



MAGAZINE FOR SEPTEMBER 2021



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

IN THIS ISSUE

In this first issue for over a year **the Vicar** reflects on our journey and what it means to be back

**Asra Hawariat
School
Ethiopia**

An update on one of the charities we support

**“Jesus’ words are
spirit and life”**

Jan Rushton’s sermon
from 22nd August

Books Galore

Don’t miss the Book
Sale on 11th



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](https://www.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 Interim 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

September

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Diary for September

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
Wed 1 st	10.15am	Holy Communion
	7.30pm	Hampstead Players auditions for <i>The Importance of Being Earnest</i> in church
Thu 2 nd	8.30am	Rosary Prayer on Zoom
Sat 4 th	9.00am	Morning Prayer
	10am–5pm	Open House Weekend
	10.00am	Gardening morning
<u>Sun 5th</u>	<u>Trinity 14</u>	
	8.00am	Holy Communion
	10.30am	All Age Holy Communion. “Backpack Sunday” Bring your backpacks, work bags, and anything which symbolises a new start.
	1 – 5pm	Open House Weekend
	5.00pm	Choral Evensong
	7.30pm	Auditions for <i>The Importance of Being Earnest</i>
Mon – Fri	5.00pm	Evening Prayer on Zoom
Wed 8 th		<i>Birth of Blessed Virgin Mary</i>
	10.15am	Holy Communion
Thu 9 th	8.30am	Rosary Prayer on Zoom
	7.45pm	Community Choir term starts
Sat 11 th	9.00am	Morning Prayer
	11am-3pm	Book Sale in church

Sun 12th Trinity 15

8.00am Holy Communion
10.30am Choral Holy Communion (Junior Church and Junior
Choir term starts)
5.00pm Choral Evensong

Mon – Fri 5.00pm Evening Prayer on Zoom

Mon 13th 7.30pm 21 Group – A Current Affairs Discussion
Group – details on back pages

Tue 14th *Holy Cross Day*

Wed 15th *Cyprian, Bishop, Martyr*

10.15am Holy Communion

Thu 16th 8.30am Rosary Prayer on Zoom

7.45pm Community Choir

Sat 18th 9.00am Morning Prayer

Sun 19th Trinity 16

8.00am Holy Communion

10.30am Choral Holy Communion

5.00pm Choral Evensong

Mon-Fri 5.00pm Evening Prayer on zoom

Tue 21st *Matthew, the Apostle*

Wed 22nd 10.15am Holy Communion

Thu 23rd 8.30am Rosary Prayer on Zoom

5.30pm Arts and Faith Group on Zoom – see page.....

7.45pm Community Choir

Sat 25th 9.00am Morning Prayer

Sun 26th Trinity 17

8.00am Holy Communion

10.30am Choral Holy Communion

5.00pm Choral Evensong

Mon-Fri 5.00pm Evening Prayer on Zoom

Wed 29th *Michael and All Angels*
 10.15am Holy Communion
 Thu 30th 8.30am Rosary Prayer on Zoom
 7.45pm Community Choir
 Sat 2nd 9.00am Morning Prayer
 10.00am Gardening and Church cleaning

Sun 3rd Trinity 18 – Dedication Festival
 8.00am Holy Communion
 10.30am Choral Holy Communion
 5.00pm Choral Evensong

HAMPSTEAD PARISH CHURCH
BOOK FAIR

 SATURDAY
 11TH SEPTEMBER

 11AM - 3PM

 WE NEED GOOD QUALITY BOOKS TO SELL
 PLEASE LEAVE YOUR BOOKS AT THE BACK
 OF CHURCH.

 IF YOU HAVE ANY QUERIES PLEASE CONTACT SHEENA GINNINGS
 SHEENA@GINNINGS.CO.UK

The Vicar writes.....

Welcome back! The return of the printed Magazine is a powerful symbol of ... I was going to say a “return”, but it’s clear that it’s impossible simply to dismiss the last eighteen months and go back to what life was like before.

It is true that we are back in church, and even singing. But we are looking out for each other – not just in church - by remaining gently distanced, and by wearing masks in public buildings. Sanitising is now second nature. For some time to come we will be having tests in order to do certain things (for me it was visiting the Hospice this week).

These things may be restricting, and inconvenient, but are necessary expressions of our service and support and care for one another. Some other things have become a positive feature of our church life. We are connected in new ways. People now join worship from wherever they are. Study groups and social groups have met online and will continue – they are accessible and welcoming, even as we begin to hold some gatherings in person too.

Our services, sermons and music are now available ‘on demand’ through Facebook and the YouTube channel. The website has seen the addition of orders of service being made available, and the brilliant “Church Chat” feature, which brings the breadth and depth of our community life into clear focus. Online and contactless giving has never been easier.

It was a feature of lockdown that, because of the sacrificial generosity of the congregation, and our historic funding for music, we were able to continue our ministries without furloughing anyone. Our music was superbly done and deeply appreciated: and no one was keener than our singers to be together again in person. Music in worship, and the Hampstead Collective concerts, have been a joy.

So what are we returning to as the Magazine starts again? The profound appreciation of being with people in person. Holding a physical object from which to read. Having a horizon, not simply a screen. Appreciating the non-verbal aspects of communication. In church, we pray, the presence of our children in good numbers, and our Junior Choir to sing. Having a coffee and circulating.

All of this is now enhanced by the recognition that our community has expanded as people have joined online from around the world, and will continue to do so. The technological has now been woven ever more deeply into our life as a church, and some gatherings will be the better for being on screen. We have found, I pray, a deeper level of community as we have been “together apart”.

Let’s take this next stage slowly. The pandemic has been devastating, and the effects on our individual and communal mental (and physical) health will take time to make themselves known. We have learnt, given and received much. As we pray and reflect, may we “return” to our mission of welcoming, serving and including all in the love of God through Jesus Christ. That, of course, never went away, and the pandemic has taught us new ways of making that mission known.

Thank you to all of you. Welcome back to the Magazine, and many many thanks to Judy for producing it once more.

Jeremy

September

Judy East

This is the first magazine since April 2020 – and that only made it to the website. Previously only two world wars have halted production since its inception in 1891.

For those with an internet connection the parish news moved online with beautifully illustrated weekly emails and Church Chat on the parish website which kept us in touch with who was doing what and sparked a wide range of interesting articles. Looking back through the items I realise what a good social record it makes of our lockdown experiences – browse through the list and you’ll see what I mean.

Holiday in Hampstead

A pandemic wasn't going to stop the team who put on Holiday in Hampstead! Even in 2020 it happened, in a reduced fashion, but it happened. 2021 though was going to be different – it was going to be the complete experience and it was going to be covid-safe. It was a triumph of determination – and an awful lot of work. Moving the talks up into the church allowed the food tables to be spread out and people to eat in a safe, socially distanced way. This may, perhaps, have contributed to rather a lot of shouting across tables but how we enjoyed it. The food was magnificent as always and served with much enthusiasm and care.



The Hampstead Players put on two literary half hours which ranged from Elizabeth Goudge's *Child of the Sea*, reminding me of a much-loved but recently overlooked book, and Keith Waterhouse's sketch on Noah trying to build the Ark in difficult conditions. Talks covered the widest spectrum,



ranging from Trams to Windpower to Rigoletto, Pilgrimages to the Holy Land, Pilgrimages around England with the Shell Guides, what to do about slugs and snails, what it's like being a prison doctor, one man's experience of National Service, the story of the picture in the clergy vestry and the life of an MP – not a bad selection, that. And all the technology worked!

Music

We welcomed the choir back in person to sing at both services in August and are rather enjoying heavenly music from the gallery in the mornings. You'll find the Music List for September further on in this issue. The Hampstead Collective intend to start a season of concerts soon, hopefully with the long-awaited *Theodora* top of their list

Around the graveyard

One of the most exciting projects this summer has been the completion of the new memorial stone to Evelyn Underhill's grave and the weekend of commemorations which included sermons from Bishop Richard Harries and Revd Dr Ayla Lepine – both former curates here! They can be found on the Sermons page of the website for Sunday 13th June.



Heaven's not a place...
No! 'tis a dance
Where love perpetual,
Rhythmical,
Musical,
Maketh advance
Loved one to lover.

Evelyn Underhill, Theophanies

Do go and look at the new stone – it's on the path up towards the Columbarium and, at present, visible from a distance because of the white rose planted in 1991 to mark the 50th anniversary of her death.

Almost as exciting (to the gardening team anyway) was the grass cut Camden did in August – it all looks SO much better!

Sermon preached at the I I am Choral Communion on Sunday 22nd August by Revd Jan Rushton

Readings: *Ephesians 6.10-20 (the Armour of God), John 6.56-69 (the Bread of Life)*

In John's gospel Jesus is powerfully, overwhelmingly divine. But right from the very beginning we encounter the opposition to his mission, fierce opposition from the religious authorities - 'the Jews'. Again this morning, as over the past four weeks, our gospel is a section from chapter 6 of John where Jesus repeatedly declares that he is 'The Bread of Life'. A response to this tension, and the serious challenges to his authority Jesus experiences from those religious leaders in Jerusalem.

In John's gospel Jesus is regularly found at the Jerusalem Temple for the Jewish festivals. And gaining an expansive audience and reputation as he taught in the Temple precincts! The religious leaders are worried about his challenge to *their* authority. And repeatedly challenge him in turn, even suggesting as we heard two weeks ago, that the wonder-struck crowds could just remember where he comes from. That nowhere town of Nazareth!

And what about his parents - you know who *they* are. Wink, wink!
And some do indeed begin to wonder whether Jesus and his new movement are worth the candle. Even his brothers, John tells us, begin to mock him.

And this morning we are told that many of Jesus' disciples turned back.

In Jerusalem for the festival, Jesus heals the paralysed man at the pool by the Sheep Gate. On the Sabbath. John reports that because of this, 'the Jews' now start their persecution. And the evangelist sets out into Jesus' extended discourse concerning who he is, and the authority he indeed has from God his Father - attested by no less a figure than Moses.

On the 'other side of the Sea of Galilee' Jesus has fed the crowds, five thousand of them, with the five loaves and two fishes. And the crowd who have been fed become intent on making Jesus king. He slips away from them, climbs the mountain to pray. As evening approaches the disciples set out for home across the lake. Suddenly storms whip the sea into a frenzy. The disciples are terrified. Jesus approaches them - walking on the water.

- - John is not anything but convoluted in his writing!

To continue. The crowds Jesus has fed notice *everything*. They have *walked* home, aware that he had *not* departed in the boat with his disciples. Just what is all this about? Back in Capernaum, in the synagogue, Jesus begins his soliloquy on what it means when he says, 'I am The Bread of Life'. This call to eat his flesh and drink his blood. 'Whoever eats me will live because of me.'

If we find such concepts obscure, difficult to understand, it was far, far more difficult for his first hearers. Even those who know him so well are filled with consternation at these sayings. Let us remember that for the Jews 'blood' is impure, must not be consumed, forbidden by the Law. A man must not touch a woman who is menstruating. 'Kosher' meat must have all the blood drained from it as the animal dies. Likewise, to touch a dead human body without the due rituals.

If we remember this abhorrence of contact with 'blood' and 'flesh' we can have some understanding of why many of Jesus' disciples might choose to desert him because of these sayings.

And perhaps we need also to reflect that still today, for those not versed in Christian teaching, it is still extraordinary, obscure if not obscene imagery, that the central symbol of a faith which challenges *liberty*, is one of an instrument for torture unto death. The cross. And our central act of worship, remembrance of this man's horrific death as we indeed, eat his flesh and drink his blood.

Referencing his body, Jesus declares to the people: "The one who eats *this* bread will live for ever."

But, as we continue through Jesus' address in the synagogue he goes on: "It is the Spirit that gives life; the flesh is useless."

As the story moves forward we discover what it is actually about: 'believing'. Believing Jesus' words are spirit and life. Indeed among them, are some who do *not* believe. When Jesus asks the Twelve whether they too, want to leave, Peter answers that it is *he* who has the words of eternal life; "We have come to believe and know that *you* are the Holy One of God."

So, despite the visceral images of a broken body, and drinking blood, Jesus is speaking symbolically. This teaching is all about how we think, who we are - what we *believe*. Since the Enlightenment we have come to understand 'believing' to be about giving our assent to the truth of a statement. Giving our assent without incontrovertible evidence of the validity of our proposition. Assenting to each tenet of the creed. Assenting to literal factual content in the gospels. But this is not how the concept of

'believing' was understood in Judaism, understood in Jesus' day. Believing for Jesus was inextricably involved with 'eating his bread'. Inextricably involved with *action* that is. Not so much about intellectual assent, much more about living the truth.

Living his life in our lives as he lived life to the full. As we eat the Bread of Life, we take into our lives the essence of his living. We need to be not only hungry for food, literal bread, as those five thousand out on the mountainside, we need to be hungry for this inner life of Jesus.

For Jesus, you could only claim to believe if you *acted* on your belief. If your belief directed your conduct. Nothing to do with making intellectual sense of these convoluted texts. Texts written fifty years after Paul's first written account of the central rituals of Christian worship. Written in Greek at Ephesus, this gospel embraces a Greek mindset informed by the notions of Platonic metaphysics, notions of a perfect ideal world beyond our broken material world, a mere reflection of that Platonic Ideal.

Obviously not how we think today.

Jesus' teaching has nothing to do with assenting to a creed. There were none in Jesus' day as we understand creeds - - though there were perhaps 'Mission Statements'. Our assent - our believing, is in Jesus' *Way*, Jesus' way of living. Rooted in an expansion of the Judaic Law based on compassion and mercy.

Over the last eighteen months the world has journeyed through a pandemic. Journeyed through the many myriad losses this has entailed. Much to grieve over. But, although almost certainly this virus was human made in our desultory care, our exploitation of the created world, the pandemic has not been *intentional* destruction of life. Not so, what has happened in the near East over the last couple of weeks.

I am appalled, heartbroken at what is happening in Afghanistan. The extreme exploitation and cruelty, the drive to dominance at any cost, the narrow concern only for 'our own', with devastating consequences, are entirely the result of human choosing.

Our Prime Minister has declared 'Job done'. And in doing so openly admitting that we were only ever there for ourselves, our own protection, never really having in mind, our promises of freedom and development of an embattled nation. And for those who risked their lives to support us, 'Sorry mate - that's life, tough'. The bungling is beyond belief. The lack of care, let alone responsibility, is breathtaking. And for those who imagine that maybe - as I heard suggested on the radio, maybe the silent majority of the Afghan people are content with the Taliban, let me assure them, *no* girl is content to be taken out of education and made the sex slave of a stranger. Not a majority then I would venture!

So what can it mean in our current circumstances to 'eat the Bread of Jesus', 'eat my flesh, drink my blood'?

Jesus' words are spirit and life. Let us listen, listen for what the Spirit is saying to us, what that still small voice is nudging us to do: for ourselves, for our families, for our communities, our nation, for the future of our world. I can't tell you what that might be. It may surprise us, it may be obvious. Knowing, deciding what we could do is never an easy task. Deep reflection, listening for the voice of the Spirit, choosing love, these are spiritual muscles that grow strong as we exercise them. Learning the wisdom to understand when to say No. And when to say Yes.

The gifts of God for our daily living as we feed on Jesus, eat his bread, the Bread of Life. Amen.

Genealogy

Judy East

Enforced idleness obviously threw a lot of people into family research and we had a record number of requests to look up our registers. But one intriguing enquiry was a little different. We were approached by a church in Bridgewater who thought they had our old organ. When I say old I mean 1853, but even so it seemed unlikely. Did we get rid of an organ in 1853? And if we did how could it end up so far away?

The Trustees' Minutes revealed that during the building of the extension in 1843 a new organ was put in by a Mr Lincoln. In 1853 the trustees were "dissatisfied with the organ and the organist" (!) and decided to replace both, which is when Henry Willis was called in. According to the minutes the organ was "defective and unworthy of repair". However they managed to get £50 for it (which was what it cost in 1843). The minutes don't say who bought it, but they read as though Willis took it off their hands in part payment for the new organ. However further research revealed that there was a Lincoln organ manufacturer based at 196 High Holborn from 1790-1848: John Lincoln from 1790-1820 and Henry Cephias Lincoln from 1821-1848. So perhaps our Mr Lincoln was Henry Cephias Lincoln and, who knows, maybe our old organ is in Christ Church, Bridgewater.

Diagnosis

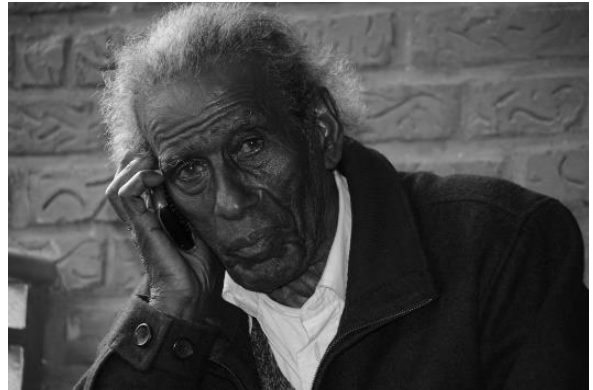
A man went into a drop-in medical centre where the diagnosis was done by a computer. The patient keyed in his symptoms. The machine whirred and buzzed for a few seconds and then presented its findings on the screen. It said simply: "There's a lot of it about."

Asra Hawariat School Fund Ethiopia

From their website – with permission

September is generally the month when we report on this charity supported by the parish. Much has happened in the last few months:

The school was sad to announce, in May this year, the death of their founder Asfaw Yemiru.



Timothy Kinahan, one of the trustees, said of him

“During his lifetime Asfaw achieved much and was recognised internationally. In 2001 he was awarded the World Children’s Prize for the Rights of the Child, and given an award for his humanitarian contributions from the Curuna branch of Tierra de Hombres in Spain 2003. But most important was the recognition he gained amongst his own people. As one of his former pupils wrote on Facebook recently “He saw talent, he saw hope, he saw a future. He believed in his students so much we began to believe in ourselves since starting education at the Asere (sic) Hawariat. We credit Gash Asfaw Yemiru who gave his entire life to change our precarious living situation. Long Live to Our Precious Father!!!”

In June the staff met to discuss their role and the future of the school. They vowed to “keep alive the selfless devotion and indefatigable hard work of Asfaw so that his legacy does not die with him”. The school had to close from May to December 2020 but now they can report that by meticulously observing covid precautions they are able to resume not only classes but also much-missed extra-curricular activities.

Since the establishment over 50 years ago over 120,000 needy children have benefitted from the schools’ academic programme and its various projects.

In the 2019-2020 academic year there were 885 children - 474 girls and 411 boys) attending the school – nearly all of them too poor to pay the small registration fee ('cost sharing') for a government school. We are increasingly emphasising education for girls as they labour under greater disadvantages in both society and the workplace.



The Child and Family Aid programme is one of the major projects of the school and is designed an alternative form of childcare to the residential orphanage. The purpose of this programme is to prevent under-privileged and orphan children from joining the ranks of street-children, or becoming destitute, by providing financial and material assistance to the poorest families in the surrounding community.

There are currently 97 children supported by the programme, half of whom are orphans with local foster families.

Because of financial constraints we are not currently taking on any new children into the programme, which is a pity.

As with so many charities their funds have been hit by the effects of the pandemic and if you would like to make a personal donation (the parish continues to support them) you can do so through their website asrahawariatschool.org/donate or by post to The Asra Hawariat School Fund, 2 Woodland Avenue, Helen's Bay, County Down, Northern Ireland BT19 1TX.

Music for September

Sunday 5th September – Trinity XIV

10.30 am. Holy Communion

Organ prelude *Plaint* (Ps.6, v.2) Percy Whitlock

Opening Hymn 415 (t. Lyngham)

Mass setting (G/S&B/AD) *Communion Service in E* Harold Darke

Gradual Psalm 146 Tone viii/2

Offertory *Jesu, the very thought of thee* Edward Bairstow

Post-Communion Hymn 239

Organ postlude *Postlude in D* (Three Pieces) Desmond Ratcliffe

5 pm. Evensong (Organist - Liam Crangle)

Organ prelude *Vater unser im Himmelreich* (BWV 683) J. S. Bach

Introit *Go down, Moses* Traditional

Preces & Responses Philip Radcliffe

Psalm 119.41-56 Pye / Walmisley

Canticles *Evening Service in F* (Coll. Regale) Charles Wood

Anthem *Te lucis ante terminum* Balfour Gardiner

Hymn 366

Final Amen 'Dresden' Johann Naumann

Organ postlude *Praeludium in D* (BWV 532) J. S. Bach

Sunday 12th September – Trinity XV

10.30 am. Holy Communion

Organ prelude *Prelude in E minor* T. A. Walmisley

Opening Hymn 238

Mass setting (G/S&B/AD) *Mass No. 7 in B flat major* F. J. & M. Haydn

Gradual Psalm 116.1-8 Tone ii/1

Offertory *Ave verum corpus* Edward Elgar

Post-Communion Hymn 376

Organ postlude *Voluntary in C minor/major* T. A. Walmisley

5 pm. Evensong (Organist - Liam Crangle)
Organ prelude *Fugue* (Suite du premier ton) L-N. Clérambault
Introit *Mihi autem nimis* Thomas Tallis
Preces & Responses Philip Radcliffe
Psalm 119.73-88 Bairstow / Turle
Canticles *The Second Service* William Byrd
Anthem *Beati quorum via* Charles Stanford
Hymn 456
Final Amen 'Dresden' Johann Naumann
Organ postlude *Duo* (Suite du premier ton) L-N. Clérambault

Sunday 19th September – Trinity XVI

10.30 am. Holy Communion

Organ prelude *Sursum corda* John Ireland
Opening Hymn 413
Mass setting (Ky/G/S&B/AD) *Hampstead Mass* (first performance) Ben Ponniah
Gradual Psalm 54 Tone vi
Offertory *Oculi omnium* Charles Wood
Post-Communion Hymn 439 (ii)
Organ postlude *Alla Marcia* John Ireland

5 pm. Evensong (Organist - Richard Gowers)
Organ prelude *Rhosymedre* Ralph Vaughan Williams
Preces & Responses Philip Radcliffe
Psalm 119.137-52 Elvey / Pring
Canticles *Evening Service in B flat* Charles Stanford
Anthem *Great is the Lord* Edward Elgar
Hymn 476
Final Amen 'Dresden' Johann Naumann
Organ postlude *Allegro maestoso* (Sonata in G) Edward Elgar

Sunday 26th September – Trinity XVII

10.30 am. Holy Communion

Organ prelude *Intonazione cromatica del nono tono* Tarquinio Merula

Opening Hymn 436

Mass setting (G/S&B/AD) *Missa Ecce quam bonum* H. L. Hassler

Gradual Psalm 19.7-end Tone iii/5

Offertory *Christe adoramus te* Claudio Monteverdi

Post-Communion Hymn 374

Organ postlude *Capriccio cromatico* Tarquinio Merula

5 pm. Evensong (Organist - Richard Gowers)

Organ prelude *Grave-Adagio* (Sonata No. 2) Felix Mendelssohn

Introit *Gaudent in coelis* Peter Phillips

Preces & Responses Philip Radcliffe

Psalms 120, 121 Hurford / Armstrong

Canticles *The Fifth Service* Thomas Tomkins

Anthem *Hosanna to the Son of David* Orlando Gibbons

Hymn 490

Final Amen 'Dresden' Johann Naumann

Organ postlude *Prelude and Fugue in G* (BWV 550) J. S. Bach

Notes on September's Music

September's music choices continue to reflect our changing liturgical patterns as we emerge from lockdown, as well as themes that arise from the lectionary. The location of the choir in the morning service should facilitate the performance of settings with organ once again, so on Sunday 5th we plan to sing Harold Darke's Communion Service in E, and on the 12th Haydn's Mass no. 7 in B flat, often known as the 'Little Organ Mass' due to the solo organ part in the Benedictus. Best of all, we look forward to welcoming the Junior Choir back with us at morning services from September 12th.

Performing the superb music of the classical masses by Haydn, Mozart, Schubert and others in today's liturgical circumstances is far from straightforward, since the manner in which the Mass liturgy was conducted when the pieces were written required the composer to make some movements short and others long, not corresponding to the lengths of the texts: the Gloria and Creed were required to be short, whilst the Benedictus needed to be long. Composers even 'telescoped' the longer texts, with all the parts singing different texts simultaneously, so that the complete text could be sung with dispatch. Haydn's Gloria for his Mass No.7 was so short that his composer brother Michael decided to remove the telescoping, and this is the version we will sing on the 12th. We will sing the Benedictus during the communion, in order to have time to include the extended soprano and organ solo. Some settings of the Agnus Dei in classical masses ended in triumphal style to mark the conclusion of the liturgy, and so seem ill-suited to use just before the communion today. However, Haydn's Mass No.7 ends calmly, so fits well.

On the 19th September we are delighted to be giving the first performance of the *Hampstead Mass* composed by local composer Ben Ponniah with funds from the Hampstead Church Music Trust. Ben will be attending the service and we look forward to seeing him then.

Evensong continues as in August, but now with a visiting organist each week. There is a mini-theme in the form of the so-called 'Dresden' Amen, which will be sung as the Final Amen and which also appears at the end of Stanford in B flat and in a psalm chant by Thomas Armstrong. We observe the readings with the spiritual 'Go down, Moses' on the 5th, motets with texts concerning the law on the 12th, and two pieces describing the heavenly hosts on the 26th, anticipating Michaelmas (29th). Fans of Edward Elgar will be pleased to see one of his epic psalm-anthems *Great is the Lord* alongside the superb first movement of his Organ Sonata on the 19th. Amongst less well-known composers featured this month are Philip Radcliffe (1905-86) who for many years was a Lecturer in Music at Cambridge and composed his Preces and Responses for the Edington Music Festival in 1971 (I sang in the first performance as a treble!), and the Italian organist Tarquinio Merula (1595-1665) who spent most of his life working in Cremona, and was

renowned for his lively and innovative works for both voices and instruments. His *Capriccio cromatico* was not of course designed to be heard in our splendid organ's 'equal temperament' tuning, but there are plenty of suitably spicy-sounding options on YouTube...

Geoffrey Webber

Organist & Interim Director of Music

Aidan Coburn

Director of the Junior Choir

Arts and Faith

Andrew Lloyd Evans

The Arts and Faith group restarts on Thursday 23rd September at 5.30pm after Evening Prayer. We have a short presentation followed by a discussion, finishing around 6pm. The subject could be any kind of art which has an aspect relating to faith. So far we have had paintings, poetry, prose, music (preferably with words), architecture, photographs, church history, theological controversy other subjects are possible! We have all expanded our education so it is worth joining. If you would like to present a topic please contact Andrew Lloyd Evans (alloydevans@waitrose.com). If you don't want to present, you are welcome to come along anyway!

The sentence, 'Are you as bored as I am?', can be read backwards and still make sense.

The Robot Will See You Now – Artificial Intelligence and the Christian Faith
Various authors, SPCK, £12.99

From Parish Pump

The last decade has seen dramatic advances in artificial intelligence and robotics technology, raising tough questions that need to be addressed. This book considers how Christians respond to these issues – and flourish – in the years ahead.



can

Contributions from a number of international experts explore a range of social and ethical issues raised by recent advances in AI and robotics. Considering the role of artificial intelligence in areas such as medicine, employment and security, the book looks at how AI is perceived as well as its actual impact on human interactions and relationships.

This is a book for anyone who is interested in learning more about how AI and robots have advanced in recent years, and anyone who has wondered how Christian teaching relates to artificial intelligence. Whatever your level of technical knowledge, *The Robot Will See You Now* aims to give you an understanding of AI and equip you to respond to the challenges it poses with confidence and faith.

with Back to Church Sunday in mind this month...

Local churches are to be thought of not as churches of individuals, but, primarily, churches of families. - *Paul Helm*

Readings for September

10.30am Choral Communion

Sunday 5th – Trinity 14
Isaiah 35.4-7a;
Mark 7.24-end

Sunday 12th – Trinity 15
Isaiah 50.4-9a;
Mark 8.27-end

Sunday 19th – Trinity 16
Jeremiah 11.18-20;
Mark 9.30-37

Sunday 26th – Trinity 17
Numbers 11.4-6,10-16,24-29;
Mark 9.38-end

5.00pm Choral Evensong

Sunday 5th – Trinity 14
Exodus 14.5-end;
Matthew 6.1-18

Sunday 12th – Trinity 15
Exodus 18.13-26;
Matthew 7.1-14

Sunday 19th – Trinity 16
Exodus 19.10-end;
Matthew 8.23-end

Sunday 26th – Trinity 17
Exodus 24;
Matthew 9.1-8

On 13th Sept we remember St John Chrysostom

John Chrysostom (347 – 407) is the saint for anyone who applies their Christianity to public life, and also for anyone who hates travelling in bad weather. Chrysostom did both, and had trouble both times.

Born into a wealthy home in Antioch, John Chrysostom studied both oratory and law. In 373 he became a monk, where his talents were soon spotted by the bishop, who put him in charge of the care of the many poor Christians in the city.



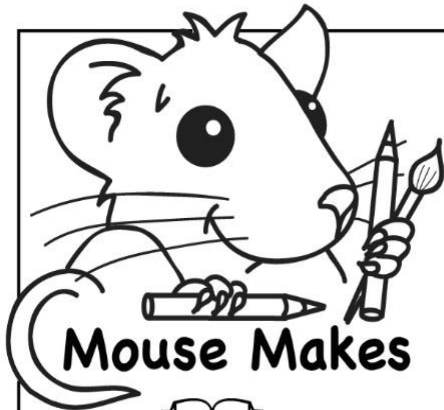
Chrysostom's oratorical skills made him a popular preacher, even when he spoke out against the riots against the emperor's taxes. The emperor, in fact, liked him so much that he had him made Archbishop of Constantinople in 397. Then the trouble began: because Chrysostom had firm moral views, and wanted to reform the corrupt morals of the court.

Nobody at court liked that at all – especially the Empress, whose make-up, clothes and behaviour were all criticised by Chrysostom. (It's as if Justin Welby began calling the Queen's dress sense or Kate's lipstick immoral.) When his enemies claimed that he had gone on to call her a 'Jezebel', the emperor had to exile him – until an earthquake scared everyone into recalling this strict Archbishop – just in case God was trying to tell them something. Even the Empress was shaken – for a while.

A few years later, Chrysostom was exiled again over another false charge – and forced to travel for many miles in appalling weather. If you've been stranded in any heat-waves or thunderstorms this summer, imagine walking up the M6 in that – for weeks on end. In the end, Chrysostom died in September, on the road to Pontus.

His body was later brought back to Constantinople, and over the ensuing centuries, the Church came to see him as having been a great church leader, in fact, one of the Four Greek Doctors (with Athanasius, Basil and Gregory of Nazianzus).





The bowl of flour and the jar of oil

It had not rained for months and months, there was a drought in the land.

God sent His prophet **Elijah** to the town of Zarephath. At the town gate he saw a widow gathering firewood.

"Please bring me a drink of water and some bread." he asked her.



She answered "All I have is a handful of flour and a drop of oil in a jar, it is our last meal."

"Do not worry." Elijah said, "Make the meal and make a small loaf for me."



The woman did what Elijah had asked and God blessed her ...

... The bowl never ran out of flour and the jar never ran out of oil until it rained again!



Find these words from the story in the word search:

- WORD • LORD • GOD • ELIJAH • SENT • ZAREPHATH • GATE • CITY • WIDOW
- STICKS • WATER • DRINK • BREAD • FEED • HANDFUL • FLOUR • LITTLE
- OIL • SON • EAT • DIE • FULL • WENT • MAKE • BAKED • ATE • JAR • JUG • MANY
- DAYS • LIVE • NEVER • EMPTY

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

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

Coffee on Sunday mornings

We're starting to serve coffee after the 10.30am service again. Would you consider helping? Please contact Celia Walser if you could give the occasional Sunday morning celia.walser@btinternet.com

Helping with events

Catering, setting up, 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

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.rushton@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

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.
Hampstedplayers.org.uk

Some dates for your diary

Dedication Festival—3rd October

Craft Fair—16th October

All Saints—31st October

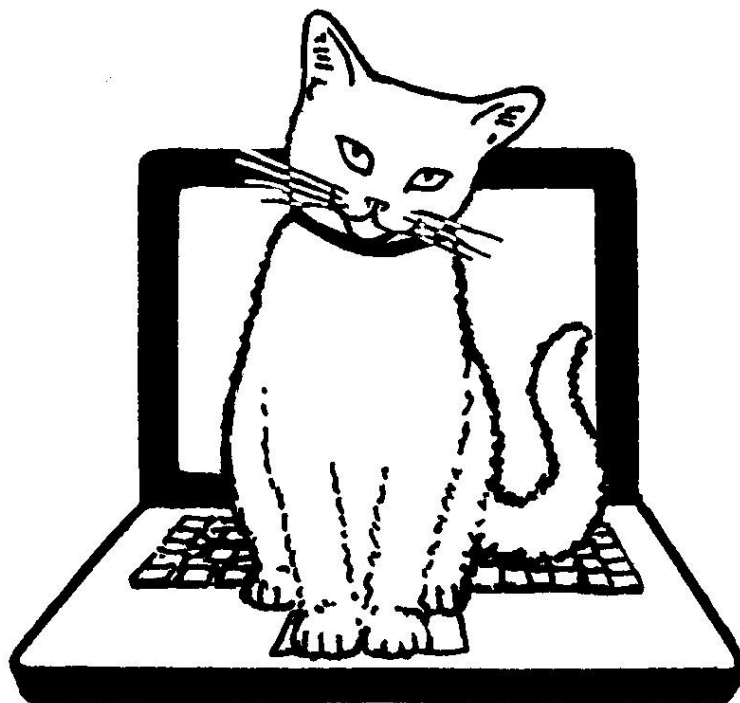
Confirmation by the Bishop of Edmonton—7th November

Remembrance Sunday—14th November

Christ the King—21st November

Hampstead Players Autumn Production—25,26,27 November

Advent Sunday—28th November



Working from home