



MAGAZINE FOR NOVEMBER 2021



BUILDING AN INCLUSIVE COMMUNITY OF
CHRISTIAN LOVE, FAITH, WITNESS AND ACTION

IN THIS ISSUE

Can the parish system survive?

The vicar reflects on a subject
coming up for General Synod

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charity

A report on their work
in this Remembrance month



**UN CLIMATE
CHANGE
CONFERENCE
UK 2021**

IN PARTNERSHIP WITH ITALY

Faith leaders
urge action

It's Christmas Hamper
time! Look out for
your chance to
contribute

How Parish Magazines
began



Plus all our regular features

HAMPSTEAD PARISH CHURCH

[Registered Charity No. 1129264]

Church Row, NW3 6UU

Parish Office: 020 7794 5808 /

vestry@hampsteadparishchurch.org.uk

Website: hampsteadparishchurch.org.uk /

Facebook: Hampstead Parish Church / Twitter: Hampstead_PC /

Instagram: @HampsteadPC

Youtube: youtube.com/c/hampsteadparishchurch

Sundays:

8.00am Holy Communion (Book of Common Prayer)

10.30am Choral Holy Communion (Common Worship)

5.00pm Choral Evensong (BCP)

(All these services can be found on Facebook live and Zoom)

Weekdays:

*please check the weekly email—sometimes we have to make changes to this pattern**

Wednesdays at 10.15am Holy Communion in church

Mon – Fri 5.00pm Evening Prayer on Zoom

Thursdays at 8.30am Rosary prayer on Zoom

Saturday 9.00am Morning Prayer in church

For Baptisms, Weddings and Funerals please contact the Vicar

Jeremy Fletcher 0207 435 0553

vicar@hampsteadparishchurch.org.uk

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* to be added to the emailing list please contact the parish office—
vestry@hampsteadparishchurch.org.uk

Church Staff and Office holders

Vicar

Jeremy Fletcher 0207 435 0553
vicar@hampsteadparishchurch.org.uk

Curate

Graham Dunn 0207 794 5808
graham@hampsteadparishchurch.org.uk

Associate Priest

Jan Rushton
jan.rushton5@gmail.com

Readers

Handley Stevens 020 7794 0874
handleystevens@yahoo.co.uk
Andrew Penny 020 7794 2763
andrewpenny1955@gmail.com

Organist and Director of Music

Geoffrey Webber
geoffreywebber5@googlemail.com

Junior Choir Director

Aidan Coburn
aidan@hampsteadparishchurch.org.uk

Youth worker

Maureen Smith Maureen.smith@hampsteadparishchurch.org.uk

Administrator

Courtney Terwilliger vestry@hampsteadparishchurch.org.uk

Churchwardens

Martin Evans mevans@nepgroup.com
Sheena Ginnings sheena@ginnings.co.uk

Treasurer

Inigo Woolf treasurer@hampsteadparishchurch.org.uk

Magazine editor:

Judy East judy.east@hampsteadparishchurch.org.uk

November

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Diary for November

Sunday Services will continue to be shown on Zoom and Facebook live. Some weekday services will continue to be Zoom only for now. Links are in the weekly email. If you would like to be on the email list please send your details to the Parish Office vestry@hampsteadparishchurch.org.uk

Mon – Fri 5.00pm Evening Prayer on Zoom

Mondays at 9.30pm on Facebook Live – Edmonton Area Compline

Mon 1st 7.00pm *Hampstead Collective* concert – see page.....

Tue 2nd 12.15pm Inside Out Prayer on Zoom

Wed 3rd 10.15am Holy Communion

Thu 4th 8.30am Rosary Prayer on Zoom

5.30pm Arts and Faith on Zoom

7.45pm Community Choir in church

Sat 6th 9.00am Morning Prayer

9.30am ABG Trustees meeting in the Choir Vestry

10.00am Church cleaning

Sunday 7th 3rd before Advent

8.00am Holy Communion

10.30am Choral Holy Communion & Confirmation by the Bishop of Edmonton

Traidcraft Stall after the service

5.00pm Choral Evensong

Tue 9th 12.15pm Inside Out Prayer on Zoom

Wed 10th 10.15am Holy Communion

Thu 11th 8.30am Rosary Prayer on Zoom

5.30pm Arts and Faith on Zoom

7.45pm Community Choir in church

Sat 13th 9.00am Morning Prayer

3.30pm *Come and Sing Fauré Requiem*

6.00pm Performance

see separate leaflet for full details

Sunday 14th – Remembrance Sunday

| | | |
|----------------------|---------|---|
| | 8.00am | Holy Communion |
| | 10.30am | Choral Holy Communion for Remembrance |
| | 2.00pm | Stage goes up in church |
| | 5.00pm | Choral Evensong |
| Mon 15 th | 7.30pm | 21 Group on Zoom. Contact Jan Rushton for details |
| Tue 16 th | 12.15pm | Inside Out Prayer on Zoom |
| Wed 17 th | 10.15am | Holy Communion |
| Thu 18 th | 8.30am | Rosary Prayer on Zoom |
| | 5.30pm | Arts and Faith on Zoom |
| | 7.45pm | Community Choir in church |
| Sat 20 th | 9.00am | Morning Prayer |
| | 4.00pm | Marie Curie “ <i>Time to Remember</i> ” service |

Sunday 21st Christ the King

| | | |
|----------------------|---------|--|
| | 8.00am | Holy Communion |
| | 10.30am | Choral Holy Communion |
| | 5.00pm | Choral Evensong |
| Tue 23 rd | 10.30am | Bible Book Club in the Crypt – I Peter |
| | 12.15pm | Inside Out Prayer on Zoom |
| Wed 24 th | 10.15am | Holy Communion |
| | 7.30pm | Bible Book Club on Zoom – I Peter |
| Thu 25 th | 8.30am | Rosary Prayer on Zoom |
| | 5.30pm | Arts and Faith on Zoom |
| | 7.30pm | <i>The Importance of Being Earnest</i> – Hampstead Players’ production. See separate leaflet for details |
| Fri 26 th | 7.30pm | <i>The Importance of Being Earnest</i> |
| Sat 27 th | 9.00am | Morning Prayer |
| | 2.30pm | <i>The Importance of Being Earnest</i> |
| | 7.30pm | <i>The Importance of Being Earnest</i> |

Sunday 28th Advent I

| | | |
|----------------------|---------|---------------------------|
| | 8.00am | Holy Communion |
| | 10.30am | Choral Holy Communion |
| | 5.00pm | Advent Carol Service |
| Tue 30 th | 12.15pm | Inside Out Prayer on Zoom |
| | 6.30pm | Arts 4 Dementia Concert |

The Vicar writes

A new General Synod has been elected and meets this month to begin a five year term. I was ready for one or two 'defining' issues to be part of the election process: race, sexual and gender identity have been the subject of much thinking and argument in recent years.

The campaign to 'Save the Parish' came as a surprise late entry. A feature of the election addresses of many candidates, it captured the attention of the wider media too. The manifesto of the movement (see www.savetheparish.com) suggests that the ancient and much valued parish system, the essence of the Church of England's presence and ministry for a thousand years, is under immediate threat.

The spark to all this is a report which the Synod will debate. GS2222 is a complex and detailed set of proposals and questions about streamlining the legislative and consultative processes around grouping parishes together, closing churches, reshaping boundaries, and reorganising ministry. The fear is that the needs and wishes of people 'on the ground' will not now be taken into account, as 'the centre' imposes cost saving reorganisations on an unwilling church.

This has played into a general sense that one type of church ministry (evangelical, charismatic, church planting, youthful) is being imposed by bishops keen to get quick results at the expense of inherited and less vibrant long established patterns of ministry. It is felt that, therefore, 'the parish' is under threat. I don't wish to caricature this, and Alison

Millbank's article here <https://thecritic.co.uk/is-the-parish-worth-saving/> will, I hope, give a more rounded picture. For balance there's a contrary view here: <https://www.viamedia.news/2021/10/08/general-synod-why-i-cant-support-save-the-parish-campaign/>

Both our Archbishops, rather stung by the ferocity of the campaign, have expressed their public support of 'the parish'. But these questions are by no means novel. The general decline in churchgoing and numbers of clergy for over a century means that strategic reorganisation has been a constant feature of the church's life.

The Victorian church was shocked to realise, after the 1851 Census, that a huge percentage of the population was not going to church. The strategic response was to build more churches so that the whole population could have a seat each Sunday. After the First World War it was recognised (by the testimony of chaplains in the trenches) that the church was irrelevant to most of the soldiers who fought. A strategic response was to seek to modernise the liturgy.

After the Second World War a major report looked to the evangelisation of the whole country. There was a surge in ordinations, and baptism and confirmation numbers increased, even as Electoral roll numbers declined. Many people would look to the 1950s as a golden age, despite the fact that there were still fewer churchgoers than in 1900. That decade lingers long in the C of E's corporate memory, but it was a 'bounce' in a general century long decline.

Problems never went away. There was a major report about reorganising the deployment and payment of clergy (and therefore the parish system) in 1963, led by Leslie Paul. In 1983 the Tiller Report looked at patterns of ministry and how clergy could best be used, giving their reducing numbers. Throughout that period parishes were brought together in groups and team, and different patterns of ordained ministry were pursued.

Not even in 1900 was it the case that every parish had one parson. In our own day London Diocese is in a very small minority where most incumbents have a single church. I had five in my previous post. It has always been the case that new patterns of ministry, reflecting changing social situations, have been explored. And it is not unusual in the life of our church for the grass roots to feel that the centre is trying to wield power unrepresentatively.

We should continue to have the debate, and I wish our General Synod members well as they try to ensure that legislation and statute enable the vibrant mission of the church in 'inherited' and 'emerging' forms. It is the great privilege of the Church of England still to have a presence in every part of the nation, and our church buildings have an honoured place in communities small and large.

I hope I am right in thinking that the different 'sides' in this debate are in fact agreeing with each other violently. I do wonder if the pandemic has played its part here. A response to trauma is to take refuge in more clearly held views and positions, throwing things at each other over the fence we have erected. The election address I warmed to most in our diocese was by someone who expressed views contrary to mine about certain issues, but who promised to listen carefully with an openness to having their mind changed.

We have a Gospel to proclaim. We have a place in all parts of the land. We have reducing numbers, and finances which, though not insignificant, are not limitless. If we are to 'Save the Parish' it is not for the sake of the parish system itself, but for the sake of the Kingdom of God. There will be many ways to serve the Kingdom, as we work together as living stones on Christ, the Chief Cornerstone.

Jeremy

November

Judy East

Looking back for a moment – what a lot happened in October! I must reiterate my thanks to everyone who helped with the Craft Fair, not forgetting the people who came and spent money (!) – it was more successful than we ever dreamed possible, so many people worked so hard and produced such lovely goods - we took around £2,500 for our parish charities. Harvest Festival the same weekend was an eye-opener on how you can demonstrate climate awareness in flowers, and there was Dedication on 3rd (always a joy to re-affirm the role of our church and ourselves within it).

Time now to look forward to what November brings.

Dull November brings the blast.

Then the leaves go whirling past. *(Sara Coleridge)*

But we have lots to enjoy, starting off with another *Hampstead Collective* concert on 1st (this one is in our church but note that the *Messiah* in December will be somewhere else); Sunday 7th sees the reintroduction of our *Traidcraft Stalls* on the 1st Sunday of the month, and is also the day of the Confirmation Service with the Bishop of Edmonton. It's **ALSO** the day when you can make a donation towards the Christmas Hampers (actually goody bags really) which go to people in the parish. Read more about the project further on in this issue.

Then there's the *Come and Sing Fauré Requiem* on 13th – plans are slightly different this year, no tea for one thing, numbers will be limited, and I imagine we'll be quite spread out to sing. But still it's always been an enjoyable event for singers and audience alike and that hasn't changed. Separate leaflets give details of times and costs. We follow this of course by our *Service of Remembrance* on 14th.

Later in the month the Hampstead Players are putting on *The Importance of Being Earnest*. How they cheered our tentative steps

back to theatre during the summer. I'm sure this production will be just as much fun (if not quite so riotous).

“The year’s decline” (Siegfried Sassoon, below) seems to be really quite busy.

The Message
Siegfried Sassoon

Toward sunset this November day, so stilled
And acquiescent in the year’s decline,
I, riding slowly homeward, saw the sky
Transfigured as by beneficence fulfilled.
Thus nature’s countenance. The thought was merely mine.

Cloud streaks and shoals, like silver wings outspread,
Spanned innocent serenities of blue,
As though, unharmonized with life below,
Some heavenly minded message had been said,
Thus, childlike, I imagined. Yet it might be true.

Scripture is inspired by God

Sermon preached at Evensong on 10th October by Handley Stevens

Psalm 127/128 / OT Reading: Joshua 5.13-6.20 / NT Reading:
Matthew 11.20-30

I like to base my sermons on the readings in the lectionary. I take seriously the declaration in St Paul’s Second Letter to Timothy (2 Tim 3.16) that all scripture is inspired by God and is useful for teaching, for reproof, for correction and for training in righteousness, and I try to dig deep enough into the readings to find, first for myself and then I hope for you, something to treasure, something helpful to take with you into the coming week.

This week I have to admit something close to defeat. Our Old Testament Reading might perhaps encourage us to put our trust in the power of God to realise his plans for us, if only we will put our trust in him, as Joshua put his trust in the message delivered by the mysterious commander of the army of the Lord. He directs his people to follow the strange advice scrupulously, processing in silence around the city once a day for six days before encircling it seven times on the seventh day and only then raising the great shout which brought down the walls, and allowed the Israelites to break in on the demoralised defenders, storming ahead from all sides simultaneously. It's a stirring tale of faith, but it's rather spoiled for me by the sickening violence of the bloodthirsty concluding verse, which the lectionary chooses to omit:

They then devoted to destruction by the edge of the sword all in the city, both men and women, young and old, oxen, sheep and donkeys. (Joshua 6.21)

According to the story only Rahab the prostitute and her household were spared, because she had hidden and protected Joshua's spies. Was such complete destruction really necessary? What does it say about the nature of the God we worship? The destruction of Jericho to make way for the invading Israelites is an ancient story which unfortunately has the capacity to influence Israeli policy towards those who stand in the way of their settlements to this day, and although it can be explained in its time and context, it still makes me uncomfortable.

Then we had a New Testament Reading which consisted mainly of curses apparently rained down by Jesus himself on the villages around Lake Galilee because they hadn't recognised the deeds of power which he had wrought there. Both Mark and John portray Jesus as recognising, perhaps with a wry smile, that 'a prophet is not without honour save in his own country and among his own people' (Mark 6.4; John 4.44) but Matthew portrays him as condemning the inhabitants of Chorazin, Bethsaida and Capernaum to the flames of hell for their failure to recognise him. This makes me uncomfortable too – were they really to blame for failing to see in Jesus the promised Messiah whom they had been taught to expect? After all,

Jesus didn't behave like the Messiah they had in mind, a figure more akin to Joshua's commander of the Lord's army. Are we not equally guilty of failing to recognise the miracles both of science and of compassion that have been wrought in our midst by the power of the Holy Spirit? Shall we not fall under the same condemnation?

It is true that our New Testament Reading concludes with some promises which we all love to hear. In the beloved language of the old Authorised Version, so memorably set to music in Handel's 'Messiah':

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. (Matthew 11. 28-30)

But this appeal sits rather uncomfortably with the tone of the preceding condemnation. Are we entitled to cherry-pick the verses we like and ignore the darker context?

Taken together this evening's readings paint a picture of an angry, uncompromising God. Where is the God of Love for whose long-suffering compassion we yearn in a world which is often bleak and violent, a world which seems to be bent on its own destruction, because we cannot bring ourselves to make the sacrifices that are widely believed to be necessary if we want our children and grandchildren to inherit the astonishingly beautiful, richly diverse planet that has been entrusted to our care. 'My yoke is easy.' What grounds is there for such optimism? Have we been offered a false prospectus?

There are indeed profound reasons to be deeply concerned about the future. However, if you will look about you, at the posters which have been hung from our gallery in celebration of Black History Month, you will see signs of real hope in the contemporary voices of prophecy which surround us. These are the voices of poor black men, men without power in a world dominated by rich and powerful white men

Martin Luther King: Hate cannot drive out hate. Only love can do that.

Nelson Mandela: No one is born hating another person because of the colour of his skin or his religion. Love comes more naturally to the human heart than hate.

And perhaps above all, the wonderful quotation from Archbishop *Desmond Tutu*, who was 90 this week: My humanity is bound up in yours, for we can only be human together.

What a profound commentary that is on the revolutionary implications of the Incarnation. If it is true of Desmond Tutu's identification with his people, both black and white, powerful and impotent, how much more true is it of Jesus himself, who – in St Paul's words (Phil 2.5-8) – emptied himself of his divine power to take the form of a slave, humbling himself to the point of being a victim of no account, accepting a cruel death at the hands of those to whom he had given life. That is the measure of how utterly his humanity was bound up in ours, how well he understood that we men and women of his creation, made in his image, could only attain our full humanity, if the reality of his living presence could dwell within us to illuminate the image of God in which we had been made.

I can imagine Jesus in his humanity saying to us with Desmond Tutu: My humanity is bound up in yours, for we can only be human together. Perhaps God's great work of creation was not complete until in Jesus He had -

at great cost - opened the way for his Spirit to dwell in all our hearts, and for our spirit to dwell in his. Does that even take us beyond a shared humanity? It is all a great mystery, but it may help to explain the alchemy to which Martin Luther King refers, by which the love which is born of God is able to drive out the hate which can otherwise take root in the human heart. Perhaps it is only as the Spirit of God comes to dwell in our hearts that soul by soul we are made ready, in body and mind, soul and spirit, to be added to that great cloud of faithful witnesses around the throne of God, into which we hope one day to be received (Hebrews 12.1).

For now it is good to take inspiration from the witnesses by which we are so movingly surrounded here in Black History Month, and in doing so to reach out towards the divine source of their inspiration.

You can read other sermons week by week on the parish website

Christmas Hampers

Being Good Neighbours at Christmas

For the eighth year running we plan to launch our Christmas Hamper Appeal on Sunday, 7th November.

Loneliness and isolation are two of the biggest problems for the frail and elderly members of our community.



The HPC Christmas Hamper provides a selection of useful, fun and edible items for forty local people who are unlikely to see anyone at Christmas, to let them know that they are not forgotten. Each will be delivered by volunteers from the NW3 and Primrose Hill Good Neighbour Scheme, run by Age UK Camden.

You can sponsor a whole hamper (£20), half a hamper (£10) or a quarter hamper (£5).

To find out more or to donate, visit the Traidcraft stall after the 10.30 a.m. service or contact Rosemary Loyd or Diana Finning

rosemaryloyd@gmail.com / dianafinning@hotmail.com



At this time of year with its emphasis on remembrance we think about, and support, our armed services. And the charity we are supporting as a parish is SSAFA. But what do they do?

Who they help

Support covers both regulars and reserves in the Royal Navy, the Royal Marines, the British Army and the Royal Air Force and their families, including anyone who has completed National Service. They are all entitled to lifelong support from SSAFA, no matter how long they have served.

Recent research shows that service leavers aged 25-64 need more specialised support. The challenges they face are complex – from low income to life-changing injuries or hidden wounds, like depression or post-traumatic stress disorder.

Armed with this information, SSAFA are improving their services for younger, working-age veterans.

How do they do that?

SSAFA's focus is on providing direct support to individuals in need of physical or emotional care.

Addiction, relationship breakdown, debt, homelessness, post-traumatic stress, depression and disability are all issues that can affect members of our Armed Forces community. Many of these problems only become apparent when an individual has to leave their life in the Forces and join 'Civvy Street'. SSAFA is committed to helping these brave men and women overcome their problems, and rebuild their lives. Something they couldn't do without their volunteers. They say:

“From day one **volunteers have been at the heart of SSAFA.** This is as true today as 135 years ago.

We simply could not reach as many people and make such a difference without their amazing support. Each and every volunteer is valuable and together they enable us to **change the lives of those in need.** By volunteering with SSAFA you **become part of this history** and join a unique network of staff and volunteers delivering help to the armed forces family whenever they need it.”

Who can Volunteer? Everybody!

I have not served with the military, will that matter? No, many volunteers have no military connection.

Volunteer Training

SSAFA **provides training** on how to use their systems, protecting the rights of their beneficiaries and role-specific training. The training is conducted over an e-learning platform, though the volunteer experience team - and other volunteers - will **always be willing to talk you through new information.**

Volunteers need to have a basic IT literacy. However even if you don't feel confident with computers, they can and do help people learn - **the important thing is that you want to help SSAFA and the Armed Forces community.**

How is all this funded?

..... by contributions from benevolent funds, generous donations from members of the public and the profits generated by our Health and Social Care department who are contracted by the Ministry of Defence to provide direct support to serving personnel and their families in the UK and overseas

You can find more details about SSAFA's work on their website, from which this article was taken: <https://www.ssafa.org.uk>

Notes on November's Music

Geoffrey Webber

When composers write music for choir and organ, sometimes the nature of a particular instrument or type of organ can be a defining factor in their approach. Welsh composer William Mathias composed his setting of the Evening Canticles for Jesus College, Cambridge (to be sung on Nov. 7th), to celebrate the arrival of a new organ in the chapel, built by Noel Mander in 1971. The organ was a bold attempt to provide a more lively, spiky type of sound, with plenty of high registers, moving away from the more traditionally restrained and richer tones of the Romantic style of British organ. (The organ was subsequently ejected in 2007, but that's another story.) The organ part in Mathias's setting has many dissonant, staccato chords in the organ part, though there are also many slower-moving gentle passages as well. In the same service we sing Charles Wood's *O thou sweetest source of gladness*, a fine example of the hymn-anthem genre that was popular in the first part of the 20th century. The choir simply sings a hymn - here one of the old Genevan Psalter tunes of which Wood was so fond - against which the organ part takes flight with rich harmonies and flowing textures, well suited to the organs of Wood's day (and therefore our own Willis-based instrument).

For our Remembrance Sunday service, the choir will sing most of the *Missa pro defunctis* by the 16th-century Flemish composer Jacob Clemens. (Probably due to the recently deceased Pope Clement, the composer was often referred to during his lifetime as Clemens 'non Papa'.) His setting of the Requiem, like the more familiar modern setting by Maurice Duruflé, is closely based on the plainsong, but unlike Duruflé's setting, the style of the *Missa Pro Defunctis* remains plain and austere throughout. We are delighted that our versatile bass choir member Malachy Frame has kindly agreed to play the trumpet for the service. At the evening service we remember the sacrifice of members of the Royal Navy in particular, with Herbert Sumsion's dramatic anthem *They that go down to the sea in ships*. Last month several people

were pleased to hear Walton's *Crown Imperial* after one morning service; this month Richard Gowers plays another Walton classic, *Orb and Sceptre*, at the end of the Remembrance Sunday Evensong.

The feast of Christ the King offers a splendid opportunity for some rousing music before we enter the penitential season of Advent. Samuel Sebastian Wesley's anthem *Ascribe unto the Lord* is like a mini-cantata, with several contrasting and strongly characterised movements for soloists and chorus. At the morning service we sing two movements from Stanford's *Communion Service in B flat*, part of the complete Service that includes his more well-known *Magnificat and Nunc Dimittis in B flat*. Due to the liturgical customs of his day, Stanford did not include either the Benedictus or the Agnus Dei in his setting, so instead we will perform a fine setting of the Agnus Dei (with mildly troped text) by Charles Gounod, set for either soprano or tenor soloist and organ.

On Advent Sunday the morning service will happily feature not just the usual two choirs but also the Community Choir, singing Elgar's *Ave verum corpus*. Plans for the Advent Carol Service in the evening are still in progress, though there will of course be the usual mix of settings of Old Testament prophecy and texts in honour of the Blessed Virgin Mary, featuring music from the medieval period to the present day. Aidan Coburn recently asked me if I ever actually composed new music, rather than merely arrange or edit other people's work. I am certainly not a composer under any reasonable definition of the term, but I had to admit to a few efforts, including a setting of the Advent hymn 'Creator of the stars of night'. Unlike Diana Burrell's fine setting of this text, which tackles the darker aspects of the hymn such as the Day of Judgement with the help of a cor anglais and the pedals (alone!) of the organ, mine focuses on a pentatonic hymn-like melody, and the organist uses their hands as well as feet, taking us metaphorically all the way from the "stars of night" down to "all creation doomed to die".

Music List for November

Sunday 7th November – Trinity XXIII (3rd before Advent)

10.30 am. Holy Communion (with Confirmation)

Organ prelude *Schmücke dich, o liebe Seele* (Op. 65) Karg-Elert

Opening Hymn 333

Mass setting (G/S&B/AD) *Communion Service in F* Herbert Sumsion

Gradual Psalm 62.5-end Tone iv/7

Offertory *Come, Holy Ghost* Thomas Attwood

Post-communion Hymn 420

Organ postlude *Carillon* Herbert Murrill

5 pm. Evensong (Organist - Liam Crangle)

Organ prelude *Largo* (Trio Sonata II, BWV 526) J. S. Bach

Preces & Responses Bernard Rose

Psalm 46 after Luther

Canticles *Jesus College Service* William Mathias

Anthem *O thou sweetest source of gladness* Charles Wood

Hymn 464

Final Amen (adapted from BWV 544) J. S. Bach

Organ postlude *Allegro* (Trio Sonata II, BWV 526) J. S. Bach

Sunday 14th November – Remembrance Sunday (2nd before Advent)

10.30 am. Holy Communion

Organ prelude *Trauermarsch* (Op. 62/3) Felix Mendelssohn

Opening Hymn 417

Requiem (Introit, Kyrie, Sanctus & Benedictus, Agnus Dei, Communion) *Clemens non Papa*

Gradual Psalm 3 Tone viii/2

Offertory Hymn *Hope for the world's despair* (t. 86)

Post-communion Hymn 334

Organ recessional *Elegy* C. Hubert Parry

5 pm. Evensong (Organist - Richard Gowers)

Organ prelude *Vocalise* Rachmaninoff arr. Potts

Preces & Responses Bernard Rose

Psalm 95 Martindale Sidwell
Canticles *Evening Service in A flat* Edmund Rubbra
Anthem *They that go down to the sea in ships* Herbert Sumsion
Hymn The kingdom of God is justice (t. 433)
Final Amen (adapted from BWV 544) J. S. Bach
Organ postlude March 'Orb and Sceptre' William Walton

Sunday 21st November – Trinity XXV (Christ the King)

10.30 am. Holy Communion

Organ prelude *Invocation* (Op. 50/2) Alexandre Guilmant
Opening Hymn 443
Mass setting *Communion Service in B flat* Charles Stanford
Gradual Psalm 93 Tone viii/2
Offertory *Tantum ergo sacramentum* Maurice Duruflé
Communion *Agnus Dei* Charles Gounod
Post-communion Hymn 338
Organ postlude *Final* (Symphony No. 1) Louis Vierne

5 pm. Evensong (Organist - Richard Gowers)

Organ prelude *Prélude sur le nom d'Alain* Maurice Duruflé
Preces & Responses Bernard Rose
Psalm 72 Francis Jackson
Canticles *Evening Service in F* James Nares
Anthem *Ascribe unto the Lord* S. S. Wesley
Hymn 388
Final Amen (adapted from BWV 544) J. S. Bach
Organ postlude *Fugue sur le nom d'Alain* Maurice Duruflé

Sunday 28th November – Advent Sunday

10.30 am. Choral Holy Communion

Organ prelude *Nun komm der Heiden Heiland* Johann Pachelbel
Opening Hymn (ii)
Mass setting (K/S&B/AD) *Short Communion Service* (Phrygian Mode)
Charles Wood
Gradual Psalm 25.1-9 Tone i/I
Offertory *Wachet auf! ruft uns die Stimme* harm. J. S. Bach
Communion *Ave verum corpus* Edward Elgar (Community Choir)

Post-communion Hymn 7

Organ postlude *Toccatà in E minor, Fuga in D minor* (tr.) Pachelbel

5 pm. Advent Carol Service (Organist - Liam Crangle)

Organ prelude *Adagio* (from BWV 564) J. S. Bach

Organ postlude *Dorian Fugue* (from BWV 538) J. S. Bach

Geoffrey Webber

Director of music

Aidan Coburn

Director of the Junior Choir

Readings for November

Sunday 7th – 3rd before Advent – Confirmation

10.30am Choral Communion

Hebrews 9.24-end

Mark 1.14-20

5.00pm Choral Evensong

Isaiah 10.33 -11.9

John 14.1-29

Sunday 14th – 2nd before Advent – Remembrance

Revelation 21.1-7

Matthew 5.1-12

Daniel 3

Matthew 13.24-30, 36-43

Sunday 21st – Christ the King

Revelation 1.4b-8

John 18.33-37

Daniel 5

John 6.1-15

Sunday 28th – Advent I

Jeremiah 33.14-16

Luke 21.25-36

Advent Carol Service

George Bernard Shaw once attended as critic a recital given by a well-known Italian string quartet. A fellow critic, commenting favourably on the performance, said: "These men have been playing together 12 years." "Surely," answered Shaw, "we have been here longer than that"



The Hampstead Collective is delighted to present its second concert in this year's Start-the-Month series, featuring three sacred cantatas by J. S. Bach: Monday, 1st November at 7 pm. The concert will have an interval when drinks will be available, and will end around 8.30 pm. www.thehampsteadcollective.com

BWV 10 Meine Seel erhebt den Herren
BWV 5 Wo soll ich fliehe hin
BWV 70 Wachtet! Betet! Betet! Wachtet!

Geoffrey Webber, director and organist
Christine Buras, soprano; Catherine Backhouse, mezzo-soprano;
Ruairi Bowen, tenor; Ben McKee, bass-baritone
Ellen Bundy, violin; Maxim Del Mar, violin; Francesca McGuinness
Gilbert, viola; Jacob Garside, cello and violoncello piccolo;
Rosie Moon, violone; Nicola Barbagli, oboe;
Andres Villalobos-Lepiz, oboe; Simon Munday, trumpet

Handel's Messiah

With the Colla Voce Singers, conducted by Aidan Coburn

Monday, 6 December 2021 7pm – 10pm

Please note this performance is **NOT in our church**

Venue to be announced

Did you ever wonder how church magazines first got started? According to some historians, the first-ever church magazine was produced in Derby in 1859, shortly after the government abolished the tax on newspapers.¹

Of course, there had been other religious magazines before this, but they circulated on a national scale. It took John Erksine Clarke, vicar of a poor parish in Derby, to come up with the idea of producing a local church magazine.

And after that, nothing was ever the same again. Clarke's idea of a localised magazine gave power to the parishes. For the first time local Christians could have a common, regular Christian voice in their communities.

That may not seem like much now, but as one historian says: "In the early days those magazines were one of the very few pieces of print that many working-class homes would see. In middle-class homes they were often read aloud, as the family sat around the fire. By the turn of the century church magazines were going into several millions of homes around the country." And we should not underestimate their influence for the good. As Bishop Percival, preaching in Plymouth in 1886 said, "You cannot create a new world except by creating a new heart and a new purpose in common."

It is the same today – our magazines can still have a regular, common Christian witness in our communities, sharing our Christian hope in the grace and love of God, through Jesus Christ. Our communities surely need to hear this message, and if we don't share it with them, who will? *(from Parish Pump)*

Member of the congregation to minister: "I didn't say it was your fault, I said I was blaming you."

¹ Ours began in 1891



UN CLIMATE CHANGE CONFERENCE UK 2021

IN PARTNERSHIP WITH ITALY

Bishops join leaders of other major faiths to demand climate action at COP26 in Glasgow

Graham Usher, Bishop of Norwich, and lead Bishop on the Environment for the Church of England signed the letter alongside leaders of every major Christian denomination and representatives from Baha'i, Buddhist, Hindu, Jain, Jewish, Muslim, and Sikh communities.

The declaration states: “We remind governments of their commitments made in Paris in 2015 to limit global warming to 1.5 degrees, and of Article 17 of the Universal Declaration on Bioethics and Human Rights to protect the environment, the biosphere and biodiversity.

“We call upon them to take the urgent action needed to avert the loss, damage, and forced migration threatened by climate change.

“Across our doctrinal and political differences, we know that we must change our ways to ensure a quality of life which all can share, and we need to provide hope for people of all ages, everywhere, including future generations.

“To offer hope in the world we need to have confidence that those in power understand the vital role they have to play at the Glasgow COP26.”

The Glasgow Declaration pledges a response to the challenge set by the climate emergency through being “advocates for justice by calling on governments, businesses and others who exercise power and influence to put into effect the Paris agreement; to make the transition to a just and green economy a priority; and to commit to science-based targets that are aligned with a healthy, resilient, zero-emissions future.”

Doing our bit.....

Did you see a horrifying documentary last week about plastic bottles mounting up around the world?

Recycling is a constant challenge at HPC and I know, when I'm emptying the outside bins, I don't sort through the rubbish. I should – we all should – but it's such a messy job and as various members of staff and volunteers spend a considerable amount of time emptying bins and picking up rubbish it all just seems too much to ask.



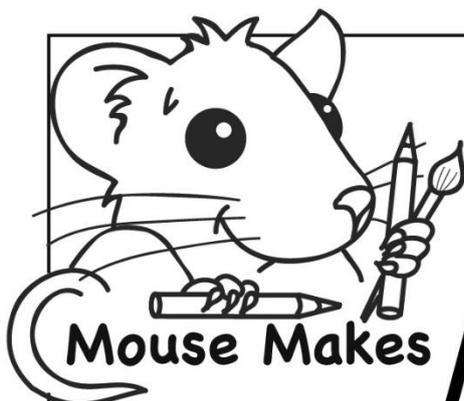
On Sunday afternoon I found the outside bin filled with our fully disposable coffee cups, all mixed in with things I won't mention, and many of them too dirty to be rescued. Maybe we're not being clear about them so please, after coffee, look for the cream recycling bin **INSIDE** the church. Better still, why not bring your own reusable cup and save even the recycling! *Judy East*

On the bright side, though, Parish Pump reports:

A recent survey by the charity Rest Less, which offers advice to older people, found that many older people “feel a huge sense of responsibility for the health of the planet and their role in reducing climate change.”

The charity found that “the vast majority of mid-lifers are making changes to their own habits, from recycling more to consuming less, changing travel habits, and even giving up their car.”

In filling out an application, where it says, ‘In case of emergency, notify’: I put ‘DOCTOR.’



I AM
THE



Read John 10:11 and 14



I AM
THE

Read John 15:1 and 35



I AM
THE

Read John 6: 35,51



I AM
THE

Read John 11:25



I AM
THE

Read John 18:12



I AM

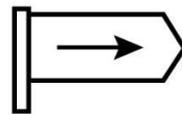
Seven times in John's Gospel Jesus calls Himself "I AM" - the same name that God calls Himself when He speaks to Moses in Exodus 3:14. Jesus is telling us who He really is.

I AM
THE

AND THE

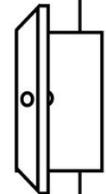
AND THE

Read John 14:6



I AM
THE

Read John 10:9



OF

AND THE

OF THE

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

Look up the Bible references, fill in the missing words then look for them in the word search

INFORMATION

Some things have changed—some have stayed the same. There are still things you can help with and groups you can join: here we list the contact names for some that might be of interest to you.

WORKING GROUPS

Altar Servers: If you would like to join the Serving team please contact David Gardner 020 7435 2906 / davidpsgardner@btinternet.com

Sidesmen and Welcomers are elected at the Annual Parochial Church Meeting in April - please contact the churchwardens

Church Stewards

Keeping the church open and welcoming visitors are important parts of our mission. Could you be an occasional steward?

Details from Sarah Cheriton-Jones sarah.cheriton@btinternet.com

Coffee on Sunday mornings

We hope to start serving coffee after the 10.30am service again soon. Would you consider helping? Please contact Celia Walser if you could give the occasional Sunday morning celia.walser@btinternet.com

Helping with events

Catering, washing up, clearing up etc. Elizabeth.beesley@hampsteadparishchurch.org.uk / 020 8458 3906

Flowers

If you would like to help with the flowers, or ask for flowers in memory of someone please contact Marilyn Brooks brooksmarilyns@hotmail.com

Cleaning

The group gets together on specified Saturdays (about four times a year). If you would like to help, please contact Anne Stevens 020 7794 0874 a.f.stevens@aston.ac.uk

Gardening

We meet on the first Saturday of the month from 10am to noon. We have some tools and gloves and will guide you as to what needs doing. Details from Jenny Bunn jennybunn1@icloud.com or judy.east@hampsteadparishchurch.org.uk

INTEREST GROUPS

Bible Study:

currently meeting on zoom; takes one book of the bible each month. There are usually two dates and times to choose from. Look out for details in the weekly email.

Arts and Faith:

meets on zoom on Thursdays after Evening Prayer. Details from Andrew Lloyd-Evans
alloydevans@waitrose.com

21 Group

This is a monthly 'home-grown' Current Affairs Discussion Group, currently meeting on zoom, where members themselves offer to lead discussions on a topic of interest to them—this is not obligatory! If you are interested in coming and for more information please contact

Revd Jan Rushton

jan.rushton5@gmail.com

Friends of the Music

Exists to support the music in the church. They organize a number of musical and social events throughout the year. See their website at Fom.org.uk

Community Choir

meets on Thursdays at 7.45pm (in term time) in church. There is a termly fee of £55 or £36 if you're already a Friend of the Music.

Details from Chris Money
cc@hampsteadparishchurch.org.uk

or Choir Director Aidan Coburn
aidan@hampsteadparishchurch.org.uk

hampsteadparishchurch.org.uk

Hampstead Players

Membership is open to all who love creating good theatre. The Players put on two major productions a year in church as well as participating in the liturgical life of the church and running workshops and playreadings in the Crypt.

Hampsteadplayers.org.uk



Some dates for your diary

Wed 1st – St Mary's School carol Service

Mon 6th – SHHS Carol Service

Tue 7th – St Christopher's School Carol Service

Wed 8th – UCS Carol Service

Fri 10th – **'Christmas Lights'** featuring the Junior Choir,
the Community Choir and the Hampstead Players

Wed 15th – Devonshire House Carol Service

Thu 16th – Hampstead Parochial School Christmas Service

Sunday 19th – Service of Nine Lessons and Carols



**DON'T FORGET TO CHECK OUT CHURCH CHAT ON THE PARISH
WEBSITE FOR WEEKLY ARTICLES ON PARISH LIFE AND BEYOND**