



MAGAZINE FOR APRIL 2022



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

IN THIS ISSUE

There's more to a
Services Register than
you might think
The Vicar explains

Geoffrey Webber
introduces the music
for **Passiontide**
and **Easter**

Two Charities
We catch up with **Practical**
Action in a piece by Anne

Full details of our
Holy Week and
Easter services

PCC Report
by Nick Walser – and
don't forget the **Annual**
Parochial Church
Meeting
on 25th



HAMPSTEAD PARISH CHURCH

[Registered Charity No. 1129264]

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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

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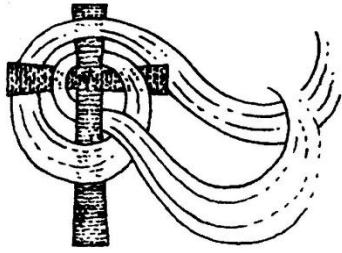
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April
2022

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Diary for April

Sunday services are available on zoom and facebook live. Links to zoom services can be found in the weekly email. If you don't receive this and would like to please contact the parish office vestry@hampsteadparishchurch.org.uk

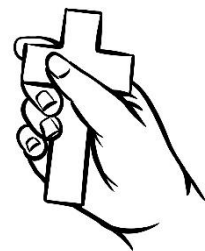
Sunday 3rd - Passion Sunday

- 8.00am Holy Communion
- 10.30am Choral Holy Communion followed by Traidcraft Stall
- 5.00pm St John Passion sung by the choir of Hampstead Parish Church with the Baroque Collective

- Mon 4th 2.30pm Lent Group in the Allatson Room
- 7.00pm Hampstead Collective: *Lamentations* .. page 22
- Tue 5th 12.15pm Inside Out Prayer on zoom
- 7.30pm Lent Group on zoom
- Wed 6th 10.15am Holy Communion
- 2.30pm Creative Community in the Crypt Room
- 7.30pm Lent Group on zoom
- Thu 7th 8.30am Rosary prayer on zoom
- 7.45pm Community Choir
- Sat 9th 9.00am Morning Prayer

Sunday 10th - Palm Sunday

- 8.00am Holy Communion
- 10.30am Choral Holy Communion and Blessing of Palms
- 5.00pm Choral Evensong



- Mon 11th 2.30pm Lent Group in the Allatson Room
- 7.30pm Stations of the Cross
- Tue 12th 7.30pm Lent Group on zoom
- Wed 13th 10.15am Holy Communion

7.30pm Lent Group on zoom

Maundy Thursday 14th

8.30am Rosary prayer on zoom

7.30pm Celebration of the Lord's
Supper and Watch
until midnight

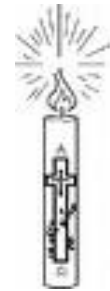


Good Friday 15th

12 – 2pm Readings and Reflections at the Cross

2.00pm The Liturgy of Good Friday

6.00pm *A Sequence of Music and Readings for
Passiontide* – see page 18



Holy Saturday 16th

9.00am Morning Prayer

10.00am Church cleaning and decorating

8.30pm Easter Vigil and Lighting of New Fire

Sunday 17th - Easter Day



8.00am Holy Communion

10.30am Choral Holy Communion

5.00pm Choral Evensong

Tue 19th 9.45am Hampstead Parochial School Easter service

Wed 20th 10.15am Holy Communion

Thu 21st 8.30am Rosary Prayer on zoom

7.45pm Community Choir

Sat 23rd 9.00am Morning Prayer

Sunday 24th - Easter 1

8.00am Holy Communion

10.30am Choral Holy Communion sung by the
Community Choir

5.00pm Said Evening Prayer

Mon 25th *Mark, the Evangelist*
 8.00pm *Annual Parochial Church Meeting* in church

Tue 26th *George, martyr, patron of England (transferred from 23rd)*
 12.15pm Inside Out Prayer Group on zoom

Wed 27th 10.15am Holy Communion
 7.30pm Bible Book Club on zoom: *Proverbs*

Thu 28th 8.30am Rosary Prayer on zoom
 7.45pm Community Choir

Sunday 1st May - Easter 2

8.00am Holy Communion
 10.30am All Age Choral Holy Communion followed by
 Traidcraft Stall
 5.00pm Choral Evensong

“There have only been two sequels that truly match the brilliance of the original. One is Paddington 2 and the other is the New Testament.” *Peter Graystone - From Dust to Resurrection: 40 days with Shakespeare*

The Vicar writes

There’s a book called *The Voices of Morebath* by Eamon Duffy which is based wholly on the accounts and service registers of a tiny parish on Dartmoor from 1520 – 1574. That turbulent period of history, with remarkable swings from Catholic to Protestant and back again and again is seen through the lens of one parson who stayed where he was, and wrote not only the accounts and registers, but comments too. You wouldn’t have thought that the purchase of candles was that gripping, but it was when to do so was to risk censure and deposition.

I'm not sure that our registers and records will be that fascinating to future historians, even though I occasionally write "snow" or "fire practice" in them, as well as faithfully recording the number of dogs in addition to people in any service. But on March 22 2020 I wrote that, "By order of the Bishop, the Parish Church was closed for worship and to visitors today", due to the pandemic. Even live streaming had to be from our houses.

In May 2020 I wrote that we were allowed to stream from church, and could therefore record that there were actual communicants: often one, sometimes two of us. At the end of July 2020 we noted that communicants were welcome at the early service, with the comment "names collected". In September 2020 the phrase "Bubble Worship" appeared, marking the advent of child focussed service instead of the small groups which we were still prevented from holding. We also noted the number of people attending on Zoom or Facebook as well as in person, and we still do. There are often 15 screens of some sort, as people still have to remain in their homes, or are able to join if they are otherwise prevented.

"On 5th November [2020] a further lockdown was ordered, with no public worship" was the comment, and we recorded the significant number of screens for the Remembrance and further services. "Public Worship was permitted again from Dec 2". On 19th December "London was placed into Tier 4 at Midnight. Public Worship allowed". We chose to have some major services streamed rather than in person. Smaller numbers came on Christmas Day, but, famously, Jan, the Bishop and I, along with people in the choir and some servers, gave each other Covid as a Christmas gift. That is not commented upon!

"From 1 January 2021 – services entirely online once more". From January 31 2021 we streamed from church, and resumed public worship on Palm Sunday, 28 March 2021. I write this exactly a year later, remembering a reduced observance of Holy Week in 2021, and one like we had never experienced the year before. It will take more

subtle historians to interpret the way the pandemic affected worship in 2021 and 2022, though it isn't difficult to see the way the informal lockdown around Christmas 2021 affected our numbers.

All of this is by way of saying that I'm looking forward to worshipping together in Holy Week fully for the first time since 2019, though with the addition of live streaming for those unable to be in church: we have become more accessible and inclusive by these means. I pray that the new way we have found of caring for each other, communicating with each other, and worshipping together will deepen our worship and prayer this Holy Week and Easter.

We will pray for, and work for, a more just and a peaceful world, even as we look to help all those displaced by violence and in fear. The note in our registers for February 24 2022 says "Prayers for Ukraine". As we proclaim "Christ is Risen", so we continue to pray "Lord, have mercy".

Jeremy

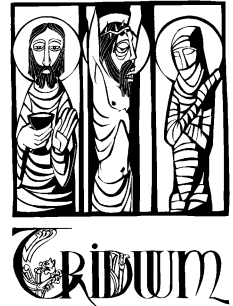
April

Judy East

Parish life goes on whatever happens in the world. Even during lockdown services were held and seasons marked as they should be. But it hurt, didn't it? How can we not wonder, then, what it's like for Ukrainian Christians to be exiled or in hiding, in the approach to Easter.¹ As we make our own Holy Week and Easter observances they will be much on our hearts.

¹ Because they work with the Julian Calendar Eastern Orthodox Easter falls on 24th April this year

So what do we have planned? The *St John Passion* on 3rd sets the tone for Passiontide; closely followed the next night by the Hampstead Collective performing settings of the *Lamentations of Jeremiah* by Thomas Tallis and Robert White; Lent Groups continue into Holy Week, and the Triduum (Maundy Thursday, Good Friday, Easter Eve) services are listed in the Diary as well, of course, as our Easter Day services. School terms now being divorced from the church calendar the Parochial School have their Easter / new term service on the Tuesday in Easter week.



And there's the *Annual Parochial Church Meeting* on Monday 25th in church at 8pm. This is our meeting – open to all the congregation.

De-cluttering was the theme for Lent and SO much has been sorted, moved, recycled, free-cycled, skipped. It's a liberating feeling to get rid of the accumulated junk of many years (VERY many in some cases!). Let's all resolve never to dump anything in the gallery, the undercroft, a cupboard, because it might be useful one day (a fatal thought), because we don't know what to do with it, because it's the end of the event and we're too tired to do any more. All good excuses but not good enough if we're to avoid having to do this all over again in years to come.

Some of the things we de-cluttered made their way to the Creative Community group in March where we all had a go at crocheting hearts, talked through the process by Nicola. Very satisfying to produce something at the end of the hour. This month (6th) we'll be exploring an Easter theme with Chicks and Easter Eggs – knitted or crocheted.

The Voluntary Rate happened as it always does in March – but unnoticed by most of us. No more envelope stuffing, no playing postie round the parish. And no socialising round the tables or Elizabeth's delicious lunches. For those of you who have no idea what I'm talking about the VR is an invitation to anyone living in the geographical parish (as opposed to members of the congregation) to make a donation towards the upkeep of our building. Whereas before we used to have

to put 4,500 (approx.) letters in envelopes and even, until a few years ago, tramp round the parish delivering them, the process has been handed over to a direct mailing company. Do I miss it? No, not really.

And finally something I noticed on the National Gallery website: On 29th April there will be two tours with Dr Ayla Lepine: *God in the Garden - Encountering the Resurrection from Titian to Monet*, one at 4pm and the other at 7.30pm. They're open tours – first 40 people to get there get a place. You do need to book a gallery ticket though.

A prayer for Ukraine

Sally Foster-Fulton, Head of Nations & Church Relations, Christian Aid
Borders, barricades, bewilderment...

When the bargaining begins,
God please protect peace.

Sanctions, security measured in minutes and it's scary...
When safety scatters,
God please protect peace.

War dresses up in peace-keeper's clothes,
Troops amass, the ground trembles and so do people...
When the future feels fragile,
God please protect peace.

The littlest, the least likely to have a say,
Those whose lives are sanctioned and bargained over –
Violence always finds them first.
And the 'oh-so-important' political manoeuvres mean nothing
to them.
They just want to live.
When the winners want to wipe them out of the way,
God please protect peace.

We will not turn away. We will stand together –
God give us the strength to protect peace.

Amen

Easter faith in atheist Russia

From Parish Pump

Three years after the Russian Revolution of 1917, a great anti-God rally was arranged in Kiev. The powerful orator Bukharin was sent from Moscow, and for an hour he demolished the Christian faith with argument, abuse and ridicule. At the end there was silence.

Then a man rose and asked to speak. He was a priest of the Russian Orthodox Church. He went and stood next to Bukharin. Facing the people, he raised his arms and spoke just three triumphant words: 'Christ is risen!'

At once the entire assembly rose to their feet and gave the joyful response, 'He is risen indeed!' It was a devastating moment for an atheist politician, who had no answer to give to this ancient Easter liturgy. He had not realised he was simply too late: how can you convince people that God does not exist when they have already encountered Him?

Act with Justice, do no wrong

A Sermon preached at Evensong on 13th March

Jeremy Fletcher

Jeremiah 29. 1 – 9, 13 - 17

I have said before that it's understandable that a Jeremy should take extra note when the reading is from the prophet Jeremiah, hard work though that may be. In the Lectionary Jeremiah is Lent, not Eastertide. Open Jeremiah at random and you are likely to get at best a grumble, probably a scathing denunciation, and quite likely a lamentation. To be a 'Jeremiah', according to one definition, is to aspire to be someone who 'complains continually' or 'foretells disaster'.

Our Old Testament reading tonight bears that out. Though he has the ear of the ruling elite, Jeremiah's background is not the city and the

ways of court, but a village, Anathoth, outside Jerusalem. Set apart from the inner workings of the kingdom and with a deep immersion in the study of the law, Jeremiah gives a searching critique of the way Judah has lost its way, acted unjustly, and put its trust in models of power which will ultimately fail. He is clear that the injustice he sees will lead to destruction, because the people of Judah are breaking their part of the Covenant, and God's patience will not be infinite. Power should be wielded with mercy.

In 1917, General Allenby, victorious against the Turks, was preparing to enter Jerusalem. He knew his history, and had had wise advice from the Foreign Office as he pondered how to make a statement as he came into the ancient city. In a symbol of respect he did not enter on horseback, but dismounted and walked through the Jaffa Gate. Power, especially in Jerusalem, needed to be exercised with humility and this conqueror came with an eye to reconciliation and healing. The exercise of the Mandate thereafter was not Britain's finest hour, but the intention here was sound. Jeremiah, millennia before, had been clear that, to enter the gates of Jerusalem with honour, power needed to be exercised without oppression, and with justice, especially to the poor. If that was not the case, those who entered next would not come in peace.

Though Jeremiah does not condone those who subsequently attacked Jerusalem, took the King prisoner and led the people into exile, and though he does not advocate violence and oppression, he does see these opposing nations as instruments of God's righteous condemnation of flagrant injustice and idolatrous worship. Such destruction was a manifestation of the Covenant, not an abandonment. So it is that, even in exile, Jeremiah can later encourage the people to pray for the peace of the cities to which they have been sent, because God has not discarded them, only shown them what it is to live with true, selfless, humble, powerful justice.

This is a specific, nation and faith defining story. It cannot be used as the explanation of why bad things happen to good nations, nor to say that oppressive rulers are inevitably the instruments of the righteousness of God. But it is to be used as a lens for nations and individuals to check their righteousness, to measure their justice. If a nation condemns violence and appeals in the name of humanity for the safety of the innocent, that nation has to look carefully at why it restricts its borders and makes looking after the orphan and widow a matter of inhuman bureaucracy, whether in the name of security or no. A Vicar's daughter, when Home Secretary, made this place a 'hostile environment', and such culture asserts itself again and again. Jeremiah says that the good King "judged the cause of the poor and needy". That is the lens we must apply both to the creator of refugees and to those who seem to be at work to keep them out.

Jeremiah applies all this not just to the nation, but to the individual. The root of the matter is the human eye and the human heart, which apply themselves only to 'dishonest gain' and 'shedding blood' In Hebrew thought the heart was the centre of everything: soul, mind, will. If the world is unjust it is because we are, though the processes of unrighteousness and injustice are greater than the sum of the parts. Nevertheless, we can make our small changes to enable the big ones to take shape too. We can vote for people who will lead with integrity, we can support agencies which are making a difference, we can welcome people to our homes, we can stop treating people as the other and treat them as us.

The Book of Jeremiah is not all gloom and foreboding. Jeremiah goes on to promise a new covenant, and God's gift of a new heart. May we be those who, like Jeremiah, recognise the need for grace, and who, like Jeremiah, discover and proclaim the love of God who first loves us, and therefore act with humility and justice. May we be those who respond to God's first loving us in the gift of his Son, and find our hearts remade and rewritten through the love, challenge, forgiveness and wholeness brought to us in Christ our Lord. May we condemn

oppression, recognise our need for repentance, and shine light in darkness, for Jesus's sake. Amen.

A selection of sermons from the 10.30am and 5pm services can be found on our website

Practical Action

Anne Stevens

Hampstead Parish Church is in good company in its support for the international development charity Practical Action. When, last Autumn, our daughter Lucy and her team were finalizing a report



urging wide adoption of the charity's "people-centred" approach to problems of waste management, she looked to the Charity's patron for a supportive preface. At the last minute a message came from Clarence House: yes, the Prince of Wales would be happy to do this, but he needed a preliminary draft text within 24 hours. Lucy undertook some rapid drafting and the report duly appeared with his signed endorsement. At around the same time *The Guardian* newspaper quite unexpectedly approached Practical Action. Their Christmas appeal was focussing on mitigating climate change, and they would like to include Practical Action as one of the four charities involved.

While such high-profile support demonstrates the esteem which the charity enjoys, it seems to me also to emphasize the importance of the contribution of many lower-profile supporters, including HPC, without which its activities would not be possible.

The recent report set out to influence policy on handling waste, which, especially in urban centres, is increasing. Traditional formal methods

of waste collection and disposal can actually be environmentally damaging and may impact on the livelihoods of people who have been involved in informal recuperation and recycling. Practical Action has tried to adopt new principles: Monitoring waste management as a people-centred service; Tackling the waste that affects people the most; Encouraging even more household source separation; Improving the lives and working conditions of informal waste workers; Integrating the voice of those most affected.

Practical Action's policy impact is based on its own direct experience. Handling waste involves bringing local people into partnerships with local and central governments and with the non-profit and private sectors. An intriguing new pilot project in Bangladesh aims to collect plastic waste from the rivers, preventing it being washed out to sea, and recycle it into fuel oil. <https://practicalaction.org/news-media/2021/07/29/waste-workers-and-a-circular-economic-approach-to-reduce-plastic-in-oceans/>

Similarly training and equipment for informal workers managing waste in Khatmandu improved conditions and facilitated more recycling. <https://practicalaction.org/our-work/projects/escaping-a-rubbish-life/>

Water and waste is an element of one of Practical Action's key areas – Cities fit for people. The others are Farming that works, Energy that transforms and Resilience that protects. These are big words, but they find their expression in very practical, and far from grandiose, pilot and demonstration projects across parts of Africa, of Southeast Asia and of Latin America that can have a much wider influence and impact. That is what HPC's contribution can help to sustain.

Diocese of London Lent Appeal 2022:

Cultivating Compassionate Communities

Equipping churches to offer safe spaces and promote positive mental and emotional wellbeing

The context & need:

- Approximately 1 in 4 people in the UK will experience a mental health problem each year. In England, 1 in 6 people report experiencing a common mental health problem (such as anxiety and depression) in any given week².
- London has the UK's highest proportion of the population with high levels of anxiety. Nearly half of Londoners are anxious, and almost a third report low levels of happiness. Life satisfaction and feelings of worth are lower than the national average³.
- The Office for National Statistics reveals that depression rates have doubled since the COVID-19 pandemic began. Young people, women, clinically vulnerable adults, disabled people and those living in the most deprived areas of England – have been disproportionately affected⁴.
- 1 in 3 women 16-59 years old will experience domestic abuse in their lifetime⁵; domestic abuse incidents have risen sharply due to the pandemic and lockdowns that have resulted.

The response:

² MIND *Mental Health Facts and Statistics* <https://www.mind.org.uk/information-support/types-of-mental-health-problems/statistics-and-facts-about-mental-health/how-common-are-mental-health-problems/>

³ Greater London Authority *London Mental Health* https://www.london.gov.uk/sites/default/files/gla_migrate_files_destination/Mental%20health%20report.pdf

⁴ ONS data

<https://www.ons.gov.uk/peoplepopulationandcommunity/wellbeing/articles/coronavirusanddepressioninadultsgreatbritain/januarytomarch2021>

⁵ Refuge <https://www.refuge.org.uk/our-work/forms-of-violence-and-abuse/domestic-violence/domestic-violence-the-facts/>

The Diocese of London Lent Appeal for 2022 will focus on raising awareness around issues of mental health & wellbeing for adults and young people, along with domestic abuse.

Hosted by the Compassionate Communities team, the aim of the appeal is to cultivate more compassionate communities by equipping churches to create safe spaces for those in their parish and promoting holistic wellbeing for all staff and church members too.

We will be raising money to support three partner charities who are all offering resources to churches to work achieve this:

- Renew Wellbeing – *helping churches create quiet safe spaces where it's ok to not be ok*
- Restored - *equipping the Church to end domestic abuse and create a safe place for survivors of abuse*
- Be Headstrong – *supporting young people and those who come alongside them in their social, emotional and spiritual development*

We aim to raise three things:

1. Funds for our partner charities
2. Awareness of the issues and organisations & resources that exist to help churches
3. Opportunity for churches to receive free training, support and advice offered by our partner charities as a direct result of funds raised by the appeal

We also recognise that so many churches across the Diocese of London already offer support & projects for those who experience mental health struggles, isolation or domestic abuse. We aim to **share stories of what churches are doing** each week over Lent too, to celebrate the practical love of God in action that so many are demonstrating day in, day out in the communities they serve.

Finally, when we accompany others through difficult times, we can experience secondary trauma and it is important to be compassionate to ourselves as well as those in our communities and therefore

developing good self-care is essential. This will be reflected in all our communications.

There are many other great charities and organisations working in this field offering support resources and advice to churches. Over the course of Lent, we aim also to promote their work and resources through this appeal.

Giving:

Donations for this year's Lent Appeal can be made to your church with an instruction that your gift is for the **2022 Lent Appeal**.

In order to keep our administrative costs down, the appeal will be hosted solely through our online **"Just Giving"** portal.

Gifts can be made by churches or by individuals on-line:
<https://www.justgiving.com/campaign/lentappeal2022>

PCC REPORT

Nick Walser (PCC Secretary)

Covid Recovery plans – Prototype of new website – New School Governor – Review of Charitable Giving – Approval of Annual Accounts

The PCC held its first meeting of the year (via Zoom) on 21 February. We discussed the next steps on our journey back to 'normality' as legal restrictions due to Covid-19 are removed. Signing in for services will no longer be required, and wearing a face mask will be a matter for individual choice. However we recognise the continuing need for caution, and will still provide opportunities for on-line worship and distanced seating.

We received an update on the on-going work on the new parish website, and were able to view a prototype showing the new design.

Feedback received from PCC members will be taken into account as the construction of the new website enters its final stages.

We received a report on recent activities at Hampstead Parochial School and approved the appointment of Rebecca Dodson as a Governor, replacing Anna Sabapathy who stood down recently.

The list of Charities supported by the church is reviewed every three years, and is due for review this year. This provides an opportunity to consider whether the charities we support reflect our current vision and values as part of our overall Mission Action Plan. The PCC appointed a working group to carry out this review and make recommendations for the PCC to consider at its next meeting.

As this was our last meeting before the Annual Parochial Church Meeting, our Agenda also included the approval of Financial Statements for 2021, which will be presented at the APCM on 25 April, and the Budget for 2022. We also heard from Robert Ashdown FCA, the parish's Independent Examiner, who confirmed that his annual examination of the accounts had not raised any points of concern.

Music Section

Music Notes for April

Geoffrey Webber

Following on from the Come-and-Sing performance of *The Crucifixion* by John Stainer at the end of March, the choir delivers three musical settings of the Passion story in April. On Passion Sunday, April 3rd, we perform J. S. Bach's *St John Passion* with orchestra; on Palm Sunday, April 10th, we sing the setting by Orlando di Lasso for St Luke's account (in a new version I've prepared for this year using the AKJB text), and on Good Friday, the 15th, the setting by T. L. da Victoria (in the traditional English version), once again according to St John. In the medieval period the Passion story was sung purely to chant, though a

dramatic element was provided by the use of contrasting yet complementary chants sung for the roles of Christ, Pilate and all the lesser characters. By the time of the Renaissance it was traditional for the utterances of the crowd to be sung for obvious reasons by several singers, either to chant or increasingly to 'choral' music in parts. Given the sombre nature of the story, the choral sections were not designed to contrast too strongly with the chant, and Lassus often incorporates fragments of chant in different voices, though a shift to triple time is used to good effect by both Victoria and Lassus, and the latter, one of the most pictorial of composers of the period, couldn't resist a brief flourish in two parts to illustrate 'two swords'. The Lutheran composers of the 17th century did much to expand the way in which the Passion story was sung, egged on by the clergy who were keen to introduce additional contemporary texts that would help explain and preach the significance of the Gospel narrative. When listening to Bach's Passion settings, it is always useful to be mindful of three distinct elements: the drama of the Gospel story itself heard in the recitatives and choruses, the institutional response of traditional theology evident in the hymns (chorales), and then the personal reflections expected on the part of each listener, as heard in the arias.

At Evensong on Palm Sunday we sing two splendid pieces not often heard, the anthem *Glory and honour and laud* by Charles Wood, and the motet *Attende Domine* by Pierre Villette, composed in 1983 for the choir of Worcester Cathedral. Wood's anthem contains some of his vigorous and powerful music, cast in the form of a musical rondo to fit the textual refrain, with the opening strong Dorian melody punctuating the whole work. The French composer Villette (1926-98) was a pupil of Maurice Duruflé, and we owe much to the Worcester organist Donald Hunt for promoting Villette's music in England, and for bringing about this Passiontide motet.

The music for Maundy Thursday draws on many contrasting musical traditions. We hear Spanish organ music from the seventeenth

century, sumptuous eight-part mass music by Mendelssohn, Duurflé's *Ubi caritas* for the washing of the feet, and one of the most sublime Eucharist motets, *O sacrum convivium* by Thomas Tallis. Since there is no setting of the Agnus Dei by Mendelssohn, we sing the free-standing motet using this text by Thomas Morley.

On Easter Day we sing one of Mozart's most joyful of mass settings, the so-called *Coronation Mass*, with Tim Wakerell at the organ. The service begins with Charles Wood's motet *Haec Dies*, the text of which is appropriate for any Sunday, though never more so than Easter Day. At Evensong we sing Hadley's short but magnificent spring-tide anthem *My beloved spake* (though it was originally composed for a wedding), George Dyson's stirring setting of the Evening Canticles (much loved by generations of choral singers) and for the anthem the final publication of music by Francis Jackson that appeared shortly before his death earlier this year, a setting of Edmund Spencer's Easter poem *Most glorious Lord of life*, recently published by the Church Music Society, of which Francis was a long-serving Vice President.

Good Friday, 15th April, 6 pm

A Sequence of Music and Readings for Passiontide

This Sequence of Music and Readings on Good Friday gives an opportunity to hear music and poetry for the time of year in addition to the normal round of liturgical events. The main choral items will be *The Reproaches* by John Sanders, Gounod's *There is a green hill far away*, and the Passiontide cantata by Kenneth Leighton, *Crucifixus pro nobis*. Sanders was Organist of Gloucester Cathedral for many years, and his setting of *The Reproaches* remains one of his most popular choral works. Charles Gounod composed his setting of Cecil Frances Alexander's famous hymn text 'There is a green hill far away', which he greatly admired, in 1871. It's a fine example of his gift for extended melody. Leighton's *Crucifixus pro nobis* was composed in 1960 for David

Lumsden and the Choir of New College, Oxford. It is a kind of meditation on the passion through the words of Patrick Carey (d. 1651) and his contemporary Phineas Fletcher, in four movements:

1. Christ in the Cradle (Carey)
2. Christ in the Garden (Carey)
3. Christ in his Passion (Carey)
4. Hymn (Fletcher)

The music features various solos for tenor (or soprano) and much dramatic use of the organ. Fletcher's hymn 'Drop, drop, slow tears', well known from many hymn books which couple it with a tune by his contemporary Orlando Gibbons, is used by Leighton to provide a moving conclusion to Carey's text. At the end of the third movement, after the soloist's sliding rendition of "a melting tear", the organ shifts tonal centre to introduce the falling tears of Fletcher's hymn, sung by unaccompanied voices to music of great beauty.

Music List

Sunday 3rd April – 5th Sunday of Lent

10.30 am. Holy Communion

Organ Prelude *Toccata chromatica* (Fiori musicali)

Girolamo Frescobaldi

Opening Hymn 439

Mass setting (K/S&B/AD) *Missa quarti toni* T. L. da Victoria

Gradual Psalm 126 E. J. Hopkins

Offertory Hymn 83

Communion Motet *Nos autem gloriari oportet* G. P. da Palestrina

Post-communion Hymn 95

Organ Postlude *Recercar* (Fiori musicali) Girolamo Frescobaldi

5 pm. The Passion of Our Lord according to St John - J. S. Bach

Sunday 10th April – Palm Sunday

10.30 am. Holy Communion

Organ Prelude *O Lamm Gottes, unschuldig* (BWV 618) J. S. Bach

Introit Motet *Tollite portas* G. B. Martini

Opening Hymn 509 (omit vv. 2,7,8)

Gradual Psalm 31. 10-18 Tone iii/5

Gospel *The Passion of our Lord according to St Luke* Orlando di Lasso

Offertory Hymn 94

Sanctus, Benedictus & Agnus *Communion Service in the Phrygian Mode*

Charles Wood

Post-communion Hymn 86

Organ Postlude *Christus, der uns selig macht* (BWV 620) J. S. Bach

5 pm. Evensong

Organ Prelude *Prelude in F minor* (BWV 534) J. S. Bach

Introit *Glory and honour and laud* Charles Wood

Preces & Responses Thomas Tallis

Psalm 69.1-20 Andrew Millington

Canticles *The Short Service* Richard Farrant

The Lord's Prayer Robert Stone

Anthem *Attende Domine* Pierre Vilette

Hymn 511

Final Amen William Mundy

Organ Postlude *Fugue in F minor* (BWV 534) J. S. Bach

Thursday 14th April - Maundy Thursday

7.30 pm. Holy Communion

Organ Prelude *Pange lingua gloriosi* Pablo Bruna

Opening Hymn *An upper room* (t. 423/ii)

Gloria in excelsis *Ehre sei Gott in der Höh'* Felix Mendelssohn

Washing of the feet *Ubi caritas* Maurice Duruflé

Offertory Hymn 302

Sanctus & Benedictus *Heilig, Heilig, Heilig* Felix Mendelssohn

Agnus Dei Thomas Morley

Communion Motet *O sacrum convivium* Thomas Tallis

Post-communion Hymn 268
Organ Postlude *Pasacalles* Juan Cabanilles

Friday 15th April - Good Friday

2 pm. Good Friday liturgy

Psalm 22. 1-21 Tone ii/I

The Passion of our Lord according to St John T. L. da Victoria

Tenebrae factae sunt T. L. da Victoria

Crux fidelis Felice Anerio

6 pm Good Friday Sequence of Music for Passiontide (Organist – Timothy Wakerell)

Music by J. S. Bach, Charles Gounod, John Sanders & Kenneth Leighton (*Crucifixus pro nobis*)

Readings by John Donne, George Herbert, Christina Rossetti & Geoffrey Hill

Sunday 17th April – Easter Day

10.30 am. Holy Communion (Organist – Timothy Wakerell)

Organ Prelude *Christ lag in Todesbanden* (BWV 625) J. S. Bach

Introit Motet *Haec dies* Charles Wood

Opening Hymn 110

Mass setting (GI/S&B/AD) *Coronation Mass in C* (K317) W. A. Mozart

Gradual Psalm 118.14-24 G. M. Garrett

Offertory Hymn 124

Post-communion Hymn 120

Organ postlude *Toccata* (Symphony No. 5) Charles-Marie Widor

5 pm. Evensong (Organist – Timothy Wakerell)

Organ Prelude *Prelude in E flat* William Harris

Introit *My beloved spake* Patrick Hadley

Preces & Responses Bernard Rose

Psalm 66.1-11 John Benson

Canticles *Evening Service in D* George Dyson

Anthem *Most glorious Lord of life* Francis Jackson

Hymn 117

Organ Postlude *Allegro moderato 'Rheims'* (Sonata No 2 in G minor 'Eroica') Charles Stanford

Sunday 24th April – 2nd Sunday of Easter

10.30 am. Holy Communion (Community Choir)

Organ Prelude *Preludio 'Sine Nomine'* Herbert Howells

Opening Hymn 440

Mass setting (GI/S&B/AD) *Festive Eucharist* Noel Rawsthorne

Gradual Psalm 150

Offertory Hymn 113

Communion Motet *A Clare Benediction* John Rutter

Post-communion Hymn 427

Organ Postlude *Saraband (for the morning of Easter)* Herbert Howells

5 pm. Evening Prayer (said)

Aidan Coburn

Director of the Junior & Community Choirs

Geoffrey Webber

Director of Music

True, but odd

The Bible is among the topmost shoplifted books in the world, according to several sources, including CNN and the New York Times.

5th April is end of the tax year. So, you may want to reflect that...

- A fine is a tax for doing wrong. A tax is a fine for doing well.
- A few more deductions, and your take-home pay isn't going to be enough to get you there.

Churches Together in Hampstead
PRESENTS

A Ceilidh Dance

WITH LIVE MUSIC!



FRIDAY 6th MAY
6.30pm - 10.30pm

Rosslyn Hill Chapel
Hampstead NW3 1NG

Tickets £10 Adult £5 Child
(includes light refreshments)

Cash Bar - contactless payments accepted
Book your place: rosslynhillchapel.org.uk/whats-on

Limited tickets on the door

Raising funds for **Win^{the}ch**
www.thewinch.org Charity No. 1055059

Readings for April

10.30am Holy Communion

5.00pm Choral Evensong

Sunday 5th – Lent 5

Isaiah 43. 16-21

St John Passion

John 12. 1-8

Palm Sunday 10th

Palms: Luke 19. 28-40

Isaiah 5.1-7

Passion: Isaiah 50. 4-9a

Luke 20. 9 - 19

Phil 2. 5-11

Passion Gospel

Easter Sunday – 17th

Acts 10. 34 – 43

Isaiah 43.1-21

Luke 24. 1-12

I Corinthians 13

Easter 2 - 24th

Acts 5. 27 – 32;

Isaiah 53.1-6,9-12

John 20. 19 – end

Luke 24. 13 -35

Watching Andrew changing the candles the other day I was reminded of this poem

Cleaning the Candelabrum

by *Siegfried Sassoon*

While cleaning my old six-branched candelabrum

(Which disconnects in four and twenty parts)

I think how other hands its brass have brightened,

And wonder what was happening in their hearts:

I wonder what they mused about — those ghosts —

In what habitual prosy-morning'd places,

Who furbished these reflections, humming softly

With unperplexed or trouble-trodden faces.

While rubbing up the ring by which one lifts it,

I visualise some Queen Anne country squire

Guiding a guest from dining-room to parlour

Where port and filberts wait them by the fire:
Or — in the later cosmos of Miss Austen —
Two spinsters, wavering shadows on a wall,
Conferring volubly about Napoleon
And what was worn at the Assembly Ball.

Then, thought-reverting to the man who made it
With long-apprenticed unpresuming skill,
When earth was yet unwarned of Electricity
And rush-lights gave essential service still,
I meditate upon mankind's advancement
From flint sparks into million-volted glare
That shows us everything except the future —
And leaves us not much wiser than we were.

Dim lights have had their day; wax candles even
Produce a conscious "period atmosphere"
But brass out-twinkles time; my candelabrum
Persists well on towards its three hundredth year,
And has illuminated, one might say,
Much vista'd history, many vanished lives . . .
Meanwhile for me, outside my open window,
The twilight blackbird flutes, and spring arrives.

Book Reviews

The Language of Food by *Annabel Abbs*

Delia Smith called her “the best cookery writer in the English language”, Mrs Beeton is said to have stolen her recipes, she’s buried in our Additional Burial Ground. So who was Eliza Acton?

From the press release: **England 1835.** Eliza Acton is a poet who dreams of seeing her words in print. But when she takes a new

manuscript to a publisher⁶, she's told that 'poetry is not the business of a lady.' Instead, she's asked to write a cookery book.

Eliza is horrified but her financial situation leaves her no choice. Although she's never cooked before, she is determined to learn and to discover, if she can, the poetry in recipe writing. To assist her, she hires seventeen-year-old Ann Kirby, the daughter of local paupers. Over the next ten years, Eliza and Ann change the course of cookery writing forever.

Abbs's third novel, *The Language of Food*, the story of Eliza Acton, Britain's first domestic goddess, was published in the UK in February 2022 and is currently being translated into 14 languages. *The Language of Food* is the most thought-provoking and compelling historical novel you'll read this year. Abbs explores the enduring struggle for female freedom, the complexities of friendship, the creativity and quiet joy of cooking and the poetry of food, while bringing Eliza Acton out of the archives and back into the public eye.

Annabel Abbs is the rising star of biographical historical novels. Her debut novel *The Joyce Girl* won the Impress Prize and was a Guardian Reader's Pick and her second novel *Frieda: The Original Lady Chatterley* was a Times 2018 Book of the Year. She regularly appears on national and regional media, with recent appearances on Radio 4 Woman's Hour and Sky News, and is popular on the literary festival circuit. She was longlisted for the Bath Novel Award, the Caledonia Novel Award and the Waverton GoodRead Award.

“A portrait of Victorian domestic life that is both encompassing and finely detailed... Recipe-loving readers will appreciate the detailed descriptions of Victorian dishes like apple Hedgehog and Buttered Celery on Toast; fans of women's history will find plenty to admire in the way Ann and Eliza inspire one another to be true to themselves in

⁶ Thomas Longman, commemorated (but not buried) in Hampstead Parish Church.

a culture that has little use for intelligent single women” *Historical Novel Society*
Published by Simon and Schuster in hardback, paperback, kindle and audio

Editor’s Note: Readers familiar with the paucity of detail when commemorating notable women will be unsurprised to learn that her gravestone makes no mention of her accomplishments. “Sacred to the memory of Eliza Acton, formerly of Ipswich, who died in Hampstead February 13th 1859”. Sadly even that meagre inscription has become illegible. Miss Abbs is currently organising an additional stone to mark her as a “Cook, Writer, Poet”.

First a poet writing a cookery book, next a dentist writing about Hampstead:

Beneath a Wide Sky: Hampstead and its Environs

By Adam Yamey

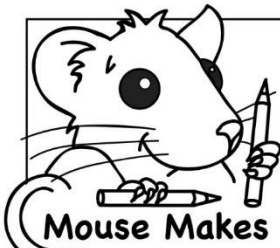
From the press release:

Hampstead is one of the highest places in London. There, the heavens are vast and wide. Beneath this expanse of sky is an area with an eventful past and a vibrant present.


This book takes a refreshingly new look at Hampstead and shows that the locality is richly imbued with historical memories and has been home to a multitude of fascinating and noteworthy people. Many books have been written about Hampstead. Doubtless, there will be more. This one is different. It looks at Hampstead from unusual as well as familiar viewpoints and gives the reader a richer appreciation of what makes the place both delightful and intriguing. This volume explores a wide variety of subjects, familiar and obscure, as well as some which have never been described in other books about the locality. Here is a fresh and at times quirky look at this place on a hill, one of London’s treasures: a district which is familiar to many people, yet full of surprises. Although most of this book is about Hampstead, there are also sections describing some of its environs including:

Golders Green, Highgate, Primrose Hill, Swiss Cottage, and West Hampstead. Find out what makes the area so special and how people from John Constable, Samuel Johnson and Pitt the Elder to Peter Sellars and Boy George, were all connected with Hampstead.

Published by Amazon 2022 285 Pages (Paperback) (£9.99) ISBN 979-8407539520




Mouse Makes




GOOD FRIDAY

Who betrayed Jesus?
Who denied Jesus?
Read Matthew 26:17-75




What did the soldiers put on Jesus at his crucifixion?
What time did Jesus die?
Whose tomb was Jesus buried in?
Read Matthew 27



HAPPY EASTER!
Jesus has risen!
Jesus is with us!
Jesus will come again!



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

Find these words from the Easter story in the word search:
DONKEY • ROAD • BRANCHES • PALMS • KING • HOSANNA
PASSOVER • ROOM • BREAD • WINE • CUP • MEAL • BODY • BLOOD
KISS • MESSIAH • CHRIST • JESUS • CRUCIFY • CROWN • THORNS
ROBE • TREE • NAILS • CROSS • DARKNESS • QUAKE • DEATH • LOTS
TOMB • LINEN • STONE • BODY • BURY • THREE DAYS • MORNING
MARY • ANGEL • HEAVEN • GOD • RAISED • JOY • GO TELL
GOOD NEWS • PEACE • SPIRIT • SAVIOUR • PRAISE • EASTER




PALM SUNDAY

What did Jesus send the disciples to find?
What did the crowd do?
Read Matthew 21:1-11





What did Jesus do at Passover?
Read Matthew 26:17-30



EASTER SUNDAY

On the third day who rolled away the stone covering the tomb?
What had happened to Jesus?
Read Matthew 28



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Looking ahead

MAY

Noye's Fludde: The Hampstead Collective 9th

Christian Aid Week 15th – 21st

Ascension 26th

The Jukebox Café 26th to 28th. Information:

hampsteadplayers.org.uk

JUNE

Pentecost 5th

Much Ado About Nothing 30th June to 2nd July. Information:

hampsteadplayers.org.uk

JULY

Summer Nights Community Concert Celebrating ommonwealth

And Jubilee Friday 8th

AUGUST

Holiday in Hampstead 1st to 5th

OCTOBER

Harvest Festival Sunday 2nd

NOVEMBER

Come and Sing Requiem **Saturday** 12th. Information: fom.org.uk

Remembrance Sunday 13th

Hampstead Players Autumn Production 24th to 26th

DECEMBER

Christmas Lights Community Concert 9th

Service of Nine Lessons and Carols Sunday 18th

Crib Service and Midnight Holy Communion Saturday 24th

Christmas Day Sunday 25th

