

HAMPSTEAD PARISH CHURCH

MAGAZINE FOR

JANUARY 2024

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

The Government appoints
a new
Bishop for Edmonton

The Word was Hope
Andrew Penny's sermon
on Christmas Day

Charity News
An update on the work of
CARIS Haringey

My Fair Lady
A review of the
Hampstead Players'
production

Music in January
From Epiphany to
Candlemas
Geoffrey Webber
outlines the month's
music
+
Christmas Oratorio
+
Organ Recital

HAMPSTEAD PARISH CHURCH

[Registered Charity No. 1129264]

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Instagram: @HampsteadPC / X: @Hampstead_PC

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)

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

Revd Graham Dunn, Curate

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* to be added to the emailing list please contact the parish office
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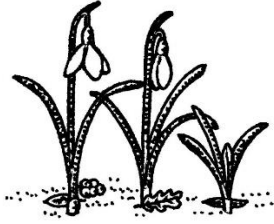
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January 2024

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Diary for January

Mon 1st *The Naming of Jesus*
Wed 3rd 10.15am Holy Communion

Sunday 7th Epiphany

8.00am Holy Communion
10.30am Choral Holy Communion with Blessing of

Chalk¹

5.00pm Choral Evensong



Mon 8th *The Baptism of Christ*
7.00pm Christmas Oratorio – Hampstead Collective
See page 19

Wed 10th 10.15am Holy Communion
Thu 11th 9.30am HPS Epiphany service
7.30pm Community Choir

Sunday 14th Epiphany 2

8.00am Holy Communion
10.30am Choral Holy Communion. Junior church term starts
5.00pm Choral Evensong

Wed 17th 10.15am Holy Communion
Thu 18th *The start of the Week of Prayer for Christian Unity*
7.30pm Community Choir.
Fri 19th 7.00pm Organ Recital. See page 19
Sat 20th All day – Parish Retreat

¹ The day when we're invited to chalk over our doors C+M+B (Caspar, Melchior, Balthasar – Christus Mansionem Benedicat) and the curate has to scale a ladder to inscribe it over the church porch.

Sunday 21st Epiphany 3

- 8.00am Holy Communion
- 10.30am Choral Matins
- 5.00pm Choral Holy Communion with the Institution and Induction of Revd Carol Barrett Ford as Vicar

Wed 24th 10.15am Holy Communion

Thu 25th *Conversion of Paul.*

7.30pm Community Choir

Sat 27th Holocaust Remembrance Day



Sunday 28th Presentation of Christ in the Temple (Candlemas)



8.00am Holy Communion

10.30am Choral Holy Communion

5.00pm Choral Evensong

Wed 31st 10.15am Holy Communion

Sunday 4th February – 2nd before Lent

8.00am Holy Communion

10.30am Choral Holy Communion

5.00pm Choral Evensong followed by the Friends of the Music AGM

Cats know how we feel.
They don't care, but they
know.

We have a new Bishop of Edmonton

The official announcement from gov.uk:

The King has approved the nomination of The Reverend Canon Dr Anderson Harris Mithra Jeremiah, Associate Priest at St Paul's Scotforth, in the Diocese of Blackburn, and Associate Dean (Equality, Diversity, Inclusion and People) in the Faculty of Arts and Social Sciences, Lancaster University, for appointment to the Suffragan See of Edmonton, in the Diocese of London, in succession to The Right Reverend Robert Wickham, following his appointment as Chief Executive of the Church Urban Fund.

Anderson was educated at the Universities of Madras and Edinburgh, and trained for ministry at United Theological College, Bangalore. He served his title at St Mary's Church, Ranipet, in the Diocese of Vellore, Church of South India and, in 2004, he was ordained Priest and served as Anglican Chaplain at the Christian Medical College, Vellore. In 2007, Anderson was appointed Assistant Curate at Old St Paul's Church Edinburgh and, from 2009, he served as Associate Rector at Christ Church Morningside, both in the Scottish Episcopal Church.

In 2012, Anderson was appointed as the first Lecturer in World Christianity at Lancaster University. Alongside his academic role from 2014 he served as the Vicar of St Mary the Virgin, Gisburn and, from 2016, as Associate Priest at St Mary's Priory Church, Lancaster, both in the Diocese of Blackburn. From 2018, Anderson served as the first Bishop's Adviser for Black, Asian and Minority Ethnic Affairs in the Diocese of Blackburn and in 2021 was appointed Canon Theologian of Blackburn Cathedral. He has been a member of the Committee for Minority Ethnic Concerns, the Archbishops' Anti-Racism Task Force, General Synod, the Faith and Order Commission and the Ministry Council.

Anderson is married to Revd Dr Rebecca Aechtner and they have two daughters.

The Church Times expands on Dr Jeremiah's career:

Dr Jeremiah will be the first presbyter ordained in the Church of South India (CSI), a United Church, to be appointed as a bishop in the Church of England, and will be the fourth bishop in the C of E to have been born in India. As Bishop of Edmonton, he will take responsibility for the racial-justice portfolio in the London College of Bishops.



His academic research has focused on the study of contemporary Christianity and the implications of its shift to the global South. He has also studied the caste system, including its presence in the Church. He will be the first Dalit to be a bishop in the C of E.

He has served on the General Synod for a number of years, where his contributions have included reflections on the ecumenism pioneered by the CSI.

No stranger to the Church Times, in June 2020 he reflected on the killing of George Floyd and the disproportionate impact of the pandemic on people of colour, warning that racism in the Church remained “endemic”, with its leadership “overwhelmingly monochrome white, both at the very top and in the local leadership”

He has also written on violence against women (Oct 2021), and the “Mixed Ecology” as one of the key strands of the Church’s Vision and Strategy for the 2020s, diagnosing in the debate “a conflation of the economic and ecological models, without proper examination of either”.(July 2021).

Dr Jeremiah will formally take up his post in spring 2024.

January

Judy East

*New Year

*New Vicar

* New Bishop

Lots to look forward to in 2024 and I think we could be forgiven for wanting to put 2023 behind us and approaching the future with some eagerness.

Certainly the Hampstead Collective performance of the Christmas Oratorio with which we start on 8th January, has defined our movements over the holiday period. “I’ll be back for the Oratorio” people were saying to each other before Christmas.

But there’s lots more this month. Particularly, of course, Mother Carol’s Institution and Induction on Sunday 21st at 5pm (which, incidentally, gives us another opportunity for Choral Mattins that morning. We could get a taste for Choral Mattins – it does have some really great music). The service will be followed by a reception in the Moreland Hall (Hampstead Parochial School) which has seen so many parish events over the years.

There’s an organ recital on 19th and a parish retreat on 20th and we finish the month with Candlemas – the Presentation of Christ. At one time Candlemas marked the end of the Christmas season and it was allowable to keep decorations up until 2nd February. Lovely as the church looked over Christmas (the result of a lot of work by a lot of dedicated helpers) I don’t think we’d want it to stay up quite that long!

Ceremony for Candlemas Eve

Robert Herrick

Down with rosemary, and so
Down with the bays and mistletoe;
Down with the holly, ivy, all

Wherewith you dressed the Christmas Hall;
That so the superstitious find
No one least branch there left behind;
For look, how many leaves there be
Neglected, there [maids, trust to me]
So many Goblins you shall see.

And if you watched Dr Who on Christmas Day you definitely don't want to see goblins!

Because Easter is early this year by the time we get to the beginning of February we're already looking forward to Lent – but more of that next month! For the moment let's enjoy all that January has to bring. not forgetting that 18th January is Winnie-the-Pooh day!

Christmas 2023 - John1:1-14

Sermon preached by Andrew Penny on Christmas morning

Don't you think it a bit odd that, when there is a good story to tell, a story that we never tire of hearing, in today's Gospel we are given St John's mysterious and rather obscure philosophising about Jesus' birth. John is not at all interested in visits by angels, the virgin birth. There are no shepherds or wise men and certainly no oxen or asses. But as we'll see John's ideas do work their way through to storytelling in pictures.

John wants to explain why Jesus came into the world. It's a daring project: how can any mere human being understand what God wants? John, however, has plenty of self-confidence. He takes us into the mind of God and tries to tell us what God is doing. But his language is difficult and leaves open a number of questions. The main question for me is: What was the Word which was in the beginning and started the whole project?

The writer of Proverbs thought it was WISDOM. He says (Chapter 8: 22-23) of Wisdom

“The LORD brought me forth as the first of his works,
before his deeds of old;
I was formed long ages ago,
at the very beginning, when the world came to be....
Then I was constantly at [God’s] side.
I was filled with delight day after day,
rejoicing always in His presence,
rejoicing in His whole world
and delighting in mankind.

I think Wisdom was behind the ordering of the world, the putting in its right place, that takes up so much of creation, but the writer of Proverbs also suggests that Delight and Love motivate the Wisdom. Is LOVE the word we are looking for?

John himself does not mention Love here although he talks a lot about love elsewhere. In the passage we heard as our Gospel he talks about Light. Is LIGHT the word that was in the beginning?

Some of you will probably have spotted that in this opening to his Gospel, John is plainly referring to or echoing the very first words of the Bible and you will remember that Light was the first thing that God created. So LIGHT can’t be the word, but it is in a way the most important creation, because it started time. With light separated from darkness, there could be days, and with days weeks and years and hours and minutes. With time comes the possibility of remembering the past and hoping for the future. When John, possibly the same John who wrote the Gospel, envisages the end of the world and eternity, he imagines no more night and day, and no more need to remember and be sad or to hope for better things.

I promised we would have some proper Christmas story and it's time to look at the picture in the service booklet. It's a picture by Guido Reni called *The Adoration of the Shepherds*.² I think Guido Reni was thinking of John's Gospel because if you look carefully, you will see that all the light in the painting is coming from the baby Jesus. He's like a light bulb- in fact he's more like a light bulb than a newborn baby (newborn, even recently born, babies are much smaller – there is one in the congregation to prove this.)



The baby shines out in the painting but look at the faces of the shepherds around the baby. This is called *The Adoration of the Shepherds*, but the faces look more hopeful than adoring to me. These are shepherds, poor people who have a wretched life, and they have come to see what might be a very ordinary scene - a newborn baby, but they are full of hope that this baby may change their lives. The light shining from the baby is indeed beginning to do that. Because light is often a sign of hope; we talk about light at the end of the tunnel when things that are going badly, begin, just begin, to look as if they may get better. Or when a lost traveller sees a small light far in the distance and thinks he may at last find somewhere to rest.

This is the light shining in the darkness and I suggest it's the Word that was with God and was God. That word is HOPE that includes love and light and wisdom and it can make us hopeful, however dark the world is around us, just as it did those shepherds. Amen.

² It doesn't reproduce well in black and white but you can see it in the National Gallery, Room 32

Parish farewell to Jan Rushton

On Advent Sunday the parish said goodbye to Jan after her 12 year ministry as an associate priest. The younger members of the congregation led the tributes:

“Jan, you have many professional and personal achievements to your name but one of them is that you have **truly** been a blessing to Hampstead Parish Church and the people in it, in the 12 years that you have been part of the clergy team here.

When the young people came to you and said we wanted a youth group, you and Pepper opened your home to us.

You have welcomed, Nesh, Tamsin, Saskia, Evelyn, Louise, Lindsay, Edie, Roshan, Hari, John- Michael, Mary and **Me** to name but a few into your home once a week over a period of 10 years and we have heard your thoughts on whatever topic we asked you.

We are so incredibly grateful for the inspiring conversations and the long evenings spent playing monopoly with you. I think I speak for everyone when I say Jan shocked us all when we realised that every property on the monopoly board belonged to her and she had begun to slowly bankrupt us all.”

“Whilst eating large amount of tangerines and cake and having multiple discussions over whether tea or coffee was the better drink, we have bonded with you over many discussion topics, whether that be God, life’s stresses, friendship problems, GCSE’s, A-levels, university choices, careers, politics or traumatic language exchanges! We are privileged to have heard your wisdom and taken it with us as we move through life.

This is not just true for youth group but everyone in church who has heard your thoughtful sermons. You have truly provided a safe space for everyone here at HPC to explore their faith whether they be at the beginning of their faith journey or secure in their worship, but

without fail you give us relevant ways to bring Christianity into our everyday lives.

You have taught us a loving God, to whom everyone matters. An approach you have also shared with numerous curates here and those you have mentored through the process of becoming priests and in your ministry in the other churches in the diocese you have been helping over the years.”

“Jan, we have also been discussing your contribution with others in the congregation and many people say how much they appreciate you and how exceedingly sad they are to see you leave the clergy team for you are a remarkable priest and have given a great deal of pastoral and personal support to many in the congregation and the parish in the last 12 years including during covid. One of the remarks made about you was how much people admire your engagement on social issues and social justice, as well as your fearless approach to problems in the world, from an intellectual and spiritual perspective.

You have inspired the 21 Group, which gathers monthly, and has done so for years now, to discuss difficult issues of policy, politics, science, economics, law and culture. The range of topics this group has covered is wide, and the meeting room is often packed to capacity, a true Hampstead and St Johns experience. All inspired by you. People admire you because you do not hesitate to engage in discussions to deepen your understanding of the issue, listen carefully, and on occasion challenge your conversation partner.”

“To say thank you for all of this we have got you flowers, cake at the back of church for everyone, a card and a collection from the congregation. We’ve also been collecting photos from the congregation which we’ve had put in a photo frame for you. Your wisdom, kindness, patient listening skills and pastoral care are all things we will greatly miss.

Jan, from the first ever youth group to the recent nights in November we have enjoyed your company and care in the church for over 12 years.

We thank you on behalf of the **whole** congregation for your ministry among us and the dedication you have to this church, its congregation and the parish, which is also your home community, and among whom you have lifelong friendships in a personal capacity. And as far as we are concerned in the Youth Group, just because you are no longer part of the clergy team that does not mean our **last** 9 week long game of monopoly has come to an end. Thank you for everything. Let's give Jan a round of applause."

And we did.

From Jan.....

A very big Thank You!

Thank you so much for all your kind and lovely words - especially from our young people with all their fun, and in your card! And for such a generous gift, for your love, support and friendship. I owe so much to my belonging in this community, thank you for sharing your lives with me.

Thank you also to Kristin Breuss for leading our worship with such sensitivity - and to everyone for the delicious cakes! In the plural!

With my love and prayers for every blessing in all the exciting new beginnings that lie ahead!

Jan



CARIS Haringey

Christian Action and Response in Society

One of the charities supported by the parish

CARIS stands for Christian Action and Response in Society. A non-proselytising organisation, CARIS Haringey is committed to expressing God's love through social action. Their services are equally available to families of all faiths and none.

Their vision:

To empower homeless families in Haringey to improve their welfare and enhance their quality of life.

Their aims:

- To reduce homelessness and improve housing conditions
- To improve the health and wellbeing of homeless families
- To improve policies and practices affecting homelessness
- To increase independence and access to mainstream services
- To influence social policy affecting homeless people
- CARIS Haringey has been providing a holistic range of services for families in temporary accommodation since 1990.
- We are the only organization in the London Borough of Haringey that exists solely to work with and for homeless families.
- Our services are open to everyone in temporary accommodation in the London Borough of Haringey, and our service-users include a high proportion of refugees, asylum-seekers, victims of domestic violence, and those with mental health issues.

What their clients say

- “You have been there for us as friends, family and more, you all have given us your time, help, advice and care. You all have helped us back into our feet and to regain dignity in our lives. This you do all year round for us and many others. It is hard to find the words to say it all but thank you.”
- A single father with a child with special needs:
“When I first came to CARIS, I had nothing. No money, no food, no clothes. They gave me food, clothes for my children and myself. I feel much more confident. When I was on my own I was stressed and did not know what to do. With CARIS’s help, I got to know more about my rights. In nearly a month, it is like all my problems have gone. CARIS encouraged me to think about my future”.
- A victim of domestic violence
“For about a year, I was in a very bad situation, we couldn’t pay rent, we couldn’t afford to buy food. In fact, I was depressed in a way that I thought I was losing my mind. I am very grateful to CARIS for all the help and support granted to us, especially getting free advice and encouraging us. CARIS put a smile on our face. There is hope for people like us.”

Operating out of St Paul’s Church Annexe, Park Lane, N17, CARIS Haringey runs a drop-in centre, a Toy library, English classes and a summer play scheme.

You can find out more at carisharingey.org.uk from which this article was taken.

Music Notes for January 2024

Geoffrey Webber

Much wonderful music for choir and for organ has been composed for the season of Epiphany, especially perhaps by German and French composers. In January the choir sings both traditional favourites, such as the *Three Kings* by the German Peter Cornelius and *Praise our Lord, all ye gentiles* by William Byrd, as well as less well-known repertoire including the setting of the chorale for the Baptism of Christ, *Christ unser Herr zum Jordan kam*, by Melchior Franck (c.1579-1639) of Coburg, whose chorale-motets were extremely popular in Lutheran churches in the early 17th century, and the sumptuous double-choir motet *Omnes de Saba venient* by the Munich-based Flemish composer Orlando di Lasso - our final mention of the Three Kings for this year, on Sunday 14th January.

Our organ music includes one of the famous blind French organist Gaston Litaize's most exhilarating scores, his *Épiphanie*, based on Epiphany chants and composed in 1984, being played at Evensong on the 14th. Litaize (1909-91) was a pupil of Dupré and Vierne, but his mature organ writing owes more to the next generation of French composers including Olivier Messiaen, whose *Les Mages* from La Nativité we hear at Evensong on Sunday 7th.

On the morning of Sunday 14th we will have five singers to sing the *Missa Ich stund an einem Morgen* for SATTB by the high Renaissance composer Jacob Gallus (1550-1591), as well as the five-part communion motet by di Lasso, *Ego sum panis vivus*. Gallus generally used this Latin form of his name, though he is also known as Handl, or Händl, and he is one of Slovenia's most famous composers, born in the southern region of Carniola. Like his contemporary di Lasso/Lassus he composed several Mass settings based on secular melodies, notwithstanding the efforts of the Counter-Reformation. At Midnight Mass last month we sang one such work by di Lasso, and this Handl mass is based on a folk melody previously adopted by the leading German composers Heinrich Isaac and Ludwig Senfl.

On 21st January we welcome our new Vicar, and since our Organist Joshua will be in Australia at this point we will welcome back Richard Gowers, now Director of Music at St George's, Hanover Square, who kindly helped out when we were without a Director of Music. A familiar Irish melody will be heard before the service arranged by the Dublin-born composer Charles Stanford, and the Communion anthem will be a setting of the Collect for St John-the-Evangelist, appropriate not only because of our church dedication, but because it was composed by James Hawkins, a former Organist at St John's College, Cambridge, where Mother Carol once served as Chaplain and Acting Dean. The work is not published but I stumbled across it whilst doing some research in the library at St Johns' recently, and so transcribed it for use on this occasion. The Mass setting is by Stanley Vann, who was for many years Organist of Peterborough Cathedral. There is no particular connection here, but I chose it because of its celebratory nature and strong sense of the liturgy.

The celebration of an evening Eucharist on the 21st leads to another chance for the choir to lead Matins in the morning. At the end of November we celebrated the Feast of Christ the King in this way, with eight singers providing jubilant music by Britten and Vaughan Williams. By contrast, we will have just four singers this time and will sing one of the earliest English Service settings in four parts, that by Thomas Causton (d. 1569), as well as the succinct yet superb setting of the Collect for the Third Sunday of Epiphany by Orlando Gibbons, *Almighty and everlasting God*. Like last time, we will all sing the Venite together.

On the final Sunday of the month we mark the Presentation of Christ in the Temple / Purification of the Blessed Virgin Mary / Candlemas. There is much Marian music to be heard from both Protestant and Catholic composers, including works by the Portuguese composer Duarte Lobo (c.1565-1646), the Protestant German Johannes Eccard (1553–1611) who worked mainly in Königsberg/Kaliningrad and Berlin, and the English Catholic composer Peter Philips (c.1569-1628)

who emigrated to the Catholic Low Countries. His sumptuous setting of the Marian Antiphon *Alma Redemptoris mater* is liturgically appropriate for the period from Advent to the Purification.

Music List

Sunday 7th January – Baptism of Christ

10.30 am. Holy Communion

Organ Prelude *Andante tranquillo* (Sonata No. 3) Felix Mendelssohn

Opening Hymn 58 (t. 361)

Mass setting (GI/S&B/AD) *Messe breve nr. 7 in C* Charles Gounod

Gradual Psalm 29 Matthew Camidge

Offertory Hymn 49

Communion Motet *O salutaris hostia* Charles Gounod

Post-communion Hymn 298

Organ Postlude *March* (Scipione, HWV 20) Handel, trans. Rawsthorne

5 pm. Evensong

Organ Prelude *Slow* (Organ Voluntary in D major, Op. 5/5)

John Stanley

Introit *Three Kings from Persian lands afar* Peter Cornelius

Preces & Responses David Trendell

Psalm 46 after Luther

Canticles *The Second Service* Orlando Gibbons

Anthem *Christ unser Herr zum Jordan kam* Melchior Franck

Hymn 48

Final Amen Christopher Tye

Organ Postlude *Les Mages* (La Nativité du Seigneur) Olivier Messiaen

Sunday 14th January – Epiphany II

10.30 am. Holy Communion

Organ Prelude *Toccata ottava* (Libro II di toccate...)

Girolamo Frescobaldi

Opening Hymn 57

Mass setting (GI/S&B/AD) *Missa Ich stund an einem Morgen*

Jacob Handl

Gradual Psalm 139.1-5, 12-18 Tone i/8

Offertory Hymn 55

Communion Motet *Ego sum panis vivus* Orlando di Lasso

Post-communion Hymn 306

Organ Postlude *Canzona terza* (Libro II di toccate...)

Girolamo Frescobaldi

5 pm. Evensong

Organ Prelude *Das alte Jahr vergangen ist* (BWV 614) J. S. Bach

Introit *Praise our Lord, all ye gentiles* William Byrd

Preces & Responses David Trendell

Psalm 96 Percy Buck

Canticles *Evening Service in C minor* Charles Wood

Anthem *Omnes de Saba venient* Orlando di Lasso

Hymn 51

Final Amen Christopher Tye

Organ Postlude *Épiphanie* Gaston Litaize

Sunday 21st January – Epiphany III

10.30 am. Choral Matins

Organ Prelude *Prelude in G* Orlando Gibbons

Opening Hymn 234 (ii)

Preces & Responses Thomas Tallis

Venite Philip Hayes

Psalm 33.1-12 George Cooper

Canticles *Te Deum & Benedictus* (Morning Service) Thomas Causton

Anthem *Almighty and everlasting God* Orlando Gibbons

Hymn 235

Organ Postlude *Fantasia of four parts* Orlando Gibbons

5 pm. Choral Eucharist with the Institution and Induction of Rev'd Carol Barrett Ford as Vicar of St John-at-Hampstead

Organ Prelude *Intermezzo founded upon an Irish Air* Charles Stanford

Opening Hymn 484 (t. 167)
Mass setting (GI/S&B/AD) *Missa Sancti Pauli* Stanley Vann
Gradual Psalm 133 Tone i/1
Offertory Hymn 296
Communion Anthem *Merciful Lord, we beseech Thee* James Hawkins
Post-communion Hymn 307
Organ Postlude *Allabreve* (BWV 589) J. S. Bach

Sunday 28th January – Presentation of Christ

10.30 am. Holy Communion

Organ Prelude *Duo* (Suite No. 2) L.-N. Clérambault
Opening Hymn 157
Mass setting (GI/S&B/AD) *Missa Sancta Maria* Duarte Lobo
Gradual Psalm 24.7-end Tone vii/5
Offertory Hymn 156 (ii)
Communion Motet *Hodie beata Virgo* William Byrd
Post-communion Hymn 186
Organ Postlude *Ciacona* Georg Muffat

5 pm. Evensong

Organ Prelude *Vesper Voluntary* (Op. 14/5) Edward Elgar
Introit *Maria das Jungfräuelein* Johannes Eccard
Preces & Responses David Trendell
Psalms 122, 132 Jackson / Elgar
Canticles *Evening Service in F* Daniel Roseingrave
Anthem *Alma Redemptoris mater* Peter Philips
Hymn 185
Final Amen Christopher Tye
Organ Postlude *Praeludium in E minor* ("Great") Nicolaus Bruhns

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 Collective³

Christmas Oratorio by J S Bach
Parts 1, 3, 5 and 6



Monday 8th January at 7.00pm

With the Players of the Hampstead Collective

Directed by Geoffrey Webber

Tickets £20 from hampsteadcollective.com or at the door

Organ Recitals

Please note that the times vary – Fridays at 7, Saturdays at 4

Friday 19th January at 7pm

Ben Morris, York Minster

Saturday 24th February at 4pm

James Gough, Southwark Cathedral

Friday 22nd March at 7pm

Jeremiah Stephenson, All Saints, Margaret Street and St Paul's Cathedral

Saturday 20th April at 4pm

Matilda Johnson, Hampstead Parish Church

Saturday 25th May at 4pm

Jamie Andrews, Royal Hospital Chelsea

³ This picture, from the Collective poster, is by Elena Markova

By Jove, they did it

Review of the Hampstead Players' production of *My Fair Lady*

Judy East

The Hampstead Players have a knack of hitting the worst weather – the wettest summer days, the coldest winter ones – and this year was no exception. As temperatures plummeted outside we gathered for the opening night. Fortunately hearts were warm and enthusiasm catching, and to be fair the church heating is pretty good.

Whose side was Shaw on? Was he, as the programme suggests, jumping on the bandwagon of female emancipation? Or was he having a dig at a society which set such store by manners and accents and yet could be deceived by a flower girl? Shaw took care to make sure Eliza didn't go back to Higgins, that was a construct only for *My Fair Lady*. People tried to persuade him to soften the ending - he not only refused but added a narrative in which he explained how Eliza's marriage to Freddy Eynsford Hill was doomed to failure. He wouldn't have approved of Lerner's ending at all!

But we did. We loved it. And there was nothing submissive about Caroline Lezny's feisty Eliza. We felt she had the measure of Henry Higgins and at the end was going back on her terms. From her first "native woodnotes wild" Caroline inhabited the part and we ached for her to get it right,



to master what Higgins and Pickering were trying to teach her, and could have cheered when she achieved it. And cheered for Higgins too because Ulysses Wells leant a certain charm to an essentially selfish, self-centred character. You couldn't help liking him and

wanting *him* to succeed too – at the same time as wanting to shake him for being so mean to Eliza!

If there was fire between Higgins and Eliza there was warmth in the scenes between Higgins and Colonel Pickering, ably played and sung by David Gardner who hasn't, I think, sung on stage since *Follow the Star*. They worked well and believably together, building up a real rapport. Pickering is a *slightly* nicer person than Higgins – as Eliza says, he treats her like a lady, and that's what makes the difference –



but he still sees the experiment before the person. As you can tell, I'm partisan, I was all on Eliza's side and "Poor Professor Higgins" an ensemble number, albeit well-presented and well sung, I found downright offensive. Bother Professor Higgins, I wanted to

shout – what about "poor Eliza"!

Whilst the main parts are huge, the show is dotted with characters who all lent their art to making the whole. The delightful Freddy Eynsford-Hill, hopelessly in love with Eliza, beautifully portrayed by Matthew Sargent, Moragh Gee's Mrs Higgins, effortlessly calm and unruffled in the face of her awful son's latest scheme, Angela Gardner's Mrs Pearce, steering Higgins' life, and probably only too glad if Eliza took on some of the work, a chorus of not that many, doubling up to take on so many parts to make the production swing. And of course, Jon Siddall's Alfred Doolittle himself. A larger-than-life character, out to grab whatever he can, he too happily exploits Eliza – effectively selling her to Higgins for a fiver. You don't approve but you can't help liking the old rogue and his homespun philosophy.

And then a rather surprising Handley Stevens dressed up (or down) as a cockney, a butler, a Lord, a bartender.... And the next night leading the Advent Carol Service; Nicki Siddall, veering from a cockney to Mrs Eynsford-Hill, to the Queen of Transylvania, as well as the servants' chorus, and so many other stalwarts of the Hampstead Players, some of them playing six or seven parts.



At which point it might be appropriate to mention the costumes. We all remember, I'm sure, the Ascot scene in the film. And here was our own Ascot, no less stunning, and a triumph of the wardrobe department's art. There must have been some scrambling backstage to negotiate the changes.

A musical is no small undertaking but under Aidan Coburn's direction the singers were in safe hands and the musicians, squeezed into the north transept as they were, yet accompanied them with gusto.

What of the sets? The locations bounce backwards and forwards – Covent Garden, Professor Higgins' house, Ascot, the Red Lion, the Ballroom and so on – and each one had its own background, its own furniture, there were streetlights and chandeliers, and I know what a lot of work went into the construction.

Of course it's a team effort but someone has to launch the project, plunge in and carry it through, so full marks to Ashley Collin, Shereen Abdallah and Aidan Coburn for steering the cast and crew to a very successful completion.

(Photographs Sarah Cheriton-Jones)

Classical Catastrophes

Stephen Clarke

Some entertaining stories about ancient Rome:

Edward Gibbon, the eighteenth-century historian, said in his *Decline and Fall of the Roman Empire* that one cause of the empire's collapse had been the spread of Christianity. If you want to repel barbarian hordes the last thing you want is a religion that tells you to love your enemies!

Pre-Christian Roman civilization had no prejudice against homosexuality. In his second *Eclogue* Virgil celebrates the passionate homosexual love of the goatherd Corydon for the youthful Alexis. But then St Paul started fulminating against gays and the relentless Christian persecution of homosexuals followed.

The Roman historian Tacitus coined a deathless phrase when he said of Galba, a Roman general who wanted to be emperor "*Omnium consensu capax imperii, nisi imperasset.*" Meaning "Everyone thought he would be a wonderful emperor, but unfortunately he got the job!" Or "An emperor with a wonderful future behind him."

Tacitus is one of the few Roman historians who mentions the Christians. After the great fire of Rome in 64 AD the emperor Nero decided the Christians were to blame. Tacitus describes Christianity as a "mischievous superstition" which had flourished in Rome "where all things hideous and shameful find their centre." Christians had, he said, "a hatred of mankind." Clearly the Christians had their enemies at Rome...

The younger Pliny also had it in for the Christians. He was the Roman governor of Bithynia and thought that Christians were subversive, so he had some of them executed. St Paul preached that Christians should always obey Roman governors, but the Christians of Bithynia were evidently not sufficiently submissive.

The golden rule of the Roman republic was that no one man should hold absolute power. Scipio Africanus, a successful Roman general, conquered Carthage but later became a target for jealous rivals and retired from politics. Julius Caesar, however, was so popular with his troops that he refused to retire and had himself declared dictator. But republican senators assassinated him.

You can't win 'em all...

Don't Quit – John Greenleaf Whittier*

When things go wrong as they sometimes will,
When the road you're trudging seems all up hill,
When the funds are low and the debts are high
And you want to smile, but you have to sigh,
When care is pressing you down a bit,
Rest if you must, but don't you quit.

Life is strange with its twists and turns
As every one of us sometimes learns
And many a failure comes about
When he might have won had he stuck it out;
Don't give up though the pace seems slow—
You may succeed with another blow.

Success is failure turned inside out—
The silver tint of the clouds of doubt,
And you never can tell just how close you are,
It may be near when it seems so far;
So stick to the fight when you're hardest hit—
It's when things seem worst that you must not quit.

*The one who wrote a whole hymn about the perils of drug-taking
(Dear Lord and Father of mankind, forgive our foolish ways)

Readings for January

10.30am

Sunday 7th Baptism of Christ / Epiphany

Isaiah 60.1-6

Matthew 2.1-12

5.00pm

Isaiah 60.1-9

John 2.1-11

Sunday 14th Epiphany 2

1 Samuel 3.1-10

John 1.43-end

Isaiah 60.9-end

Hebrews 6.17 – 7.10

Sunday 21st – Epiphany 3

Genesis 14.17-20

John 2.1-11

Jeremiah 3.21 – 4.2

Titus 2.1-8, 11-14

Sunday 28th – Presentation of Christ in the Temple / Epiphany 4

Malachi 3.1-5

Luke 2.22-40

Haggai 2.1-9

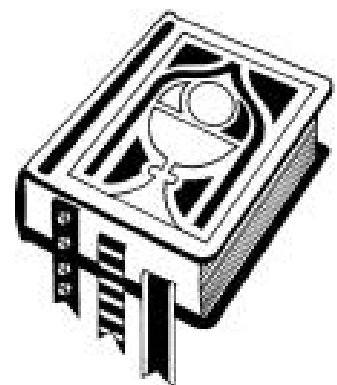
John 2.18-22



Vestry cupboard that hid "precious" Welsh Bible

(No, not ours, but a salutary tale for those of us who have cupboards full of unused bibles)

A Bible printed in 1620, one of the very first to be produced in Welsh, has been discovered by



chance in a vestry cupboard in St Martin and St Enfail's Church in Merthyr, near Carmarthen.

Mari James, Library Development Officer at St David's Cathedral, described the 400-year-old Bible as "quite a treasure" and "a precious part of Wales' history of Christian worship".

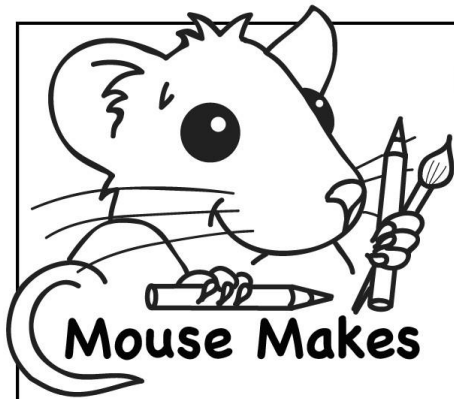
A former Merthyr churchwarden, Huw Evans, found the Bible forgotten and unrecognised among candles, communion wine and linen in the back of the cupboard.

Copies of the Bible, known as the Bishop Parry version, were distributed to all churches in Wales to comply with Queen Elizabeth I's instruction that everyone should be able to read the Scriptures in their own language. This was the main Reformation project in Wales, intended to consolidate Protestantism.

The volume was based on the 1588 translation by Bishop William Morgan. The Old Testament was translated directly from the original Hebrew, and the New Testament from Greek. Some of the work was carried out in St David's.

A Welsh Book of Common Prayer, dating from 1710 in the reign of Queen Anne, was also found languishing - in the same vestry cupboard.

(From Parish Pump)



EPIPHANY is the time in the Church year that we remember when the 'wise men' or 'Magi' followed a star that led them to the Christ child Jesus. They bowed down, worshipped him and left *three* special gifts.



Where was Jesus born?

 Luke 2:1



What three gifts did the wise men give Jesus?

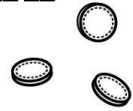


Who was the king?

 Luke 2:1

and -----

Luke 2:11



Where did the wise men come from?
 the -----
 Luke 2:1

How were the wise men warned not to return to Herod?
 In a -----

Luke 2:12

What had the wise men seen?

a -----
 Luke 2:2



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



Look up the Bible verses, fill in the blanks, find them in the word search then look for the words opposite.

JESUS
 WISEMEN
 WORSHIP
 SHEPHERD
 KING • JEWS
 CHRIST • CHILD
 BORN • RULER
 ISRAEL • REJOICE
 JOY • HOUSE • MARY
 GIFTS • EPIPHANY

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How many other words can you make from the letters in EPIPHANY?