



# HAMPSTEAD PARISH CHURCH

# MAGAZINE FOR

# OCTOBER 2023



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

## **Begin with gratitude**

Jan Rushton looks forward to a busy autumn

## **The Racial Justice Building Research**

**Project Group** look back at their progress so far

**C4WS** looks forward to the Winter Night Shelter

**From Salon to Stage –**  
Suzanne Pinkerton looks back at the Sidwell Memorial Recital

## **Music**

Geoffrey Webber looks forward to some special music for Black History Month

**A Life on the Edge**  
David Jackson looks back and shares some thoughts with Stephen Clarke

## **HAMPSTEAD PARISH CHURCH**

[Registered Charity No. 1129264]

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Instagram: [@HampsteadPC](https://www.instagram.com/HampsteadPC)

Youtube: [youtube.com/c/hampsteadparishchurch](https://www.youtube.com/c/hampsteadparishchurch)

### Sundays:

8.00am Holy Communion (Book of Common Prayer)

10.30am Choral Holy Communion (Common Worship)

5.00pm Choral Evensong (BCP)

(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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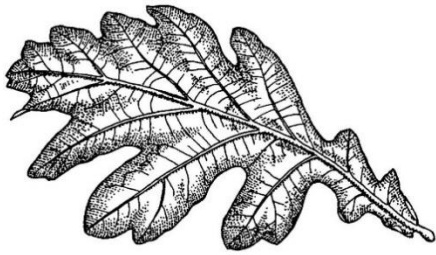
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# October 2023

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## Diary for October

### Sunday 1<sup>st</sup> Harvest Thanksgiving



- 8.00am Holy Communion  
10.30am All Age Holy Communion with the Junior and Community choirs, followed by a Cake Sale in aid of C4WS. See page 14 for more about the work of C4WS  
5.00pm Choral Evensong followed by sherry with the choir

- Mon 2<sup>nd</sup> 9.45am Parochial School Harvest Service  
7.00pm Hampstead Collective concert – see page 25  
Tue 3<sup>rd</sup> 8.30am Rosary Prayer on zoom  
Wed 4<sup>th</sup> 10.15am Holy Communion  
Thu 5<sup>th</sup> 7.30pm Community Choir

### Sunday 8<sup>th</sup> Dedication Festival

- 8.00am Holy Communion  
10.30am Choral Holy Communion. Celebrant & Preacher Revd Canon Prof Jim Walters, Director of LSE Faith Centre  
5.00pm Choral Evensong

- Tue 10<sup>th</sup> 8.30am Rosary Prayer on zoom  
Wed 11<sup>th</sup> 10.15am Holy Communion  
Thu 12<sup>th</sup> 7.30pm Community Choir  
Fri 13<sup>th</sup> 7.00pm at Rosslyn Hill Chapel – Churches Together Quiz Night for The Winch. See page 27

### Sunday 15<sup>th</sup> Trinity 19

- 8.00am Holy Communion  
10.30am Choral Holy Communion  
5.00pm Choral Evensong

Tue 17<sup>th</sup> 8.30am Rosary Prayer on zoom

Wed 18<sup>th</sup> *Luke, the Evangelist*  
10.15am Holy Communion

Thu 19<sup>th</sup> 7.30pm Community Choir

Sat 21<sup>st</sup> 7.00pm Organ Recital



### **Sunday 22<sup>nd</sup> Trinity 20**

8.00am Holy Communion

10.30am Choral Holy Communion

5.00pm Choral Evensong

Tue 24<sup>th</sup> 8.30am Rosary Prayer on zoom

Wed 25<sup>th</sup> 10.15am Holy Communion

Thu 26<sup>th</sup> 7.30pm Community Choir

Sat 28<sup>th</sup> *Simon and Jude, Apostles*

Clocks go back an hour



### **Sunday 29<sup>th</sup> Last after Trinity**

8.00am Holy Communion

10.30am Choral Holy Communion

5.00pm Choral Evensong

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## **Dear Friends**

As we step into October and into autumn, the year feels as if it has raced by. Our wonderful Easter services opened the doorway to new life, the fullness of life that is spring emerging into summer. A changing of the guard as a new king is finally crowned with his Queen in May. Those ancient rituals of the Coronation Service, each one profoundly symbolic of the new life which lies ahead for the former Prince. Each a sacrament, a vehicle for the grace of God which is always there for us as we reach out to receive God's power to fulfil

our dreams. And then, each year the highlight of the month of August gets better and better: Holiday in Hampstead! Astonishing talent as ever creating the most wonderful week: great speakers, delicious food, the best of company! September saw us grab our backpacks and race into the new school year, full of anticipation. For God has prepared so many new things for us all to enjoy. And October. Heralded this year in an unusual blast of sunshine and the hottest of September weather. October, a very big month for Hampstead Parish Church in 2023. Let us hold each other and our church firmly in our prayers at this time.

What does October have in store for us? It's always good to begin with gratitude. Today is our Harvest Festival. Our Harvest gifts going to the food bank - sent with our love, and with our prayers that such necessity to support our neighbours might swiftly be resolved .... Swiftly followed on the next weekend with Dedication Sunday, a service of thanksgiving for our church, St John's - though which John is it? John the Evangelist or John the Baptist? We do not know - hence we are Hampstead Parish Church. This year we warmly welcome the return of our former curate now at LSE, the Revd Canon Professor Jim Walters, who comes to celebrate and preach, to help us focus our thoughts and our prayers as we look ahead to our new future. Candidates for the post of vicar have been shortlisted from a strong field. In the middle of October they will be interviewed. We pray for Bishop Jonathan, Archdeacon John, Area Dean Mother Carol, members of the Patronage Board, and far from least, our wardens, Martin and Sheena, as together they seek God's wisdom and discernment. We trust that early in the new year, 2024, we shall welcome a new vicar to begin this new chapter in our life together. We do indeed thank God for all the blessings we receive as members of our community, and recommit ourselves to Christian service.

When life feels tough, if we hang on in there, there are always God's wonderful surprises waiting. Our youth group was looking somewhat 'thin' as Graham and I contemplated our autumn

programme - though we are all now such experts on monopoly! Thank you Mary and Christina! At the beginning of August we said a very sad good-bye to the Fitzpatricks. All of them have been stalwarts of HPC youth group - and backbone of the Junior Choir. Now they have moved across the river to Barnes... We look forward very much to their coming back to visit. No one can stay away from Hampstead Parish Church for too long! For around the corner we have spied the Diracles family returned from Scotland - and ready to take their place around the Monopoly board. No, of course, we do also do some serious thinking! It's good to talk. Please do let us know of any other young people, Year 9 up, whom we might encourage to come and join us. We'd love to see you!

Speaking of which, and finally, on the 26<sup>th</sup> November at 5.00 pm, Bishop Jonathan will come to celebrate with us and conduct our confirmations. Confirmation is a great opportunity to explore our faith together and deepen our commitment. If you would like to be confirmed, have any questions regarding confirmation - or anything else, please do speak to one of our clergy, Father Graham, Motehr Natasha, or myself.

With my love and prayers

*Jan*

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## **October**

*Judy East*

"A notable and auspicious day worthy to be had in perpetual honour" occurs this month. What is it? Why, 8<sup>th</sup> October 1747 of course - the day our church was dedicated. (Quote from the inscription in the porch). Since I'm always super-enthusiastic about celebrating the Dedication I'll restrain myself this year and just say, well, continuity, you know, people worshipping in this building continuously from 1747 and on this site for so much longer, must be worth celebrating!



And one of the things this building does is host the C4WS Night Shelter each autumn/winter. You'll find details of what they need in Andrew Penny's article – anything from paying towards new mattresses to washing tea-towels. Truly something for everyone!

I'm not sure if it's a good thing if no one notices a mistake in the magazine – or if that's an indication that it isn't being read with much attention! Either way, apologies that the charity article last month was a repeat of one printed in the June issue. This month we have a definitely new one featuring the work of USPG.

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## **Craft Fair**

Saturday 18<sup>th</sup> November 2 12noon – 4.00pm

Morning Coffee, Light Lunches, Afternoon Tea

**\*\*Hand-made items\*\***

including Gifts, Cakes, Preserves, Toys

Children's Craft Activities

Transform Trade Christmas Cards

Finishing with an organ recital at 4pm – collect your tea and enjoy the music.

Proceeds to charities supported by the parish.

**\*\* What would you like to make? We can sell any hand-made items – hats, gloves, scarves, toys, cakes, jams, mincemeat, puddings. Or why not try your hand at glove puppets? Jane Bailey has provided this simple pattern from Samaritans Purse which can be adapted to make a variety of animals:**

## Pattern

### You will need:

Double knitting yarn,  
No 8's or 4mm needles

Garner stitch throughout

**Cast on** 18 stitches & knit for 4 inches.

Next row: cast on 10 stitches & knit to the end (28 sts)

Next row: cast on 10 stitches & knit to the end (38 sts)

### Continue knitting for 1 inch

**Next row:** Cast off (loosely) 10 stitches & knit (28 sts) to end of row.

Next row: cast off (loosely) 10 stitches & knit (18 sts) to end of row.

Continue knitting 18 sts for 2 ½ ins.

**Cast off loosely**, leaving about 18 ins. of yarn for sewing up.

**Knit 2 pieces the same** and sew 2 together, leaving the bottom open.  
Turn right sides out.

### Face:

- Stitch 2 ears, by 'pinching in' the 2 top corners.
- Sew 2 shirt size buttons for eyes or embroider with wool.
- With contrasting wool stitch a nose and 'smile'.
- Thread a ribbon through the neck and tie a bow.



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Some people are born great, some achieve greatness, and some just grate. - Anon



**Matthew and Forgiveness** – a sermon preached on 17<sup>th</sup> September at the 10.30am service by *Andrew Penny*

We say it so often in the Lord's Prayer and it's so central to our Christian faith that we may sometimes not appreciate how strange an idea it is that our own forgiveness by God for our faults and failures should be dependent on our forgiving others who may have hurt or failed us.

Superficially and in a childlike scheme of morality it's not strange at all; "Do as you would be done by"; treating others as you wish to be treated yourself necessarily entails us forgiving others if we expect them to forgive us. That may seem perfectly logical, and so it is on basic human level. It's as natural as the reaction of the other servants in the parable; the servant whose huge debt has been written off behaves outrageously in human terms. Christianity, however, makes much deeper claims and consequently deeper demands when it's forgiveness by God that is in issue.

The Gospel tells us that we have only to acknowledge our sin for God in his mercy to forgive it. It is enough genuinely to want forgiveness and trust in God's power to grant it, for it to be given and for us to find salvation. The activity of Grace is beyond fairness and conventional morality; there is no question of payment or desert.

This is not, of course, to say that grace is always easily obtained; we can only be forgiven if we genuinely believe we have done wrong and the corollary any such genuine belief must always be remorse and guilt over the past and an earnest intention to do better in future. We are so used to avoiding blame and excusing our conduct that facing up to our own condition is difficult and painful; think how often we should say sorry to someone we have hurt and yet how difficult it is to do so and really mean it.

It may be hard but it's not impossible and when we have said sorry to God, He will require nothing more to forgive us. But in that case it's strange that we pray that we may be forgiven as we forgive those

who have hurt us. That “as” means “if” and it sounds like conditional forgiveness, not Grace.

It is only a paradox, I suggest, because we are misunderstanding the nature of Christian forgiveness.

Like the fellow servants in the parable we feel outraged when someone to whom mercy has been shown, conspicuously fails to be merciful to others. This is in part, as I suggested earlier, because an innate logic is offended, but also I think because we have difficulty in thinking of sin in other than transactional terms. In the parable which is obviously talking about sin, Jesus uses the metaphor of debt, a legal obligation which wouldn't necessarily be a moral obligation. Until the 15<sup>th</sup> Century in this country when we said the Lord's Prayer- in Latin, of course,- we would have asked to have our debts remitted as we remitted those owed to us. Replacing debt with Trespass at the Reformation retains the legal feel; a trespass is an infringement of another's rights, usually property rights. Like debt, it's a concept that overlaps with sin, but falls far short of meaning the same. Sin is an offence against *divine* law which is by definition not based on human contracts or rights established to regulate society.

The reason for this difficulty in talking about sin may lie in the Old Testament books of the Law; many of the regulations contained in the Law are about preventing disputes getting out of hand; “An eye for an eye”, for example sounds harsh, but is a great deal better than taking life for a blinding (which might have been accidental) “Vengeance is mine, says the Lord”- that is we should leave retribution to God, not take it ourselves.

More importantly, however, the Old Testament writers developed a concept of the perfect society, located in the Promised Land, based on a harmony between God's will and human behaviour. It is this “At Oneness” or atonement that should be at the heart of forgiveness. If sin is the opposition to God's will, forgiveness is the restoration of that harmony. This is surely the point of the touching final scenes of Joseph's life, at the end of Genesis.

Jesus' teaching and more, his life, death and resurrection add another dimension to atonement; Jesus shows us that we are not only at one with God but that full atonement implies that we have the potential take on some, however few and small, of the attributes of God; like God we can forgive others and we will only fulfil our divine potential, if indeed we do become like God in forgiving others who sin against us. In this way it is perfectly logical to see forgiving others as a necessity if we are to achieve forgiveness, and even partial atonement and human fulfilment.

All this may seem rather remote and theoretical, but I think it has practical and urgent implications for us. We are a society obsessed with retribution, or to put it more bluntly, vengeance. Calling for ever harsher penalties and longer sentences appeals to our lowest natures and will sell newspapers and may win elections. We have one of the highest prison populations, but we are far from being the least criminal society; it is obvious, that British prison is the opposite of rehabilitation and that harsher sentences do not deter.

Nor I believe do they satisfy the thirst for revenge, because that is an unquenchable thirst that leads only to further suffering. It is not easy to tell a victim of a crime that forgiveness is the only way of achieving peace and healing. Telling the mother of a murdered baby that atonement is the way forward is not likely to succeed, but pandering to desire for vengeance, as in requiring criminals to attend their sentencing will not help. Piling hurt on hurt will never heal wounds. As Christians we can, however, try to resist the trend to encourage the desire for retribution. It will not make us popular, but living and spreading the Gospel never did. Amen.

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**Does this look familiar?** *Old English c 1000AD*

Faeder ure thu the eart heofónum, si thin nama gehalgod. Tobecume thin rice. Gewurthe in willa on eorthan sa saw on heofonum. Ume gedaeghwamlican hlaf syle us to daeg. And forgyf us ure gyltas, swa swa we forgyfath urum gyltedum. And ne gelaed thu us on contnungen ac alys us of yfele. Sothlice. *Or this perhaps.....*

*Middle English c 1400AD*

Oure Fadir that art in heuenes halowid be thi name, thi kyngdom  
come to, be thi wille don in erthe es in heuene, yeue to us this day  
oure bread our other substance, & foryeue to us oure dettis, as we  
forgeuen to oure dettouris, & lede us not in to temptacion, but  
delyuer us from yuel. Amen.

From *African Exodus* by Chris Stringer and Robin McKie

And for a new way of looking at it:

**The Lord's Prayer Revisited** by *Barbara Alden*  
(in a multi-faith/increasingly no-faith culture)

Creation Source  
Beyond our comprehension,  
Honoured and named the Ultimate Reality  
Where Love and Truth flourish  
To inspire our life here on Earth;  
With gratitude we receive the fruits of the soil  
And we ask forgiveness for our mistakes  
With willingness to forgive the mistakes of others;  
We seek strength to act for the good of all  
And endeavour to do no harm  
For ultimate goodness prevails beyond time  
For ever and ever. (Amen)

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**Reflections for the memorial service for Sir Patrick Garland**

*Handley Stevens, Hampstead Parish Church, Wed 20 Sept 2023*

It is an honour to be asked to contribute to this service of commemoration for the life of such a dear friend, parent and colleague as Sir Patrick Garland. We have already heard how highly he was valued in his professional life and loved as a parent and grandparent, and now it falls to me to draw some of the threads

together in a reflection on the Bible readings which he chose for this service.

The readings from Ecclesiastes and from St Paul's 2<sup>nd</sup> letter to the church in Corinth invite us to set aside the things which are transient in order to focus our attention on those few things which last forever. As a devoted and skilled gardener Patrick knew very well that for everything there is a season, and it is good to acknowledge and indeed to celebrate that at the end of a long life well lived. But the familiar poetic rollcall of things temporal serves in part to remind us how much we long for things eternal. We long for the things that last forever. And St Paul reminds us that just as our outer nature, robust as it may be, must one day perish, so our inner nature is being renewed day by day, so that the true person into which we grow by the grace of God is beyond the reach of death. It is a great mystery, but as Christians we believe with St Paul that what is mortal and therefore ephemeral, is swallowed up by life – the life of heaven which is eternal.

There are, I believe, two things which are unaffected by the passing of the years, or even the transition from life to death, and the first of these – central to the role of a judge in the practice of the law – is the Truth. An advocate has to take sides, but the judge has to discern the Truth. The Truth may be hard to find, but it is an objective reality which cannot be changed, and as such it has something in common with the nature of God. The nearest we come to a revelation of God in the Old Testament is when Moses asks his name, and God responds with the enigmatic declaration: I AM THAT I AM. The author of Ecclesiastes discerns something of his nature in what he does. He writes: I know that whatever God does endures forever; nothing can be added to it, nor anything taken from it, so that all should stand in awe before him. God is Truth, and a judge who is as serious about the truth as we know Patrick was, is not far from God.

The second thing which lasts forever may at first sight seem more improbable, but this too is of the very essence of what we mean when we speak of God. God is Love. You may say that Love grows cold. It may even turn to hatred in the human heart. But the divine Love which led God to send his own Son to dwell with us on earth is as reliable as the force which causes a compass to point always to the north. It is so reliable that we don't just say that God loves us, true as that is. We believe that God Is Love, through and through, and He showed what that meant in the life and death and resurrection of Jesus Christ our Lord. Because that steadfast Love is of the very essence of God, that same Love which he plants in the hearts of those who respond to his love is also beyond the reach of death.

We know that in his life Patrick valued both Truth and Love. I believe he felt at home in this place of worship because he knew that as a community we are constantly seeking both to explore the truth about God and to express what we have learned of God's love in our relations with one another and with the communities to which we belong. We believe that Patrick has gone home now into the presence of God who is both Truth and Love. Sad as we are to see him no more, both here and in all the places and contexts where he was a familiar, respected and well-loved presence, we know that he will be at home in the nearer presence of God, who is Himself the home of Truth and Love, where Patrick now rests in peace.

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## **PCC REPORT**

### **Shortlist for appointment of Vicar – Improving access to chancel and vestries – Choir Vestry roof repairs – New organ scholar**

*Nick Walser PCC Secretary*

The PCC held its latest meeting on 18 September.

The Churchwardens gave us an update on the process for recruitment of our new Vicar. A shortlist of four strong candidates has been drawn up and interviews will be held on 17 October. Martin and Sheena will be joined on the interview panel by the



acting Bishop of Edmonton, the Archdeacon of Hampstead and representatives of the Diocesan Patronage Board. PCC members have not been given any details of the candidates at this stage, as these remain confidential until the successful candidate is announced.

Following on from discussions at the September meeting, Inigo reported on proposals to make the chancel and the vestries accessible to everyone. The advice from the church architect is that installing a ramp is not a practical option due to the substantial height difference, so he recommends installing a platform stair lift, to be placed on the steps behind the pulpit. The PCC agreed that this would be a worthwhile improvement, although there are practical issues which require clarification and it is only one element of a wider need to improve access into and around our church building. This will be investigated further before the PCC's November meeting, when we also plan to have a further discussion about arrangements for administering Holy Communion at the altar without excluding anyone.

The PCC also approved the signing of a contract for the renewal of the choir vestry roof, which we expect to be carried out in Spring 2024, and the installation of improvements to the church fire alarm system.

Finally we heard that as there are now fewer school students studying the organ the vacancy for an organ scholar was advertised more widely to university and college students. Following interviews, a preferred candidate has been identified, who should be joining us soon.

The PCC's next scheduled meeting is on Monday 13 November.

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### ***Miscellaneous thoughts on daily life...***

Over the centuries, people seem to have improved everything - except people. - *Anon*



## Shelter - November to mid-January 2023/4

*Andrew Penny*

By the time you may be reading this, you will, I hope be well aware that we are again be running a C4WS cold weather night shelter for homeless people this winter. If it is news to you my efforts to publicise the Shelter will have failed, but if you have not yet thought about volunteering, please read on, as I hope to persuade you that there are lots of opportunities and tasks suitable for all ages and sizes of Parishioner (and don't be shy if you happen to be reading this but don't come to church - a willingness to help is all that is required )

If you don't know what the shelter is, read on. We are one of seven churches in a weekly rota and on Saturday nights we will be welcoming up to 16 guests, mostly men but some women too, into the Parish Rooms to give them dinner, a comfortable bed, breakfast and above all human warmth and social interaction. This will be the 6<sup>th</sup> season for St John's (interrupted, but not stopped during Covid) and I hope it will be as successful in engaging the enthusiasm and effort of a large number of parishioners, neighbours and friends as previous seasons.

There are all sorts of tasks for all ages and different amounts of involvement; something for everyone! If you are a member of the congregation, it's a good way to get to know others. If you choose one of the tasks below in which you meet guests, you find the experience uplifting; sometimes it's a little challenging (especially as language can be barrier); sometimes a little distressing as the guests face difficulties but you will be part of the effort to get their lives onto a better trajectory (and on average we are around 90% successful). It's often interesting and amusing as no guest is the same as another and some are great characters. But there is satisfaction in cooking, washing up, and doing the laundry too!

Specifically, we need:-

1. Help setting up the rooms; making the beds and setting out the dinner table (This is particularly suitable for young families)
2. A team of about 4 volunteers to greet the guests, give them welcoming drinks, serve and eat dinner with them, socialise with them, and help clear up dinner. Volunteers need to arrive at about 6.30-7pm and can leave at 9.
3. Cooking a dish for dinner - we need to cater for various diets and have a reputation for providing the best food of all the churches.
4. A team of two to wash up dinner (c. 8.30 -9.30pm)
5. Two volunteers, a man and a woman to spend the night at the shelter (c.9.30pm to 7 am)
6. Three volunteers to serve and clear up breakfast (7am to 8.30)
7. Two or three volunteers to dismantle and put away the beds, and
8. Any number of people able to take away a bundle of duvet cover, sheet, pillowcase and towel, wash and dry them and return them by the next Saturday afternoon.

If you want to know more about the shelter, or more about the tasks involved, please contact [andrewpenny1955@gmail.com](mailto:andrewpenny1955@gmail.com) or 020 7794 2763 or 01874 623824 or 07754 833 631

If you volunteer for tasks 2, 4, 5 or 6 - all of which will mean you will meet the guests, you will need to take a short online course unless you have already done this in a previous year.

If you want to volunteer please let me know (contact details above) and, for tasks 2, 4, 5, 6 and 7, please copy David Comer [david@ddscomer.com](mailto:david@ddscomer.com) as well. For setting up (task1) please tell me and Naomi Davey [ncdavey@gmail.com](mailto:ncdavey@gmail.com) and for cooking me and Rebecca Dodson [rebeccakatebalcombe@hotmail.com](mailto:rebeccakatebalcombe@hotmail.com)

If you can help with the laundry, please let me know. There will be no rota but laundry will be left in the entrance lobby of church for you to take as many or few bags as you can. Please bring it back when washed to the choir vestry (a shelf will be marked)

## **Mattress Appeal**

If you are not able to volunteer (and even if you have volunteered) you can help by contributing to our appeal for a fund to buy mattresses. We need 18 new mattresses, for the 16 guests and two overnight volunteers. The old mattresses which we shared with St George's Bloomsbury (who take over Saturday nights in January through to March) are worn out or damaged. Last season we were given inflatable mattresses by a shelter in Greenwich, but they proved very unreliable. We have agreed with St George's to share the cost of replacing them all with new and better ones.

The total cost is likely to be around £2,000, so each Parish needs to raise £1,000 and we are asking you to contribute. Can you help?

On behalf of the guests whom we will be welcoming (and as one of the overnight volunteers myself!) we shall be very grateful for all contributions.

Please ask me if you have any questions. Thank you.

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## **Update from the HPC Building Research Project**

*Sue Kirby*

**The results of our research can be read in full on Church Chat and in the separate booklets**

The work of the Racial Justice Group at Hampstead Parish Church includes a history project looking at the sources of funding for the rebuilding of the church in the 1740s. The reasons for undertaking the project are set out on the posters put up for Black History Month in October 2022. These remain on display in the church and an update poster is to be added this October. We aim to present the final results of our work in a new exhibition in October 2024.

Our present building was consecrated on 8th October 1747 by the Bishop of Llandaff. The Trustees first petitioned Parliament for £2,500 to assist with the rebuilding but were rejected. The church cost

£1750 of which £1000 came from a legacy to the Maryon Wilson family, Lords of the Manor of Hampstead. The rest had to be raised by public subscription.

Initially some fifty persons resident in or connected to the parish agreed to subscribe sums between ten guineas and £50. Eight of them were elected Trustees at a subsequent meeting. The Trustees' Minute Books form part of the parish records and are available online.<sup>1</sup> Members of the research group are now finding out about the lives and families of these first subscribers (some 200 other subscribers joined subsequently) and what were the sources of their wealth. Did money earned from the transatlantic slave trade form some of the wealth used to build HPC?

It seems likely that only a small number of our subscribers and their families had trading connections with the Americas and the Caribbean. It is more likely that there is a concentration of people with connections to the East India Company. But we have more research to undertake including tracking wills, possibly examining Chancery records and looking for links to those who were compensated after the abolition of slavery. We are aware of the contribution of local residents to the cause of Abolition. For example, William Davy, Sergeant at Law defended a runaway slave against the claims of a slave owner. But we have also come across a reference in an HPC Burial Register to someone who had been or was still an enslaved person. He is referred to as "Thomas Smith, Mrs Turner's Black"<sup>2</sup> **John Turner** gave £50 to the rebuilding fund. The trade in enslaved Africans was seen by most people pre-Abolition as perfectly ordinary and merely part of being a global power.

*Research by Inigo Woolf, Judy East, Nicholas Walser, Peter Ginnings and Dr Kathy Chater.*

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<sup>1</sup> ([hampsteadparishchurch.org.uk/history-and-churchyards/registers-and-records](http://hampsteadparishchurch.org.uk/history-and-churchyards/registers-and-records)).

<sup>2</sup> (Burial Register 27<sup>th</sup> May 1761).

## MUSIC SECTION

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### **Black History Month**

*Geoffrey Webber*

Earlier this year, Oxford University Press issued a trail-blazing anthology of music by Black composers, edited by Marques Garrett, the principal aims of which are “to highlight the contributions of composers of African descent to the choral repertoire, and to include representative examples of various genres from across the eras of music history.” Another explicit aim has been the “intentional inclusion of work by male and female composers.” During this Black History Month the choir will be singing at least one work by a composer of African descent in every choral service, with repertoire largely taken from this new collection. Nearly all of it is new to me, since access to this repertoire has been extremely limited in the past. This is not to say that the music itself has been completely undiscovered, for much of it has been the staple repertoire of choirs at what are known as the Historically Black Colleges and Universities in the USA. In performing the repertoire at Hampstead this month, I hope we will have a chance to enjoy hearing some of this music that is mostly unfamiliar, and in the long run absorb the music into our regular repertoire.

The one style of music that is notable by its absence from the anthology is the Afro-American spiritual. This is partly because this type of music is the only one known to us through arrangements mainly by non-Black composers (from Michael Tippett onwards), though in fact many excellent arrangements by black composers have been available in published editions for some time, such as those by Harry Burleigh and William Dawson. But this month we hear music ranging from José Maurício Nunes Garcia (1767-1830), a Brazilian composer writing in the European Classical style, to 95-year-old Lena McLin, a native of Atlanta who worked and still lives in Chicago where her activities included being a Baptist Minister and founding an opera company. One of the most well-known composers included in the

collection is Florence Price (1887-1953) who has been much studied in recent years partly due to her pioneering presence as a woman composer. Whilst most of the texts used in the music we are performing comes from standard biblical sources, Price's short anthem *Resignation* has a text by Florence herself that is powerfully expressive of the condition of slavery, beginning 'My life is a pathway of sorrow; I've struggled and toiled in the sun'... The music is original yet owes something to the spiritual tradition.

Music by the British composer Samuel Coleridge-Taylor has been in the repertoire at Hampstead for some time, but as well as singing his setting of the Evening Canticles in F and the anthem *The Lord is my strength*, we will conclude each Evensong this month with a Final Amen which is a simple arrangement of the famous passage "Then said they to Chibiabos" from his popular oratorio *Hiawatha* (in F major, with a Lydian twist). The remaining less well-known composers being performed this month are: Edward Margetson (1891-1962) who grew up in St Kitts and worked mainly in New York where he founded the Schubert Society to promote the work of Black musicians; Adolphus Hailstork (b. 1941) based in Norfolk, Virginia, whose wind-band arrangement of 'Amazing Grace' was performed at President Biden's inauguration; John W. Work III (1901-67), a native and resident of Nashville, Tennessee, who accomplished much academic study of the Afro-American spiritual (his papers include "Plantation Meistersingers" and "Changing Patterns in Negro Folksongs"); Nathan Carter (1936-2004) who worked as a choral director in Knoxville, Tennessee, and Morgan State University in Baltimore, Maryland; Trevor Weston (b. 1967) who has a PhD in Composition from the University of California at Berkeley and teaches at the Juilliard School and Drew University in New York; and finally Betty Jackson King (1928-94) who worked in Chicago and served for a time as a President of the National Association of Negro Musicians. King's setting of *Psalms 57* rounds off the month's project at Evensong on Sunday 29th, providing a suitably stirring conclusion.

## Music list for October

### **Sunday 1st October – Harvest Festival (Trinity 17)**

#### **10.30 am. All-age Parish Eucharist**

Organ Prelude *Adagio per l'Organo* C. P. E. Bach

Opening Hymn 237

Mass setting (GI/S&B/AD) *Missa brevis in D* (K194) W. A. Mozart

Gradual Psalm 100 Tone viii/1

Offertory Hymn 259

Communion Motet *See what love* Lena J. McLin

Post-communion Hymn 285 (omit \*)

Organ Postlude *Praeludium in D* C. P. E. Bach

#### **5 pm. Evensong**

Organ Prelude *Introduction-Choral* (Suite Gothique, Op. 25)

Léon Boëllmann

Introit *Thou visitest the earth* Maurice Greene

Preces & Responses Thomas Morley

Psalm 124 William Harris

Canticles *The Short Service* Thomas Morley

Anthem *A few more years shall roll* Edward Margetson

Hymn 205

Final Amen Samuel Coleridge-Taylor

Organ Postlude *Allegro* (Deuxième symphonie, movt.1) Louis Vierne

### **Sunday 8th October – Dedication Sunday (Trinity 18)**

#### **10.30 am. Parish Eucharist**

Organ Prelude *Sei gegrüßet, Jesu gütig* (BWV 768/v) J. S. Bach

Opening Hymn 343

Mass setting (GI/S&B/AD) *Communion Service in F* Charles Stanford

Gradual Psalm 122 Tone iv/6

Offertory Hymn 427

Communion Motet *God be merciful unto us* Adolphus Hailstork

Post-communion Hymn 413

Organ Postlude *Prelude in C minor* (BWV 546/i) J. S. Bach



### **5 pm. Evensong**

Organ Prelude *In nomine* Richard Allwood  
Introit *Locus iste* Anton Bruckner  
Preces & Responses Thomas Morley  
Psalm 132 Edward Elgar  
Canticles *Evening Service in F* Samuel Coleridge-Taylor  
Anthem *The Lord is my strength* Samuel Coleridge-Taylor  
Hymn 484, t. 167  
Final Amen Samuel Coleridge-Taylor  
Organ Postlude *Prelude in G* (BWV 541/i) J. S. Bach

### **Sunday 15th October – 19th Sunday after Trinity**

#### **10.30 am. Parish Eucharist**

Organ Prelude *Sei gegrüßet, Jesu gütig* (BWV 768/iii) J. S. Bach  
Opening Hymn 141, t. 201  
Gloria in excelsis *Mass in A/E* Josef Schnabel  
Gradual Psalm 23 Tone viii/1  
Offertory Hymn 112  
Sanctus & Benedictus, Agnus Dei *Mass in E flat* (1811)  
José Maurício Nunes Garcia  
Communion Motet *Ave maris stella* José Maurício Nunes Garcia  
Post-communion Hymn 361  
Organ Postlude *Toccata sexta* Georg Muffat

### **5 pm. Evensong**

Organ Prelude *Récit* (Livre d'orgue) Pierre Du Mage  
Introit *We wait for thy loving kindness* William McKie  
Preces & Responses Thomas Morley  
Psalm 139.1-18 George Martin  
Canticles *Evening Service in E* Henry Watson  
Anthem *The sun himself shall fade* John W. Work III  
Hymn 408  
Final Amen Samuel Coleridge-Taylor  
Organ Postlude *Cantilène* (Symphonie romane) C.-M. Widor

## **Sunday 22nd October – 20th Sunday after Trinity**

### **10.30 am. Parish Eucharist**

Organ Prelude *Queen of Scots Galliard to the Cittern* Thomas Mulliner

Opening Hymn 494, t. 413

Mass setting (GI/S&B/AD) *Communion Service in G* Francis Jackson

Gradual Psalm 96.1-9 Henry Aldrich

Offertory Hymn 292 (ii)

Communion Motet *Psalm 131* Nathan Carter

Post-communion Hymn 234 (ii)

Organ Postlude *Prelude in D minor* (BWV 539/i) J. S. Bach

### **5 pm. Evensong**

Organ Prelude *Fugue* (Livre d'orgue) Pierre Du Mage

Introit *Lord, we beseech thee* Adrian Batten

Preces & Responses Thomas Morley

Psalm 142 John Barnard

Canticles *The Fourth Service* Adrian Batten

Anthem *Rivers of living water* Trevor Weston

Hymn 137

Final Amen Samuel Coleridge-Taylor

Organ Postlude *Grand jeu* (Livre d'orgue) Pierre Du Mage

## **Sunday 29th October – Last Sunday after Trinity**

### **10.30 am. Parish Eucharist**

Organ Prelude *Salvator with a meane* (i) John Redford

Opening Hymn 333

Mass setting (GI/S&B/AD) *Missa Portae Honoris* Charles Wood

Gradual Psalm 90.1-6 Matthew Camidge

Offertory Hymn 296

Communion Motet *Resignation* Florence Price

Post-communion Hymn 298

Organ Postlude *Dialogue sur les mixtures* (Suite Brève) Jean Langlais

### **5 pm. Evensong**

Organ Prelude *Prélude* (Prélude, fugue et variation) César Franck

Introit *Ave maris stella* Edvard Grieg  
Preces & Responses Thomas Morley  
Psalm 119.89-104 Atkins / Hurford  
Canticles *Evening Service in G* Charles Stanford  
Anthem *Psalm 57* Betty Jackson King  
Hymn 372  
Final Amen Samuel Coleridge-Taylor  
Organ Postlude *Meditation II* (Méditations sur le mystère  
de la Sainte Trinité) Olivier Messiaen

(Organ Scholar appointment pending)  
Aidan Coburn *Director of the Junior & Community Choirs*  
Joshua Ryan *Organist & Assistant Director of Music*  
Geoffrey Webber *Director of Music*

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## **From Salon to Stage - A review of the Sidwell Memorial Recital** *Suzanne Pinkerton*

It's amazing the number of fine singers we can call on.

Here was something new. Two singers, one male, one female, and a pianist, who was also required to provide an opera orchestra, as it were. The two halves were completely contrasting – English song, and then after the interval we were plunged into the world of opera.

English song of the late 19<sup>th</sup> and early 20<sup>th</sup> centuries is not my field (Purcell and the madrigal composers were long dead by then!) and the first thing that struck me was how pastoral it all is. There is certainly a landscape in Lieder which is pastoral, though in French song not so much, and this featured very much in the makeup of this programme.

Ruairi Bowen's voice has come on a lot during the time he has been singing for us, and the big top notes really bounced off the arches of

the ceiling. Rebecca Hardwick's soft singing added a pleasing (and needed) way to reach the audience.

It is, as far as I'm aware, not customary to use a female voice for these songs – obviously with titles like "Boyhood's End" they can't really be sung by a woman in spite of the latest views on this kind of thing.

When we got to the opera the whole world of voice and music changed. And this was the point where William Vann really had to work hard representing an opera orchestra! The items were nicely divided into His, Hers, and Theirs, beginning with the rather startling challenge of Tosca's great party piece "Vissi d'arte" where she pleads with Scarpia. Would she hit the top notes? Yes, she would! Ruairi sang "You are my heart's delight" which started life in German, and was a favourite of Richard Tauber, at least in my day. I don't think I've ever heard a British tenor sing it.

I must admit I, at least, didn't know the aria from "I Capuleti e i Montecchi" or "Romeo and Juliet", where Juliet is dressed to marry Tybalt, and longs to see Romeo, who she truly loves, though she is being pushed into this marriage by her parents. I don't think the opera is performed often.

Ruairi simply *must* sing Don Ottavio in Don Giovanni! He's got "Il mio Tesoro" absolutely right. And as there are several sopranos hovering about "Non mi dir" for Donna Anna, who I must say has a remarkably patient boyfriend, was the one chosen for Rebecca to make her mark.

Any opera lover knows that scene from "La Bohème" where Rodolpho meets Mimi and promptly takes her out with his friends, with a rather risqué hint about when they get home. This brought great applause from the audience and led to the last item. It was the

Drinking Song from “La Traviata” and it wasn’t surprising there wasn’t an encore. The singers had given their all.

And maybe we should have a whole opera in this church. The acoustics were pretty good.

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The Hampstead Collective

## Bluebeard’s Castle by Bartok

Monday 2<sup>nd</sup> October

7.00pm – 8.15pm

The action takes place in the hall of Duke Bluebeard’s castle, his new wife Judith opens the hall’s seven doors one by one, each revealing its own horror.

Bartók’s only opera is widely regarded as his masterpiece. In only one act he creates an extraordinary atmosphere with astonishing theatrical power. Some say this bloodthirsty psychodrama invites us to explore the hidden recesses of our own imaginations...

The opera will be sung in English with no interval: wine will be served beforehand.

Bluebeard: Edwin Kaye

Judith: Catherine Backhouse

Piano: Thomas Ang

Organ: Joshua Ryan

Tickets: £15 from [hampsteadcollective.com](http://hampsteadcollective.com) or at the door

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## David Jackson – a Life on the Edge

*Stephen Clarke*

I have been a member of the congregation of Hampstead Parish Church for nearly twenty years. In May this year I met at a nursing home in north London a man named David Jackson, Dave for short.

He is 53 and entirely confined to a wheelchair, the consequence of meningitis.

Dave's life story is extraordinary. He has been a transvestite, a heroin addict and a prisoner. Yet he is now a born-again Christian: Dave began cross-dressing at the age of nine, wearing his sister's clothes. When he was grown up he used to go round the West End, Soho and Shoreditch dressed as a woman.

He started begging when he was around 20 – he told me he could earn £10 per hour from this; one New Year's Eve he earned £100, using the proceeds to buy heroin and crack cocaine. He served a two month sentence in Wormwood Scrubs for actual bodily harm, finding it a good experience as he had a cell-mate who told good jokes – not alas! printable in a church publication.

I asked Dave how he had become a born-again Christian. He said his conversion had been quite sudden. He started to pray and asked Jesus to come into his life. Jesus did so and Dave struck a deal with God saying that if he could become a Christian he would give up heroin. God said that was fine so Dave became a Christian and gave up heroin.

David said he had no fear of death – he was sure of everlasting life; Jesus would also provide him with a wife – that was why God had created Eve! He welcomed the idea of his life being described in a church publication as he would like to help people who had had similar experiences to his own, maybe by being a social worker specialising in addiction.

*This article first appeared on Church Chat*

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Uiz night poster

## Soul Cakes

175g butter  
175g sugar  
3 free range eggs  
450g plain flour  
2 tsps mixed spice  
Currants, milk



Cream butter and sugar together. Beat in eggs little by little. Sieve flour and spice into the mixture to form a soft dough. Add a little milk if needed. Roll out and cut into rounds. With a knife cut a X into the rounds. Place a currant on each corner of the X and one in the middle. Bake for 10-15 mins in a medium oven.

Soul cakes are traditionally made for Halloween, All Saints' Day and All Souls' Day to commemorate the dead. The cakes, often simply referred to as souls, were given out to soulers (mainly consisting of children and the poor) who went from door to door during the days of Allhallowtide singing and saying prayers "for the souls of the givers and their friends", especially the souls of deceased relatives, thought to be in Purgatory. The practice in England dates to the medieval period, and was continued there until the 1930s. In Sheffield and Cheshire, the custom has continued into modern times. In Lancashire and in the North-east of England soul cakes were known as Harcakes, a kind of thin parkin.

The practice of giving and eating soul cakes continues in some countries today, such as Portugal (where it is known as Pão-por-Deus and occurs on All Saints' Day and All Souls' Day), as well as the Philippines (where it is known as Pangangaluwa and occurs on All Hallows' Eve). In other countries, souling is seen as the origin of the practice of trick-or-treating.

Thanks to Janet Farrington for the recipe she found whilst on holiday and to wikipedia for the traditions associated with them.



**USPG** works around the world in a variety of ways. With Ukrainian refugees in Romania and Hungary as well as with the victims of freak weather. It has challenged General Synod to think about how the church's global links can help fight climate change, and through its *Triangle of Hope Youth Pilgrimage* seeks to tackle the ongoing effects and continuing presence of slavery in our world. One of its main challenges at the moment is to acknowledge the part its parent company, *Society for the Propagation of the Gospel*, had in benefitting from the slave trade:

On Friday 8th September USPG announced at a press conference in Barbados that it will be seeking to address the wrongs of their past by committing to a long-term project, 'Renewal & Reconciliation: The Codrington Reparations Project' in partnership with Codrington Trust / Church in the Province of the West Indies (CPWI), in Barbados. The work will include four areas of work in collaboration with the descendants of the enslaved: community development & engagement; historical research & education; burial places & memorialisation, and family research. USPG has pledged, in response to proposals that Codrington Trust has advanced, 18M Barbadian dollars – (£7M) - to be spent in Barbados over the next 10-15 years to support this work.

"USPG is deeply ashamed of our past links to slavery" stated Rev'd Duncan Dormor, General Secretary of USPG, "We recognise that it is not simply enough to repent in thought and word, but we must take action, working in partnership with Codrington where the descendants of enslaved persons are still deeply impacted by the generational trauma that came from the Codrington Plantations".

USPG has long been aware of its disgraceful links to the slave trade. In 1710, The *Society of the Propagation of the Gospel* received a bequest from Sir Christopher Codrington for two plantations in Barbados. Between 1710 and 1838, SPG benefitted from the labour

of enslaved persons on the Codrington Estate. This newly announced project in Barbados is part of USPG’s ongoing commitment to engaging critically with its shameful history.

“It is our hope that, through this reparations project, there will be serious reckoning with the history of the relationship between The Codrington Trust and USPG, but also a process of renewal and reconciliation that will be healing of the pain of the past,” stated Archbishop Howard Gregory, Primate and Metropolitan of The Church of the Province in the West Indies.

The project will begin from spring 2024 and regular updates will be available. The full statement from USPG and more information is available on their website [uspg.org.uk/our-partners/renewal-and-reconciliation](https://uspg.org.uk/our-partners/renewal-and-reconciliation)

*Taken from their website uspg.org.uk*

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### **£9.4 million approved for additional curate posts**

The Church of England is going to spend more money on curates.

Funding to the tune of £9.4 million has been approved to support dioceses with the costs of nearly 70 additional stipendiary curacy posts across the Church of England. The grant, approved by the Strategic Mission and Ministry Investment Board (SMMIB), will support 68.5 additional stipendiary curacy posts for deacons ordained this year. The funds have been made to ensure that there is no shortfall in the number of available stipendiary curacy posts. A further £8.4 million has been approved by the Board for additional curacies in 2024.

The Revd Helen Fraser, Head of Vocations and Deputy Director of the Ministry Development Team for the Church of England, said “Once again I am delighted that dioceses will receive this support in their ongoing provision of excellent training in curacy.”

*From Parish Pump*

## Readings for October

10.30am

5.00pm

Sunday 1<sup>st</sup> – Harvest All Age  
tba

Ezekiel 37.15-end  
1 John 2.22-end

### Sunday 8<sup>th</sup> – Dedication

1 Kings 8.22-30 or Revelation 21.9-14  
or Hebrews 12.18-24  
Matthew 21.12-16

Jeremiah 7.1-11  
1 Corinthians 3.9-17  
**or for Trinity 18**  
Proverbs 2.1-11  
1 John 2.1-17

### Sunday 15<sup>th</sup> – Trinity 19

Isaiah 25.1-9 or  
Philippians 4.1-9  
Matthew 22.1-14

Proverbs 3.1-18  
1 John 3.1-15

### Sunday 22<sup>nd</sup> – Trinity 20

Isaiah 45.1-7 or  
1 Thessalonians 1.1-10  
Matthew 22.15-22

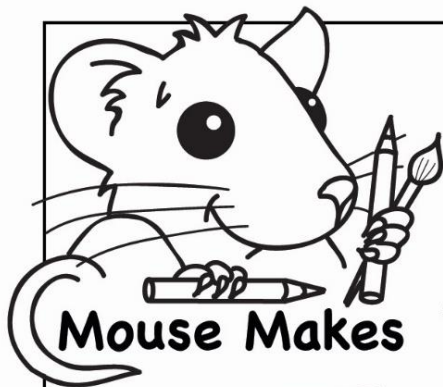
Proverbs 4.1-18  
1 John 3.16 – 4.6

### Sunday 29<sup>th</sup> – Last after Trinity

Leviticus 19.1-2, 15-18 or  
1Thessalonians 2.1-8  
Matthew 22.34-end

Ecclesiastes 11, 12  
2 Timothy 2.1-7





**CONNECT THE BIBLE FOOD PAIRS**

|         |       |
|---------|-------|
| MANNA   | HONEY |
| OIL     | WINE  |
| WATER   | FISH  |
| LOCUSTS | QUAIL |
| LOAVES  | FLOUR |

What drink ran out at the wedding?  
 \_\_\_\_\_  
 and what did Jesus use to make more?  
 \_\_\_\_\_  
 John 2:3 and 7

What food did God supply for his people in the wilderness?  
 \_\_\_\_\_ and \_\_\_\_\_  
 Numbers 11:7-9 and 31

After Elijah came to visit, what never ran out?  
 \_\_\_\_\_ and \_\_\_\_\_  
 1 Kings 17:14

What food did the ravens feed Elijah?  
 \_\_\_\_\_ and \_\_\_\_\_  
 1 Kings 17:6

What food did John the Baptist eat in the wilderness?  
 \_\_\_\_\_ and \_\_\_\_\_  
 Matthew 3:4

What did the boy give Jesus to feed 5,000 people?  
 Five \_\_\_\_\_ and two \_\_\_\_\_  
 John 6:9

**FIND THE BIBLE VERSE**  
 Change each letter in this bible verse to the letter **before** it in the alphabet.

NBO TIBMM OPU  
 MJWF PO CSFBE  
 BMPOF, CVU PO  
 FWFSZ XPSE UIBU  
 DPNFT GSPN UIF  
 NPVUI PG HPE.

NBUUIFX 4:4

**DID YOU KNOW?**  
 As Lot escaped Sodom with his family an angel told him not to stop or look back, but Lot's wife did look back and became a pillar of salt.

READ Genesis 19 v15-26

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

Find the words below and the answers to the questions all in the word search

OLIVES • CHEESE  
 FIGS • DATES  
 MUSTARD  
 RAISINS • WHEAT  
 SALT • GRAIN  
 FRUIT • GRAPES  
 VEGETABLES

## At a glance - dates for the autumn:

### November

- 5<sup>th</sup> – All Saints : All Age service in the morning,  
All Souls Memorial service in the evening
- 6<sup>th</sup> – Hampstead Collective concert
- 11<sup>th</sup> – Come and Sing Brahms' Requiem
- 12<sup>th</sup> – Remembrance Sunday
- 18<sup>th</sup> – Craft Fair & Organ Recital
- 26<sup>th</sup> – Christ the King. Confirmation at 5.00pm service.
- 30<sup>th</sup> Nov – 2<sup>nd</sup> Dec - Hampstead Players' autumn production of  
*My Fair Lady*

### December

- 3<sup>rd</sup> – Advent :All Age Christingle service in the morning,  
Advent Carol Service in the evening
- 4<sup>th</sup> – Hampstead Collective concert
- 8<sup>th</sup> – Community Choir Christmas Lights Concert
- 15<sup>th</sup> – Organ Recital
- 17<sup>th</sup> – Service of Nine Lessons and Carols

### January

- 8<sup>th</sup> – Hampstead Collective Christmas Oratorio

