



MAGAZINE FOR MARCH 2022



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

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Lenten theme

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An unexpected email
makes us delve into
the past of

Hampstead Parochial
School

 **LENT**
2022

HAMPSTEAD PARISH CHURCH

[Registered Charity No. 1129264]

Church Row, NW3 6UU

Parish Office: 020 7794 5808 /

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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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March
2022

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Diary for March

Links to zoom meetings and details of morning and evening prayer will be circulated in the weekly emails. If you don't get them and would like to, please contact the parish office.

Tue 1st 12.15pm Inside Out Prayer Group on zoom
 8.00pm Hampstead Jazz Club concert in church

Ash Wednesday

10.15am Holy Communion with Imposition of Ashes

4.00pm Arts and Crafts

7.30pm Choral Holy Communion with Imposition of Ashes

Thu 3rd 8.30am Rosary Prayer on zoom

5.30pm Arts & Faith (same zoom link as Evening Prayer)

7.45pm Community Choir

Sat 5th 9.30am ABG Trustees meeting

10.30am Gardening morning (weather permitting!)



Sunday 6th – Lent I

8.00am Holy Communion

10.30am Choral Holy Communion followed by Traidcraft Stall

5.00pm Choral Evensong followed by sherry with the choir

Mon 7th 2.30pm Lent Group in church

7.30pm Hampstead Collective

Tue 8th 12.15pm Inside Out Prayer Group on zoom

7.30pm Lent Group on zoom

Wed 9th 10.15am Holy Communion

11.15am Lent Group in church

7.30pm Lent Group on zoom

Thu 10th 5.30pm Arts & Faith (same link as Evening Prayer)

	7.45pm	Community Choir
Sat 12 th	3 – 5pm	Open rehearsal and Evensong for the Junior Choir

Sunday 13th – Lent 2

	8.00am	Holy Communion
	10.30am	Choral Holy Communion
	5.00pm	Choral Evensong
Mon 14 th	2.30pm	Lent Group in church
Tue 15 th	12.15pm	Inside Out Prayer Group on zoom
	7.30pm	Lent Group on zoom
Wed 16 th	10.15am	Holy Communion
	11.15am	Lent Group in church
	7.30pm	Lent Group on zoom
Thu 17 th	5.30pm	Arts & Faith (same zoom link as Evening Prayer)
	7.45pm	Community Choir
Sat 19 th	<i>St Joseph</i>	

Sunday 20th – Lent 3

	8.00am	Holy Communion
	10.30am	Choral Holy Communion
	5.00pm	Choral Evensong
Mon 21 st	2.30pm	Lent Group in church
Tue 22 nd	12.15pm	Inside Out Prayer Group on zoom
	7.30pm	Lent Group on zoom
Wed 23 rd	10.15am	Holy Communion
	11.15am	Lent Group in church
	7.30pm	Lent Group on zoom
	7.30pm	Bible Book Club on zoom – 1 Thessalonians
Thu 24 th	5.30pm	Arts & Faith (same zoom link as Evening Prayer)
	7.45pm	Community Choir
Fri 25 th	<i>The Annunciation of our Lord to the Blessed Virgin Mary</i>	

Sat 26th 3.00pm Come and Sing Stainer's Crucifixion

BST – clocks go forward an hour



Sunday 27th – Lent 4 / Mothering Sunday

8.00am Holy Communion
10.30am All Age Eucharist followed by
Junior Choir prom
5.00pm Choral Evensong

Mon 28th 2.30pm Lent Group in church
Tue 29th 12.15pm Inside Out Prayer Group on zoom
7.30pm Lent Group on zoom
Wed 30th 10.15am Holy Communion
11.15am Lent Group in church
7.30pm Lent Group on zoom
Thu 31st 5.30pm Arts & Faith (same zoom link as Evening
Prayer)
7.45pm Community Choir
Fri 1st April 9.45am Hampstead Parochial School service
Sat 2nd 10.00am Gardening

Sunday 3rd – Lent 5 / Passion Sunday

8.00am Holy Communion
10.30am Choral Holy communion
5.00pm St John Passion

Mercy. It seems a word
Seldom in these times heard.
Once urged on human hearts,
Its meaning, sweet to some,
Has for too many become
A presence that departs.

No nation, in its need,
Mercy's name must heed.
No statesman dare suggest
Methods by mercy bless'd.
Most minds decide today
That mercy does not pay.

Siegfried Sassoon

The Vicar writes

March 2 is Ash Wednesday. There will be services of Holy Communion with the Imposition of Ashes at 10.15 am (said) and 7.30 pm (choral). We're offering four opportunities to meet in groups to study through Lent, looking at the Archbishop of Canterbury's Lent Book 2022: *Embracing Justice*, by Isabelle Hamley, Theological Adviser to the House of Bishops.

It's a direct result of the pandemic that our groups are offered both in person (Monday afternoons and Wednesday mornings in church) and online (Tuesday and Wednesday evenings on Zoom). There are some copies of the book to purchase from the church office, but you are welcome to order your own via your preferred seller.

We will also be giving away small booklets based on the book with a thought or challenge for each day of Lent – part of the Church of England's "Live Lent" programme. The booklets will be available at the All Age Eucharist on Sunday 27 February, and in church thereafter. There is a version for children, and feedback from previous versions has been excellent. Through the pandemic households learnt to worship and pray together, and this is an excellent way to carry that on.

The theme of justice is a powerful one for these days. As a church we have been challenged to reflect deeply on the ways in which, wittingly or no, we have been a part of racial injustice, and our marking of Racial Justice Sunday on 13 February was a reminder that there is a long way to go to ensure people of difference races are fully included in the life of church and community. We are members of Inclusive Church, with its focus on sexuality and identity, and a group recently met together to look at "Living in Love and Faith", feeding back into the wider Church of England reflection on such things as gender, relationships and same sex marriage.

It is all too easy to think we are a welcoming place. Hearing the stories of individuals and the barriers they have found in inclusion (in church and wider community) is sobering and challenging. This Lent I pray we

will be able to deepen our reflection and change our processes and actions for the good of all. That may mean challenging each other, which I pray we will do with grace and love. Justice and fairness require us to stand in the shoes of the other, and look to their needs as well as our desires.

I invite you to live a just and reflective Lent.

Jeremy

March

Judy East

“March winds and April showers....”

After the recent storms I think we all hope that’s not going to happen and we can enjoy a calm Lent weatherwise. Although of course we know Easter can be colder than Christmas but let’s not think about that yet. The churchyard more or less survived the storm and now we not only have snowdrops but crocuses too – and before long the daffodils will be out.

There’s lots to do this Lent as Jeremy has outlined in his letter - books to read, groups to attend (in person as well as on zoom), music to look forward to. Ash Wednesday just wouldn’t be the same without Allegri’s Miserere. Do read Geoffrey’s notes on the delights he has in store for us this month. (Am I the only person who’s never heard of a ricercar?)

We’ll be offering another chance to see Essy Sparrow’s *Stations of the Cross* – they were up for part of Lent 2021 but of course only a limited number of people were able to come to church during lockdown so this will be a chance for many more of you to look and to pray. You can still read what Essy had to say about the process on Church Chat if you scroll down to February 2021.

Delightfully the Junior Choir Prom takes place on Mothering Sunday – 27th March – after the 10.30am service. It seems a long time since we had one of those and it's always a joy.

Do you give something up for Lent? Or take something up? HPC, under Sheena's guidance, has taken up de-cluttering! Having so much space is fatal when it comes to storing things. "Let's leave it there *for the moment*" becomes untouched stuff years later that no one even remembers. It collects dust, blocks pews and passageways and the mice must love it! We're determined that once it's done, it's done and NO-ONE will be allowed to "just leave it there" ever again!

But apart from all this busyness – concerts, Lent groups, reading, decluttering we hope there'll be time for contemplation too.

'Teach us to care and not to care.
Teach us to sit still.'

TS Eliot – Ash Wednesday

A sermon preached on **Racial Justice Sunday**

13 Feb 2022

Jan Rushton

Readings: Jeremiah 17.5-10; Luke 6.17-26

Today is Racial Justice Sunday. This year's theme: Racial Justice is everyone's business. Indeed it is! It is also a rather scary subject to engage with. We feel ourselves compromised. And rightly we feel so. For even though most of us here may not have personally contributed to racial *injustice*, this is far from sufficient to exonerate us from complicity.

We are the beneficiaries of gross historic exploitation, benefits which continue to perpetrate inequality today. Speaking of these things can feel risky. At least it does to me. With the best of intentions, we can say the wrong thing. Because we don't know enough to properly understand - as we saw two weeks ago, remembering Holocaust Memorial Day. I will try. As I also know, I will miss some important things.

Let us start a conversation.

So how do we enable, promote, establish, racial justice?
Address the poverty which breeds prejudice and inequality?

In our contemporary world there is far more travel, far more migration, both of individuals and of groups than in earlier generations. People of differing races and cultures set up home in new lands. And different nations have chosen to address the challenges this entails in different ways. The United States, that great melting pot of peoples from across the wide world! Each individual, each family arriving, full of hope to start afresh, full of hope to build a new, more prosperous and fulfilled life. Everyone begins with a clean slate.

Unless of course, you, or your ancestors, had been forcibly taken across the oceans as a slave. Or, you are among those who were already inhabitants of your land. The various tribes of native peoples - who had in many instances, helped these strange beings arriving on their shore from across the ocean, helped them to survive, but then those they had helped, decimated the indigenous community with guns - and disease.

Rutger Bregman in his book *Humankind* - yes, I've plugged him before - offers strong evidence, that Enlightenment thinkers gained their understanding of Liberty, Equality, Fraternity, precisely from these indigenous communities of North America, and *not* from European thought and experience. Down the decades in north America the overriding principle in receiving new immigrants has been 'Integration'. Integration in the sense that *everyone* is starting a new life in a new

world. Which of itself, has *not* delivered those Enlightenment aspirations. Neither for indigenous peoples, nor for those arrived as slaves.

Here in the UK, the pattern of immigration has been rather different. Through the twentieth century labour shortages led the British to look for workers from the colonies, in particular, the Asian subcontinent, and those former slave colonies in the Caribbean. Here, this was not a clean slate for everyone, each one starting from the same base line as immigration in the US was presumed to be. Here, indigenous British people very much expected to remain the dominant population.

As with much earlier waves of immigration from Europe, often refugees escaping religious persecution, *integration* was not the primary modus vivendi. Rather, we have embraced 'Multiculturalism'. The clustering together of particular ethnic groupings, each group creating a life in the UK to reflect the cultural patterns of their former home country. Maintaining their own historic family and social structures, especially at the most intimate level.

And where integration was sought and valued, tragically, shamefully, West Indian immigrants, expectant of coming home to the 'mother country' - a 'mother country' with a shared religion, and supposedly, shared values, our respective cultures, variations on the same theme - these immigrants found themselves rejected. Including rejection by the Church. We wanted their labour - but not to live together as equals. Not all the other talent they also brought with them.

Plenty reason for white Britain to feel ashamed. We need to start with a much deeper understanding of our history. Professor David Olusoga, historian and TV presenter, incisive and gracious, is a good place to begin.

Of course, all these matters are deeply complex. We vitally need integration alongside multiculturalism. This will only happen when we *celebrate* our diversity. Seek mutual friendship across cultures. Most

importantly, respect and honour one another. Recognise we have much to receive from one another.

This begins with education. Education from the earliest age. When we grow up together it changes things. Our perspectives are different. We relate to each other for who we are. And yes, for me, this calls into question the place of faith schools. But that is another whole topic. Then we need to work for equality of opportunity in the workplace. Integration in our church communities.

Our news is littered with instances of racial injustice. We know we have a deep problem. Especially in law enforcement. Are we willing to speak out, to challenge it, when we encounter lack of respect for others, any who are seemingly different. How will we so live, interact with our neighbours, all those around us day by day, hour by hour; how will we so live that our neighbourhoods, our communities are happy, welcoming, warm and safe places to be for everyone - whoever we are?

To our gospel. The poetic cadences of the Beatitudes, this morning in Luke's version - with Luke's greater emphasis on the here and now. Not those who are poor 'in spirit', Blessed are the – literally - poor, those who are hungry, those who weep, those who are hated. For you shall be filled, you shall laugh, you shall have your reward. Gentile Luke then continues as in Hebrew prophecy, with its pattern of alternate promise and curse. Luke adds to Matthew's lyrical words from Jesus, a parallel set of curses:

Woe to you who are rich, who are full now, who laugh now,
of whom all speak well, for you have received your consolation,
you will be hungry, you shall mourn.

Curses which fall hard on our ears from the mouth of Jesus. Challenging, devastating declarations. Bombshells to his disciples who, like every Jew, like many today, understood *prosperity* to be the sign of God's favour.

But they offer us an astute understanding of the human psyche. Even though it may not appear to be so, there *are* consequences of perpetrating injustice. All ways around.

We know that the very rich and powerful are often desperate people on the inside. Empty and deeply unhappy.

Those Europeans with their massive fire power indigenous peoples could never match, observed the joy and peace, the mutual sharing, the generosity of the native communities they encountered, and then in the main ignored the challenges of this rather different culture. To radically change their outlook would be far too demanding.

We can do better. Much better. Justice, racial justice and equality - across the world, within our communities, are modes of life that benefit us all. We have so much to learn together - from each other.

Jeremiah declares the heart is devious above all things. Yet Christ has come. We are not alone. Let us seek his grace that the power of the Holy Spirit might be moving in our lives, in our church, in our communities, transforming our nation. Let us be passionate for the well-being and dignity of our neighbour, all our neighbours.
Amen.

Other sermons are available on the church website

Holiday in Hampstead 2022

Holiday in Hampstead this year will run from Monday 1st to Friday 5th August, as long as nothing occurs to spoil our plans! As usual, we intend to run a full programme of talks and entertainment in the church which are particularly aimed at the retired community although everyone is, of course, welcome to attend. If you enjoy being informed and amused, enjoy cups of



proper coffee, excellent lunches and tea and cake, Holiday in Hampstead is worth waiting for.

We depend on having help during the week and are enormously grateful for all the assistance we have had in the past. Some of our regular helpers are unavailable this year so please do let us know if you can help this year in any capacity. Can you:

Bake a cake or biscuits or help to provide lunch?

Help with meeting and greeting, setting up or clearing away?

And, Most Importantly, would you like to recommend a speaker who is informative, entertaining and amusing – or do you have a subject that you would like to talk about yourself? We try to provide a balanced programme of talks covering the arts and sciences, current affairs, history, travel – and much, much more and are open to any suggestions.

Please get in touch if you would like to help in any way. This will be Holiday in Hampstead's 8th year and we are all looking forward to it enormously. Full details of the programme, together with the booking form, will be available later in the Spring.

To find out more please talk to Diana Finning, Rosemary Loyd, Sue Kwok or Julia Scott:

dianafinning@hotmail.com / julia@scott.cx / skowmorris@gmail.com
/ rosemaryloyd@gmail.com

The Children's

Society – one of the charities supported by the parish.

From their website:

Every young person deserves a good childhood

That's why we fight for the hope and happiness of young people when it's threatened by abuse, exploitation and neglect. We see the hope

and courage in young people every day, and it inspires us to support them through their most serious life challenges.

Now we're stepping up the fight for hope and happiness at a time when it's under threat like never before. Our goal and vision are built around the hopes of young people, to achieve long-lasting change for this generation and the ones to come.

Help us make children's well-being a priority.

We walk towards the young people that society crosses the road to avoid. We see something in these children, that something is:

Hope

Hope for a happier home life, hope of getting a job, of getting away from the people who exploit and hurt them.

Hope of overcoming the obstacles modern life puts in front of them and hope that tomorrow can be better than today.

It's right there in the centre of every young person in Britain. Even those who have it toughest of all, those who are exploited, neglected, unsafe.

We see it.

And we fight for it.

Right now, young people's well-being is in decline. Children across the country are fighting for hope, worried about their futures. This needs to change.

Help us get guardians for all unaccompanied child refugees.

And for young refugees arriving in the UK alone, life isn't easy. Many don't have anyone by their side through the asylum process.

The change we make

We drive change at a local and national level. We influence national legislation and make sure local councils look after those who have it toughest in their communities.

Sometimes it takes years to create change. But we keep going. With

our amazing campaigners and supporters, we have made a real difference to the lives of children and young people.

Get involved or donate at

Childrenssociety.org.uk

A voice from the past – Hampstead Parochial School

The history of our Parochial School can be traced back to its roots in 1787 when Thomas Mitchell (1751-1799) founded the school from the Sunday School of St John-at-Hampstead. But it was Revd Thomas Ainger, our vicar from 1841-1863, to extend it to reach the poor, of whom there were many in Hampstead at that time with the founding of the Hampstead Provident Dispensary in New End in 1846 as a relief club for the sick poor.

Ainger valued the gift of learning and took on the responsibility for the development of local schools too, including Hampstead Parochial School.

The school remains in the red-brick buildings Ainger built and his contribution is remembered in an annual school service held at St John's and in the giving of the Ainger Prize, awarded to pupils for their involvement in the life of the school. That this prize is valued by its recipients was made clear in a recent email:

“Greetings

“You (the school) might find this interesting. My brother discovered a book which had been handed down through 3 generations, which had originally been given to our grandfather, Frank Brown. It is a volume of the Works of Shakespeare. But the point of interest is that it was given to him as recipient of the Ainger Prize in 1894. We looked it up and were delighted to find that the school where our grandfather studied was still standing, and that the Ainger Prize is still awarded!

“Reading about the foundation and the ethos of the school, it will also be an encouragement to you to know that Frank Brown grew up a

faithful and zealous Christian. He was a medic in the trenches in WWI, married a girl from Sussex and lived in Eastbourne for a time, where he was a local councillor, and where they adopted 2 children and had 3 of their own. The children, including our mother, were raised in the faith and 4 of them grew up to marry other true Christians. Most of my cousins are believers, as are most of their children. We were very involved in Christian schools ourselves. Some of our grandchildren have also professed faith.

“The seeds sown in your school 128 years ago have produced a wonderful crop through 5 generations!”

If you want to know more about Thomas Ainger read Sheena Ginnings’ recent article in Church Chat or Lucinda Moore’s earlier piece in the December 2013 parish magazine – available on the church website

hampsteadparishchurch.org.uk/data/magazines_2013.php?id=897

Cats have a way of always having been there even if they’ve only just arrived. They move in their own personal time. They act as if the human world is one they just happened to have stopped off in, on their way to somewhere that is possibly a whole lot more interesting.



Terry Pratchett “The Unadulterated Cat”

MUSIC Section

Notes on the music for March

Geoffrey Webber

Our music for Lent begins on Ash Wednesday with two suitably austere ricercars and a motet by Palestrina, a 5-part Mass by Palestrina’s contemporary Giovanni Croce, and Psalm 51 as originally set by Allegri but subsequently decorated with top Cs and other

embellishments by generations of performers. This sets the tone for much of the music to be sung in March, especially the first three Sundays. Covid conditions in Advent caused the last-minute abandonment of the *Missa brevis (quatuor vocum)* by Domenico Scarlatti, so this has been rescheduled for 6th March together with more music by the Venetian Croce.

At Evensong on the 6th we sing the motet *Memor esto verbi tui* by Josquin Des Prez, a setting of verses 49-64 from Psalm 119, thus complementing the Psalm for the Day which comprises verses 73-88. Josquin's transparent textures, often featuring two voices in close canon, allow the text to be clearly heard. Generally the top two and bottom two voices of the texture are paired together, though all the voices sing together to round off the sections. The work ends with the first half of the doxology followed by a reprise of the opening verse of text and its music.

After this diet of Renaissance masterpieces the music on Sunday 13th returns to being more modern fare. Anthony Caesar (1924-2018) was perhaps the most gifted Anglican composer of the last century who was also a Priest, serving for many years as Sub-Dean of the Chapels Royal (hence the title of the Mass setting being sung) and as Music Editor of The New English Hymnal (which is about to appear in a new edition). In the evening we hear two of S. S. Wesley's finest works, his anthem *Wash me thoroughly* and organ piece *Larghetto in F# minor* (played by Tim Wakerell), together with the remarkable anthem by Johnathan Battishill, *O Lord look down from heaven*. The piece starts plainly enough but then reaches great heights of expression by the end. Battishill had a troubled personal life that hampered his ecclesiastical career, though he thrived as a secular musician being much involved with opera and song.

The anthem at Evensong on March 20th needs some explanation. At some point in the late 18th or early 19th century, three choruses from Mozart's incidental music for *Thamos König in Aegypten* (K. 345) were transformed into Latin motets, though it is not known who did this. One of them was published as *Ne pulvis et cinis* (K. Anh. 122). In England, the organist and publisher Vincent Novello published the

work in c. 1825, but in 1850 his son Alfred republished it with an English text, provided by George Holden (1806-56), a prominent musician in Liverpool, using verses from Psalm 13. Mozart's secular chorus 'Ihr Kinder des Staubes' thus became the English anthem *Have mercy, O Lord*. Holden's choice of text makes good sense of the two strongly contrasted sections of music: the text 'Have mercy, O Lord, for I am in trouble' is set as a dramatic bass solo (pre-echoes of *Don Giovanni* can clearly be heard), whilst 'But my hope hath been in thee' is sung as a rousing chorus.

The music lightens somewhat on March 27th as we observe Mothering/Refreshment Sunday, following soon after Lady Day (or the Annunciation of the Blessed Virgin Mary) on March 25th. Charles Stanford takes centre stage at Evensong with 3 substantial works: the great A major Canticles (originally composed with orchestral accompaniment), his beautiful setting of Psalm 23 as the anthem, and finally his mighty *Fantasia and Toccata in D minor*, played by Richard Gowers. This was composed in 1894 for one of the great virtuosi of the day, Walter Parratt, and contains several nods in the direction of two of Bach's most famous organ works, the *Fantasia and Fugue in G minor* and the 'Dorian' *Toccata*.

Music List for March

Wednesday 2nd March - Ash Wednesday

7.30 pm. Holy Communion

Organ Prelude *Ricercare IV* G. P. da Palestrina

Opening Hymn 67

Mass setting (K/S&B/AD) *Missa Secunda (Tertii Toni)* Giovanni Croce

Gradual Psalm 22. 1-2 | Tone ii/I

Ashing *Miserere mei Deus* after Gregorio Allegri

Offertory *Super flumina Babylonis* G. P. da Palestrina

Post-Communion Hymn 'Dust to dust' (t. NEH 295)

Organ Postlude *Ricercare I* G. P. da Palestrina

Sunday 6th March – 1st Sunday of Lent

10.30 am. Holy Communion

Organ Prelude *Sonata sopra il Pange lingua* Giulio Aresti

Opening Hymn 67

Mass setting (K/S&B/AD) *Missa brevis (quatuor vocum)*

Domenico Scarlatti

Gradual Psalm 91.1-11 Tone viii/1

Offertory *Exaltabo te Domine* Giovanni Croce

Post-Communion Hymn 383 (ii)

Organ Postlude *Sonata in D minor* Michele Giustiniani

5 pm. Evensong

Organ Prelude *Plainsong versets* (Mulliner Book) Thomas Tallis

Introit *Miserere nostril* Thomas Tallis

Preces & Responses Thomas Tallis

Psalm 119. 73-88 Tone vii/3

Canticles *The Short Service* Thomas Weelkes

The Lord's Prayer Robert Stone

Anthem *Memor esto verbi tui* Josquin des Prez

Hymn 76

Final Amen William Mundy

Organ Postlude *Voluntary* (MB v/28) Thomas Tomkins

Sunday 13th March – 2nd Sunday of Lent

10.30 am. Holy Communion (Organist – Timothy Wakerell)

Organ Prelude *Attende Domine* (12 Choral Preludes)

Jeanne Demessieux

Opening Hymn 148 (omit *)

Mass setting (K/S&B/AD) *Missa brevis Capella regalis* Anthony Caesar

Gradual Psalm 27 Tone vi

Offertory *Tantum ergo* Déodat de Séverac

Post-Communion Hymn 64

Organ Postlude *De profundis* (Neuf Pièces) Jean Langlais

5 pm. Evensong (Organist – Timothy Wakerell)

Organ Prelude *Andante con moto* (Sonata No. 5 in D)

Felix Mendelssohn

Introit *Wash me thoroughly* S. S. Wesley
Preces & Responses Thomas Tallis
Psalm 135. 1-14 Tone vii/5
Canticles *Evening Service in D minor* T. A. Walmisley
The Lord's Prayer Robert Stone
Anthem *O Lord look down from heaven* Jonathan Battishill
Hymn 74
Final Amen William Mundy
Organ Postlude *Larghetto in F sharp minor* S. S. Wesley

Sunday 20th March – 3rd Sunday of Lent

10.30 am. Holy Communion (Organist – Timothy Wakerell)

Organ Prelude *Largo* (Sonata in F, Wq 10/3) C. P. E. Bach

Opening Hymn 379

Mass setting (K/S&B/AD) *Mass in D minor* (K65) W. A. Mozart

Gradual Psalm 63.1-9 Tone viii/3

Offertory *O salutaris hostia* Abbé Vogler

Post-Communion Hymn 357

Organ Postlude *Fantasia & Fugue in C minor* (Wq 119/7) C. P. E. Bach

5 pm. Evensong (Organist – Timothy Wakerell)

Organ Prelude *Ich ruf zu dir, Herr Jesu Christ* (BWV 639) J. S. Bach

Introit *Hear my prayer, O Lord* Henry Purcell

Preces & Responses Thomas Tallis

Psalm 12 Tone iv/4

Canticles *Evening Service in E minor* Daniel Purcell

The Lord's Prayer Robert Stone

Anthem *Have mercy, O Lord* (from K345) W. A. Mozart

Hymn 382

Final Amen William Mundy

Organ Postlude *An Wasserflüssen Babylon* (BWV 653) J. S. Bach

Sunday 27th March – 4th Sunday of Lent (Mothering Sunday)

10.30 am. All-age Holy Communion

Organ Prelude *Choral Phrygien* Jehan Alain

Opening Hymn 285

Mass setting (K/S&B/AD) *Communion Service in F* Herbert Sumsion
Offertory *Salve Regina* Francis Poulenc
Post-Communion Hymn 413
Organ Postlude *Variations (1 & 3) sur Lucis creator* Jehan Alain

5 pm. Evensong (Organist – Richard Gowers)
Organ Prelude *Liebstraum* (No. 3) Franz Liszt, arr. Falk
Introit *Ave Maria* Igor Stravinsky
Preces & Responses Thomas Tallis
Psalm 30 James Turle
Canticles *Evening Service in A* Charles Stanford
The Lord's Prayer Robert Stone
Anthem *The Lord is my shepherd* Charles Stanford
Hymn 376
Final Amen William Mundy
Organ Postlude *Fantasia and Toccata in D minor* Charles Stanford

Aidan Coburn
Director of the Junior Choir
Geoffrey Webber
Director of Music

The Orpheus of Amsterdam

Review – Suzanne Pinkerton

“His personal life was well-regulated, comfortably rewarded and uneventful.” So says a reference work I looked up about Jan P Sweelinck. He was organist at the Oude Kerk in Amsterdam for over 40 years, and as Dutch churches are well-known for their organs I wasn't surprised he was famous for his improvisations. Although most of the paintings of Dutch church interiors date from the end of his life, or rather later, he must have been familiar with their plain, white. High interiors, with soberly dressed citizens, and always an attentive, or even bouncy little dog.

As Martindale Sidwell was also very long-serving and our church is dog-friendly, I am sure Sweelinck would have felt quite at home and would have approved of this concert. It's also a very good idea to

have a complete change from song recitals with piano. Nobody could enjoy them more than your present reviewer, but almost everybody on the present regular team has done one (or two) and they can now strut their stuff in a different field.

Quite a long time ago we did use the organ and other instruments as accompaniment, but not at all recently.

Peter Philips was a Catholic, often a tricky situation in England in the sixteenth century, and he wisely went abroad to work, though oddly enough he started out at a very Anglican St Paul's Cathedral, as a chorister. A charming touch is that in Jan van Brueghel the Younger's painting "Sound" in a series of "The Five Senses" the piece of music on the music stand is by Philips. It would be nice to know if he knew, and no doubt he would have been very pleased. He was in Antwerp from 1590, so he was in the right world for such pictures, and he was organist at Brussels cathedral. He got around in various posts and had a wide reputation.

It would have been difficult for him to have had such a career in England, as all the cathedrals were Anglican, and even in London no Westminster Cathedral, Brompton Oratory, and so on existed for an organist of his quality. The church in Holly Walk was the first one built in London after the toleration of Catholic churches, several centuries later.

In spite of working abroad Peter Philips was at one point imprisoned for several months for allegedly conspiring against Queen Elizabeth I but, as a languages graduate like your present writer will tell you, they come in very handy, and he was soon released because, among other things, he was fluent in the local language. This was in Brussels. As Geoffrey Webber, our Director of Music, tells us in his very informative extended programme notes, our organ, late 19th century, is much too "modern" for music of Sweelinck's time, but when it was worked on in the 1990s, it was enlarged in a way which made it much more suitable for early organ music.

Geoffrey Webber took advantage of this, and gave a sparkling performance. Most of the audience knew very little of Sweelinck's

music. Except perhaps that joyous Christmas carol “Hodie Christus natus est” which we were meant to hear at the carol service had Covid not played havoc with the singers’ roster.

This programme was a Gentlemen’s Party. Our two singers were both men - Aidan Coburn and Malachy Frame – and we were obliged to keep a sharp eye on what was happening, as we never knew which one would come on next, or sometimes they sang together. And another good idea, for a couple of items, was to have them sing a vocal piece, and then the organ took up the melody with variations.

I very much enjoyed the French piece from “Rimes Français” of 1612. The two gentlemen joined together for this, and made a lively duo. I had never heard just the two of them together before. As would be expected the pieces by Peter Philips had a Catholic slant.

Somehow there was a very Northern atmosphere to the concert, and outside one could imagine the flat landscape, with enough breeze to set the windmills creaking.

PAUL EDIS TRIO WITH THE ESTILO STRING QUARTET AT HAMPSTEAD PARISH CHURCH

Tuesday 1st March 2022

At 8.00pm (Doors open 7.00pm) Tickets £20 from their website
hampsteadjazzclub.com

Line-Up

Paul Edis – MD/Piano

Matt Home – Drums

Adam King – Double Bass

Accompanied by the **Estilo String Quartet**

Hampstead Jazz Club in association with Hampstead Parish Church proudly presents the world premiere performance of *The Still Point Of The Turning World*, the mesmerising new album by virtuoso British jazz

pianist, Paul Edis and his trio accompanied by the Estilo String Quartet.

The Still Point Of The Turning World is an achingly beautiful, impressionistic album that washes over you like a wave of emotion and wells up from places Wordsworth deemed 'too deep for tears.'

The second half of this concert will feature the world premiere of *Awakening*, an extended multimovement work that combines both jazz and classical influences performed by Paul Edis (piano) Adam King (double bass) Matt Home (drums) and the Estilo String Quartet.

The Hampstead Collective

Couperin : Leçons de ténèbres



Monday, 7 March 2022

7pm - 9pm

Francois 'le Grand' Couperin's 1714 setting of the Lamentations of Jeremiah sits perfectly in The Hampstead Collectives Lenten offerings. Couperin's only published sacred work will be paired with other instrumental pearls of the French high Baroque.

Rebecca Hardwick, soprano
Christine Buras, soprano
Jacob Garside, viola da gamba

Tickets £8, £12 from thehampsteadcollective.com

Creative Community: a monthly arts & crafts, upcycle & repair workshop

Unleash your creativity! Our next Creative Community workshop will be on Wednesday, 2nd of March from 4pm to 5:30pm in the Crypt Room at HPC.



Handy Hearts! For this session we will have a look at how to crochet hearts, an easy to learn and versatile crochet item. Crochet hearts can be used to adorn hats & scarves, made into a heart garland, sewn together into a mat and much more.

There will be tea, coffee and biscuits. You can bring your own craftwork to work on, or you can try your hand at a crochet heart. Materials for the crochet heart will be available.

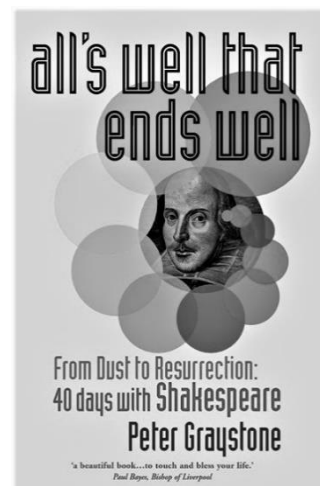
See you there

Anouk & Nicola

More Books!

Last month we recommended two books for Lent, and then there's the Archbishops' Lent Book that we'll be studying in the Lent Groups so you may feel you have enough to be going on with but I couldn't resist this review in The Church Times:

“Two years ago, the Lent wild card was a book about Mary Poppins, and last year it was Elton John. That leaves just Shakespeare, and this year's liveliest Lent book is *All's Well That Ends Well*. For each day, Peter Graystone gives us a passage from one of the plays or sonnets, using these as a springboard for wide-ranging reflections on our lives as Christians. His touch is light and suggestive, never moralising Shakespeare, a writer who explored “the great unknowable



issues of life”. Before doing this, Graystone takes care to look closely at Shakespeare’s words, and to set them in the context of the plays and of their author’s life and world, and he certainly knows his Shakespeare (only the pedant Holofernes would bother about his misnaming of the diarist Henslowe).

The connections he makes are ingenious — it takes a brave man to segue from Cleopatra to the “virtuous woman” of Proverbs. His enthusiasm for Shakespeare is immense, though not uncritical (“ye gods! the length!”), and he writes with elegance and good humour, even if occasionally (“Wow!”) he might have kept his elbows in a bit.

This is not a devotional reading. But if you want to spend a few minutes each day in Lent rediscovering slow reading in the company of Shakespeare and a very congenial cicerone, as they open up areas of human experience for Christian consideration, you could not do better. The book comes unencumbered by introduction, acknowledgements, notes, questions, or prayers, but you will find out more than you may wish to know about Ezekiel 23.20.”

Canterbury Press – widely available online at around £12.99

Readings for March

10.30am Choral Communion

Sunday 6th – Lent 1

Deuteronomy 26.1-11

Luke 4.1-13

Sunday 13th – Lent 2

Genesis 15.1-12, 17-18

Luke 13.31-end

Sunday 20th - Lent 3

Isaiah 55.1-5

Luke 13.1-9

Sunday 27th - Mothering Sunday

Luke 15.1-3, 11b-end

5.00pm Choral Evensong

Jonah 3

Luke 18.9-14

Jeremiah 22.1-9, 13-17

Luke 14.17-33

Genesis 28.10-19a

John 1.35-end

Isaiah 40.27 – 41.13

2 Timothy 4.1-18

Eco church Eco diocese

All 42 dioceses in the Church of England have signed up to become an 'eco diocese' as part of their commitment to reach net zero carbon by 2030.

The Eco Dioceses scheme, developed by the charity A Rocha UK, sees churches and dioceses awarded bronze, silver, or gold status depending on actions taken to improve their environmental footprint.

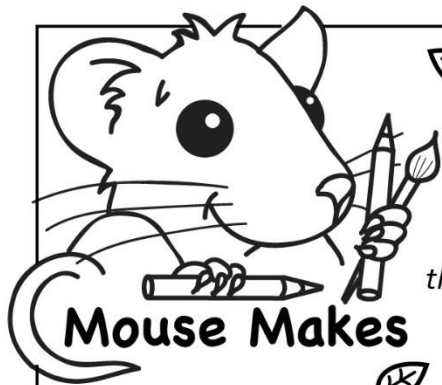
The Church of England is seeking to reach 'net zero' carbon by 2030 to meet a target set by General Synod in 2020.

Your sacrifices have saved lives

The Bishop of London, Sarah Mullally, has thanked front line workers, parishes, and all who have made sacrifices to help protect one another from Covid-19, as England recently began to move away from 'plan B' restrictions.

Bishop Sarah, who chairs the Church of England's Covid Recovery Group, said: "When the first measures to curb the spread of Covid-19 were introduced in March 2020, few would have imagined that we would still be making adaptations to the way we live our lives – including our worship – two years on. It has been a very challenging time.

"People have made huge sacrifices to protect one another – not only those they know and love but strangers they might never meet. We've learnt again as a society something of what it means to love our neighbour, as Jesus taught."



GOOD FRUIT OR BAD FRUIT?

Jesus said:

*"No good tree does not produce bad fruit, nor does a bad tree produce good fruit. Each tree is known by its own fruit...
...Good people bring good things out of the good they stored in their hearts. But evil people bring evil things out of the evil they stored in their hearts. People speak the things that are in their hearts."*

- Luke 6: 43-45

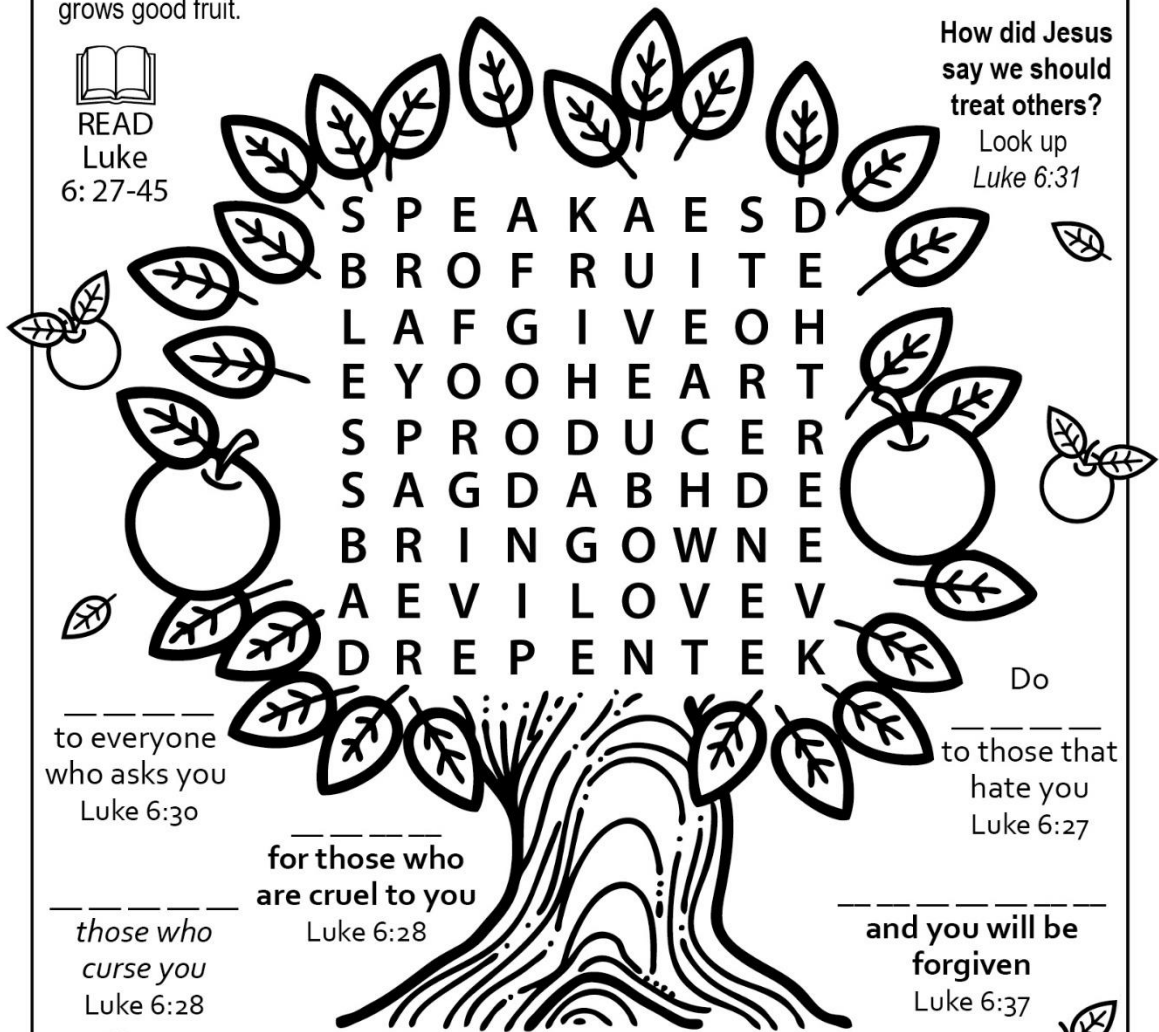
During LENT ask God to help you through His Holy Spirit to turn your hate to **love**, your impatience to **patience** and your unkindness to **kindness**, so we can be like a good tree that grows good fruit.



READ
Luke
6: 27-45

How did Jesus say we should treat others?

Look up
Luke 6:31



to everyone
who asks you
Luke 6:30

for those who
are cruel to you
Luke 6:28

those who
curse you
Luke 6:28

to those that
hate you
Luke 6:27

and you will be
forgiven
Luke 6:37



Find these words from **Luke 6** in the word search above.
GOOD • BAD • FRUIT • TREE • HEART • EVIL • EACH • OWN • STORED
PRODUCE • BRING • SPEAK • REPENT • FORGIVE • LOVE • BLESS • PRAY • GIVE

