

October 2019

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The Curate Writes.....

In mid-September I joined people from all over the Church of England in Oxford for the Festival of Preaching. Paula Gooder, Canon Chancellor of St Paul's Cathedral, showed us how many ways we can explore Jesus' visual, wise, and sometimes compellingly confusing parables, taking us in intellectual, spiritual and emotional directions we might never have expected. Ally Barrett, Chaplain of St Catharine's College in Cambridge, talked about the importance of improvisation and interactivity not only in sermons but in the life of every Christian as we creatively respond to our world in all its beauty and its sorrows too. Mark Oakley preached boldly about the tragic death of the Anglican gay young man Matthew Shepard how his parents were afraid to give him a proper burial because of the risk his grave might be desecrated. He was laid to rest in Washington National Cathedral recently, and Bishop Gene Robinson offered a message of hope for this victim of homophobic hate: "There are three things I'd say to Matt: 'Gently rest in this place. You are safe now. And Matt, welcome home.' The core theme of the Preaching Festival was the need for justice, mercy, and love in all we say and do. This is just as true for clergy in the pulpit as it is for members of every congregation, whether we've been Christians all our lives or are tentatively curious if this God thing might be worth exploring.

We will be exploring and getting inspired by how God is at work in our community in new ways this month. For our Dedication Festival on 13 October, thanks to Sheena Ginnings' efforts, the church will be filled with words, ideas, and images generated by all of us together. Among the words I know are on people's hearts are: hope, sanctuary, challenging, and peace. This is such a dynamic cluster of concepts. May we bring hope to each other and the world; may our minds and hearts be ready to engage with the things, people, and ideas that challenge us; may we find sanctuary and offer it to others with our doors and our minds wide open. May the peace of Christ dwell in us richly and give us the stability to weather whatever life may bring. The Dedication Festival's images are also a way of re-connecting us with the holy spaces around us, and the Youth Group have been hard at work on artful banners inspired by the values in our Mission Action Plan and the modern pop art produced by the Roman Catholic artist Corita Kent.

There is a profound need for hope and for an end to violence in Camden. On 20 September the Bishop of Edmonton led a candle-lit vigil to lament for the 16 young lives lost and to commit to combatting knife crime in our borough. 'It takes a village to raise a child.' If we listen to the needs of our community, we can respond to the cry of those in this urban 'village' who are most vulnerable and most at risk, walking alongside in solidarity and offering profound care. Our planet cries out in pain, too. On 7 October there will be another Extinction Rebellion protest in London, including a 'Faith Bridge' supported by Christian Climate Action. I hope that as many of us as possible will continue to make compassionate connections in this community and with our environment, as we seek fresh ways to be a place of hospitality, faith, action, and love.

Ayla Lepine

October

One thing you can say about this parish – I'm never short of magazine material! I've managed to fill 21 pages already without putting, I would say pen to paper, but whatever the modern equivalent is, finger to keyboard perhaps?

In truth I've been doing the magazine so long it mostly was pen to paper at the start and everything had to be typed up on duplicator skins and rolled off by hand. The only redeeming feature of the whole enterprise was that the duplicator was in the belfry which, whilst freezing cold, did afford the best view in the church – down into the churchyard and along Church Row - so when I wasn't up to my elbows in duplicator ink (it's hard to describe just how messy a process it was) I could watch the comings and goings of the neighbours. How times have changed! Though as a bit of a technophobe I wonder if I actually spend less or more time on the preparation of each issue? Best not go there!

I don't remember from those early years, that we celebrated Dedication Sunday – someone will tell me I'm wrong, I'm sure and say, Of course we did –

but I don't remember it. People who wonder why we do, and why other churches don't, get the whole story of the two Johns. The church before this one (pulled down because it was in so ruinous and dangerous a condition that people couldn't worship in it) was dedicated to the Blessed Virgin Mary. This was quite clear, someone, sometime, declared it to be so, wrote it down, made sure there was no mistake. Obviously, you say. Well, no, not that obviously because in 1747 when the "new" church was dedicated that's precisely what didn't happen "St John....." is what the document says and we've been prevaricating ever since. That the Bishop of London declared it to be St John the Evangelist in 1911 doesn't stop people from wondering – is it? Are we sure? Can we definitively declare that our patronal festival falls on 27th December and not 24th June (John the Baptist)? Or even 14th December (John of the Cross), or 13th September (John Chrysostom). *Celebrating the Saints*¹ lists 17 St Johns, only six of which were born too late to qualify.

So it begins to become clear that the better option was to aim for the Sunday nearest the actual date of the Dedication service (8th October 1747²) – because, frankly, even if we were SURE, absolutely, positively, CERTAIN, it was 27th December, would we actually want to have another celebration just after Christmas? No one can say we're not practical!

As usual, there's lots else happening this month and throughout the autumn. I was particularly glad to get information about what's happening in Junior Church because so much always *is* happening and yet we don't hear that much about it. We all saw, and possibly even envied, the children playing in the sand pit over the summer but Junior Church is, it seems, even more exciting than that! Read what Helen and Jessica have to say further on in this issue.

There are also updates on two charities – *PSALM* and *AgeUK Camden*, as well as the annual plea for donations for the *Christmas hampers* (can it be that time

¹ *Celebrating the Saints* compiled by Robert Atwell. Canterbury Press (and now available for Kindle)

² Yes, I know 8th is nearer the 6th than the 13th but Jeremy's preaching in York Minster on 6th and we don't want to have Dedication without the vicar!

already?) And a look ahead to the *Come and Sing Requiem* (Verdi, this year) in November.

A word about mice

Everyone must have seen the traps around the church. The initial stage involved one every few feet it seems and yet we still haven't eradicated them. It's costing a lot of money and a good deal of frustration because as long as there's so much food left around we stand very little chance of winning and whilst we try to love all God's creatures mice are unhygienic when they're eating our biscuits (and even our altar bread!) So, we're asking, PLEASE make sure you don't leave anything mouse-friendly lying around, even if you think it's on a shelf they can't reach – believe me, they get everywhere! We have mouse-proof boxes for the foodbank offerings so please don't put food anywhere else. If you can't find a safe place take it to the office and ask them to put it away for you. If you belong to a group that likes to offer biscuits (almost all groups do!) please keep them in a tin or plastic container with a well-fitting lid. We can all love the mice much better when they leave the church and go back to living in the churchyard.

Judy East

Lord, to whom can we go?

Sermon preached at Evensong on 15th September

Readings: Isaiah 60, John 6.51 - 69

As daylight fades, in the space of stillness which is given to us between the busy-ness of one week and the next, as we step aside for one quiet hour from all those troubling conflicts and stresses in the worlds of politics and work and family, we are invited to immerse ourselves in two remarkable passages of Scripture. Our Old Testament reading lifts our eyes to a distant horizon of hope, where all shall be well in the city of God, that new Jerusalem, where our impassioned prayers for peace and justice have been triumphantly realised. And our New Testament reading takes us deep into the mind of Christ, as the beloved disciple, drawing on his memories of the feeding of the five thousand on the sunlit hills above the Sea of Galilee, and a lifetime of reflection on Jesus' teaching about the bread of life, invites us to explore the

profound mystery of the Eucharist, what it means to eat the flesh and drink the blood of the Word that was made flesh.

Isaiah, the first of the prophets whose work was gathered together in the book which bears his name, was active from about 742 BC, for he tells us that he was called in the year that King Uzziah died, until about the end of the long reign of King Hezekiah in 687 BC. In his time the northern kingdom of Israel, governed by a succession of ill-starred kings, most of whose short reigns ended in assassination, was overrun by the Assyrians. Meanwhile the kings of Judah sought protection in an alliance with Assyria, but this turned them into a vassal state, and when they began looking instead to Egypt for protection, the Babylonians under Nebuchadnezzar, who had meanwhile conquered the Assyrians, lost patience with their Jewish subjects, marched against Jerusalem, and left it in ruins. These events occurred in the early years of the sixth century BC, and led to successive waves of deportation, the great national trauma of the exile. By the waters of Babylon, there we sat down and wept (Psalm 137).

It was only under the more liberal policy of the Persians, who conquered Babylon in the middle years of the sixth century, that groups of Jewish exiles were gradually allowed to return to Jerusalem, and this was the period associated with the prophet known as the second Isaiah. Chapters 40-55, composed in Babylon around 540 BC, give expression to the hopes of the exiles (Comfort ye, comfort ye, my people, says your God: Isaiah 40). They also include the famous poems of the Suffering Servant, a poetic representation of the suffering of the whole people, which Jesus seems to have understood as pointing forward to his own destiny. The remaining chapters, including chapter 60 which we read tonight, were composed later still, around 500 BC, back home in Palestine, where Jerusalem was still in ruins, and conditions remained very hard for the returning exiles.

So we have a book in three parts, illuminating more than 200 years of Israel's history – from the first Isaiah we have prophecies of warning as first Israel and then Judah, weakened by faithless leaders, crumble and fall to the invading armies of Assyria and Babylon; from the second Isaiah we have prophecies of comfort and hope for an exiled people experiencing misery, loss and suffering; and finally, from a third hand within the same tradition, we have prophecies of faith and hope as the work of renewal and reconstruction back home in Jerusalem turns out to be painfully difficult in a time of continuing

hardship and disillusionment. There were many other prophets in this time - Amos, Hosea and Micah railing against the corruption of the decaying kingdoms, Jeremiah warning of the fall of Jerusalem, Ezekiel keeping the flame of hope alive in the early years of exile, Haggai and Zechariah encouraging the exiles upon their return. But Isaiah gives us the broad sweep of prophecy against which to set these more time-specific messages.

What binds the whole book together is the persistent focus on God as the Holy One of Israel, whose righteousness and sense of justice are deeply engaged in all the calamitous events which overtake Israel and Judah at this low point in their national fortunes. Isaiah is made aware of the awe-inspiring holiness of God from the first moment he is called to be a prophet. In his terrifying vision, the seraphs around the throne sing: Holy, holy, holy is the Lord of hosts, the door posts shake, and the house is filled with smoke (Isaiah 6.3-4). The expression, Holy One of Israel, Isaiah's characteristic circumlocution for the name of the God who cannot be named, occurs some 25 times throughout the book. In Isaiah we are continually in the presence of an awe-inspiring holy God, who directs the destiny of his people, who is complicit in their punishment when they abandon him, who suffers with them in exile until, finally, he directs Cyrus the Persian (described as 'my servant') to allow them to return, albeit in more humble circumstances.

If you feel, as I do, that to-day our nation is at risk of losing its way, abandoning many of the principles of decency, integrity, public service and responsibility for which we used to be respected and even admired, we can perhaps find some comfort in a book of prophetic insight which insists that God is able to direct the destiny of his people, and bring us safe home, despite all the failures of our leaders and the calamities which we bring upon ourselves when we lose sight of our true identity and destiny.

Perhaps our Gospel reading can suggest how we might learn to work with the grain of God's will rather than simply lamenting the course of events. Just as the book of Isaiah bears witness to the faith and worship of a whole community of faith which, over a period of some two hundred years, found expression through the voices of at least two great prophets, so too the gospel of John reflects the wisdom of the community of faith which was inspired by St John. Writing towards the end of the first century of the Christian era, it is unlikely that the apostle could have written the gospel himself. Quite apart

from his advanced age, he could hardly have had the face to refer to himself as ‘the disciple whom Jesus loved’, but it is not so improbable that the community gathered around him in his old age might have urged him to share his memories and his profound insights with succeeding generations of believers in the form of an all-encompassing gospel narrative.

Set within the context of his startlingly original Hellenistic insight that Jesus was God’s *logos*, the Word, the expression in human form of the very nature of God, John’s gospel tells us so many stories that only an eyewitness or a very close companion could possibly have known, and even if the long discourses are unlikely to be a verbatim record of what Jesus actually said, I believe we can trust St John, as one of my commentaries says, to give us, after long years of reflection under the guidance of the Spirit of truth, a faithful account of what he had come to understand Jesus meant (John 16.12-13).

Jesus’ teaching about eating his flesh and drinking his blood was at first sight deeply offensive, especially to a Jewish audience taught to drain the blood from any meat precisely because the life is in the blood, but Peter’s intuitive response is not troubled by such considerations. Lord, to whom can we go? You have the words of eternal life. Clearly Jesus is a prophet sent from God. But Peter goes on to take a massive further step. He adds this declaration: We have come to believe and know that you are the Holy One of God. It is unlikely to be coincidental that these are almost exactly the words used for God by Isaiah. Peter has grasped intuitively that Jesus, the man he knows as friend and teacher, is no other than Isaiah’s awesome Holy One of Israel.

Like St John, we should expect to take a whole lifetime, and then some, to reach an understanding of what Jesus meant, not merely in the remembered words that have come down to us, but in and through his life and death. It is not something we can do on our own, but as we follow his command to eat the bread and drink the wine of our communion with him, and in community with one another, like Peter we are drawn into an ever deeper understanding of what it means to encounter in Jesus the Holy One of God.

Handley Stevens

What's happening in Junior Church this term?

The autumn term started with the enthusiastically attended "Backpack Sunday". Since then, the main focus has been on preparing for the **Harvest Festival**. Junior Church have been decorating candles in autumnal colours and making lavender bags. Most of the materials have been foraged - the lavender came from the vicarage, the candles were largely donated and the material and ribbons have been provided by various members of the congregation. We've been trying to show the children and young people that harvesting isn't just for farmers: it's about making the most of what's around you. By the time the magazine comes out, the items will have been sold to raise funds for "Send a Cow" at the Harvest All Age Eucharist.

Each week the junior groups attend lessons based on the lectionary or on well-known stories from the bible. The teaching methods are inventive and engaging. So far this term sessions in the older groups have involved growing cress, games of strategy involving hula-hoops and tin cans, a skit, craft, much music and investigating various crops from a farm belonging to one of the leaders. The sessions in crèche are play-based. We try to keep the children active and thinking for themselves.

From time to time we hold special events. In November we are celebrating **St Martin's Day** with a traditional play about a soldier who cut up his cloak to share it with the poor and turned his back on his old life, translated from German by Bettina Schmidgall. We will also be making lanterns as they do in Germany.

In December, we plan to make **Christingles** and incorporate them in the service "upstairs". We will also have a Christmas party. There is a real sense of community in junior church. For many children (and their parents), it's a great chance to make friendship groups outside school.

There's also a new **youth group for 11-14s**. It's been a great hit so far: the inaugural activities included making pizzas and milkshakes, "sketchy" table tennis and loads of games. Whilst the official name of the group has yet to be chosen, it is proving to be very popular and will help make sure the children

who are not in junior choir have more opportunity to be included in the group activities.

None of these activities could function without our amazing team of leaders and helpers. We are fortunate to have a fairly small but dedicated team of volunteers who lead our groups but we still need more as Jess is finding it hard to cover the rotas for St Mark's Group (aged 6-8) and St Luke's Group (aged 8-10). We would like to encourage everyone to think about getting involved. Age and gender should not be a barrier! Don't worry if you have no experience - all training will be given. You just need a lot of enthusiasm, a sense of fun and a genuine wish to inspire young people as they grow in faith. If you can offer any help, please contact our children's and youth worker Maureen at Maureen.Smith@hampsteadparishchurch.org.uk.

Helen Evans and Jessica Mathur

The Homeless Man's Tale

"Seven years ago, I gave up my job as a security officer to care for my sick parents. But the caring role took its toll and by the time my parents died I had developed severe depression. Then I had a complete mental breakdown. I was now alone, couldn't cope, didn't pay the rent and became homeless.

My GP certified me as unfit to work and I received some benefits from Barnet Council. I started begging outside a tube station in Camden, where members of the public were generous. I slept in homeless hostels, but after being robbed and developing a chest infection, I preferred to sleep rough. After about 18 months Barnet Council found me a room to rent in Colindale and I was delighted. People at the tube station gave me sheets, blankets, towels and saucepans to help furnish my room. My depression lifted and I thought about applying for jobs.

Then one day as I was walking in Golders Green at about 6.30pm I saw a woman being attacked by men on scooters. Instinctively I went to help her and she got away, but the men came after me. I was stabbed in the chest and

left bleeding and semi-conscious on the pavement. I was taken to St Mary's Hospital where I remained for 6 weeks. While I was in hospital I was evicted from my room and all my belongings were stolen. I was discharged with only the clothes I was wearing (supplied by hospital staff).

There followed 3 years of homelessness. I received some benefits and continued to beg outside the tube station. Sometimes I could afford to stay in a B & B but otherwise I slept rough. Last winter I applied for referral to the churches winter shelter but was refused as I was registered as homeless in Barnet.

One day the police contacted me. They had written to me to appear as a witness because the scooter robbers had been caught. As I had not replied to their summons (which I did not receive), they threatened to put me in prison on remand. Luckily the landlady of the B & B said she would ensure that I would appear as a witness, which I did. The "scooter men" were jailed.

Finally, I was offered the chance of a flat-share by another formerly homeless man. The problem then was how to pay a month's rent in advance as deposit. Fortunately, one of my friends from the tube station gave me the money and others have helped with furnishings, clothes, food and cash. I bought a mobile phone and a second-hand laptop. I have enrolled on a computer course. Now I had an address I was able to get a bank account. And this week I started a part-time job.

I feel as though my life is beginning again and this is largely due to the kindness of strangers."

(Note: Could we at Hampstead Parish Church do more to help the homeless in our community?)

Story told to Jean Harrison

(The man gave his consent for his story to be published)

Henderson Court Age UK Camden Resource Centre, Day Care Centre – A Health & Positive Living Hub

As many of you know, Henderson Court is one of the local charities the church supports. It offers a wide range of activities and workshops as well as being a specialist centre caring for older people with complex care needs, including those with dementia.



They offer a varied programme of activities, every day something different. These include craft workshops, a knitting circle, music appreciation, chair-based exercise, dancing, singing, board games, quizzes, bingo, and much more.

Once a week there are outside visits from specialists offering individual services by appointment, for which there is an extra charge. These include a hairdresser, an acupuncturist and someone to give massage. These practitioners are all much appreciated and highly valued.

There are also a range of occasional outings and special events and once a month they have a Tea Party with the Hampstead Women's Group, for an enjoyable hour of tea, cake, hand massage and chat!

Talking of food, there is also a nutritious 3-course lunch cooked daily on the premises.

The main development in this last year has been the involvement of several schools, some very local, some a little further afield, whereby pupils come in and get involved in many different ways.

Here is a summary of their contributions.

Christchurch Primary School

a). *Inter-generational Gardening Project*

This has involved a group of about 30 children coming to help planting out the front area and create a delightfully welcoming garden. They even donated the plants (Well, I guess that was really the parents – but the children brought them along themselves and did the hands-on work!). They came about 4 times during spring and summer and have transformed the front area. They will come again to continue to help maintain it.

b). Inter-generational Social Project

Every Thursday a group from the school come in their lunch break from 1-1.30pm to chat to the members and take part in art projects.

Northbridge House School

A group of 20-30 pupils come six times a year to give a half-hour concert, which includes a sing-along with the members. Needless to say, this gives enormous pleasure to the members and also engages those with dementia who really come alive with the singing.

South Hampstead High School

Around 8 girls come to the centre every Monday for half an hour, either playing their musical instruments or doing a mini quiz with the members, one girl on each table's team.

The American School in London

About thirty 15 – 17 year old pupils from this school come once every 6-8 weeks for a whole afternoon between October and March. They organise and take charge of the afternoon themselves, with craft sessions and quizzes.

South Bank International School

A group of pupils come 6 or 7 times a year to do concerts for the centre. They enjoy having an opportunity to perform to an audience and the audience of members absolutely love the concerts.

University College School (UCS)

a). Sixth Form Student Placements

every Friday 1.30 – 3.30pm four 16 year olds spend the afternoon at the centre to meet and engage with the members, listen to their stories and learn about

the relevance, and importance of the caring work provided by the dedicated staff.

b). *Social Engagement – Drama Project*

the Director of Drama at the school came to the centre with about 20 students, to talk to members about what it feels like to grow old in Camden, to face loneliness and what Henderson Court means to them at their stage in life.

They then created a play, *'Pearls'* from the information gathered together, and performed it at their school theatre, followed by a highly successful run at the Edinburgh Festival Fringe.

Sadly I knew nothing of this play's existence before preparing this report. I would have loved to see the production, at least at UCS, as Edinburgh's rather a long way to go!

However, I have managed to find an article about the project on the internet, in which the UCS drama director, George Roberts, is quoted:

"I wanted to break the stereotypes of age and address the misconceptions that are associated with the elderly. I spent a great deal of time at Henderson Court and was moved by a number of the residents there. I wanted to give these supposedly forgotten people a voice and show audiences that elderly people's personalities still shine brightly."

Clearly Henderson Court is playing a very significant educational rôle in sharing their experiences with their young visitors, and assisting the young in taking this knowledge out into the wider world.

It also seems that the schoolchildren gain as much enjoyment for themselves out of their involvement, given their enthusiasm and commitment.

As for Hampstead Parish Church's involvement, as well as financial contributions to a very valued local charity, there are the monthly Tea Services the parish leads at the Centre, the Christmas Hampers parishioners contribute to, and the 'Tea at the Ritz' event that the church takes there during 'Holiday in Hampstead' week.

Needless to say, funding is an ongoing struggle, so further donations from individuals are also always more than welcome and much appreciated.

Barbara Alden

The HPC Christmas Hamper Scheme – 2019

We plan to launch our annual hamper appeal next month (**Sunday, 3rd November**) for financial contributions towards Christmas hampers in support of AgeUK's NW3 Good Neighbours Scheme. Last year the scheme's volunteers delivered forty baskets to lonely, elderly and frail people within our community, many of whom are housebound with chronic health problems and with few visitors, and so at risk of being overlooked in the festive season.



Each basket, wrapped with cellophane and ribbon, was filled with Traidcraft food items, sugar-free biscuits, dates, soup, mint chocolates, a pen and handmade notebook, hand cream, lip salve, toothbrush and toothpaste, face flannel, tissues, knitted fingerless gloves³, and a signed Christmas card. These were warmly received within our community, and HPC received grateful messages from people surprised at being remembered.

We plan to prepare and pack forty similar baskets again this year.

If you would like to support this scheme, your contribution can pay for a whole hamper (£20), half a hamper (£10) or a quarter hamper (£5).

The date for assembling the baskets is **Wednesday, November 27th**, in the Crypt, from 9.30 a.m. Please feel free to come and join in this busy, fun event.

Rosemary Loyd

³ Our knitting project is long-sleeved fingerless gloves and we have wool and patterns if you'd like to make a pair (or two!)

Diary for October

Wed 2 nd	1.00pm	Lunchtime Recital with Jelena Makarova, piano
	8.00pm	Study Centre term begins – see page 28
Thu 3 rd	10.00am	Holy Hamsters*
	7.45pm	Community Choir
Sat 5 th	10.00am	Gardening morning
	4.00pm	Roald Dahl's <i>Revolting Rhymes and Marvellous Music</i> with the Magnard Ensemble – see page 29
	7.00pm	Quiz night at Rosslyn Hill Chapel for CARIS Families – see page 18

Sunday 6th Trinity 16

8.00am	Holy Communion
10.30am	Parish Eucharist followed by Traidcraft Stall
6.00pm	Choral Evensong followed by sherry with the choir

Mon 7 th	9.30am	Toddler Group*
Wed 9 th	10.15am	Holy Communion
	1-3pm	Knit and Natter
	8.00pm	Study Centre
		Deanery Synod at St Peter's Belsize Park
Thu 10 th	10.00am	Holy Hamsters*
	6.30pm	Junior Choir Evensong
	9.15pm	Compline
Fri 11 th	6 - 8pm	Youth Group meets in the Gregory Room. For 11-14yr olds. Fun activities, food. Just come along! See article on page 8

Sunday 13th – Dedication Festival

8.00am	Holy Communion
10.30am	Parish Eucharist <i>“What is Hampstead Parish Church to you” – the results!</i>
3.00pm	Tea Service at Henderson Court
6.00pm	Choral Evensong followed by 20s-30s Dinner

Mon 14 th	9.30am	Toddler Group*
Wed 16 th	10.15am	Holy Communion
	1.00pm	Literary Hour – <i>Mrs Malaprop and her Elk</i> – see page 20
	3.00pm	Service at Spring Grove
	8.00pm	Study Centre
Thu 17 th	10.00am	Holy Hamsters*
	8.00pm	Study Centre

Fri 18th – *Luke the Evangelist*

Sat 19th Pilgrimage to Westminster Abbey – for details see weekly notices

7.30pm Hampstead Chamber Choir

Sunday 20th – Trinity 18

8.00am	Holy Communion
10.30am	Parish Eucharist
6.00pm	Choral Evensong

Mon 21st to Fri 25th Half term – no Toddler Group / Holy Hamsters

Wed 23 rd	10.15am	Holy Communion
	11.00am	Bible Book Club – St John’s Gospel
	7.15pm	Holy Communion with Prayers for Healing
	8.00pm	Study Centre
Fri 25 th	6 – 8pm	Youth Group
Sat 26 th	9.30am	Bible Book Club – St John’s Gospel

Clocks go back an hour



Sunday 27th – Last after Trinity

8.00am	Holy Communion
10.30am	Parish Eucharist
4.30pm	Choral Evensong (<i>Note change to winter timing</i>)

Mon 28th – *Simon and Jude, Apostles*

9.30am Toddler Group*

Wed 30th 10.15am Holy Communion

8.00pm Study Centre

Thu 31st 10.00am Holy Hamsters*

6.30pm Junior Choir Evensong

* In the Crypt Room



WEDNESDAY LUNCHTIME EVENTS

September 4th **Robin Davis** *Voice*

September 18th **Talking to Myself?**

October 2nd **Jelena Makarova** *Piano*

October 16th **Mrs Malaprop - And Her Elk!**

November 20th **Remembrance**

December 18th **Christmas**

Lunchtime events begin at 1.00 pm and last 45 minutes to 1 hour
Entrance is free but there is a retiring collection Tea and coffee are available after the performance

Churches Together in
Hampstead presents:

Charity Quiz Night



Saturday 5th October 2019
at 7pm

Tickets: £10 includes a simple supper and glass of wine
Test your knowledge and make new friends!
(we play in teams of 6 people)

Rosslyn Hill Unitarian Chapel
Rosslyn Hill, Hampstead NW3 1NG

**Raising awareness of Community Sponsorship
of Refugees**

Fundraising for



Contact: Unitarian Minister Rev Kate Dean minister@rosslynhillchapel.org.uk
Chapel Office Tel: 020 73433 3267 www.rosslynhillchapel.org.uk
Or Andrew Penny of Hampstead Parish Church: andrew.penny@forsters.co.uk

UPDATE ON PSALM (Project for Seniors and Lifelong Ministry)



The charity is so grateful for the donations received from The Thanet Trust and Hampstead Parish Church which play a key role in supporting its work. Now, more than ever, the lives and wellbeing of an ageing population require attention. Does living longer necessarily mean living better?

One issue which is becoming increasingly urgent, is dealing with dementia. Its impact is not only on the individual, but the family and those who provide care for a loved one. PDALM is actively considering a project to aid churches in developing support. A feasibility plan was put together, but so far obtaining funding for a self-employed worker (about £10,000) has not been successful. The Associates⁴ and Trustees are strongly in favour of the proposed project and renewed efforts will be made to fund it. In the interim, PSALM hopes to explore the scope of the work involved, which it will self-fund.

In the meantime, there have been 3 workshops (they take place at St. Pancras church hall conveniently close to Euston station). 'Playing Fair Across the Generations' (the impact on millennials of the social and financial changes in society) was highlighted in a previous magazine, 'Good Companions' (about love and friendship later in life) and 'Faith, Art & Ageing' made up the trio.

I warmly recommend the workshops to you – an opportunity to meet and engage with different people in a friendly and informative atmosphere (it is through the workshops that I became a trustee). Corporate membership enables one attender from HPC to pay a reduced fee of £8 instead of £10.

Once again the Associates and Trustees thank you for our continued financial support.

Beryl Dowsett

⁴ The Associates devise and organise workshops

‘Hear All About It!’

No, not Brexit – or proroguing Parliament, or the latest sports news, this is about the next Literary Hour, on the versatility and glorious Eccentricities of the English Language – especially when generously sprinkled with faux pas!

‘Mrs Malaprop and her Elk’ will entertain you with genuine quotes from famous people – yes, including some American politicians – that did not come out quite as they’d intended, certainly making them look fools, whilst creating hilarious nonsense for us.

Then there are the intentional malapropisms, dogberryisms, spoonerisms et al, that playwrights and comedians skilfully craft, not only to amuse, but to use as powerful weapons of satire to puncture pomposity or have a dig at absurd social customs.

We will perform (with scripts in hand) scenes from several plays where certain characters have become legends for their wildly challenging linguistic talents.

Needless to say, it will also present the readers with significant challenges to get the ‘wrong’ words right!

Of course, what we need is a good audience, deserving of a break from the predominantly depressing news headlines. After all, as the Readers Digest used to say, ‘Laughter is the Best Medicine’ and we could all do with cheering up in the present political climate.

So you’re invited to set aside an hour for a free therapy session! And come with your laughing muscles all set for a workout.

According to the Mayo Clinic in USA, *“Laughter is a good form of stress release – and that’s no joke!”*

Amongst the many things listed as health benefits of laughing, the clinic claims:

Laughter enhances your intake of oxygen-rich air, stimulates your heart, lungs and muscles, and increases the endorphins that are released by your brain.

It improves your immune system, releasing neuropeptides that help fight stress and potentially more-serious illnesses.

It may ease pain by causing the body to produce its own natural painkillers.

Why not put their claims to the test and join The Hampstead Players for.....

MRS MALAPROP AND HER ELK!

Literary Hour

WEDNESDAY OCTOBER 16th

1-2pm

Tea/Coffee & chat afterwards for those who can stay

ADMISSION FREE

Barbara Alden



Music for October

Sunday 6 *The Sixteenth Sunday after Trinity*

10.30 a.m. **Choral Eucharist**

The Office for the Holy Communion *Harwood* in A flat
Hear, O heavens *Humfrey*

6.00 p.m. **Choral Evensong**

He that shall endure *Mendelssohn*

Responses *Byrd* Psalm 142

Magnificat *Palestrina* primi toni à 8

Nunc dimittis *Galvani*

Rejoice greatly... Then shall the eyes of the blind...

He shall feed his flock... His yoke is easy *Handel*

Thursday 10 *Thomas Traherne, Poet, 1674*

6.30 p.m. **Choral Evening Prayer**

The Rapture (Traherne) *plainsong*

Responses *Ebdon* Psalm 55.1–8

O for the wings of a dove *Mendelssohn Tilly*

Sunday 13 *The Seventeenth Sunday after Trinity*

10.30 a.m. **Choral Eucharist**

Missa brevis in d *Mozart* K.65

Quam dilecta *Marcello*

6.00 p.m. **Choral Evensong**

Father of lights (Newman) *plainsong*

Responses *Clucas* Psalm 144

Magnificat & Nunc dimittis *Wood* in E flat no.2

Greater love *Ireland*

Sunday 20 *The Eighteenth Sunday after Trinity*

10.30 a.m. **Sung Eucharist**

Missa Gaudeamus *Victoria*

Qui timet Deum *Lassus*

6.00 p.m. Choral Evensong

Dum venerit Paraclitus *plainsong*

Responses *Tomkins* Psalms 146 & 149

Magnificat & Nunc dimittis *Tomkins* The first service

Odecha ki anitani *Rossi*

Sunday 27 *The Last Sunday after Trinity*

10.30 a.m. Choral Eucharist

The Meane Mass *Tye*

An heart that's broken and contrite *Dowland*

6.00 p.m. Choral Evensong

We wait for Thy loving kindness *McKie*

Responses *Smith* Psalm 119.1–16

Magnificat *Fasolo* Nunc dimittis *Beach*

Remember now thy creator *Steggall*

Thursday 31 *All Souls*

6.30 p.m. Choral Evensong

The Lyke-Wake Dirge *Yorkshire traditional*

Responses *plainsong* Wisdom 3.1–9 (for the Psalm)

Magnificat *Stanford* in D

Deus misereatur *chant*

I know that my Redeemer lives *Foggitt*

Musical Notes

I'm delighted that Tilly Mattich is with us for her gap year: you can expect to hear more from her over the course of the next few months, both on Sundays and at Evensongs sung by the Choristers. The pattern of the Thursday services has changed, which allows us more time to work on sight-reading and other technical aspects of music-making: this month there are two such services, on the 10th—at which we commemorate the English mystical poet Thomas Traherne—and on the 31st, for an early observance of All Souls' Day.

The music for these treble-focused services is diverse: a poem of Traherne's is set to the plainsong tune *Æterna Christi munera*; Mendelssohn's popular

rendering of Psalm 55, *O for the wings of a dove*, also appears; the traditional Yorkshire song, *The Lyke-Wake Dirge*, opens the All Souls service, and is counterbalanced by Stanford's robust D major unison setting of the Magnificat.

After last year's exploration of the Advent and Christmas sections of Handel's *Messiah*, we hear four movements of the 'Good Shepherd' section at Evensong on the sixth, together with Palestrina's through-composed eight-voice setting of the Magnificat and Marco Galvani's *Nunc dimittis*, whose first performance we gave eighteen months ago. Another first performance (in *our* liturgical context, at least) comes on the 20th, where the first lesson at Evensong describes the festival of Sukkot—which this year ends on this same day. This is the last time for at least ten years that this lesson will be read at Evensong during the actual period of the festival, so it seemed particularly apposite to use the traditional Sukkot text *Odecha ki anitani*, set by the late Renaissance Jewish composer Salomone Rossi.

Other highlights include my friend Sam's favourite anthem, Steggall's *Remember now thy creator* (which, incidentally, sets a favourite passage of my father's: the final chapter of Ecclesiastes), Sir William McKie's anthem for the wedding of the future Elizabeth II, *We wait for Thy loving kindness*, the unjustly under-performed Magnificat by Giovanni Fasolo—and lastly, on the day of his canonisation, Cardinal Newman's rendering of the Sunday vesper hymn, *Lucis creator optime*.

Peter Foggitt

Readings for October at the Parish Eucharist

Sunday 6th – Trinity 16

Habakkuk 1.1-4'2.1-4

2 Timothy 1.1-14

Luke 17.5-10

Sunday 20th – Trinity 18

Genesis 32.22-31

2 Timothy 3.14 – 4.5

Luke 18.1-8

Sunday 13th – Dedication

1 Chronicles 29.6-19

Ephesians 2.19-22

John 2.13-32

Sunday 27th – Last after Trinity

Ecclesiasticus 35.12-17 or

Jeremiah 14.7-10, 19-end

Luke 18.9-14

Verdi Requiem

Saturday 9 November. Come and Sing the Verdi Requiem. Doors open 1.30 pm, rehearsal from 2, tea at 5, followed by performance at 6 pm. The charge is £15 for performers, £10 for audience, Under 18 free.

IN MEMORIAM. It is our custom to print in the programme the names of those whom our supporters wish to remember. In Memoriam notices are accepted for any contribution of £50 or more. If you would like us to include such a notice in the programme, or indeed if you would like to contribute to the costs of the performance without naming anyone, please get in touch with Handley Stevens (020 7794 0874, handleystevens@yahoo.co.uk) or leave a message in his tray in the Vestry, not later than Sunday 3 November. Cheques should be made payable to Hampstead Parish Church, and marked Verdi Requiem on the back. The proceeds of all such cheques will be paid to the Friends of the Music, and If you are registered with the parish for Gift Aid, this will be added too.

Handley Stevens



come and sing

Verdi REQUIEM

Soprano: Christine Buras
Mezzo Soprano: Catherine Backhouse
Tenor: Aidan Coburn
Bass: Ben McKee

Conductor: Peter Foggitt

Saturday 9th November 2019

Doors open 1.30 pm Rehearsal 2.00 pm - 5.00 pm (tea available)
Informal Performance at 6.00 pm

Score hire £10 (returnable deposit)

Tickets **£15** (performers)
£10 (audience)
Under 18 free

Buy online at fom.org.uk

By post from the Church

or at the door

**HAMPSTEAD PARISH CHURCH
CHURCH ROW, NW3 6UU**

Tube: Hampstead (Northern Line) Buses: 46, 268
Parking is difficult in the immediate vicinity

Information **020 7794 0874**

HAMPSTEAD CHRISTIAN STUDY CENTRE
READING GROUP

AUTUMN PROGRAMME 2019

*Meetings: Wednesday evenings 8.00 - 9.15 pm
In the Crypt Room Hampstead Parish Church*

An exploration of Christian themes
with the new novel by best-selling author

Sarah Perry 'MELMOTH'

A contemporary retelling of Charles Maturin's
glowering 1820 fable *Melmoth the wanderer*

This metaphysical tale tackles a disturbing human dilemma:
how we endure or are broken by the world's suffering and injustice.
Perry poses the question of our personal complicity,
and how we might respond to our guilt and shame.

We will explore some of these Christian themes

Led by Helen Sims-Williams
Ordinand training for the priesthood

Wednesdays, October 2, 9, 16, 23, 30
course £10 to cover costs

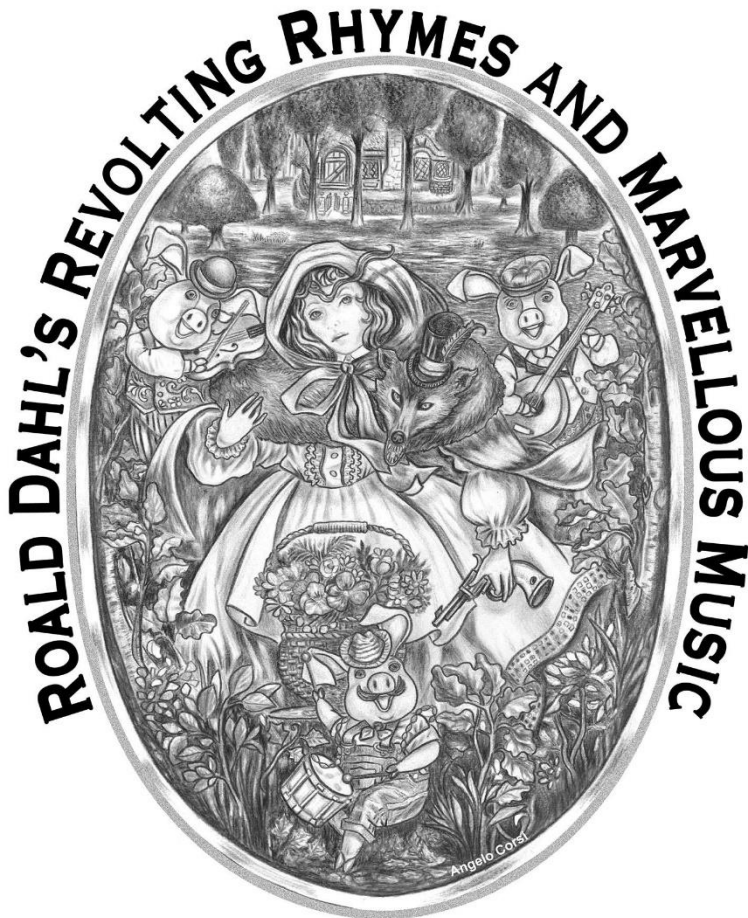
THE DONALD BARNES LECTURE

Wednesday November 6th
8.00 pm at St Peter's Belsize Park

'Priesthood, Calling, Sacrifice, Silence'

Revd Carol Barrett Ford
Vicar of St Martin's, Gospel Oak

For more information please contact Revd Jan Rushton jan.rushton5@gmail.com



**A special concert
for children aged 4-11
by the acclaimed wind quintet**

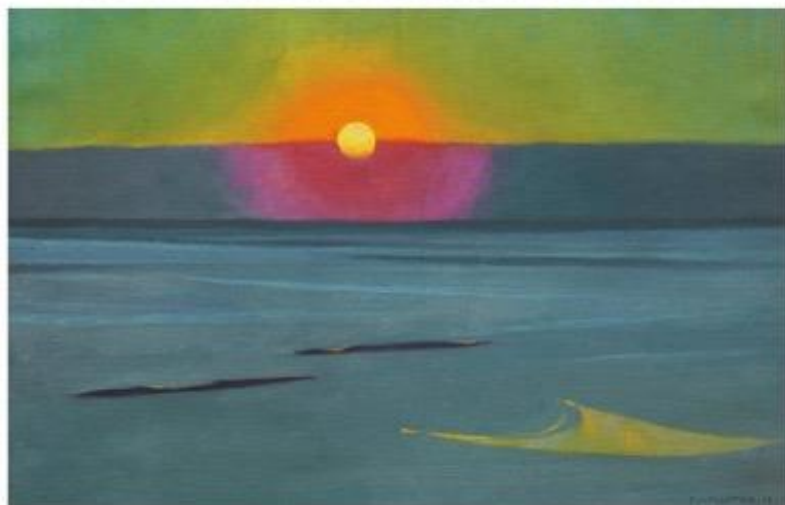
**MAGNARD
ENSEMBLE**

Tickets:
Adults £10
Children free
Buy online at fom.org.uk
or at the Door
Information: 020 7794 5808

Saturday 5th October 2019 at 4.00 pm
HAMPSTEAD PARISH CHURCH
CHURCH ROW, NW3 6UU
Tube: Hampstead (Northern Line) Buses: 46, 268



h_c HAMPSTEAD CHAMBER CHOIR
The Hampstead Chamber Orchestra
Dominic Brennan Musical Director



Gabriel Fauré
REQUIEM

CANTIQUE DE JEAN RAGINE

Music by Poulenc, Vilette and Langlais

Saturday October 19th 2019 7:30 p.m.
St. John at Hampstead, Church Row, NW3 6UU

Tickets £12 Concession £10

Under 16 free with an adult

Save money by booking at

www.hampsteadchamberchoir.org

Painting: Felix Vallotton - Setting Sun in the Mist

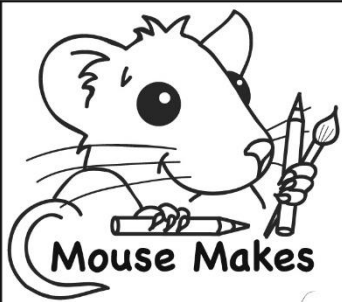
And finally, a poem familiar to many on facebook but worth repeating because – well, read down, and then start again at the bottom and read up and you'll see why.

REFUGEE – Brian Bilston

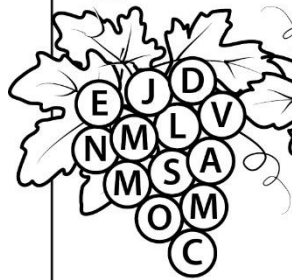
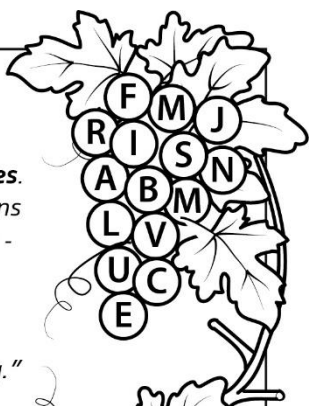
They have no need of our help
So do not tell me
Those haggard faces could belong to you or me
Should life have dealt a different hand
We need to see them for who they really are
Chancers and scroungers
Layabouts and loungers
With bombs up their sleeves
Cut throats and thieves
They are not
Welcome here
We should make them
Go back to where they came from
They cannot
Share our food
Share our homes
Share our countries
Instead let us
Build a wall to keep them out
It is not ok to say
These people are just like us
A place should only belong to those who are born there
Do not be so stupid as to think that
The world can be looked at another way

Reading it twice, once from the top line down and then from the bottom line up, we see how radical Christianity is as it turns the world's values upside down, or maybe that should be the right way up.

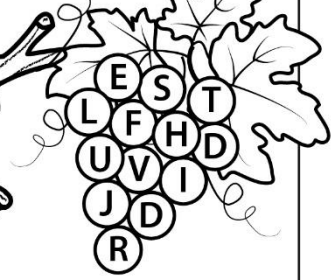
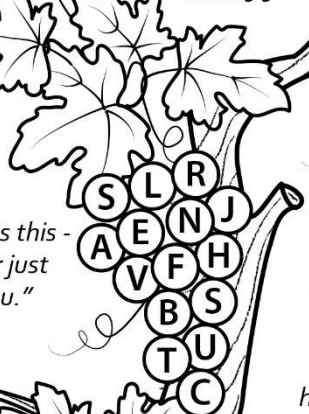
Submitted by Handley Stevens



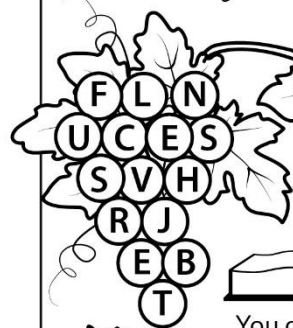
THE TRUE VINE
 Jesus said:
 "I am the **vine**;
 you are the **branches**.
 The one who remains
 in me -and I in him -
 bears much **fruit**,
 because apart
 from me you can
 accomplish nothing."
 John 15:5



"My **commandment** is this -
 to love one another just
 as I have loved you."
 John 15:12



"No one has greater
love than this -
 that one lays down
 his life for his friends."
 John 15:13



You can read
 Jesus' teaching on
The True Vine in:
 John 15:1-17

Each of the word
 in **bold** on this page
 is hidden in the
 bunches of grapes.
 Can you work
 out which bunch
 each word is in?

How many other
 words can you make from:
 THE TRUE VINE

