



MAGAZINE FOR NOVEMBER 2022

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

IN THIS ISSUE

The Liturgical Year

The Kingdom and
Advent fall this
month

The vicar explores
how it came about

Don't miss our
**pull-out full colour
supplement**
outlining our autumn
events

A report on Hestia

one of the charities
supported by the
parish

Haiku cri de coeur

Barbara Alden looks
at the season



HAMPSTEAD PARISH CHURCH

[Registered Charity No. 1129264]

Church Row, NW3 6UU

Parish Office: 020 7794 5808 /

vestry@hampsteadparishchurch.org.uk

Website: hampsteadparishchurch.org.uk /

Facebook: Hampstead Parish Church / Twitter: Hampstead_PC /

Instagram: @HampsteadPC

Youtube: youtube.com/c/hampsteadparishchurch

Sundays:

8.00am Holy Communion (Book of Common Prayer)

10.30am Choral Holy Communion (Common Worship)

5.00pm Choral Evensong (BCP)

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

Weekdays:

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

Wednesdays at 10.15am Holy Communion in church

Mon – Fri 5.00pm Evening Prayer on Zoom

Thursdays at 8.30am Rosary prayer on Zoom

Saturday 9.00am Morning Prayer in church

For Baptisms, Weddings and Funerals please contact the Vicar

Jeremy Fletcher 0207 435 0553

vicar@hampsteadparishchurch.org.uk

* to be added to the emailing list please contact the parish office—

vestry@hampsteadparishchurch.org.uk

Church Staff and Office holders

Vicar

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

Curate

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

Associate Priest

Jan Rushton
jan.rushton5@gmail.com

Readers

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

Organist and Director of Music

Geoffrey Webber
music@hampsteadparishchurch.org.uk

Junior Choir Director

Aidan Coburn
aidan@hampsteadparishchurch.org.uk

Administrator

Courtney Terwilliger vestry@hampsteadparishchurch.org.uk

Churchwardens

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

Treasurer

Inigo Woolf treasurer@hampsteadparishchurch.org.uk

Magazine editor

Judy East judy.east@hampsteadparishchurch.org.uk



November 2022

Contents

Diary for November	5
The Vicar writes	6
November – <i>Judy East</i>	7
Sermon – <i>Handley Stevens</i>	9
Christmas Hampers – <i>Rosemary Loyd</i>	12
Thank You – <i>Suzanne Pinkerton</i>	12
Hestia – a report on one of our charities	13
PCC Report – <i>Nick Walser</i>	14
Haiku cri de coeur – <i>Barbara Alden</i>	16
The Haeffner Memorial window – <i>Caroline Barron</i>	17
Music for November – <i>Geoffrey Webber</i>	19
Music List	21
Hampstead Collective December concert	24
Eulogy for Wizz – <i>Jessica Mance</i>	25
Readings for November	27
Children's Page	28
Group Information and contacts	29

Diary for November

Times for morning and evening prayer during the week can be found in the weekly e-news; if you don't get this and would like to, please contact the parish office.

Wed 2nd **All Souls**

10.15am Holy Communion

Thu 3rd 8.30am Rosary Prayer on zoom

7.45pm Community Choir

Sat 5th 10.00am Gardening morning

C4WS Night shelter winter season starts

Sunday 6th – 3 before Advent

8.00am Holy Communion

10.30am All Age Choral Holy Communion followed by Traidcraft Stall.

Christmas hamper day – see page.....

5.00pm Choral Evensong followed by sherry with the choir

Mon 7th (*Hampstead Collective concert at St Peter's Belsize Park*)

Wed 9th 10.15am Holy Communion

Thu 10th 8.30am Rosary prayer on zoom

6.30pm Junior Choir Evensong

7.45pm Community Choir

Sat 12th 'Come and sing' *Mozart Requiem* – see separate leaflet for details

Sunday 13th Remembrance

8.00am Holy Communion

10.30am Choral Holy Communion with Act of Remembrance

5.00pm Choral Evensong

Mon 14th 8.00pm PCC meeting

Wed 16th 10.15am Holy Communion

3.00pm Creative Community crafts in the Crypt



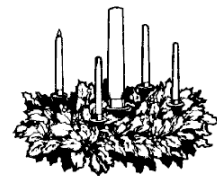
Thu 17th 8.30am Rosary Prayer on zoom
7.45pm Community Choir
Sat 19th 11am-2pm Craft Fair in church – see separate leaflet

Sunday 20th Christ the King

8.00am Holy Communion
10.30am Choral Holy Communion ¹
5.00pm Choral Evensong in celebration of St Cecilia
Wed 23rd 10.15am Holy Communion
Thu 24th 7.30pm Hampstead Players' production of *Blithe Spirit*
see separate leaflet for details
Fri 25th 7.30pm *Blithe Spirit*
Sat 26th 2.30pm and 7.30pm *Blithe Spirit*

Sunday 27th Advent I

8.00am Holy Communion
10.30am Choral Holy Communion
5.00pm Advent Carol Service



Wed 30th **St Andrew**
10.15am Holy Communion

The Vicar writes

The pattern of the church's year is reasonably fixed in people's minds, I guess. It starts in Advent, then Christmas, Epiphany, Lent, Holy Week, Easter, Ascension, Pentecost and then Trinity, for around half the year. Each season has its colour (purple for Advent, gold for Christmas and Epiphany and so on). All very reliable.

Except that it's never been quite fixed, and there are variations. In Salisbury, for example, the colour of the Trinity season was blue, not green. Different churches had different lengths for Advent and Lent.

¹ The Confirmation service originally intended to be on 20th has been postponed until 18th December

There was an almighty row about when Easter should be dated. And some denominations thought the whole thing far too superstitious.

Those who used the *Alternative Service Book* (1980) might remember that it tried to start the Christian year earlier, 9 Sundays before Christmas. It also had Sundays after Pentecost rather than after Trinity (and I think that's why our green vestments have emblems of the Holy Spirit on them...). Not all innovations catch on, and *Common Worship* went back to the previous pattern.

What *Common Worship* has suggested, gently, is that the period from All Saints to Advent (essentially November) might be a "Kingdom" season, with red as the liturgical colour. This makes sense: All Saints reminds us of those who rejoice on another shore and in a greater light in the kingdom of heaven. The last Sunday of the Christian year is now devoted to Christ the King, reflecting on Christ's rule over all. And November is the month remembering world shattering clashes between earthly kingdoms.

I write this on the day of the resignation of another Prime Minister. Holders of the great offices of state come and go more quickly than couples on *Strictly* are eliminated. The economy is in an appalling state, even as speculators make their millions at the expense of the poor. Energy bills are just impossible for most people, even with help. We do well this month to reflect on how earthly rulers fail, and how those who follow Christ seek to express the rule of the servant King.

Whether the Kingdom Season survives as a liturgical innovation is one thing. Much deeper is the need to cry out for the just and gentle rule of the Prince of Peace, the prophetic and challenging rule of the one who overturned tables and spoke truth to power. As we rejoice, remember and reflect in these days may our prayer be the Advent cry with which the season ends and the new year begins: "O Come, O Come, Emmanuel".

Jeremy

November

Judy East

What a month we've just had! I'm referring, of course, to the weather. In August the leaves started falling and we predicted an early stripping of the trees but nature, ever adaptable, recovered amazingly with the autumn rain, the colours are more glorious than ever, the leaves are still hanging on, and the regreening of parched grassland is quite astonishing. Lest we become too complacent it's as well to remember that there are still hosepipe bans in place and water levels in lakes and reservoirs are worryingly low.

With approaching winter come increased problems for many people struggling financially and we all want to help: the church is preparing with its commitment to being a *Warm Bank* – somewhere for people to come and use our heating if they can't afford their own – “Warmth, Wifi, Welcome” as the posters say; we are putting renewed emphasis on our *Foodbank* collections – please make a note of the dates we will be delivering and bring us the goods to take. Or, of course, you can donate money to the Trussell Trust if you find carrying groceries up to church too difficult. The recent Thrift Fair gave all its takings to the Foodbank – over £2,000. The *Craft Fair* coming up this month (19th) will give its takings to “parish giving” generally – to the charities we commit to support year by year. You can read about one of our newer ones (*Hestia*) further on in this issue. And the *Winter Night Shelter* will be with us again from November to mid-January, after which it moves on to other churches.

As usual in the autumn we have a colour supplement of events which should be tucked into each copy. If yours has fallen out there are lots more available around the church: *The Come and Sing Requiem*, *Blithe Spirit*, *Craft Fair* and *Christmas Lights* concert all in glorious technicolour. Apart from that we also have the launch of our Christmas Hamper Appeal, and a special Evensong for St Cecilia. So much to do and so little time to do it – altogether a busy month.

Sermon preached on 18 September

Handley Stevens

OT Reading: Ezra 1 / NT Reading: John 7.14-36

A couple of weeks ago we marked the start of the school year with the blessing of our backpacks and briefcases. This week, the transition in our public life from Queen Elizabeth to King Charles, invites us to reflect on our own high calling to lives of Christian duty and service.

Our Old Testament reading marked an important turning point in the life of the people of Israel, a moment of *Zeitenwende* as the Germans have it, the beginning of the return of the Jewish people from their traumatic period of exile in Babylon to rebuild Jerusalem. The books of Ezra and Nehemiah tell the story of how the returning exiles began with the rebuilding of the temple, then the community around the temple, and finally the city itself and its walls. In reality the process was much messier and longer drawn out than it might appear from the account which was written down a generation or two later to help people see form and structure in the historic developments they had lived through.

Jump forward 500 years or so and we find Jesus in dispute with the religious authorities of his day, the guardians of the temple tradition, about what was of crucial importance to the honouring of that tradition, and what was peripheral. We are doing much the same as we look back over the Queen's long reign, seeing in it historic patterns and guiding principles which were not so clear at the time. And we do it, as Ezra and Nehemiah did it, in the hope that what we see as best about the reign which has closed will be so valued and respected that it shapes the character of the next reign.

The prophet's clear sense of God's purpose and direction in the life of a nation – or its individual members – was not then, and is not now easy to discern or to hang onto. Let's take a closer look at what Jesus was saying. What did he think was important? His

critics were compulsively scrupulous about observing all the laws in the first five books of the Hebrew Bible – Genesis, Exodus, Leviticus, Deuteronomy and Numbers – the books of Moses upon which the Torah is founded. This is difficult because these books were written primarily as an account of God’s care for his chosen people from the earliest times up to the time when they began to take possession of the promised land under Joshua. The giving of the law and its development is central to the story, but the five books are not constructed as a single, coherent legal code.

Jesus has no trouble exposing the inconsistency which results. He was being criticised for the healing of a paralysed man on the Sabbath. This was against the foundational law, set out in the Ten Commandments, which prohibited work on the Sabbath. But there was another law which required every male child to be circumcised on the eighth day, and the lawyers had decided that that requirement should stand even if the eighth day fell on the Sabbath. Jesus argued that if the lawyers could justify the circumcision of a baby on the Sabbath, they should have no problem with the healing of a paralysed man on the Sabbath, the healing of the whole body. Game, set and match you might think, to the young man from Galilee, who was clearly a gifted healer and prophet, perhaps even the promised Messiah. But the powers that be were determined to cast doubt on any such notion. Having failed with the books of the law, they thumbed through the books of prophecy, and found a couple of passages which asserted that when the Messiah came, no one would know where he had come from; but everyone knew that Jesus came from Nazareth. In John’s account Jesus does not trouble to refute specifically the rather obscure prophecy of Esdras, nor yet those attributed to Enoch, the father of Methuselah. The collected sayings of Enoch, which were popular in Jesus’ time, have failed to make it into the recognised canon of the Hebrew Bible, or even into the books of the Apocrypha. Prophetic visions can often be misleading or open to misinterpretation, and there is little to be gained by trying to dispute their meaning.

Jesus offers a more reliable test. 'Those who speak on their own seek their own glory; but the one who seeks the glory of him who sent him is true, and there is nothing false in him' (John 7.18). He makes no claim for himself. He points to the Father who sent him. He says that anyone who resolves to do the will of God (v 17) will know instinctively whether his teaching is from God, or whether he is speaking for himself. It is the central message of John's gospel that when people take seriously what Jesus says and does, there is only one conclusion they can draw, namely that he is the Son of God, and they can put their trust in him. Our reading from John 6 this morning reminded us that 'This is indeed the will of my Father, that all who see the Son and believe in Him may have eternal life; and I will raise them up on the last day' (John 6.40)

That is still the burden of the message we preach, the truth to which we point. It is the truth which – especially when the sun is shining at evensong – stares us in the face from the stained glass window over the altar. Many a West window, looking as it does towards sunset and the darkness of night, depicts scenes of judgment. In the words of Simon Armitage, the poet laureate: 'Evening has come. Rain on the black lochs and dark Munros.'

But our west window, depicting our two patron saints with Jesus at the centre, invites us to immerse ourselves in the central message of John's gospel and his epistles. To your left John the Baptist, at the start of Jesus' ministry declares 'Behold the Lamb of God', to your right the Apostle John, encapsulating a lifetime of reflection, declares that God is Love, and in the centre, suffused as I like to think with the light of Love, our gaze is held by Jesus himself, identified with the Lamb of God by the small window above his head, with a text at his feet to remind us that He is Life. I hope that what you hear from this pulpit complements that abiding visual message, because we have only to bathe in the light of that love – sometimes we may be blinded by it – to be sustained by the truth of the Gospel, and strengthened to face whatever the future may hold for us, in the week ahead, in the reign ahead – the reign of King Charles – and in the life ahead of each one of us.

As we give thanks for a Queen whose commitment to a life of duty, rooted in the faith to which she was not ashamed to bear witness, found expression in her love for the people she had been called to serve, let us pray that we too may draw on the sacrificial love which reaches out to us from our Lord Jesus Christ, Lamb of God, inspiring and empowering us to become in our turn beacons of hope and love to those whose lives we touch.

For the ninth year running we are launching our Christmas Hamper Appeal this month

Rosemary Loyd

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

The HPC Christmas Hamper provides a selection of useful, fun and edible items for forty local people who are unlikely to see anyone at Christmas, to let them know that they are not forgotten.

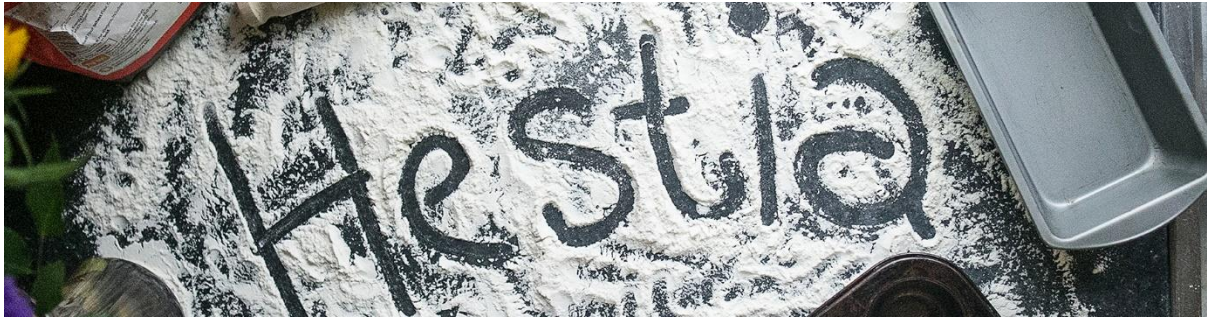


Each will be delivered by volunteers from the NW3 and Primrose Hill Good Neighbour Scheme, run by Age UK Camden.

If you would like to support this project you can sponsor a whole hamper (£20), half a hamper (£10) or a quarter hamper (£5) after the 10.30 Service on November 6th, or via the Parish Office.

A Thank You from Suzanne Pinkerton

Heartfelt thanks to all the people who helped me in my recent operation – my visitors in hospital, and at home, and a special thank you to Diana, who set up a team to bring me lunch, and Julia, my hospital after-visits organiser – and more! Even my lovely Italian surgeon said he was frightened when I was whisked into intensive care. I am so glad I'm still with you all!



From Hestia.org

Hestia's Modern Slavery Statement

As the leading provider of support to survivors of modern slavery in London and the South East, Hestia is committed to playing a significant role in tackling modern slavery in all its guises.

Our History

Hestia began providing support to adults in crisis in 1970 after founder Jim Horne experienced street homelessness in London. He started a soup run for men and women living on the streets and worked with local authorities to provide accommodation. Within the year, over 800 people were provided with a safe space to sleep at night.

Since then, Hestia has grown to support more than 15,000 adults and children in crisis across London every year. We provide support for those experiencing domestic abuse, modern slavery and mental health needs. In 2021/22 Hestia provided 200 units for women escaping domestic abuse and a further 40 units for victims of modern slavery in addition to 360 units to support a range of other clients. Community based programmes were provided from our London wide network of offices and through our 3 day centres and 7 crisis centres. Services were delivered by 650 permanent staff (with additional support by agency and bank workers) and supported by 830 volunteers. Hestia's annual turnover increased by 10% to over £37 million.

Hestia is one of the largest providers of domestic abuse refuges in London and South East and the main organisation supporting victims of modern slavery in the capital.

As we move forward into a new chapter of Hestia, we will continue to keep the voices of the adults and children in our services at the heart of our work.

We also work on a national basis around the prevention of domestic abuse, both through the use of technology and working in partnership with businesses.

We manage some supply chains centrally, such as agency workers, utilities, office supplies, IT support and merchandise. Our safe houses, refuges, supported accommodation, mental health crisis centres and day centres are responsible for local supply chains, including property maintenance, cleaning services, security workers, food and equipment.

What we do to improve the situation for survivors in the UK

We are committed to ensuring that our operations and supply chains do not compound risks of modern slavery. We aim to use our knowledge and understanding of modern slavery to inform our own practices and ensure that all our staff know what to look for, how to ensure proper due diligence of our supply chains, how to respond in the event of finding an incident and how to ensure that our purchasing practices do not make exploitation more likely.

PCC REPORT

Nick Walser (PCC Secretary)

New Deputy Churchwarden – Warm Welcome initiative – Safeguarding Training - Choir Vestry Roof Repairs and Internal Refurbishment

The latest meeting of the PCC took place on 26 September.

We were delighted to confirm the appointment of Hagar Cliff as Deputy Churchwarden, filling the vacancy caused by Jenny Lupa's move to the USA. Hagar becomes a member of the PCC's Standing

Committee, working alongside Martin and Sheena, our Churchwardens, and Jon, our other Deputy Churchwarden.

Jenny's departure also left a vacant seat on the PCC itself, and we are looking for candidates who might be interested in joining us as a PCC member. If this could be you, please contact Jeremy or one of the Churchwardens for more information.

Amongst other matters discussed at this meeting, we considered how our church should respond to the current cost of living crisis, and agreed that we will keep the building open and heated every day, with hot drinks available to anyone wishing to come in. We also agreed to join the "Warm Welcome" scheme, a joint initiative of a number of churches and charities to provide warmth, shelter and support for those who need it this winter.

Deborah, our Safeguarding Officer, updated us on a meeting with the recently appointed head of safeguarding for the Edmonton Diocesan Area and a proposal to arrange some safeguarding training sessions for members of the congregation, to improve our awareness of issues relating to our work with children and vulnerable adults.

Inigo, our Treasurer, reported that our accounts are expected to break even at the end of the year and we agreed to maintain our contribution to the Diocesan Common Fund (which pays for clergy salaries and other costs) at a level above the minimum, reflecting our ability to provide extra support for parishes who do not have the resources to pay their full share.

We also talked about the plans for necessary repairs to the roof over the Choir Vestry, scheduled for next summer, and for internal refurbishment and re-arrangement of the vestry and lobby area to provide improved facilities for our musicians but at the same time to create a multifunctional space for other church activities. The church architect will be advising on how best to achieve this, including the important issue of improving access to the parish rooms in the undercroft.

The PCC's next meeting will be on 14 November.

haiku cri de coeur

Barbara Alden

autumn leaves footsteps
on acorn 'n conker crunch
society's crash

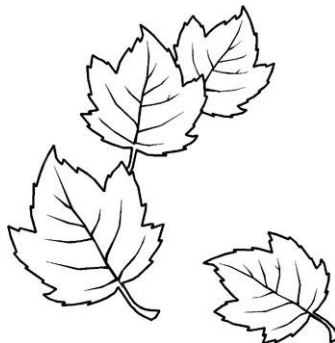
they plunder the earth ...
Eden's sobs try to contain
contamination

wild life all confused
in day-light night-light criss-cross
circadian rhythms adrift

once wholesome woody air
moist for winter sleep, sighs
into soul's dark nights

soil moulds solemn chants
at creation's burial
when will they ever learn

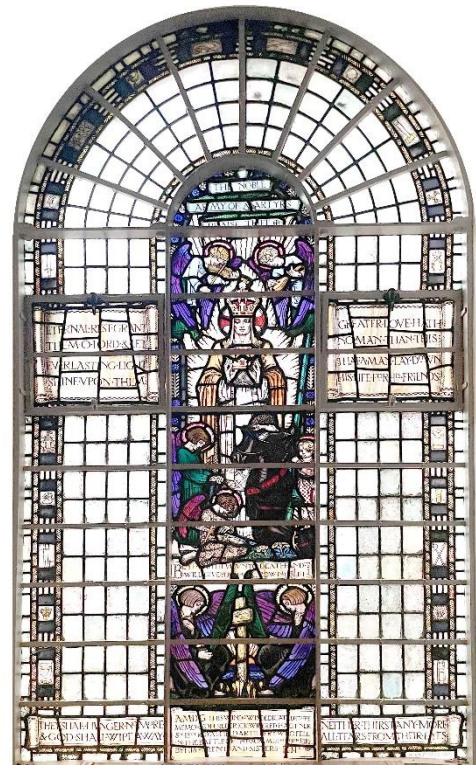
who remembers that
milk and honey land; behold!
it was very good



The Haeffner Memorial Window in the Clergy Vestry

Caroline Barron

It was Ayla Lepine who, in one of her lockdown talks, first drew my attention to the beautiful, but not easily visible, window now in the north wall of the clergy vestry. It commemorates Frederick Wilfrid Haeffner who died on 9 July 1916 at the battle of the Somme. He was twenty six years old. He had been educated at Charterhouse and then at New College, Oxford where he read chemistry. He lived with his parents, Frederick and Evelyn and his sisters, Doris and Leila, at 22 Netherhall Gardens.



Wilfrid's parents chose as the designer for their commemorative window a young stained glass artist, Joan Fulleylove, a fellow parishioner, who lived with her family first in Church Row, then in Denning Road and finally at no. 70 in the High Street. Joan had studied at the Slade and also at the LCC School of Arts and Crafts but this was her first commission. She was thirty three. It is a remarkable and unusual window which clearly shows the influence of the Arts and Crafts movement.

In the first place there is a large amount of white glass: much more than is customary in the more 'Gothic' windows of the nineteenth century. There may, perhaps, have been an element of economy here since plain glass is cheaper than stained glass. The central panel contains a narrow column of images: at the base a cross rising from a bed of crocuses and flanked by two angels. Above them the young knight kneels before the stately figure of Christ who holds before him the crown of life. The knight is surrounded by three, somewhat

domestic, angels holding his discarded sword, shield and lance. At the summit of the panel two angels play musical instruments. A distinctive feature of the window is the inclusion of a large amount of text: passages from the Book of Common Prayer and from the Book of Revelation. Perhaps the most significant text is that placed below the figure of the kneeling knight. 'Be ye faithful unto death and I will give you the crown of life' (Revelation 2, v.10). At the base of the window, flanking the dedication, are the words 'They shall hunger no more, neither thirst any more...and God shall wipe away all tears from their eyes (Revelation 7,vv. 16-17). We cannot know whether these texts were chosen by Joan herself or by the Haeffner family: they are not unusual texts, but it was unusual to have so many (seven in all) clustered together in a single window.

But perhaps one of the most unusual features of Joan's design is the ribbon of twenty small images that runs around the frame of the window. In creating this border containing the various artefacts associated with Christ's passion, Joan was clearly influenced by the medieval prayer rolls known as *Arma Christi* (the arms of Christ). These medieval rolls (about fifteen survive in the British Library and elsewhere) provided their readers with images associated with Christ's suffering alongside instructions for prayers and meditation. In the Haeffner window we can see, for example, the bag containing Judas's thirty pieces of silver, the lantern held by the Roman soldier, the crown of thorns, the sponge, spear, hammer and nails used for the crucifixion and the ladder on which Christ descended from the cross. The use of these medieval images to evoke the passion of Christ is, perhaps, the most distinctive feature of this remarkable window.

Joan went on to design more windows in some half a dozen churches, and also for the new Cathedral in Khartoum, But the window most comparable to the one in Hampstead is a magnificent three light memorial window in St Lawrence church in York which is dedicated to the memory of Robert Harpley who died at the battle of the Somme, three days before Wilfred Haeffner. He was only twenty. I have not found any links between the Haeffner and

Harpley families, and I am not clear how Joan came to be commissioned, as late as 1929, to design this window in a church in York. All her other windows are in southern England. As at Hampstead, the York window also contains texts (although less prominent) and white glass and shows a young knight standing between the cities of Amiens and York, suffused with light from the Holy Grail held aloft by the blessed in heaven.

Joan designed her last window in 1936. She then left London for Henfield in Sussex where she lived until 1946. She then left for Montreux in Switzerland where she died on 1 January 1947. Her burial place is unknown.

(Photo Margaret Willmer)

Music for November

Geoffrey Webber

Continuing the pattern of rotating settings of the Preces and Responses at Evensong by month, November sees the arrival of those by eighteenth-century Durham organist Thomas Ebdon. They have two rather unusual characteristics: first, there is an organ part consisting of a figured bass, and second, the Minister's part is set to one note throughout. Musically the organ part is not strictly needed, and we will probably perform them both with and without organ accompaniment. As for the Minister's part, Ebdon writes "NB The Priest's part to be read throughout in the Key-Note without any variation at the end of the sentence", and this allows for smoother transitions into the harmony of the choir's answer. He provided no Amen settings for the collects, and I have adapted one of his psalm chants in a similar key for the 3rd Amen, and we shall sing an Amen from the end of his setting of the Creed as the Final Amen at the end of the service.

Evensong on the 6th November contains the classic 'verse' setting of the Evening Canticles by Orlando Gibbons (the term 'verse' referring to the singing of certain sections by a single voice or small group of singers), as well as a setting of the Compline hymn 'Christe qui lux es

et dies' by Robert White. There are 4 different settings of the hymn by White, composed in the same standard mid 16th-century five-part texture as the *O nata lux* by Tallis: two upper parts originally for boys (Triplex and Medius) and three for men (Contratenor, Tenor, Bassus). Three of White's four settings have the plainchant hymn in the top-most voice, but in the fourth setting which we will perform, it is located in the tenor part (the equivalent of the baritone range in modern terminology). Both Introit and Anthem thus focus on the 'evening' aspect of Evensong, when we contemplate Christ as our light.

For Remembrance Sunday we sing most of Maurice Duruflé's Requiem in the morning service and then at Evensong we sing John Ireland's famous anthem 'Greater love'. This particular Sunday is the last that Catherine Backhouse will sing with us as a regular member of the choir. I am sure members of the congregation will join me in wishing her well for new musical activities, and to thank her for almost four years of outstanding service to the choir.

On November 20th we celebrate the Feast of Christ the King - a final chance to enjoy rousing and joyful music before the penitential season of Advent. This year we will do this in style by also marking at Evensong the proximity of the Feast of St Cecilia, Patron Saint of Music, on November 22nd. The anthem is Parry's glorious setting of Milton's poem 'At A Solemn Music' which explores the interaction between those 'harmonious sisters, voice and verse'. The Introit *Dignus est Agnus* is a setting of the text 'Worthy is the Lamb', in which Australian composer Malcolm Williamson (a former Master of the Queen's Music) seems to be deliberately avoiding the pomp and splendour of Handel's setting, with a gentle and charming melody. It dates from 1961.

Musical highlights of our Advent Carol Service this year include the 'verse' anthem *This is the Record of John* by Orlando Gibbons, and *Seek him that maketh the seven stars* by Jonathan Dove, with verses from Amos and Psalm 139, composed in 1995. Dove writes: "I came across these words about light and stars while looking for a text to set as an anthem for the Royal Academy of Arts' annual Service for Artists: I thought these images would have a special meaning for

visual artists. The anthem begins with a musical image of the night sky, a repeated organ motif of twinkling stars that sets the choir wondering who made them. The refrain 'Seek him' starts in devotional longing but is eventually released into a joyful dance, finally coming to rest in serenity."

* * * * *

Late news:

Cath Backhouse has decided to leave the choir after 4 years of service. Her final regular service will be Evensong on Remembrance Sunday (though she will in fact be back for the Advent Carol service). In her place we have appointed Rebekah Jones who will begin in January, though she is already booked to sing at our Christmas Carol service.

Music List

Sunday 6 November – 3rd Sunday before Advent

10.30 am. All-Age Holy Communion

Organ Prelude *Plainte* (Suite brève) Jean Langlais

Opening Hymn 339

Mass setting (GI/S&B/AD) *Communion Service in D* Kenneth Leighton

Offertory Hymn 'In Christ alone'

Communion Motet *Bread of the world in mercy broken* Peter Tranchell

Post-communion Hymn 445

Organ Postlude *Fugue in C* (BWV 545) J. S. Bach

5 pm. Evensong

Organ Prelude *Sonata No. 1 in E flat* (1st movt) (BWV 525/i) J.S. Bach

Introit *O nata lux de lumine* Thomas Tallis

Preces & Responses Thomas Ebdon

Psalm 40 George Thalben-Ball

Canticles *The Second Service* Orlando Gibbons

Anthem *Christe, qui lux es et dies* (IV) Robert White

Hymn 439

Final Amen Thomas Ebdon

Organ Postlude *Toccata Sexta* Georg Muffat

Sunday 13 November – Remembrance Sunday

10.30 am. Holy Communion

Organ Prelude *O Welt, ich muss dich lassen* (Op. 122)

Johannes Brahms

Opening Hymn 417

Setting *Requiem* Maurice Duruflé

Offertory Hymn Hope for the world's despair (t. NEH 137)

Post-communion Hymn 334

Anthem *They shall not grow old* Elgar arr. Lee Ward

Organ Postlude *Nimrod* (Enigma Variations) Edward Elgar

5 pm. Evensong

Organ Prelude *Elegy* (1918) Hubert Parry

Introit *Remember not, Lord, our offences* Henry Purcell

Preces & Responses Thomas Ebdon

Psalm 97 Thomas Hanforth

Canticles *Evening Service in D* George Dyson

Anthem *Greater Love* John Ireland

Hymn 499

Final Amen Thomas Ebdon

Organ Postlude *Adagio in E* Franck Bridge

Sunday 20 November – Christ the King

10.30 am. Holy Communion with Confirmation

Organ Prelude *Rhosymedre* Ralph Vaughan Williams

Opening Hymn 443

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

Gradual Psalm 46 Tone v/I

Offertory Hymn 498

Communion Motet *Verleih uns Frieden gnädiglich* Felix Mendelssohn

Post-communion Hymn 338

Organ Postlude *Voluntary in D* George Dyson

5 pm. Evensong

Organ Prelude *Adagio* (Trio Sonata No. 1, BWV 525/ii) J. S. Bach

Introit *Dignus est Agnus* Malcolm Williamson

Preces & Responses Thomas Ebdon

Psalm 72 Francis Jackson
Canticles *Evening Service in E* Sydney Watson
Anthem *Blest pair of sirens* C. Hubert Parry
Hymn 332 (omit *)
Final Amen Thomas Ebdon
Organ Postlude *Prelude in B minor (BWV 544/i)* J. S. Bach

Sunday 27 November – Advent Sunday

10.30 am. Holy Communion

Organ Prelude *Nun komm, der Heiden Heiland (BuxWV 210)*
Dieterich Buxtehude
Opening Hymn AMR 49 'O come, o come'
Mass setting (Ky/S&B/AD) *Missa brevis in D minor* Antonio Lotti
Gradual Psalm 122 Tone iv/6
Offertory Hymn 9
Communion Motet *Out of the deep* Henry Aldrich
Post-communion Hymn 7
Organ Postlude *Gelobet seist du, Jesu Christ (BWV 604)* J. S. Bach

5 pm. Advent Carol Service

Organ Prelude *La vierge et l'enfant (La Nativité)* Olivier Messiaen
Including music by Francisco Guerrero, Orlando Gibbons, Charles Stanford & Jonathan Dove
Organ Postlude *Wie schön leuchtet der Morgenstern (BuxWV 223)*
Dieterich Buxtehude

Joe Hyam *Organ Scholar*
Aidan Coburn *Director of the Junior & Community Choirs*
Joshua Ryan *Organist & Assistant Director of Music*
Geoffrey Webber *Director of Music*

Emotionally volatile – a recital of songs by women

Monday, 5 December 2022

19:00 20:30

Catherine Backhouse (mezzo-soprano) and Elspeth Wyllie (piano) present a rare chance to enjoy an entire programme of music written by women.

Critic George Upton wrote in 1880 that women were too emotionally volatile for the exact science of composition and should only serve as mothers and muses of great men. Against such opposition it is remarkable that so many songs of great quality and beauty exist and a shame that many remain on the fringes of standard repertoire.

Catherine and Elspeth have crafted a varied programme of their favourite songs by composers including Clara Schumann, Rebecca Clarke, Amy Beach, Thea Musgrave and Pauline Viardot.

Tickets £12 concessions £10 from hampsteadcollective.org or at the door.



Teacher: “What is the difference between results and consequences?”

Bright pupil: “Results are what you expect; consequences are what you get.”

Eulogy for Wizz

Jessica Mance

My hamster died last week. He, “Wizz”, was worth far more than his forty-gram weight. This text is my eulogy from his committal service; I hope that it sings out to the reader as a celebration of what pets gift to us, and perhaps comforts any others in their pet grief. If Wizz had talked, I wonder whether his motto might’ve have been: “*Look up high; someone’s there for you!*”

Wizz let me adopt him from my nephew’s schoolmate, who apparently was dismayed by his velocity. At first my sister babysat the new arrival, and then my parents hosted him. This was a theme of Wizz’s life: he became one of the family, fed by all as needed. So when I travelled away and Wizz couldn’t join me, again my mother or sister’s or brother’s families welcomed him. And he occupied his very own bathroom during our pan-generational family week in Somerset this year.

My first night with Wizz was Christmas Eve, 24 December 2021. At that time, his name was “Pez” after the tiny Australian candy sweets. Yes, he’s tiny and sweet; but I recognised immediately that he was defined by speed. When I was kneeling beside the cage with my nieces on Christmas Day, I asked them whether we ought to rechristen him “Wizz”. And we did.

Wizz never grew himself like children do, but like every other child he accumulated stuff and aggrandised in space. On Boxing Day, I housed him in a corner of my study. When I resumed work after the vacation, I worried that the desk light would pervert his circadian rhythm, so he relocated to my guest room. From there I invested in a double-size enclosure; elevated the enclosure onto the only cabinet in that room; evacuated everything else in the cabinet for his toys and toiletries; and later monopolised most of the floor for either the pop-up tent or the (empty) paddling pool in which he exercised.

Wizz was always on my mind. When I cooked, I chopped an extra veg or fruit for him. I preserved every cardboard box and inner loo-roll tube, then froze or baked it to sanitise it before offering it to Wizz. I moulded a water bowl and sand bath for him from air clay; I scoured the streets for stones and sprays; and he was the only member of the house with a signature bedroom mural. I even started to shut the door to my smallest room so as not to wake him from his diurnal slumber. He was the best company in the footwell of my Mini car when I drove to friends around Great Britain as well as diverse family celebrations. Wizz catalysed my first public podcasts, which were broadcast on the *'Happy Hamster Corner'* channel in March and August, about hamster maladies and hamster shows respectively.

I also loved Wizz because of what he taught me. First, he trusted me. By the Spring months, when I screeched "W-i-zz", he'd peer out from his hide and eat from my fingers. Likewise he smelled me and explored when I was purporting yoga beside his cage. I was in a pair who were evolving together: we were communing, coalescing, compromising with each other because we willed. When I heard of Her Majesty's death earlier this month, I raced down to chat with Wizz. In the most non-judgemental context, I practised sharing myself with another half.

Second, Wizz introduced me to the preciousness of a pause. Each evening, I'd rush into his room ostensibly to check-in, spot clean and feed. But I'd be mesmerised by his acrobatics; I wouldn't emerge again for hours. It's a credit to Wizz, a rodent, that I now embrace that I'm a human being not a human doing. Thanks to Wizz, he conveyed to me the joy of stopping.

Third, although this is the most painful, perhaps through Wizz I'll better confront death. Until now I've assumed that I could never live beyond the departure of those I most love. I don't have it in me to navigate life's ups and downs without them. As I cradled and prayed goodbye to Wizz on Friday, I sensed that he was vesting something

fortifying in me. Through nine months of hamster, I'm on better terms with humanity.

Goodbye and thank you: my dearest Wizz, Wizzo, Wizzle. I'm so fortunate to have had you.

Physics Professor: "What happens when the human body is immersed in warm water?"
Student: "The telephone rings."

Readings for November

10.30am Choral Communion

5.00pm Choral Evensong

Sunday 6th – 3 before Advent

Job 19.23-27a
Luke 20.27-38

I Kings 3.1-15
Romans 8.31-end

Sunday 13th – Remembrance

Revelation 21.1-7
Matthew 5.1-12

Daniel 6
Matthew 13.1-8, 18-23

Sunday 20th – Christ the King

Jeremiah 23.1-6
Luke 23. 33-43

I Samuel 8.4-20
John 18.33-37

Sunday 27th – Advent I

Isaiah 2.1-5
Matthew 24.36-44


Advent Carol Service





Mouse Makes


THE COMING OF A KING
The birth of Jesus is fortold





God sent a messenger to Mary
What was the angel's name?

Luke 1:26-28

**Mary was frightened,
what did the angel say?**
Luke 1:30




READ
the story
in *Luke*
1:26-55




**What does the angel
say about God?**
Luke 1:37
(LEARN this verse)

What was Mary to
name her child?

Luke 1:31


**What is her son
going to be?**
Luke 1:32-33

*Mary praises God, what does
she say God has done?*
Luke 1:46-55



Find the words
in the word
search and
the ___
words too.

What happened
to Elizabeth
when Mary
went to
visit her?
Luke 1:41



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

ANGEL • MESSAGE • GOD • JOSEPH • MARY • BABY • SON • BORN
CHILD • THRONE • KING • REIGN • KINGDOM • HOLYSPIRIT • LORD
HOLY • WORD • ELIZABETH • BLESSED • SAVIOUR • REJOICE • PRAISE