy of *News and Views* around the time of the 2 September induction service. Due to its timing at summer's close, most of the work of organising this special church event was completed in May. Especial thanks must be given to Penny for making this all possible. I will have more say on this service in my next letter to *News and Views*.

Since starting to write this piece, we have waved goodbye to the removal lorry, and everything it brought is eventually finding its place in our new home. Pauline and I were so grateful that a substantial number of Free Church members and friends welcomed us at the barbeque in the

Northway Halls garden. Thank you to Richard and the others who expertly cooked up a feast for us all.

September's readings from the Revised Common Lectionary open with Moses's world being turned upside-down as he encountered God the ever living One at Horeb. A fugitive shepherd tending his father-in-law's flock heard God's voice from the burning bush summoning him to be God's vessel of liberation for God's people.

Here was the plan: a man wanted for murder was to return to the court of one of the second millennium BCE's superpowers to inform the dynastic potentate that he was to release his Israelite slave workforce. Just like that! It mattered not that the Pharaoh would resist; God the ever living One willed it.

God wills all God's people to be released from suffering and oppression and to live in 'a good and broad land, a land flowing with milk and honey' (Exodus 3:8). Our sisters and brothers throughout the world are crying out today for Miriams and Moseses to show by word and deed to every Pharaoh – individuals and institutions – that the time for exploiting others is at an end.

Jesus declared that his ministry marked the inauguration of God's Realm. We will hear the words in my induction service of his inaugural sermon at Nazareth. Quoting the Hebrew prophet Isaiah, Jesus declared, "The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favour." (Luke 4:18–19).

As the Lord's people today, whoever we are, we know that the One who goes before us gives us the power to continue the work he started. Yes, Jesus's congregation that morning in Nazareth heard Isaiah's prophecy "fulfilled in [their] hearing" (v. 21), but that was only the start of our ongoing work as Jesus's followers in every age and in every place, including, of course, today in our little corner of North London.

I have thanked some of you already in this letter. Now permit me to thank you all for calling me to walk alongside you as the members and congregation of the Hampstead Garden Suburb Free Church as we aim, each one of us, to be a Miriam or a Moses today, proclaiming God's good news to the lost, the least and the lonely all around us.

May God the ever living One richly bless us as we do so together.

Your servant in Jesus,

Aled Jones

News of the Family

Welcome to the Jones family.

September is here! Aled, Pauline, Mererid, Heledd, Rhydian and Gwyndaf have moved into the Manse. Pauline will be returning to Wales for part of the week to teach until she builds up her cello/music teaching in North London.

Mererid and Heledd will be at university outside of London. Rhydian and Gwyndaf will be studying locally.

So, a new era in the ministry of the Free Church begins. Let us be expectant, prayerful and ready to work together with Aled.



News of People

Congratulations to *Abbey Hayden* on her A level results and gaining a place at Durham University. Others are waiting for their GCSE results. *Naomi Eleftheriades* and *Zac Levan-Harris* are starting new senior schools. We wish all these young people well.

Ray Cunnick is in ITU at the Royal Free Hospital at the time of writing. We trust he recovers soon.

Judy Layte is settling into Magnolia Court Cricklewood.

Please pray for those within our church family who are having to make big decisions about their future, or for those who are having decisions made for them by the Home Office.

Henrietta Barnett Exams

The church will be open all day on Monday Sept 4th and Tuesday Sept 5th, for the parents and families of those students sitting entrance examinations at Henrietta Barnett School. Refreshments will be available.

There is a rota on the noticeboard at the back of the church, for people to sign to help with the teas/coffees and cake stall. Any cakes left over from the Induction on Saturday 2nd will be sold, and any more offerings of food gladly received on Monday or Tuesday.

Please sign up on the rota! Many thanks.

Open House London

Our church will be open to visitors on Saturday September 16th 10-5pm and Sunday 17th 1-5pm. Please sign the rota to cover a two hour stewarding slot.

The Team

BIBLE STUDY Matthew 13.24-30

Introduction

Betty loved her garden, and every year made it look beautiful. There was never a weed in sight. Gordon, her husband once said to me that long after he'd gone to bed, most nights Betty would spend an hour outside, sometimes with torch in one hand, trowel in the other, digging up weeds. So, whenever we see a garden with shrubs separated from each other by weed free brown earth, we say: *Ah, just like Betty's Garden.*

Now, I'm not like Betty and, in truth, I'm often hard pressed to spot the difference between a flower and a weed, and have been known to pull the wrong one out and leave the wrong one in.

Imagine, then, my joy at discovering in this passage that my way of gardening may actually have a biblical mandate when Jesus says in this parable: *Let the wheat and the darnel grass grow together until harvest.* In other words: *Don't do the weeding!*

Of course, when it comes to religion, we've been rather keen on weeding for centuries, most 'faiths' have a way of creating boundaries. Weeding people out. *Them* and *Us* boundaries, *In* and *Out* boundaries.

Churches can do this by rigid requirements that have to be met before a person is, say, welcomed as a member or allowed to receive Holy Communion.

This passage describes our spiritualities in terms of wheat and weeds (darnel grass). If one is good and one is bad, at what stage do we know the difference, and if, for a time at least there comes the cry to 'stop weeding', how do we develop the patience to wait for both to grow without rushing into the shed to pick up the trowel too early?

Matthew 13.24-36

Jesus told them another parable: "The kingdom of heaven is like a man who sowed good seed in his field. But while everyone was sleeping, his enemy came and sowed darnel among the wheat, and went away. When the wheat sprouted and formed heads, then the darnel also appeared. The owner's servants came to him and said, 'Sir, didn't you sow good seed in your field? Where then did the darnel weeds come from?' 'An enemy did this,' he replied.

The servants asked him, 'Do you want us to go and pull them up?' 'No,' he answered, 'because while you are pulling up the weeds, you may uproot the wheat with them. Let both grow together until the harvest.'

Jesus, the storyteller, connects with his agricultural audience as he speaks of wheat and darnel grass growing side by side. You can almost hear the appreciative murmurings being uttered: *Yes, I've had that problem in my field too...*

Not being a gardener I'm not too sure what today's equivalents would be, but maybe Ground Elder would figure somewhere! And maybe our reaction to this parable is so predictable it's been replicated down the centuries by every section of the Church. For we seem to have an inbuilt tendency to classify people as either being in or out. We can't stop weeding!

And yet our strictness has, at times, seemed a long way from Matthew's Kingdom of Love.

The religious hierarchy of his day had many strict codes of conduct that touched on every aspect of life from who you ate with to what you could or couldn't do on the Sabbath. Laws, originally intended to provide justice and equality, to give society a common sense of security and well-being, became increasingly discriminatory and burdensome. Perhaps too much weeding was taking place and Jesus was having none of it and he becomes the boundary-crosser.

He ate with so called 'sinners', he held the hand of those with leprosy, he talked with those who lived in the shadows for fear of criticism, and he failed to keep the letter of the law on the Sabbath.

Jesus lived with blurred edges. Love has edges that are blurred too, and perhaps the reason St Paul spoke of a love that is patient is because God shaped love offers us the gift of time. Time for us to change our minds, mend our ways and take a different road. God's gift to us of grace and time which meant that, in the opinion of many, Jesus spent too much time with weeds!

Yet, you may say, doesn't this parable warn us against bad seed and a harvest of darnel grass? And doesn't it say that in due time we need to come to a judgement about what is good and bad in society and in our own lives?

Indeed, it does. There is a time for weeding, for making judgements – not just in the rather dramatic apocalyptic sense that Matthew means it here, but those thoughtful and responsible judgements that need to be part of any society or individual's life.

And the focus in much of the extended teaching sections of his gospel is that there is a difference between the Kingdom of Caesar, which is often built on fear, suppression and superiority and the Kingdom of God which

is a message of inclusivity, kindness and love. And Jesus asks us to come to a judgment about which one we choose, and ultimately to weed out the other.

Yet, this parable also makes the obvious and unmistakable truth that our actions, our lives and our beliefs can be in deliberate opposition to the Kingdom of Love that Matthew speaks of so often. Some weeding is necessary.

I suspect the reason Jesus says in this parable that the wheat and the darnel grass should be given an opportunity to grow together, is the simple fact that when we, as opposed to God, make a judgement about whether or not a seed is good or bad, we often get it wrong.

Let them grow together, says Jesus. Be patient, stand back, watch and pray, and see what happens. Because we often get surprises in both our own lives and in the lives of others.

Let me close this little article with a story – a real one!!

On my way to church a few weeks ago I passed a young man just pulling in with his motor bike by the Post Office. He smiled and I smiled back and then as I walked on by, he called me back. He asked, because I was wearing a clerical collar, if we might have a short conversation about God. Well, this doesn't happen to me very often, so I was delighted. And so, he asked me why I had faith, because he said he couldn't find any himself. I told him that although I've been going to church since I was six years old, I find that everyday I try to make a conscious decision to believe. He then said that at the moment he hated God because his father, who he called his best friend, had died and God hadn't prevented this. He said none of this with any anger towards me, he just genuinely wanted to talk about his journey. I replied that I didn't think God had taken his father away and that God doesn't seem to directly intervene to stop bad things happening, otherwise Auschwitz wouldn't have happened. And then I shared with him that for me the name God and the notion of love are interchangeable and that I sense God most of all in the love I receive from other people, especially at the tough moments of life.

I have to tell you it was the most precious part of my day that Sunday. What a privilege to spend three minutes talking about faith with a stranger who reached out to me because I was dressed like a priest.

I suspect if I was dressed differently as a Census taker and had knocked on his door and we'd got to that question about Belief and whether or not he was a Christian, he would have told me not to tick that box.

But does that mean you'd put him down as darnel grass rather than good

seed? Because although he said he had no faith, he was thinking about faith, talking about faith and trying to make sense of faith. He was a Seeker after Truth, and although he felt deep pain and confusion he was doing so with such courtesy and good grace.

As I read this passage of scripture from Matthew, I hear Jesus say – *let them grow together*, and I give thanks that we don't believe in a box ticking God.

We are all a work in progress. We don't need to judge anyone else's spiritual journey. We don't need to do the weeding.

What we do need is the patience to let both grow together and the humility to wait for God's surprises. ***Ian Green, Minister, Amersham Free Church***

GARDEN SUBURB THEATRE

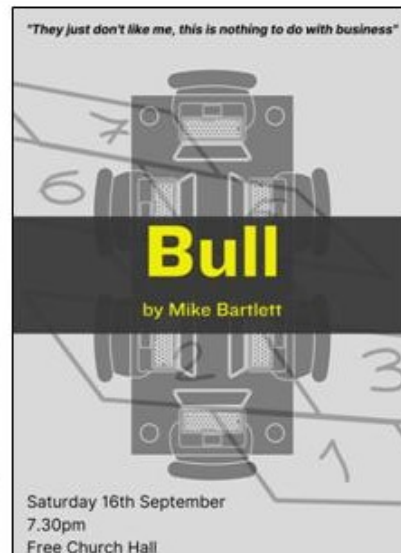
Church members and friends are invited to attend an event in the newly refurbished Free Church Hall - Mike Bartlett's play *Bull* on Saturday 16th September at 7.30pm in a studio production.

The Garden Suburb Theatre (GST) received a grant from the Hampstead Garden Suburb Trust to enable its studio productions in the Free Church Hall to be open to all free of charge. Studio productions are staged between the main productions. Although the actors hold

scripts, they are fully staged. The next one is *Bull* by Mike Bartlett which will be performed on Saturday 16th September at 7.30pm.

Director Daryl Hurst, last seen as Malcolm in *Macbeth* in Little Wood, writes: "Mike Bartlett's *Bull* is a razor-sharp play about the fine line between office politics and playground bullying. *Bull* offers ringside seats as three employees fight to keep their jobs. Begging the questions: do we ever grow out of the patterns we learn and develop as kids and is it really only sticks and stones that may hurt us? The cast comprises GST regulars Clare Janew, Kayne McCutcheon, Tilak Patel and Edwin Coutts. ***There is no need to book, just turn up at the Free Church Hall, Northway NW11 6PB for 7.30pm. Refreshments available.***"

Colin Gregory



JUST STOP AND BE THANKFUL

Many of you will be thinking what a strange title but it emphasizes more and more what I need to do each day when daily frustrations start creeping in. You may say what's she talking about - she now lives on the coast and has wonderful views west over 84 miles of open sea or east across green fields, reclaimed from the bog, and beyond to hilly slopes in front of far-away bluey-purple mountains. Yes, an idyllic setting - but at times it can be challenging. The clouds may be drawn across to the highest land without depositing their fountains of water but that doesn't happen often and the grass in the paddock shows its appreciation by growing several inches during the night! Breezy Borth gets its name from just that - a force at times so unpredictable and gusty that with difficulty one can open the car's side-doors but opening the boot would be sheer madness! The garden fills me with joy and wonderment as having planted so many seeds I can't easily see where one plant starts and another finishes. But that cluttered untidy look has character and looks more natural to my way of thinking. In the far corner is a telephone pole from which are stretched wires in six directions - not really noticeable from the ground but an absolute haven for perching, chattering, starlings, sparrows, bluetits etc. - but then we have the problem of their droppings on the washing! As to our car parked in the front, I'm sure there's a definite strategy arranged as to whose turn it is to decorate it! Yes, at times like this I have to stop and be thankful. When the children were young they always had a Saturday evening treat of watching a video. Since there was always arguments about what to watch, it was agreed that we'd have a rota, and if the film was not to someone's liking they would sit still and watch it or play in their rooms. I always remember the boys' (yes, all five of them) faces dropping at Sally's choice of Pollyanna, the film version of the classic children's book by the American author Eleanor H. Porter. The book itself was written in 1913 and portrays a young orphaned girl who is sent to live with her strict and unwelcoming aunt, Miss Polly Harrington. Pollyanna's missionary father had taught her to play 'The Glad Game' at difficult times in the belief that even in the worst of all situations, one can find something to be glad about. (There are apparently 427 recordings of 'Be Glad' in the Bible). So Pollyanna sets out to teach the small American township her positive attitude of being thankful in all circumstances. Some of her encounters are not at all welcome, but some of the most simple examples could bring amazing results such as sunlight splitting into hundreds of shades of colour when sunlight refracts through a glass prism. I think Sally's brothers cringed at her choice, just like some of the town's folk because it was too American, too 'goody, goody,' but there was a certain underlying truth that

we do sometimes need to stop and be glad, be thankful. After the book was published, several children's clubs grew up - 'The Glad Game clubs'! In this day and age it is so easy to adopt a negative attitude (the milk bottle always seen as half empty, never as half full). All the newspapers are full of it, all the strikes, demands, complaints - the grass greener on the other side. But what about the things we do have? I know there's so much poverty and hardship but..... Being a Wartime baby, I never knew what a banana was and never tasted an orange until I was five. I remember my mother spending hours over the wash-tub and having to take turns at the mangle to get out excess water. I remember the quarter pound of chocolate never went very far but we existed!

I also learnt another very important truth which is contained in the words of the following chorus written by Annie Johnson Flint, a person who had known both heart-break and triumph; her mother died when she was three when her sister was born; her father had an incurable disease. But eventually she was adopted by a loving Baptist couple:

He giveth more grace as our burdens grow greater,
He sendeth more strength as our labours increase;
To added afflictions He added His mercy,
To multiplied trials He multiplies peace.
When we have exhausted our store of endurance,
When our strength has failed ere the day is half done,
When we reach the end of our hoarded resources,
Our Father's full giving is only begun.
Fear not that thy need shall exceed His provision,
Our God ever yearns His resources to share;
Lean hard on the arms everlasting, availing;
The Father both thee and thy load will upbear.

Refrain

His Love has no limits, His grace has no measure,
His power has no boundary known unto men;
For out of His infinite riches in Jesus
He giveth, and giveth, and giveth again.

The words may be old-fashioned but the truth is ageless. I always write these articles starting with a prayer asking that God may use my hands to convey His truth. So now I can carry on with all my 'minor' irritations, because I know that every little while:

'I must stop, be glad and above all, be thankful'.

Rosemary Birch

From the Archives

1943

From News Letter September 1943

Minister Frank Ballard writes comforting and encouraging words to his readers and looks forward to the end of the war (Which, in fact, did not happen for two more years in 1945). He then expresses anxiety that the post-war period would not be directed by Christian principles as it should be.

Before this letter is in your hands we shall have entered the fifth year of the war. I think I speak for you all when I say that we shall have entered it with great gratitude. We have had our losses, grievous losses both in the country as a whole and in our own congregation. On the day set apart by the King as a National Day of Prayer we shall have thought of those who have fallen, especially our own friends whether they were members of the forces who fell in battle or civilians who suffered in the Blitz. We shall, I hope, have prayed that we may be found worthy of the sacrifices made on our behalf and thought with sympathy of those who mourn.

But we shall all feel that there is a place for gratitude that we have been preserved, that our shores have been protected, and that the unity of the Allied Nations has been so secure.

We shall set out on the fifth year of war also with much confidence. We are under no delusions. Stern days lie ahead. There may be heavy losses, and some may come very near to our own hearths and homes. But the issue of the war seems to be no longer in doubt. The Axis shows obvious signs of wear and tear and the final collapse here in Europe may come at any time. I wish we had the same confidence about the post-war period. Perhaps I am too fearful, but it will be an unspeakable tragedy if, when the enemy is beaten, each nation, each section, each individual begin to fight for their interests. And that is a very real danger unless there are strong common principles to keep us united. The real trouble about the pre-war period is that there were no generally accepted standards. That is why there was so little political wisdom and everything went pieces. Some tried hard to maintain Christian principles, but others gave to them only lip service, and yet others openly defied them. The great need of the world now is that Christian truth should be re-established. That is why the work we are trying to do is of such paramount importance. I wish there were more signs that Christian people realised that the maintenance of the

Church and the proclamation of the Christian message are not secondary matters but more urgent than anything else. If the values of the New Testament do not capture the minds and hearts of men I see very little hope for the nations. Everything, here in Europe and further afield, turns, as I see it, upon that single fact. And I should be unfaithful to my charge if I did not use my voice, my pen, and every bit of persuasiveness I possess to call the attention of young and old to it.

1953

This account of Martha Hirsch is sourced from the Free Church Archives. Her name is on the wooden board at the west end of the church.

Martha Hirsch was a Free Church member from 1944. She began her mission in French Morocco among Jews and Moslems in 1953. Work had to be done without drawing attention to the Evangelistic side of it and yet the Gospel must be preached, in obedience to Christ's command. Medical work took up most of her time – apart from midwifery she also had the opportunity for some general medicine and very minor surgery. She also coached English. Some showed interest in the Gospel message and accepted Bibles and discussed problems that arose. Martha taught a few women simple knitting, sewing and cooking.

Marrakech had limitless opportunities for Christian service but like so many other fields lacked workers.

She was not just a name on the board in the Church – she was a devoted member and in recent years the Free Church benefitted from her will

1963

Ten years later this account of Martha Hirsch appeared about her Maternity Home and her Mission House.

Martha Hirsch at Marrakech

Martha's little Maternity Home is now an established institution! The three wards have five, three and two beds, with the baby's cot beside each. The latest news is of an American gift of an Ascot-type water-heater, this obviating the carrying of buckets of water (with many floods in the process!) and of the purchase of bedside tables. Martha writes, "This means that we can use any bed without moving the tables around and the wards look so nice and complete."

There is always more than enough to do. Martha says, "Penny (who has to leave in May) and I run a shuttle service between the two houses. She sleeps in the Mission House, opens dispensary in the morning with routine

injections, etc. I go there to see the ante-natal patients, weigh babies, etc, while Penny, at the Home, bathes women and babies. We had three deliveries one night last week and another in the afternoon, and those *after* I had been up all the previous night when the woman on duty was off sick. After nearly forty eight hours up you can imagine what I was like at clinic!" Once they had 13 mothers and 14 babies (including twins) at the same time. But she wrote cheerfully that she was generally slacker and anyway it did not matter giving up her bed when there was no chance of sleeping in it! For extra cots she had three units of four cots made to her design by the blacksmith, which saved a lot of carrying round of cots. How delightful these must look with four dark-eyed little babies in each! It is too early to hear how they celebrated Christmas, but there will have been a Christmas tree beside the orange trees in the courtyard, beautifully decorated, with presents for everyone. And we may picture the wonder in the eyes of all as the candles are lit on the tree, and Martha tells in her fluent Arabic the wonderful Christmas story, one that to many will be quite new.

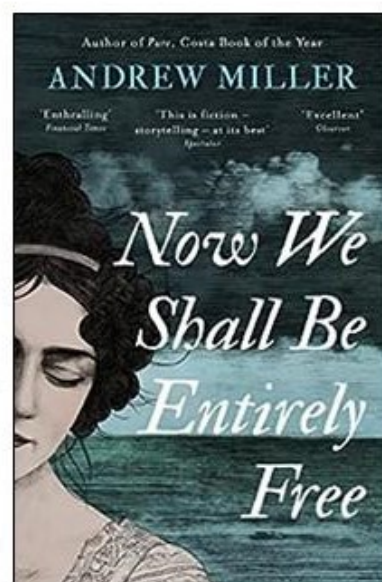
But she cannot keep on at this pace. As it is she will have to forgo her next furlough, due this coming summer. Let us hope and pray that very soon the right mid-wife-missionary will be found. Meanwhile we wish for her the health and strength to carry on, and the humour and courage, patience and faith she needs. K M Glaister *Anne Lowe*



Book Review

Now We Shall Be Entirely Free by Andrew Miller

Now We Shall Be Entirely Free is a traditional four-square adventure story set in the early nineteenth century (1809) during the Peninsula War. As a historical romance, it is the total opposite of a Hilary Mantel novel where character and situations are analysed and elaborated in depth; here things happen and the story unfolds in a simple, straightforward manner.



The story begins in 1809, when the hero, John Lacroix, returns home to Somerset after eight months fighting with the British army in Spain. Exhausted and hurt, and with badly impaired hearing, he is nursed back to something like his former self by his trusty housekeeper, Nell, but remains “absent” in mind. Clearly something bad has happened. Exactly what, and how bad, we are left to imagine while a fellow officer arrives to remind him that he is still a soldier and should report for duty when recovered. Lacroix makes plans to bolt to the islands of Scotland, where we suppose he will find a salve for his torment, or simply somewhere to hide.

Because of a particular atrocity in Spain, the British high command holds an inquiry and commissions a soldierly thug called Calley to set off for England and put paid to Lacroix – and so begins a story of his flight and pursuit.

Lacroix travels to Scotland to find a physical place that matches his interior mood. He feels he is ‘at the edge of something,’ and there are hints that he needs to atone for some sort of past misdeed in connection (we assume) with the atrocity.

When he eventually arrives, he is not as alone as he imagined he would be. Already ensconced on the island is a small family of idealists, living their utopian dream. Lacroix becomes involved with this family of a brother and two sisters and he ends up accompanying the nearly blind Emily to Glasgow for an eye operation. (As always with Andrew Miller there are beautifully described surgical procedures). The two – one hard of hearing and the other semi-blind – fall in love.

Meanwhile, Calley, the psychopathic villain and his side-kick Spaniard

(who is there to witness Lacroix's punishment) are on their trail, leaving battered bodies in their wake.

They learn from one of Calley's injured victims that the villains are off to the isles and have guessed where Lacroix and Emily's family are located. Emily and Lacroix hurry back to find the house deserted, but rightly suspect that Calley is nearby, if not inside. In a denouement worthy of Hollywood, Emily uses her acute hearing to locate where he is and Lacroix is able to dispatch him without a word being spoken. They escape by small rowing boat.

The ending is surprising as it is left to the reader to divine whether the couple make good their escape to the emigration ship bound for Canada or drown in their leaky small boat, content to die together. One reader wrote that she read the last paragraph three times and still could not decide.

Along the way, the world of 1809 is beautifully described with arresting details. For example, housekeeper Nell sets about washing the bedsheets only at the end of winter when the spring thaw allows drying. For the journey to Scotland, Lacroix hides his money in his boots, which are of course stolen along with most of his belongings when he arrives in Glasgow. On the way we learn the details of travellers' roadside accommodation, which nearly always involved sharing one's bed with a stranger. The stage coach itself is nearly always damp and wet on the inside as well as the outside. Those on the top are best not thought about! Small beer is the drink of choice in lieu of suspect water. Laudanum and whisky are the only available medicines and pain-killers – consumed in enormous quantities for all kind of illnesses and operations. And to disembark on the small Scottish island, Lacroix has to be lowered onto one of the cows being delivered and riding it as it swims to land! Apparently a common method of landfall.

It is up to the reader to speculate on the meaning of the title – *Now We Shall Be Entirely Free* – as each character has their own reason to want 'to escape' – Emily from oncoming blindness, Lacroix a guilty conscience from bad experiences in the war, and together they are trying to escape the murderous Calley. But perhaps the only true escape for them is into a loving death together.

Fortunately, along the way, we experience a well-written, exciting historical novel, well-researched, with delights on every page. Highly recommended.

Marion Ditchfield

JOHN BIRCH'S DIARY

Carnifal Y Borth /Borth Carnival - held over a number of days around the first Friday in August (Friday rather than the 'turn-over, moving out, moving-in, cleaning Saturday') has happened for many years. Rosemary remembers it from her family holidays, even a scruffy pirate joined in one year! An even longer family connection with Borth was through her aunt who, whilst staying in a bed and breakfast house almost opposite our cottage, was born here in 1908



- an unexpected happening during a family holiday! For a village whose permanent population numbers in the high hundreds, Borth offers - in addition to the Carnival activities - a wide selection of events ranging from 'Drag Night - look out for Borth's luscious ladies!' snail racing and auction, (so as not to cause confusion basically two separate events;) artists making chalk pictures along the sea-wall; a treasure hunt; a Teddy-Bear's picnic and fun-day and a plastic duck race down the River Leri.

The Carnival procession took 40 minutes to pass our door with numerous floats led by one carrying the Carnival Queen, this year by Sarah Thomas, a 13-year old, who had lived in the village all her life, who went to school here and felt everyone "has always pushed me to be the best version of myself ...it has always been my dream to be the Carnival Queen ever since I can remember." Many, many people had dressed up in very realistic costumes, some from the simplest of props but all very ingeniously thought out which created a lovely sense of fun, happiness and excitement!

As a place where everyone has English but considerable numbers converse every day in Welsh, Borth keeps alive its heritage and traditions and extends friendship and help to both visitors and recently arrived inhabitants. We have been most fortunate to have moved from one welcoming community (in the Suburb and its surroundings) to another place where we also feel at home.

In a world where conforming seems to be increasingly the 'norm,' the unexpected is especially welcome. ***Stand-up comedy gigs*** normally take

place on an enclosed stage or in a tent. Thus, an open air performance at nearly 17,418 feet on the slopes of Everest drew attention from a mixed bag of fellow climbers, mountaineers and ‘two bemused sherpas’. Records are there to be set and then broken. Ellie Gibson and Helen Thorn (known as the Scummy Mummies) claimed a record for the highest stand-up comedy gig wearing gold catsuits. They said, “It wasn’t our easiest gig but it was definitely the most memorable”. They raised more than £1500 for a medical research charity.

Long time ago in Leeds. A dig at a site known to have been inhabited for many centuries revealed an “extremely rare” lead coffin buried among those of 60 men women and children.



The coffin contained the remains of an aristocratic Roman woman dating back 1600 years. Expert analysis will help increase the knowledge of this little known period between the fall of the Roman Empire and the rise of Anglo Saxon Kingdoms - a time for which we have few archaeological remains.

Bitten but bought. An early C20th German doll (the dolls were based on real German children but made for adult collectors) fetched nearly £53,000 at a Yorkshire auction house. (Antique dolls of this kind only come up for sale every 20-30 years.) It was bought by an American buyer and the price was achieved despite there being “a badly chewed foot” - a result of historical canine attention!

Elephants are picky eaters (this is the kind of research I really like to know about). It’s been proven that they vary their diet not just because of what is available, but by choice, gauging what there is but also factoring in their preferences and physiological needs; for example, a pregnant elephant will have different requirements and cravings from a non-pregnant elephant. The findings also inform theories of why elephants forage together - ie because individual animals do not eat the same plants

at the same time, there will usually be enough for all. Perhaps we humans could learn a lesson! Where would it be logical to find what is claimed to be *the second tallest tree in the world?* The logical answer is in one of the deepest canyons - in this case the Yarlung Zangbo Grand Canyon Nature Reserve in Tibet. It's a cypress measured at 335 feet (the tallest tree is 381 feet – a coastal Redwood in California). Both would tower over New York's Statue of Liberty at 305 feet!



Make a journey to see a match. The longest supporter journey, still in progress but due to culminate soon, is that of Manchester United supporter, Ochirvaani Batbold, who expects to arrive in December having pedaled over 11,000



kilometres through 14 countries - China, Kazakhstan, Uzbekistan, Turkmenistan, Iran, Turkey, Bulgaria, North Macedonia, Kosovo, Serbia, Hungary, Austria, Germany, and France to reach England, from his start in Mongolia's capital Ulaanbaatar.

In the Kielder Forest

(Northumberland) a dramatic increase in the number of voles has led to the usual 25 pairs of tawny owls expanding to 90 pairs. Forestry England has installed 240 boxes in trees to provide homes and allow experts to monitor their welfare. A long-term, study has revealed that some have lived more than 20 years. Life is where the food is. More voles, more food, more owls, ongoing hopeful.

Tegu believe it. Guernsey is an island used to cows but not to a recent visitor - a 3 foot long lizard common in South America but unknown in the wilds of the Channel Isles. An escapee fed-up with caged life and keen to explore its new home. GSPCA (best spelt out - Guernsey Society for the Prevention of Cruelty to Animals) had no experience but decided to cope. An animal is an animal! Quick thinking, and a dog kennel was obtained as a temporary home. News of this interesting, if unexpected, addition to the flora and fauna rapidly spread. Rescue Officer, Neil Hughes said, "I was faced with the largest lizard rescue I have been called out to, which was a real surprise." He added the usual call-outs are to tiny lizards found in the suitcases of holiday-makers!

John Birch

Kinkering Congs

The following piece is taken from the Christian website 'Ship of Fools.' It is a review of a book 'A Field Guide to the English Clergy' by Revd Fergus Butler-Gallie. As the review notes, the roll call of eccentric clergy in the Church of England is a crowded one, with divines such as Revd Dr William Spooner (famous for announcing the hymn, 'Kinkering Congs their Titles Take'), and Revd Harold Davidson, the lion-taming Vicar of Stiffkey. Two examples from the book are given below:



The Reverend Robert Hawker, Vicar of Morwenstow (1803–75)

Cornwall, as a county of strange seascapes and moorland myths, has a remarkably high tolerance for odd behaviour. However, even by the high bar of the West Country, the Reverend Robert Stephen Hawker was a profoundly weird individual.

As Curate at Bude, he decided that he had a joint calling; not only to be a Priest, but also a mermaid. In order to live out this vocation, he fashioned a wig out of seaweed and, naked apart from an oilskin wrapped around his legs, rowed out to a rock in Bude harbour one evening, sat on it and began to sing. This spectacle provoked great comment among superstitious locals and each evening a crowd gathered on the cliffs to see the 'mermaid' perform.

Quite why this bizarre habit of Hawker's ended after a few months is debated; some say that, as the winter drew closer, even the blubbery form of Hawker was affected by the elements. Another story relates that a somewhat sceptical local farmer brought along his gun and threatened to pepper the aquatic damsel with shot if she stayed warbling any longer. Whatever the reason, one evening he substituted his haunting mermaid's lament for a rousing rendition of 'God Save the King', plopped into the water and swam back home.

Although clearly a great lover of landscapes, Hawker's relationship with the animate orders of creation was somewhat more complex. He kept a sizeable menagerie, including ten cats (who would follow him to church and routinely made up the majority of his congregation). However, he reacted with fury when he saw one catching a mouse on a Sunday and publicly excommunicated it in front of his other animals.

Sabbath day violations aside, Hawker was a great lover of animals, being regularly observed talking to the birds in the churchyard and making friends with a 'highly intelligent' pig called Gyp. Another 'pet' was a stag called Robin, which Hawker insisted was tame, although its habit of attacking and pinning down visitors to the vicarage would probably suggest otherwise.

The Reverend Thomas Patten, Vicar of Seasalter (1683–1764)

Today, Seasalter is a residential suburb of artsy, fashionable Whitstable, but in the eighteenth century it was just about bottom of the list of potential jobs in the whole Church of England. Most of the village, including the original church, had been washed into the sea by a storm in the medieval period, and some might argue that was for the best.

Most clergymen would spend a year there (at the absolute maximum) before begging to be moved on. Thomas Patten, however, was not like most clergymen. Of humble beginnings, his path to ordination is unclear.



However, we know he spent some time as a Chaplain to the Royal Navy and, in 1711, accepted the post of Vicar of Seasalter.

Patten was a man of gigantic appetites. He lived quite openly with his mistress, and his love of eating and drinking to excess was common knowledge. Patten would deliberately preach long and dull sermons that would continue until someone in the congregation held up a lemon – a sign that they would buy the Vicar his drinks for the evening. At this point, Patten would finish off the service with impressive alacrity and dash over the road to the Blue Anchor Inn, in order to lay waste to the unfortunate congregant's tab.

Truculent boozehound he may have been, but Thomas Patten was certainly not an idiot. He found the perfect position to indulge his interests when he got involved with the smuggling operations in the village. The Seasalter Company was a group of smugglers who, in return for Patten informing them about the movements of the authorities, kept the vicarage well stocked with fine French wine, brandy and contraband tobacco. Patten was not above getting his own hands dirty – he tricked a rival group of smugglers into being caught by the Customs men when they failed to cut him in.

TV Documentary Review

HYPER-NORMALISATION by Adam Curtis (II)

The first part of this review (News and Views June-July 2023) set out Adam Curtis' thesis which is that, little by little, over the last four decades, governments (particularly western governments) have given up on the idea of trying to change society at all; in fact, they have given up on politics altogether and now seek to just 'manage' their societies as best they can (hypernormalisation). To do this they have gradually constructed a society which more and more reflects the nature and requirements of the three inter-linked pillars of modern western society – finance, big corporations and governments. Over time, the system has become more and more self-sufficient with its own aims and objectives which may or may not represent the actual needs, the reality, of the world outside the system. Time and again, complex problems such as global warming, mass inequality, economic failure and stagnation etc, get put on a back burner because the system finds them too complex to deal with. The first part of the review looked at domestic politics: this part looks at foreign policy.

Foreign Policy: The problem of prediction

And nowhere are the problems more complex than in the world of foreign policy. Domestic problems are complicated enough – but at least individual countries have historical patterns and problems that can be understood and which their governments have the power to modify or change if they wish. There are no such helpful factors where foreign policy is concerned. Events continually defy expectations – the collapse of the Soviet Union, the 'Arab Spring,' the invasion of Ukraine (to mention only the most obvious) all seemed to come from nowhere, impossible to predict.

Yet prediction is what modern governments, particularly modern western governments care about, because it – and only it - gives them a certain amount of power to control events to their advantage. Otherwise they have to fall back on the time-honoured paths of complex diplomacy, messy compromises, damage limitation, which are enormously time-consuming and increasingly ill-suited to the modern western psyche which requires simplicity and predictability. For example, the emergence of a bi-polar world after the 2nd World War between America and the Soviet Union represented a fairly straightforward arrangement of power which people could understand – liberal democracy versus communism, freedom versus totalitarianism, good versus bad, etc. People, on either side of the divide, could see it in terms of a simple competition between two systems, a battle to win the sympathies of the still undecided nations. Alliances such as NATO and the Warsaw Pact could be built

on the foundations of this divide. It was a simple system which even managed to survive unexpected events such as the Cuban missile crisis of 1962 and in which old-fashioned diplomacy could eventually lead to the period of détente between the two powers and the signing of the strategic arms limitation (SALT) agreements (roughly 1965 to 1979).

Unfortunately, the world was destined to become a lot more complicated. The Vietnam war and the American defeat in 1975 led to a lot of soul-searching in the United States. And the six-day war between Israel and the Arab alliance in 1967 and the subsequent refusal of Israel to quit the conquered territories was destined to bedevil the western situation in the Middle East in perpetuity.

The Neo-Conservative Movement

The response of the US to this new complexity was the growth of the Neoconservative (neocons) movement, a group of essentially right-wing ideologues, officials and politicians who were destined to become more and more influential in the formulation of American foreign policy. (Curtis had analysed the rise of these neocons in an earlier documentary made for the BBC in 2004, called 'The Power of Nightmares') Partly as a reaction to the growth of the New Left and counterculture of the 1960s and 1970s, they felt that America 'had lost its way' and needed to return to basic American values – the promotion of democracy and interventionism in foreign policy, peace through strength, disdain for communism or any form of leftism, radicalism, pacifism or any form of moral relativism. And if these values were to be defended and promoted, then people needed to see the world in essentially simple 'moral' terms, as an old-fashioned choice between good and evil, an unapologetic belief in the existence of ineradicable evil in human nature. And if a bad or 'evil' guy was not immediately obvious, then one should be supplied! It was a way of simplifying the world – at least from the perspective of the United States and the neocons.

A few examples: Enter Colonel Gaddafi.

In February 1984, the US withdrew all its troops from Lebanon because, in the words of the then US Secretary of State George Schultz, "we became paralysed by the complexity we faced." Curtis argues that faced with this complexity (and the defeat) President Reagan and the neocons decided that a simpler world of good versus 'evil' was required – and looked around for some kind of terrorist 'mastermind' on which the west could 'revenge' itself. Colonel Gaddafi of Libya presented himself – a brilliant politician and opportunist who was busy trying to set himself up as a world leader against the west and who wasn't against using terrorist tactics where necessary. He had been a thorn in the American side for some time. Thus Reagan was happy to blame the 1985 terrorist attacks at Rome and Vienna

airports on Gaddafi although the evidence was far from convincing (the Italians fingered Syria and Iran). Similarly, the US accused Libya of orchestrating the 1986 Berlin discotheque bombing, in which two American soldiers died, although the evidence was far from convincing (most European intelligence organisations pointed to Syria at the time). Nevertheless, Reagan decided to retaliate militarily and in April 1986, US military planes launched a series of air-strikes on Libya, bombing military installations in various parts of the country, killing around 100 Libyans, including several civilians. One of the targets had been Gaddafi's home. Himself unharmed, two of Gaddafi's sons were injured. Although the US was condemned internationally, Reagan received a popularity boost at home. At the same time, Gaddafi's reputation as an anti-imperialist was strengthened both domestically and across the Arab world.

Enter Saddam Hussein

Supplying the 'evil' guy reached its apogee (of course) with Iraq, Saddam Hussein and the infamous 'weapons of mass destruction.' From the outset it was clear that Iraq had had little or no involvement in Al-Qaeda and the 9/11 attacks. (Indeed, of the 19 Al Qaeda terrorists who carried out the attacks 15 were citizens of Saudi Arabia – as was Osama Bin Laden). But any kind of action against such a stalwart US ally as Saudi Arabia was unthinkable as were the usual targets of Syria and Iran (still too large and powerful to attack). But some kind of full-scale invasion somewhere was clearly required and Iraq fitted the bill nicely. The 'axis of evil' was born as was the infamous dossier about weapons of mass destruction – and the construction of a simplified alternative reality proceeded apace.

Re-enter Colonel Gaddafi as 'good guy'

The Iraqi intervention was, of course, a disastrous failure, sparking a civil war between Sunni and Shi'ites and the birth of Islamic State (ISIS). Curtis argues that Blair and Bush were only too well aware of their failure and turned to Gaddafi for help who, for some time, had been indicating that he wanted better relations with the West. They set out to make him a friend, a hero of democracy. Consequently, in December 2003, there was a sudden and well publicised announcement that Libya had agreed to dismantle its 'weapons of mass destruction' thereby seeming to support the notion that (despite the lack of such weapons in Iraq) the military invasion had indeed managed to rid the world of some of these weapons – and even turn 'bad guys' into 'good guys.' Gaddafi also agreed to pay compensation to the families of the victims of the Lockerbie bombing (though he continued to bitterly deny Libyan involvement) and the long-standing sanctions imposed by the West on Libya were lifted. He became courted by western leaders and was photographed with the likes of Gordon

Brown, Vladimir Putin, Nelson Mandela and Silvio Berlusconi. In 2007, a Libyan flag and even a Bedouin tent were erected in Paris in honour of the visit of Gaddafi complete with a lavish reception at the Elysee Palace. He later visited Europe and in 2008 he signed an economic agreement with Italy to invest in infrastructure projects as reparations for past Italian colonial policies and help to stem illegal immigration from Africa. And so on.

Re-exit Colonel Gaddafi as 'bad guy'

Of course, it could not last. In 2011, internal factionalism led Libya into a civil war. As with most civil wars, there were atrocities committed on both sides and there were calls by the UN for some kind of international intervention. The Security Council declared a no fly zone to protect the civilian population from aerial bombardment and called on foreign nations to enforce it. Whatever the 'rights' and 'wrongs' of the situation, the West decided that Gaddafi had to go, he was now more of a liability than an asset. Sanctions were introduced and in 2011 a NATO airstrike killed one of Gaddafi's sons and three grandsons. Further attacks that year on Gaddafi's forces eventually led to him being injured, captured, tortured and killed.

Conclusion

Curtis' essential thesis is that governments have increasingly found the world and its problems (both foreign and domestic) too complicated to deal with by traditional means and (with the aid of modern technology) have sought to construct an alternative 'simplified' version which can be dealt with quickly and conveniently. The creation of a world of 'good guys' and 'bad guys' by the neocons in the US was an essential part of this. Of course it can be argued that this distinction had always operated in foreign policy to some extent: nevertheless Curtis makes a good case that governments increasingly find it necessary to 'simplify' the world in order to deal with it. The problem, of course, is that the real world is far too complicated to be dealt with in this way. Foreign policy now requires something far more sophisticated than these 'good guy/bad guy' policies can deliver. This is because the emergence of climate change as a pressing existential threat – humanity's first real 'test' - will require all kinds of collaboration between nations which, in turn, means a willingness to accept all kinds of compromises and inimicable choices – in fact, a temporary suspension of 'business as normal' in favour of prioritising collective survival. Unfortunately, we are – once again – living in an age when governments feel the need to have enemies to help distract us from their long term failures to deal with poverty and inequality (cf the sudden new status of China as 'bad guy' in place of its previous position as valuable partner in the globalised economy). The chances of this happening, are, of course, vanishingly small.

John Ditchfield

JOHN BIRCH'S COMPETITION

Competition No. 55: Statues in London

Supply the name of the person represented by each description.

1. A statue standing at the Houses of Parliament end of Westminster Bridge, depicting a Celtic Queen who did 'battle' with the Romans by burning several cities including London.

2. A statue in the centre of, remembering an important social and industrial reformer – being represented by a figure of a God of selfless love.

3. A tall statue dedicated to a man believed to be the greatest naval Commander of the U.K.'s fleet.

4. A statue in Kensington Gardens given by the author of a book about a 'boy who never grew up.'

5. This statue is counted as one of the greatest of London statues. Built in a prominent position, 25 metres tall and being made with 230 tonnes of white marble - to a very 'small' person in height but big in every other way.



6. An equestrian statue to a King who said 'I would have sold London if I could have found a buyer' when trying to raise funds for his Crusades.

7. A lesser known statue in Brunswick Square to a Captain who set out on a mission to build a hospital for babies and young children.

8. A statue in St. Clements Dane Church in the Strand, to a man who said "Sir, when a man is tired of London, he is tired of life, for there is in London all that life can offer".



9. This statue is in Parliament Square and dedicated to a man who was made British Prime Minister twice, becoming one of the most famous figures in British History.

10. A statue in Waterloo Place, St. James, dedicated to a lady who caused great reform in all C19th Health Care practices.

11. One of the latest statues to a Lady, erected in 2021 in Kensington Palace Gardens, on which would have been her 60th birthday, in recognition of her work towards humanism causes.

12. A statue in Leicester Square with an

inscription 'There is no darkness, just ignorance' - a line taken from one of his plays.

13. A statue by the sculptor John Doubleday near the fictional detective's address: 221B Baker Street.

Answer to Competition No 55: Forests and Moors in the UK

Nottingham /Sherwood Forest
Coleford/The Forest of Dean
Tavistock/Dartmoor
Launceston/Bodmin Moor
Barnstable /Exmoor
Lyndhurst/New Forest
Crowborough /Ashdown Forest
Waltham Abbey/Epping Forest
Bishop's Stortford/Takeley (Hatfield Forest)
Church Stretton/Long Mynd
Ilkley/Rombalds Moor
Alston/ Gilderdale Forest
Dumfries/Forest of Ae



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: MY WILD FLOWER PATCHES

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

COMMON-POPPY CORNCOCKLE COSMOS DAHLIA FIELD-
SCABIOUS FORGET-ME-NOT FRENCH-MARIGOLD HAWKBIT
KNAPWEED LADIES-BEDSTRAW MEADOW-CRANESBILL OX-
EYE-DAISY PANSIES RAGWORT RED-CAMPION
SCENTED-MAYWEED SPEEDWELL SOW-
THISTLE STITCHWORT VETCHES YELLOW-
TOADFLAX

*Put the remaining 12 letters together to find the plant
which when sown with the flower seeds, will have a
parasitic effect on the grasses.*

Compiled by Rosemary Birch



Answer: Yellow-rattle

JUNIOR WORDSEARCH: CYCLING

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

BICYCLE/BIKE
TRANSPORT
RECREATION
EXERCISE
SPORT

ROAD BIKE
MOUNTAIN BIKE
CYCLE LANES
CYCLE PATH
CYCLE TRACKS

BIKE RACING
TIME TRIALS
PELTON
VELODROME
TOUR DE FRANCE



Compiled by Liz Alsford

DIARY

Monday 10.30am to 11.30am Study Group (re-starting Sept 11th)

Wednesday 10am to 12 noon Toddler and Parent/Carer group (re-starting Sept 13th)

Thursday 6.30pm Choir Practice in Church Sept 14th & 28th, Oct 12th

Saturday 10.30am to 12.30pm West End Café open

Christian Meditation on line For further information, contact: Georgia Tutton at gmrtutton@aol.com



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.

SEPTEMBER

- 2 2.00pm Induction Service of the Revd Aled Jones to our pastorate.** Followed by tea in church
- 3 11.00am Family Communion led by the Revd Aled Jones**
- 4 & 5 All day Church Open** for families of entrant examination students HB School. Refreshments available.
- 10 11.00am Family Service led by the Revd Aled Jones**
- 12 7.30pm Joint Elders & Deacons Meeting**
- 16 & 17 Open House.** During this time our church will be open at 10am – 5pm Saturday 16th and 1-5pm on Sunday 17th.
- 17 11.00am Family Service led by the Revd Aled Jones**
6.30pm Informal Evening Service led by the Revd Aled Jones
- 24 11.00am Family Service led by the Revd Aled Jones**
- 29 1.00pm Piano Recital by Cristiana Achim with a light lunch at 12.15** in support of HGSFC and Christian Aid

OCTOBER

- 1 11.00am Harvest festival Service and Communion led by Revd Aled Jones Followed by lunch in church.
8 11.00am Family Service led by the Revd Aled Jones
10 7.30pm Elders Meeting
15 11.00am Family Service led by the Revd Aled Jones



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 October edition of News and Views will be published on Sunday October 8th 2023. Articles should therefore be delivered to the editor, Joan Holton or the typesetter, John Ditchfield (john_ditchfield@hotmail.com) by Sunday 24th September.

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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