



HAMPSTEAD PARISH CHURCH

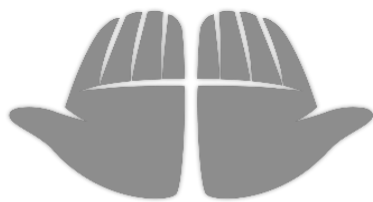
MAGAZINE FOR

NOVEMBER 2023



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

Father Graham looks
at what Jesus'
teaching says to us
today



EMBRACE
the Middle East
One of the charities
supported by the
parish

Sermon by
Revd Canon
Professor Jim
Walters

All Saints
All Souls
Remembrance
St Cecilia
Christ the King
Confirmation
A liturgically busy
month!

Schubert's Winterreise
Brahms' Requiem
Craft Fair & Organ
Recital
My Fair Lady
Don't miss any of the
events on offer this
month

HAMPSTEAD PARISH CHURCH

[Registered Charity No. 1129264]

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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)

(Morning services can be found on Facebook live and Zoom)

Weekdays:

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

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, Funerals, Home Communions and Home

Visits please contact

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graham@hampsteadparishchurch.org.uk

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

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November 2023

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Father Graham writes

What does a denarius mean?

The gospel on 'render under Caesar' that we had recently feels like it centres on money.

I wonder if you've ever seen a denarius. I first saw one in a museum in Italy on a school trip many years ago.

Various historians have quarrelled over how much a denarius was worth, but it would probably have been about the living wage of a roman centurion. So it's not just a 10p piece. It's a significant amount in the life of an ordinary working person.

Once more Jesus' teaching is challenging here. What do we do with the things that are significant? In this stewardship season it's worth us all reflecting on this.

But, beyond money, it says something about what we do, and how we interact with the things that are significant.

How do we interact with each other.

How do we interact with our community?

How do we interact with our wider world?

One of the great joys of my role here is our youth group. They are a great group of young people. The last time we met, we discussed the issues that they'd like to talk about over the coming weeks. One of them was faith and politics and we'll be doing that tonight. It's a perfect link back to this gospel.

As well as how we spend our money, Jesus is challenging us to think about how we interact with our broader context. It's an opportunity for us to step back and think about how we spend our time, who we engage with and, just as importantly, who we speak up for.

What are the causes that our faith calls us to engage with? What are the things that our faith calls us to speak out against?

There is no perfect answer to this question. But, equally, there is no getting away from the fact that, on any given reading of the gospels, Jesus did not shy away from engaging.

He did not shy away from challenging.

He did not shy away from controversy.

At the heart of his ministry was turning societies' preconceptions on their head.

The heart of our faith is that God came to live among us. That means that God came to live among his people in all of the gritty and difficult reality of life. The gritty reality of day to day living. But also the gritty reality of the civic and political set up of the day.

We live in turbulent times. We have an ongoing war in Ukraine. We have desperate scenes in the Holy Land. We have turning political tides here at home.

Whilst I don't believe that God picks political parties, I do think that a gospel such as this morning's invites us to consider how our faith might be calling us to engage. What might it be that God is calling us to do, to embrace the marginalised. What might it be that God is calling us to do, to embrace those who are being discriminated against? What might it be that God is calling us to do to make a change, even a small one, to help to build his Kingdom?

This church has for a very long time been a place that is not just centred on itself but also on reaching out.

As we approach the next chapter in the more than thousand-year history of this church, let's remember that the doors of this church are there to let people in to worship God but also to let all of us out into the world to do our best to build his Kingdom.

With my love and prayers, as always,

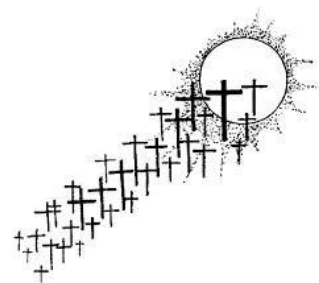
Graham

Diary for November

Wed 1st 10.15am Holy Communion
Thu 2nd 7.30pm Community Choir
Sat 4th 10.00am Gardening group meets

Sunday 5th All Saints

8.00am Holy Communion
10.30am Choral Holy Communion
(Christmas Hamper
appeal launch – see page 9)
5.00pm Choral Evensong for All Souls



Mon 6th 7.00pm Hampstead Collective concert – Schubert's
Winterreise
Wed 8th 10.15am Holy Communion
Thu 9th 7.30pm Community Choir
Sat 11th 2.00pm Rehearsal for *Come and Sing Brahms Requiem*
6.00pm Performance. Details on colour insert (and see
page 3 for how you can offer sponsorship).

Sunday 12th Remembrance Sunday

8.00am Holy Communion
10.30am Choral Holy Communion with
Act of Remembrance
5.00pm Choral Evensong



Mon 13th 8.00pm PCC meeting
Wed 15th 10.15am Holy Communion
3.00pm Creative Craft group meets in the Crypt Room
Thu 16th 7.30pm Community Choir
Sat 18th 12noon – 4pm *Craft Fair*. See colour insert
4.00pm Organ Recital with Joshua Ryan. Collect your
tea from the Craft Fair and sip as you listen.

Sunday 19th 2 before Advent

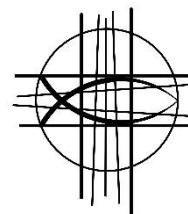
8.00am Holy Communion
10.30am Choral Holy Communion
(*Stage goes up for My Fair Lady*)
5.00pm Choral Evensong for St Cecilia

Wed 22nd 10.15am Holy Communion

Thu 23rd 7.30pm Community Choir

Sunday 26th Christ the King / Next before Advent

8.00am Holy Communion
10.30am Choral Mattins
5.00pm Confirmation Service



Wed 29th 10.15am Holy Communion
2.30pm Advent Course 1 in the Crypt Room –
see page 19

Thu 30th 7.30pm *My Fair Lady* – Hampstead Players production.
See colour insert for details

Fri 1st Dec 7.30pm *My Fair Lady*

Sat 2nd 2.30 & 7.30 *My Fair Lady*

Sunday 3rd Advent 1

8.00am Holy Communion
10.30am All Age Christingle Service
5.00pm Advent Carol Service



November

Judy East

Welcome to the November issue of our **award-winning** parish magazine. I promise this is the last time I'll mention it, but people have asked. The award is from the Association of Church Editors and is for being relevant to our readership so really it's an award for all of you who contribute articles, poems, illustrations, whether they're

about the charities we support, the music we perform or tales of your lives. So, thank you all!

Coming up

Moving swiftly on we plunge into autumn with a cornucopia of events. Not quite from the sublime to the etc. but certainly a range to suit all tastes: Schubert's Winterreise, Brahms Requiem, My Fair Lady, a Craft Fair, not forgetting All Saints, All Souls, Remembrance, Confirmation and Advent (oh, and a Christingle for good measure). So if you're suffering from the gloomy sensation that we can't avoid winter much longer come and enjoy all we have to offer. Leaflets were inserted into every issue with details of some of these events, but in the way of inserts they do fall out, so if you didn't get one look out for them around the church.

The Meaning is in the Waiting

Paula Gooder's book (recommended by Father Graham in Advent 2021) forms the basis of our Advent course this year. Details further on in this issue.

A special (and urgent) note about the Brahms Requiem

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 £25 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 5 November**. Cheques should be made payable to *Hampstead Parish Church*, and marked *Brahms 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.

Foodbank Appeals

A huge thank you to everyone who brought food for the Harvest Foodbank Appeal. I don't know how it all fitted in the car! Of course food is an ongoing need and we continue collecting each month. You can bring food any time and we'll keep it till the pickup day.

Dedication Festival Sermon

preached by Revd Canon Professor Jim Walters on 8th October

It may surprise you to learn that the United Nations has been funding the Ethiopian Orthodox Church to expand their churches. Why on earth would they do that? The United Nations is not an evangelistic organisation, and it usually goes out of its way to ensure religious neutrality. What's going on?

The reason is that churches in the Tewahedo Orthodox community are, in fact, forests. The perimeter of the forest is the boundary of the church, and at the centre of the forest a structure is built in which worship is offered. So bigger churches mean bigger forests, and in a part of the world where the pressures of agriculture and rising temperatures are leading to rampant deforestation, this is an important means of building Ethiopia's defences against the effects of climate change. The United Nations Environment Programme has realised that in this deeply religious culture, the sacredness of the forest churches is the greatest protection possible against environmental exploitation.

The Tewahedo Orthodox Church is a very distinctive strand of Christianity which draws on fundamental symbolism from the Old Testament. Its mythology claims that it was founded by the Ethiopian

eunuch who is baptised after his encounter with St Philip in the eighth chapter of the Book of Acts. This Ethiopian courtier was returning home after worshipping at the Temple in Jerusalem, which suggest he was what was known as a “god-fearer”, a gentile follower of some of the precepts of Judaism. This reflects a longstanding link between Ethiopia and Jerusalem, and in particular, the tradition that the Ark of the Covenant which once rested in the holy of holies at the centre of the Temple, was brought to Ethiopia during the reign of King Solomon.

So there are links between Ethiopia and Jerusalem, and perhaps for this reason, the wooden structures at the heart of the forest churches are designed to be small representations of the temple that Solomon built and dedicates in our first reading. And when the bishop comes to conduct the dedication of these churches, he presents the congregation with the *tabot*, a replica of the ark of the covenant which serves as the altar.

Within this Judaic symbolism, the forest is seen as a recreation of the Garden of Eden. Some traditions hold that Mount Moriah, on which the temple in Jerusalem was built, is the original sight of the Garden of Eden. We may wish to see it more figuratively. But in any case, this question that King Solomon poses as he dedicates the Temple in Jerusalem: “Will God indeed dwell on earth?” is an allusion to Genesis 3 and the Garden of Eden in which, we are told, God walked in the cool of the day.

So this is a rich symbolic chain of representation that enables the Ethiopians to see their worship, through the imagery of the temple, as renewing the garden of creation that God sustains and in which God walks.

But why am I telling you all this? What has Ethiopia to do with the dedication in 1747 of the new Church of St John-at-Hampstead at which the Bishop of Llandaff (for reasons unknown to me) played the

role of King Solomon in dedicating *this* building to the worship of almighty God? Well, the readings set for Dedication Sunday seem to be quite insistently suggesting that we too should understand *our* history and dedication as related in some way to the temple in Jerusalem, and I believe the Ethiopians help us to do that.

The name of the Ethiopian Orthodox Church, “Tewahedo”, means “being made one”. This is a reference to the distinctive theological position that set the Oriental Orthodox Churches apart from most of the rest of Christendom. In the year 451, bishops from all around the world gathered in the city of Chalcedon in modern day Turkey to thrash out some of the controversies surrounding the nature of Jesus. How could he be both human and divine? The Council concluded that Christ has *two* natures, fully human and fully divine, that are held in union. As we say in the Athanasian Creed: “our Lord Jesus Christ, the Son of God, is God and Man; God, of the Substance of the Father; begotten before the worlds; and Man, of the Substance of his Mother, born in the world.” But the Oriental Orthodox felt this was too dualist, creating too much of a split in the identity of Jesus. They believe Christ has *one* fully integrated nature. The divine and the human being made one: “Tewahedo”.

I, of course, am a Chalcedonian Christian (I think I would have to resign my orders if I said I wasn't!). But I suspect we have a lot to learn from Christians who take this more integrated approach. In overturning the tables of the money changers, Jesus seems to have been rejecting the temple as a transactional mechanism for reconciling the dualism of a sinful humanity and a demanding transcendent God. He speaks to the Samaritan woman in John Chapter Four of a time when believers will worship in Spirit and in truth through the means of a new temple, his resurrected and ascended body. When he dies on the cross, the curtain of the temple, which separated the dwelling place of God from the assembled worshippers was torn in two. This moment speaks of an *integration*, of human and divine, of sacred and profane, made possible through

the death of Christ and made available to all through his resurrection. This integration is how, as Milton put it, paradise is regained.

So a Christian church is not really an echo of the old temple of Solomon. It does not *contain* God; it is not a place where God is placated or persuaded or flattered. It is a new temple of Christ, a place dedicated to integration. The integration of people across social divides. The integration of the different aspects of our lives. The integration of the material and the spiritual. The integration of the human with the rest of creation, and the integration of the whole of creation with God.

Lack of integration – in the lives of the clergy as much as anyone else – is the cause of sin. Reintegration is the path of redemption, the means by which we are healed. I know, and have remembered in my prayers, that this community has been on a path of healing over the last few months, a reintegrating of trust and fellowship after an unexpected moment of disintegration. So I hope this dedication festival can be sign of that. Not just a recalling of a moment of dedication in the past, but a rededication today to the work of integration that God is doing among you.

And as we receive and participate in that divine work of integration in our community and in our own lives, so we are equipped, like the Christians in Ethiopia, to dedicate ourselves to healing the disintegration of our world. The challenges may feel overwhelming: the disintegration of politics, the disintegration of ecology, the disintegration of humanity itself. But Christians are always people of hope, because we are dedicated to the one who is *tewahedo*, “being made one”, the God-man, Jesus Christ.

Embrace the Middle East

One of the charities supported by the parish



I had planned a general article about what they do because we haven't had an update for a while, but events have overtaken them as it has so many here and in the Middle East. On their website embraceme.org you'll find blogs and podcasts with up-to-date news about what they're doing, how they're helping and the challenges they're facing.

In 2024, Embrace the Middle East will celebrate 170 years working with Middle East Christians.

Their Vision (from the website)

“As a Christian development charity, we partner with Christians in the Middle East as they work to transform lives and restore the dignity of the most excluded and marginalised communities. Where there is a need – for refuge, a home, for health care, for education, for justice and human rights – we, with our partners, respond. Our goal is to contribute to a culture of human flourishing in a troubled region.

Ours is a vision of love in action. It is rooted in, and inspired by, Christ's invitation to care for those most in need.

Our partners

We currently have 50 courageous, inspired, creative and skilled partners in the region, providing education, healthcare and community support. All are working to transform the lives of those most forgotten and on the margins; all are inspired by the Gospel. We feel deeply privileged to work in partnership with Christians in the Middle East and honoured to be able to bring their witness closer to people in this country.”

In an interview with UCB News on Tuesday 10 October, Embrace CEO Tim Livesey shared his deep concern for the ordinary people of Palestine and Israel. He also discussed the need for a different status quo in the region, the importance of equal rights, and the necessity of upholding international law.

Hear more

You can find the full transcript of the interview at embraceme.org/blog/israel-palestine-no-peace-without-equal-rights-international-law along with other equally interesting blogs and podcasts.

For donations to the Gaza Crisis go to embraceme.org/gazacrisis or you can call them on 01494 897950.

Or to donate to their work generally it's embraceme.org/give-general

Christmas Hamper Appeal 2023

Dotted in and around NW3 are a number of elderly people of limited means and delicate health who lead quite restricted lives, often without much social interaction.

Since 2014 our parish has joined forces with AgeUK's NW3 & Primrose Hill Good Neighbours scheme to provide a Christmas hamper containing useful, fun and edible items for forty local people to let them know they are not forgotten. Each is delivered by a trained volunteer who makes regular visits during the year.

If you would like to contribute to the project this Christmas, the details are as follow:

£20 provides 1 hamper,
£10 provides a half hamper,



£5 provides a quarter hamper.

The Appeal opens on **Sunday, November 5th** after the 10.30 Service.

Any enquiries to Rosemary Loyd, Tammy Tan or Rosanna Aruta on Sunday morning or c/o the parish office

haiku roundabout

Barbara Alden

optimism

before 7/10/23

without words, a breeze
stirs, hearing the hum of a
heartbeat; and Time sings

when breezes stir, a
scent of nature lures senses
to new enchantment

when heartbeats hum on
nature's rhythm, new
harmonies
awaken wonder

when Time sings, our souls
remember the melody's
meaning beyond words

when the Song of our
soul attunes to the heartbeat
there is no failure

pessimism

after 7/10/23

circles, spirals, how
did they become directions
for hate and revenge

whatever happened
to our music of the spheres,
sacred circles, caring
?

tree trunks' rings once made
circles of growth, foretelling
amazement, hope

flower buds opened
smiling their colour, blossoms
bathed the circling air

we were such stuff ... dreams,
love thy neighbour, then
something
spiralled the wrong way

MUSIC SECTION

Music in November

Geoffrey Webber

November is a month of diverse liturgy, calling for extreme contrasts in the music choices. We have services for rejoicing – Christ the King, St Cecilia – and services for quiet reflection: All Souls, Remembrance Sunday. On **Sunday 5th** we have both one in day: in the morning we celebrate All Saints with music composed by the great Spanish composer Victoria for this very feast, and in the evening we have our annual ‘Memorial Service with Thanksgiving for the Departed, and Prayer for the Bereaved’, in which we will sing the *Requiem* by Herbert Howells. This is not a typical Requiem with familiar liturgical texts such as the ‘Dies irae’ and ‘In paradisum’, but is a collection of pieces setting texts that have been specially chosen on the theme of commemorating the departed, including two Psalms, 23 and 121, sung in English, and just the one liturgical text: *Requiem aeternam*, sung in Latin, twice. It was composed by Howells in 1932, and although much of the music found its way into his large-scale oratorio *Hymnus Paradisi* composed following the tragic death of his son Michael in 1935, the unaccompanied choral music of his *Requiem* remained unpublished until the very end of his life, after the BBC Singers had performed the work in 1980. The organ voluntaries for the service add their own theological weight to the occasion, being settings of appropriate Lutheran chorales: *Ich ruf zu dir* begins ‘I call to you, Lord Jesus Christ, I pray; hear my lamentation, bestow your grace on me at this time, do not let me despair’. *Alle Menschen* opens with ‘Everybody must die; all flesh passes like grass; whatever lives must perish if it is to become new elsewhere. This body must decay if it is elsewhere to recover and gain the great glory which is prepared for those who are righteous.’

On **Remembrance Sunday, November 12th**, we sing another *Requiem*, this one composed with the liturgy in mind, by Josef

Rheinberger. Even so, it does not include all the familiar texts, as the composer seems more focused on accommodating the regular liturgy of the church, with some less crucial texts omitted to prevent the work becoming too long. The piece was one of the last pieces Rheinberger composed, just a year before his death in 1901. At Evensong we sing the powerful anthem *How are the mighty fall'n* by Robert Ramsey, Organist of Trinity College, Cambridge, in the mid-17th century. This richly scored piece was one of several composed at the time as a lament based on the biblical story of David, Absalom and Jonathan, perhaps in relation to the death of the Prince of Wales in 1612. The work contains some remarkable musical dissonances and rises to a climax at the end when the prophet calls for the weapons of war to be destroyed.

On **Sunday 19th November** we celebrate **St Cecilia's Day** (which falls on the following Wednesday) with another 'Symphony Evensong', at which we welcome cellist Jacob Garside (a member of the Hampstead Collective) and his colleagues to accompany some of the choral music at Evensong, as was popular at the Court of Charles I. The service begins with a setting of the *Gloria Patri* by John Blow. This is a free-standing musical tour-de-force of canonic writing, but don't take my word for it, here's Purcell: "This canon of four in one is a Gloria Patri of Dr. Blow's, whose character is sufficiently known by his works, of which this very instance is enough to recommend him for one of the greatest masters in the world." It was even reportedly sung to great acclaim in St Peter's, Rome. The setting of parts of the daily Canticles as canons was a tradition that seems to have begun with Orlando Gibbons, but which reached something of a frenzy during the Restoration with all the major composers showing off their technical skills in the midst of otherwise quite routine musical settings. In Blow's *Evening Service in F* he pays tribute to Gibbons in another way: the conclusion of the Nunc dimittis Gloria is copied wholesale from the end of Gibbons's *Short Service*. As for the main musical item of the service, Purcell's *My heart is inditing* is one of the supremely joyful pieces from the Restoration Court, where the praise

of God and patriotic devotion to the King are blurred together with the use of biblical texts on royal themes. It was composed for the Coronation of James II in 1685, and is scored for 8-part choir and 4-part strings. Musicologist Ian Spink writes: “It embraces wonderful polychoral effects in the full sections and meets the challenge of eight real parts head on, producing a monumental sonority bursting with false relations and clashing part-writing.”

Finally, on **Sunday 29th** we will enjoy the rare treat of singing Choral Matins in the morning, featuring Britten’s exuberant C major setting of the Te Deum and Jubilate and the rousing *O clap your hands* by Vaughan Williams. At the Confirmation service in the evening we sing Vierne’s stirring *Messe solennelle* with its typically grand organ part, hoping to enhance the significance of the occasion.

Music List

Sunday 5th November – All Saints

10.30 am. Parish Eucharist

Organ Prelude *A Short Verse* Thomas Tomkins

Opening Hymn 224

Mass setting (GI/S&B/AD) *Missa O quam gloriosum* T. L. da Victoria

Gradual Psalm 34.1-10 Tone vii/2

Offertory Hymn 296

Communion Motet *O quam gloriosum* T. L. da Victoria

Post-communion Hymn 33 (omit *)

Organ Postlude *Prelude in C* (BWV 545/i) J. S. Bach

5 pm. Memorial Service with Thanksgiving for the Departed, and Prayer for the Bereaved

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

Requiem Herbert Howells

Hymns 327 (t. 195), 239, 252

Organ Postlude *Alle Menschen müssen sterben* (BWV 643) J. S. Bach

Sunday 12th November – Remembrance Sunday

10.30 am. Parish Eucharist

Organ Prelude *Andante* (Organ Sonata no. 1, Op 27)
Josef Rheinberger
Opening Hymn 353 (omit *)
Requiem *Requiem in D minor*, Op. 194 Josef Rheinberger
Offertory Hymn 461
Post-communion Hymn 440
Organ Postlude *Nimrod* (Enigma Variations) Edward Elgar

5 pm. Evensong

Organ Prelude *Fugue and Variation* (Prelude, Fugue and Variation)
César Franck
Introit *I heard a voice from heaven* Thomas Tomkins
Preces & Responses John Reading
Psalm 82 T. A. Walmisley
Canticles *The First Service* Thomas Tomkins
Anthem *How are the mighty fall'n* Robert Ramsey
Hymn 436
Final Amen Thomas Tomkins
Organ Postlude *Clarifica me Pater* Thomas Tomkins

Sunday 19th November – 2nd Sunday before Advent

10.30 am. Parish Eucharist

Organ Prelude *Preludio sobre la antifona Mariana Salve Regina*
José Elías
Opening Hymn 466
Mass setting (GI/S&B/AD) *Missa Caça* Cristóbal de Morales
Gradual Psalm 90.1-8,12 Tone vi
Offertory Hymn 457
Communion Motet *Ave Maria* T. L. da Victoria
Post-communion Hymn 357
Organ Postlude *Tiento Llento 5° tono* Pablo Bruna

5 pm. Symphony Evensong (with baroque strings)

Organ Prelude *Voluntary in G* Henry Purcell
Introit *Glory be to the Father* (canon) John Blow

Preces & Responses John Reading
Psalm 89.19-29 Edgar Day
Canticles *Evening service in F* John Blow
Anthem *My heart is inditing* Henry Purcell
Hymn 339
Final Amen Thomas Tomkins
String Postlude *Tune (Venus & Adonis)* John Blow

Sunday 26th November – Christ the King

10.30 am. Choral Matins

Organ Prelude *Improvisation (Suite médiévale)* Jean Langlais
Opening Hymn 295
Preces & Responses John Reading
Psalm 29 Martindale Sidwell
Canticles *Te Deum & Jubilate in C* Benjamin Britten
Anthem *O clap your hands* Ralph Vaughan Williams
Hymn 374
Final Amen Thomas Tomkins
Organ Postlude *Rhapsody No. 1 in D flat (Op. 17)* Herbert Howells

5 pm. Choral Eucharist with Confirmation

Organ Prelude *Hommage à Dietrich Buxtehude* Petr Eben
Opening Hymn 345
Mass setting (GI/S/AD) *Messe Solennelle* Louis Vierne
Gradual Psalm 95.1-7 Tone iii/4
Offertory Hymn 352
Communion Motet *Tantum ergo* Louis Vierne
Post-communion Hymn 391
Organ Postlude *Final (Symphonie No.1)* Louis Vierne

Matilda Johnston *Organ Scholar*

Aidan Coburn *Director of the Junior & Community Choirs*

Joshua Ryan *Organist & Assistant Director of Music*

Geoffrey Webber *Director of Music*



The Hampstead Collective

Schubert's Winterreise

Monday, 6 November 2023

7.00pm - 8.15pm

Winterreise (Winter Journey) depicts the emotions of a lovelorn wanderer against a bleak, wintry landscape. Arguably his greatest song cycle, Winterreise is the epitome of Romantic melancholia, written by a composer aware of his fatal illness but at the height of his creative powers.

Baritone: Malachy Frame | Piano: Freddie Brown

Tickets: £15 from hampsteadcollective.com or at the door

Songs of the Elizabethans with Viol Consort

Monday, 4 December 2023

7.00pm – 8.30pm

Singers Christine Buras and Malachy Frame present a programme with 5 part viol consort from the reigns of Elizabeth I and II. England lost two of its most influential composers, William Byrd and Thomas Weelkes, 400 years ago - this concert will present some of their works, at the conclusion of this anniversary year. Alongside George Benjamin's *Upon Silence* (1990).

Tickets: £15 from hampsteadcollective.com or at the door

Christmas Oratorio by J S Bach

Monday, 8 January 2024

7.00pm – 9.00pm

Christmas Oratorio (Parts 1, 3, 5 and 6) by J.S. Bach
with The Players of The Hampstead Collective
directed by Geoffrey Webber

Tickets: £20 from hampsteadcollective.com or at the door



Organ Recitals

Saturday 18th November at 4pm

Collect your Afternoon tea from the Craft Fair and sit and enjoy a musical cuppa in the company of Joshua Ryan on the organ

Friday 15th December at 7pm

Shake off the seasonal rush for a musical hour with Dariia Lytvishko playing Bach, Hiken, Skoryk, Widor and Giacone



Bluebeard's Castle

On the eve of printing we heard of the death of Suzanne Pinkerton. She has been an entertaining and enthusiastic reviewer of our concerts for some years. She knew much about opera and her knowledge of the choir's doings always astonished me. She loved it all - the music, the ladies' clothes, she followed their careers, keeping in touch through the church and the RAM. A singer herself this is the first time, I think, that she mentioned her musical family. This was her final review and I've left it as she wrote it – sadly she won't now get to hear the Winterreise she was so looking forward to. *Ed.*

Review

Suzanne Pinkerton

Like Judith, Bluebeard's wife, I wanted to know what was behind that door, as even with the excellent explanation in the equally excellent programme notes, this work is very unfamiliar to me. I think, many long years ago, when the BBC showed classical music on TV which

wasn't the Proms, it was shown in the orchestral original version, but I can't remember which company did it, except that it was British.

The whole work took only one hour, so please forgive me if I cannot go into the detail I do with individual song and instrumental items, or long works like an oratorio.

I am assured by Thomas Ang, the indomitable pianist, who I had never met before, that Bartok made the piano reduction himself. He managed to keep the sinister colour I imagine or vaguely remember, which the orchestral original has.

Actually Mrs Bluebeard (No 4 as it happens) who is called Judith, has a bigger role than he does. It gave Catherine Backhouse lots of chances to show off her formidable technique – and also another of her lovely dresses! I felt for her that an hour at that pitch of emotion was probably quite taxing enough.

The gent himself was Edwin Kaye, of whom I'd never heard, which isn't surprising, as he seems to have been very busy in Eastern Europe, or in operatic activities around Britain, where you really need to have been there. Real basses are suddenly coming out of the woodwork – he is the second one I have heard in rather less than two years. And I was a bass's daughter, though of course not here.

If you need sinister noises on the organ, Joshua Ryan, our very own, is your man. I was listening for its next growl with appreciative shudders!

And next I hope to be allowed to tackle Schubert's "Winterreise" with Malachy Frame. My favourite of this great cycle is "Die Wetterfahne" (Weathervane). See you there.



The poor you have always with you

Henri Nouwen (from *Bread for the Journey*)

But who are the poor? At first we might think of people who are not like us: people who go to soup kitchens, who sleep on the streets, people in prison, nursing homes, mental hospitals. But the poor can be very close. They can be in our own families, churches or workplaces. Even closer, the poor can be ourselves, who feel unloved, rejected, ignored or abused.

It is precisely when we see and experience poverty – whether far away, close by, or in our hearts – that we need to become the Church, that is hold hands as brothers and sisters, confess our own brokenness and need, forgive each other, heal each other's wounds, and gather around the table of Jesus for the breaking of the bread. Thus, as the poor we recognise Jesus who became poor for us.

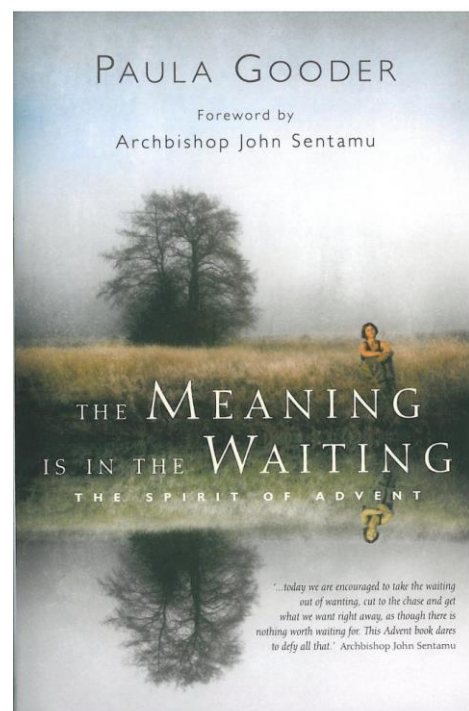
Advent Course 2023

Led by Andrew Lloyd Evans

and the Clergy

We shall be exploring *The Meaning is in the Waiting* by Paula Gooder. There are four sections, each dealing with people who had to wait hopefully for future events and relevant for us at this time in the year:

- Abraham and Sarah 29 November
2.30 – 3.30pm
- The Prophets 6 December 2.30 – 3.30pm
- John the Baptist 13 December 2.30 – 3.30pm
- The Virgin Mary 20 December 2.30 – 3.30pm



The book is available from Amazon, the Church House Bookshop (price £9.99) or on Kindle (but beware no page numbers).

We shall meet in the crypt rooms. Tea, coffee, and biscuits will be provided.

If you are interested in attending, please contact Andrew via the church office or sign the list on the noticeboard.

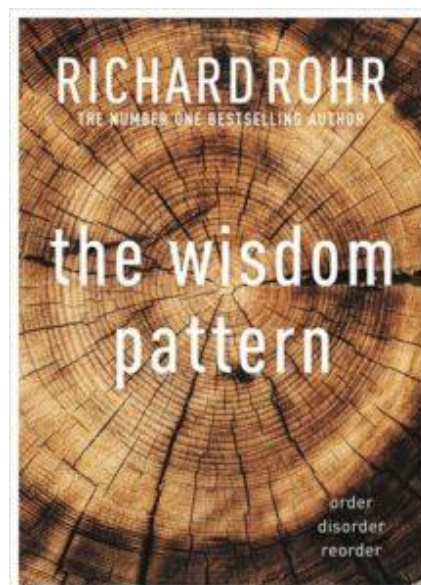
Other Book suggestions for Advent¹

The Wisdom Pattern – order, disorder, reorder

By Richard Rohr, SPCK, £12.99

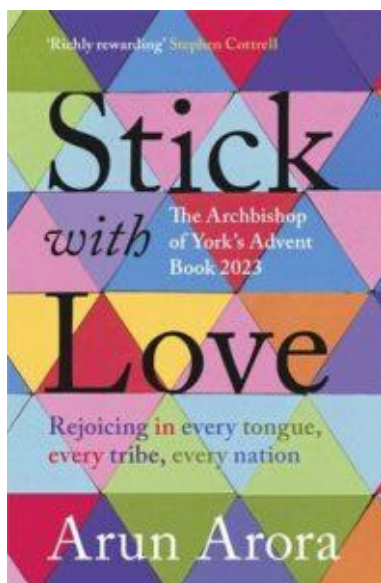
A universal pattern can be found in all societies and in fact in all of Creation. We see it in the seasons of the year, the stories of Scripture, and even in our own lives.

In *The Wisdom Pattern*, Father Richard Rohr illuminates the way understanding and embracing this pattern can give us hope in difficult times and the courage to push through messiness – and even great chaos – to find a new way of ‘being’ in the world.



Father Rohr offers reflections in *The Wisdom Pattern* that bring together a deep spirituality with Jungian psychology. They reveal a vision of Christianity that speaks to the heart of 21st century society.

¹ From Parish Pump



Stick with Love – Rejoicing in Every Tongue, Every Tribe, Every Nation

The Archbishop of York's Advent Book 2023

By Arun Arora, SPCK, £10.99

Martin Luther King famously declared that 'I have decided to stick with love... Hate is too great a burden to bear'. In these luminous daily readings, Arun Arora helps us consider the biblical picture of the Church as the people of God, drawn from every tribe, every tongue, and every nation.

Themes of racial justice, hospitality and welcome are explored alongside the stories of saints from across the globe. Beginning with reflections from Isaiah and Revelation, the meditations lead us on to consider the missionaries, martyrs and mystics who light our Advent way.

Troubled times

Stephen Clarke writes about various pratfalls in his life (his words not mine! Ed).

* 1957 was a crucial year for me. I was at Rugby School and had won a classics scholarship to Corpus Christi College, Oxford. But National Service was still obligatory so I decided to get it over with. At the age of seventeen I went into the North Staffordshire Regiment. I tried twice to become an officer but failed miserably – I was far too young and timid. The sergeants were unimpressed by my knowledge of Ancient Greek and one shouted at me "What are you, Clarke?" I replied "an idiot, sergeant!" "Try again", he said. "An educated idiot", I replied. "Try again" he said. "An educated f***ing idiot", I replied. "That's better", he said.

* After taking a degree at Oxford University I could read Greek and Latin and also spoke German and French, so I tried to get into the Foreign Office. They turned me down (wisely I think. I was far too indecisive to be a diplomat.) However I received a letter from a Mr KC Benton of the obscurely titled Coordination Department. He told me it was in fact a branch of British Intelligence, and warned me that I would have to keep my work secret from everyone including my family. I said “No thanks, I am about to get married and could not keep secrets from my wife.” So that career option went down the tube too.

* A classics degree at Oxford University proved a useful stepping-stone to a job on The Times – the assumption was that a man who can translate Greek verses can do anything. The Times boss asked me to write a leader on the acoustics of the Albert Hall. I replied “I am tone deaf and have never been to the Albert Hall.” They found someone else.

* Then I got a job with BBC television. I was invited to a “Sportsman of the Year” reception. I saw a tall black man standing on his own. Anxious to be sociable I asked him who he was and what he did. He replied “My name is Pele.” It meant nothing to me so I asked him what he did – I was the only person in the world who did not know he was a footballer!

* I went to the BBC current affairs programme Panorama. After the show we had a well-fuelled discussion in the hospitality room. Denis Healey, then Chancellor of the Exchequer, was there. He was less than complimentary about his Prime Minister, Jim Callaghan. “If Callaghan can understand it, anyone can understand it”, he said.

* The BBC and I did not get on so I applied to Donald Baverstock, head of Yorkshire Television, for a job. He said “ I understand your name is Steve Clark-Hall, and you want a job as an assistant floor manager.” I said “No, my name is Stephen Clarke and I want a job as an investigative television researcher.” Try Granada Television”, he said. So I went to Granada and stayed there for 23 very happy years.

A new kind of Remembrance poppy



This year we're selling poppies made by our craft team* – all reusable of course – but it's good to know that poppy production generally is embracing sustainability.

The new poppies are plastic free, have a 40 % smaller carbon footprint and are made from “bespoke red and green paper” which comes from a blend of renewable fibres, 50 % of which has been recovered from the waste used in the production of coffee cups.

Director of the Poppy Appeal, Andy Taylor-Whyte explains

“We are very proud to introduce the plastic-free poppy. It will not only enable people to support our Armed Forces community but also continues the RBL's commitment to sustainability.”

The new poppy has been three years in the development and making. The aim was to reduce the use of single-use plastic and to “be economical, sustainable, and less impactful to the environment.”²

We'll be using up the old-style poppies in church for some years we have so many, but it's good to know that the RBL has taken this step.

**Sold in aid of the RBL Poppy Appeal.*

So why do we remember with poppies³

During WW1, the countryside of Western Europe was blasted, bombed and fought over repeatedly. Previously beautiful landscapes turned to mud; bleak and barren scenes where little or nothing could grow.

² Adapted from an article on Parish Pump

³ From the Royal British Legion website

There was a notable and striking exception to this bleakness - the bright red Flanders poppies. These resilient flowers flourished in the middle of chaos and destruction, growing in the thousands.

In Flanders Fields

We're probably all aware of the poem but how did it come about....

In the Spring of 1915 shortly after losing a friend in Ypres, a Canadian doctor, Lieutenant Colonel John McCrae was moved by the sight of these poppies and that inspiration led him to write the now famous poem 'In Flanders Fields'.

In Flanders Fields – *John McCrae*

In Flanders' fields the poppies blow
Between the crosses, row on row,
That mark our place: and in the sky
The larks, still bravely singing, fly
Scarce heard amid the guns below.

We are the dead. Short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved, and now we lie
In Flanders' fields.

Take up our quarrel with the foe;
To you from failing hands we throw
The torch; be yours to hold it high,
If ye break faith with us who die
We shall not sleep, though poppies grow
In Flanders' Fields.

The poem inspired American War Secretary, Moina Michael, who bought poppies to sell to her friends to raise money for Servicemen in need after the First World War.

This was adopted by The (Royal) British Legion in 1921 who ordered a million poppies from Anna Guérin in France and commissioned a

further 8 million to be manufactured in Britain. These were sold on 11 November that year in the first ever Poppy Appeal. The poppy has been adopted as a symbol of Remembrance ever since and today over 45 million are sold in the UK.

Readings for November

10.30am

5.00pm

Sunday 5th November

All Saints

1 John 3.1-3

Matthew 5.1-12

All Souls

Isaiah 40.27-31

Romans 8.31-38

Sunday 12th November - Remembrance

1 Thessalonians 4.13-end

Matthew 25.1-13

Judges 7.2-22

John 15.9-17

Sunday 19th November - 2nd Sunday before Advent

1 Thessalonians 5.1-11

Matthew 25.14-30

1 Kings 1.15-40

Revelation 1.40-18

26th November - Christ the King

Mattins

2 Samuel 23.1-7

Matthew 28.16-end

Confirmation

Ephesians 1.15-end

Matthew 25.31-end



Local authorities can help churches

Legislation clarifying that parish and town councils can provide support to churches for repairs and improvements has cleared its final stages in the House of Lords.

A Government amendment to the Bill makes it clear that local authorities can provide grants for parish churches or places of worship, following many years of legal uncertainty.

The amendment was introduced after the Bishop of Bristol, Viv Faulkner highlighted the need for clarification of the law during the Bill's Committee Stage in the House of Lords.

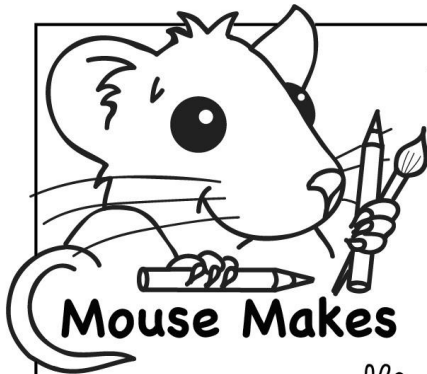
Bishop Viv, who is the Church of England's joint lead bishop on church buildings, said: "This amendment brings clarity to the law which will give local authorities confidence to award grants to local church buildings to enable them to serve their communities better.

"I have long been in conversation with Government about bringing in this change and have been contacted by both local authorities and church councils who are anticipating this change with enthusiasm and gratitude."

The Levelling Up and Regeneration Bill recently received its Third Reading in the House of Lords. It will now go to the House of Commons for final consideration ahead of Royal Assent.

The clarification comes after the Taylor Review of the Sustainability of English Churches and Cathedrals, published in 2017, proposed a clarification through guidance or a change in the law.

Article taken from Parish Pump



"Do not be anxious about anything,
but in every situation, by
_____ and _____
with thanksgiving, present your
_____ to God."
Philippians 4:6-7 NIV

"The _____
is _____
to all who _____
on him in _____."
Psalms 145:18

"For where two or three
_____ in my name, there
I am with them."
Matthew 18:20

PRAY FOR THE NEEDY

PRAY FOR THE SICK

PRAY FOR THE CHURCH

PRAY FOR OTHERS

PRAY FOR YOURSELF

THANK GOD

FOR MY FAMILY


PRAY FOR FRIENDS

SAY SORRY

PRAY FOR GOD

CONFES SPKRQC
NEARMDPEHEAR
TIMEEDATEQMY
IQEJDTPIPUEO
FPVOIRPTRENU
ORDITURIASKT
RAECATO OYT PR
GIVETHANKSRA
ISOS ESCAPRAY
VETGATHERUYE
ELECALLISTEN
MUBLESSRLORD

*Find these words too:
APPROACH
MEDITATE
HEAR • LISTEN
BLESS • PRAISE
FORGIVE • NAME
CRY OUT • AMEN*

NIV

*Look up the Bible verses,
fill in the blanks then
find them in the word search*

" _____
always, _____
continually, _____
_____ in all circumstances."
1 Thessalonians 5:16-18

"Therefore, _____
your sins to one another and
_____ for one another,
that you may be healed."
James 5:16

" _____
yourselves
to prayer, being
watchful and
thankful."
Colossians 4:2

At a glance - dates for December

December

- 3rd Advent Sunday: All Age Christingle service in the morning,
Advent Carol service in the evening
- 4th Hampstead Collective concert
- 5th St Christopher's School Christmas service
- 6th UCS School Christmas service (tbc)
- 7th Heathside School Christmas service
- 8th Community Choir Christmas Lights Concert
- 11th South Hampstead School Christmas service
- 12th St Mary's School Christmas service
- 13th Devonshire House School Christmas service
Maggie's Royal Free service
- 14th St Anthony's School Christmas service
- 15th Organ Recital
- 17th Service of Nine Lessons and Carols
- 20th HPS Christmas service
- 23rd Jazzy Christmas Concert
- 24th Children's Crib service
Midnight Mass
- 25th Christmas Day service

And

January

- 8th – Hampstead Collective Christmas Oratorio

