



# HAMPSTEAD PARISH CHURCH

# MAGAZINE FOR

# APRIL 2024

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

**The Vicar** writes  
about Cuthbert, Holy  
Island  
And 'Bright Week'

**Charity News**  
**C4WS**  
Andrew Penny looks  
back on the winter  
night shelters



**Transform Trade**  
Big Brew Event  
21<sup>st</sup> April



## **HAMPSTEAD PARISH CHURCH**

[Registered Charity No. 1129264]

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Website: hampsteadparishchurch.org.uk

Facebook: Hampstead Parish Church

Instagram: @HampsteadPC / X: @Hampstead\_PC

Youtube: youtube.com/c/hampsteadparishchurch

### **Sunday worship:**

8.00am Holy Communion (Book of Common Prayer)

10.30am Choral Holy Communion (Common Worship)

5.00pm Choral Evensong (BCP)

### **Weekday worship:**

*Mon – Thu:* Morning Prayer at 9.00am, Evening Prayer at 5.00pm

*Wednesdays* Holy Communion at 10.15am

*Thursdays* Rosary prayer on Zoom at 8.30am

*Saturday* Evening Prayer at 5.00pm

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

For Baptisms, Weddings, Funerals, Home Communions and Home Visits

please contact The Vicar Revd Carol Barrett Ford

0207 794 5808 / [vicar@hampsteadparishchurch.org.uk](mailto:vicar@hampsteadparishchurch.org.uk)

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April  
2024

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# Diary for April

- Wed 3<sup>rd</sup> 10.15am Holy Communion  
Sat 6<sup>th</sup> 10.00am Gardening. Come and help us shift compost –  
and help yourself for your own garden

## **Sunday 7<sup>th</sup> Easter 2**

- 8.00am Holy Communion  
10.30am Choral Holy Communion sung by  
the Community Choir  
5.00pm Evening Prayer  
7.00pm Sacred Space – see page 15



- Mon 8<sup>th</sup> *The Annunciation (transferred from 25 March)*  
7.00pm Hampstead Collective – see page 20  
Wed 10<sup>th</sup> 10.15am Holy Communion

## **Sunday 14<sup>th</sup> Easter 3**

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

- Wed 17<sup>th</sup> 10.15am Holy Communion  
Thu 18<sup>th</sup> 7.30pm Community Choir  
Sat 20<sup>th</sup> 4.00pm Organ Recital with Matilda Johnson

## **Sunday 21<sup>st</sup> Easter 4**

- 8.00am Holy Communion  
10.30am Choral Holy Communion  
followed by Fairtrade Big Brew  
event – see page 14  
5.00pm Choral Evensong



- Tue 23<sup>rd</sup> *George, martyr, Patron of England*  
3.00pm Easter Reading Group with Mthr Carol –  
details of each group below

Wed 24<sup>th</sup> *Mellitus, Bishop of London*  
 7.30pm Easter Reading Group with Handley Stevens  
 Thu 25<sup>th</sup> *Mark, the Evangelist*  
 7.30pm Community Choir  
 Sat 27<sup>th</sup> 2.00pm Easter Reading Group with Fr Graham

**Sunday 28<sup>th</sup> Easter 5**

8.00am Holy Communion  
 10.30am Choral Holy Communion  
 5.00pm Choral Evensong  
 Mon 29<sup>th</sup> 7.30pm Annual Parochial Church Meeting in the  
 church – all welcome  
 Tue 30<sup>th</sup> 3.00pm Easter Reading Group with Mthr Carol

## **The Vicar writes**

When we lived in Newcastle upon Tyne we discovered the beauty of the Northumbrian countryside. I particularly love the coastal stretch from Seahouses to Berwick-upon-Tweed, with its beautiful golden beaches. You can walk for hours without meeting another person. Given that it's so far north you must remember to wrap up in many layers of clothing and each year Facebook reminds me of cold blustery days on Bamburgh Beach or Ross Back Sands. One of the great treats of that area is the opportunity to see dolphins and seals in the wild. The seals come out onto the beach at Ross Back Sands every April to have their pups and if you are willing to walk for an hour or so along the seashore in the bracing wind you can see them resting on the beach opposite Holy Island. If you have a dog in tow you must be very careful, and Tonwen was always kept well back from the resting animals. If you have never seen a seal outside of the water, they are surprisingly big and quite clumsy. However, in the sea they are lithe and supple, graceful and beautiful. They are also very inquisitive, and the younger seals will follow you along the beach for a mile or so from the resting grounds.

So it is with great joy that we return to Northumberland for a post-Easter break this year, following two years of holidaying in Wales (which we also love, but for different reasons!) The track to Ross Back Sands will be a highlight of the trip and it will be wonderful to be reacquainted with the local seals. I am also looking forward to visiting Holy Island and spending some time in the church there. The Holy Island of Lindisfarne is an important place—one of the wellsprings of the Christian faith in these islands—and many monks lived there in a daily round of work and faithful prayer. Monks such as Aidan and Cuthbert lived a frugal and difficult life in cold weather, cut off from the mainland by the daily tides.

Cuthbert was famous for his diligence and piety. In addition to leading his fellow monks he also devoted time to pastoral work outside the walls of the monastery, ministering to the poor, preaching and carrying out missionary journeys. My favourite story about Cuthbert involves another marine mammal—not a dolphin or a seal this time—but a sea otter. Legend has it that Cuthbert went and stood in prayer in the freezing cold waters for hours at a time. When he emerged from the icy seas, otters came and curled around the saint's feet to keep them warm.

While I am on Holy Island, I will light a candle for everyone in our church community and say a prayer for the health and well-being of this wonderful congregation. I hope that after walking Lent and Holy Week together that you will find some refreshment in this Easter week. It is known in some parts of the Christian world as 'Bright Week', referring to Jesus's bursting from the tomb—the light of the world which no darkness can overcome. Whatever you are doing this week and in the weeks to come, I hope that you will be able to carry with you the spark of holy joy that we saw kindled in the Vigil and remember that the light shines in the darkness and the darkness does not overcome it.

Best wishes,

*Mthr Carol*

# Easter Reading Group

A 90-minute discussion exploring spirituality

**Tarry Awhile**<sup>1</sup>

Wisdom from Black Spirituality for People of Faith

by Selina Stone

(£11.99 Paperback & Kindle)

Handley Stevens in person at his home:

Wednesdays 24 April, 1, 8 and 15 May 7.30 – 9.00pm

Fr Graham in person in the parish rooms

Saturday 27 April 2.00pm – 3.30pm

4, 11, 18 May 10.00am – 11.30am

Mthr Carol in person in the vicarage

Tuesdays 23 & 30 April, 7 & 14 May 3.00pm – 4.30pm

All welcome. Please sign up in advance by adding your name to the sign-up sheets in church or emailing the office.

Copies of the book can be found online at SPCK and in bookshops.

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## April

*Judy East*

In rather the way that commercially Christmas is over on 26<sup>th</sup> December so, for the public at large, Easter is done once the Easter weekend has passed. The Easter Eggs disappear from the shops faster than they do from our tables, Hot Cross Buns go back to being teacakes (or maybe they become ✓ buns) and we're on to whatever the next big thing is. But, in church at least, Easter lasts for seven weeks, and *our* "next big thing" will be Pentecost! The days immediately following Easter are a time of quiet reflection, if not actual

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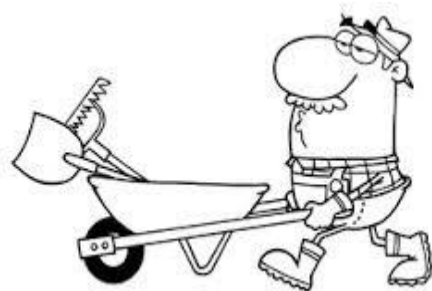
<sup>1</sup> The Archbishop of Canterbury's Lent Book



exhaustion – certainly if you’re a church cleaner, server, flower arranger etc. you’ve probably put in a fair number of hours, but hopefully will be pleased at what we all achieved. The church will have been cleaned and adorned with flowers, the children’s Easter garden will be as delightful as ever (you can tell I’m writing ahead of this happening but I have faith – it always does come together). And the whole staff team will have done all they can to make our passage through the Easter story as memorable and as meaningful as possible. And on the subject of cleaning, we say thank you to Anne Stevens for several years leader of the cleaning team, who is stepping down.

Of course, HPC being what it is, we never have to wait too long for more events and this year is no exception with the *Hampstead Collective* concert on 8<sup>th</sup> (and do read Andrew Lloyd Evans’ review of the March concert further on in this issue), an *Organ recital* on 20<sup>th</sup> and the start of a new series of Easter Reading Groups towards the end of the month. *Romeo and Juliet* is in rehearsal, and we celebrate the *Transform Trade Big Brew* on 21<sup>st</sup> – and you can read about that too on page 10. Finally, right at the end of the month (Monday 29<sup>th</sup>) we have the *Annual Parochial Church Meeting* – our chance to get together and hear how the parish is doing, and have our say if we want to. Don’t forget that only people on the Electoral Roll can vote at this meeting so do make sure your form is in by the due date (13<sup>th</sup> April).

The church has been having a clear-out (it’s astonishing what a lot of “stuff” mounts up) but the graveyard has a surplus problem all its own – COMPOST! We have 3 big compost bins towards the middle of the ABG (the part across the road from the church). They’re in a sorry state and we have far too much compost anyway so we need to move it all down to the bin by the gate so that Camden can take it away. This is slow work as you can imagine and anyone who feels in need of exercise is very welcome to come and take away as much as they like. You’d be doing us, and your garden, a favour.



# **The Light that shines in the darkness**

*Handley Stevens*

**Sermon preached at the 10.30am service on 17<sup>th</sup> March**

Today is Passion Sunday, and this evening many of us will return to church to immerse ourselves in Bach's dramatic musical setting of the Passion according to St John. Meanwhile, this morning, our gospel reading features Jesus anticipating and embracing the horrific destiny of his crucifixion. In response to a straightforward request for access from some Greek enquirers – outsiders therefore, not Jews, not members of God's chosen people – Jesus declares that unless a grain of wheat falls into the earth and dies, it remains just a single grain, but if it dies, it bears much fruit ... I, if I am lifted up from the earth, will draw all people to myself (John 12.24, 33). It is in the darkness of Jesus' death that the light will shine most brightly, just as the light of a candle shines most brightly in the darkest room.

The light that shines in the darkness is a leitmotiv – a guiding metaphor - in John's gospel. In his prologue (John 1.1-14), John asserts that what came into being from the very beginning, in and through the Word of God, was life, and the life was the light of men - men and women. The light shines in the darkness, and the darkness did not overcome it (John 1.5). But this is not just a New Testament perception. Since the shining of the light in the darkness is a true expression of the nature of God, it is baked into the history of the people of Israel. Jeremiah prophesied in a time of profound darkness for his people, when all Israel was under Babylonian rule, and he himself had to take refuge in Egypt. He tried to warn his people that disaster would be their fate if they continued to ignore the call of God. Nevertheless, as the crisis deepened, and still nobody paid attention, he knew in his heart that the God he served was a loving and faithful God, who could not and would not abandon his people. If they could not live well within the framework of the covenant which God had made with them under Moses, he would find a new way to establish the relationship of love and trust which he so much desired. With a great leap of prophetic vision, Jeremiah envisages the implanting of God's law into the hearts of his people, so

that they will finally know him as their God, and in doing so find their true destiny as his people. For ‘this is the covenant that I will make with the house of Israel, says the Lord: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people (Jeremiah 31.33).

Six centuries would roll past before Jeremiah’s vision of a new covenant would be realized through the life and death of our Saviour Jesus Christ. We cannot know by what steps Jesus in his humanity came to understand what he himself needed to do to enable the transformation of our relationship with God from the broken, law-based relationship of the Old Covenant to the beloved and loving heart-based relationship of the New Covenant, but the account given in this morning’s gospel reading, offers us some clues.

We see Jesus setting aside the internal debate which had troubled him: facing the crisis of a shameful death, was he or was he not to ask his Father to rescue him? The debate is resolved by asking a totally different question, in which it is not his fate that is at issue, but his Father’s glory, the glory which has already begun to be revealed to a small circle at his birth, and to a wider circle including his disciples as he has gone about Galilee teaching and healing in his Father’s name.

There is an important lesson for us all in this little glimpse into Jesus’ relationship with his Father. When we are faced with a really difficult issue in our lives, we may need to stop asking ourselves: what should I ask God to do for me? The true question may be: what will best reveal his glory? Where is the light in this darkness?

The promise in this morning’s gospel reading, harking back to the healing power of Moses’ staff in the wilderness, is that when Jesus is lifted up, on the cross, he will draw all men to himself – not just the Jews, but the Greeks who were drawn to him as well. The Passion of our Lord Jesus Christ, his suffering on the cross, blesses and encapsulates the astonishing capacity of unlimited love to break down every barrier as it reaches out to every one of us. That is the nature of the love which we are invited to share as we open our hearts to

the grace of our Lord through the mystery of our communion in his Body and Blood – that transformative communion which was opened to us by the Passion – the Suffering and Death – of our Lord Jesus Christ.

The climax is of course reached on Good Friday, but we can prepare ourselves by reflecting on the meaning of those earth-shattering, life-changing events.

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## **C4WS - the 2023/4 Season**

*Andrew Penny*

First, a huge thank you to all those mattress haulers, duvet stuffers and table layers; to Rebecca Gallagher’s team of fantastic cooks; to the dinner servers, clearers and washers-up; to those who got up at an ungodly hour on Sunday to serve breakfast and those who then cleared it all up, unstuffing the duvets and hauled the mattresses back to the warmth of the undercroft.



**HOMELESS PROJECT**

(The new mattresses, bought with the congregation’s generous donations, are deliciously warm but the unfortunate consequence of this is that they cause condensation where they lie on the very cold Crypt Room floor. Happily, the heating pipes have them as warm and dry as toast by the next Saturday.) Particular thanks must go to the ladies who have been kind enough to stay the night on the draughty Gregory Room floor and to the stalwart David Comer who organises us all in his rotas. Thank you all!

The shelter is a communal effort, and we are lucky in being able to involve such a wide cross section of the whole parish community. It was especially good to see several newcomers among the other volunteers who have helped so consistently over the years. I hope you feel as I do a little twinge of pride at belonging to this kind community. It’s no fault but a little misleading to feel a little introspective about “our” shelter; inevitably the shelters on the other six nights (and in January to March) do not, like the activities of the C4WS staff, impinge

much on our experience. As a trustee of C4WS I do get to see other shelters and cook occasionally for some of them and, of course I am acutely aware of what the staff are doing. That is a great deal of welfare work which I have described in previous reports and shall only mention here - our new community room at our base in St Pancras Church House, next to Euston Station. The community “hub” provides a space to relax for guests with facilities for washing - both a shower and washing/drying machine as well as the computers so vital to achieve anything in our world, but difficult to operate if you have no home. It makes a great difference to guests who have to go to a different church each night, to have a base where they can leave their belongings and relax and socialise.

A few statistics: the Shelter is not yet closed (it closes on 27<sup>th</sup> March) but it will have given accommodation, nourishment, welfare help and above all friendship to some 80 guest in the five months. This is more than the last season because we improved our links with those who refer guests to us and streamlined our application procedures and waiting list. In the last four months we have been at full capacity almost every night, although running down now (I’m writing on 20<sup>th</sup> March) as we come to the end of the season and take fewer guests as we do not now have time to give them proper support. As usual there were many more males (66) than females (14) but the age spread, although still predominantly under 35 years (41 guests) also contained 35 between 35 and 60 years and 4 over that age. 29 guests were from Eritrea and 25 from Sudan, by far the largest representations. 23 were British nationals and while Iran, Afghanistan, Ethiopia, Nigeria and Ghana all had 4 or 5 guests no other of 18 countries represented were predominant.

Finally, I should mention our Home from Home scheme. We often have guests who need accommodation for a short period, from a fortnight to two or three months, while they wait for a decision or to build up funds to put down a deposit for a room or flat to rent. C4WS vets them carefully and they will be guests of any age who would fit in but benefit from living in a “normal” home. My wife and I have had 7 such guests in the last few years and (to be entirely honest, with one exception who left shortly) all have been a pleasure to have in our

home and from whom we have learned much and I hope given something in return. If you have a spare room, I recommend the experience. Please ask me if you would like to know more.

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# Big Brew 2024

Sunday 21<sup>st</sup> April  
*Sue Kwok*



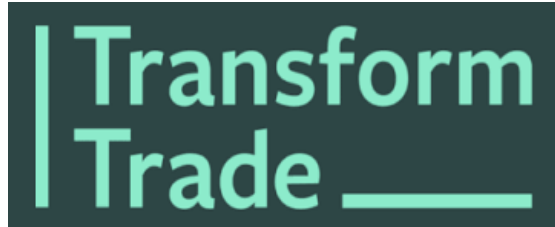
Right now, it would take a Bangladeshi garment worker 2 lifetimes to earn what a top fashion CEO makes in a week. Trade can be better! This is what Richard Adams believed when he first introduced the idea of Fairtrade into the U.K. in the late 70s. Despite the demise of Traidcraft plc, the charitable arm of the organisation, renamed Transform Trade, continues to operate and we at Hampstead Parish Church continue to support the work they do.

Big Brew is the annual festival of Fairtrade when we raise money to send to Transform Trade. Since their foundation they have helped thousands of people in some of the world's poorest communities to get a fairer deal from the hard work they already do, helping them to leave poverty behind for good. Please come and join us after the 10:30 a.m. service on Sunday 21<sup>st</sup> April. As well as being an opportunity to chat with old friends, and maybe make some new ones, there will be plenty to do. While you are enjoying a cup of Fairtrade tea or coffee you can:

- visit the Fairtrade Stall
- enter the Raffle for a Fairtrade hamper

- buy homemade cakes and biscuits from the cake stall, *many made with Fairtrade ingredients.*
- guess the weight of the cake
- play the, “Find the Queen Bee” game
- guess the number of Smarties in the jar

**Please give generously to**

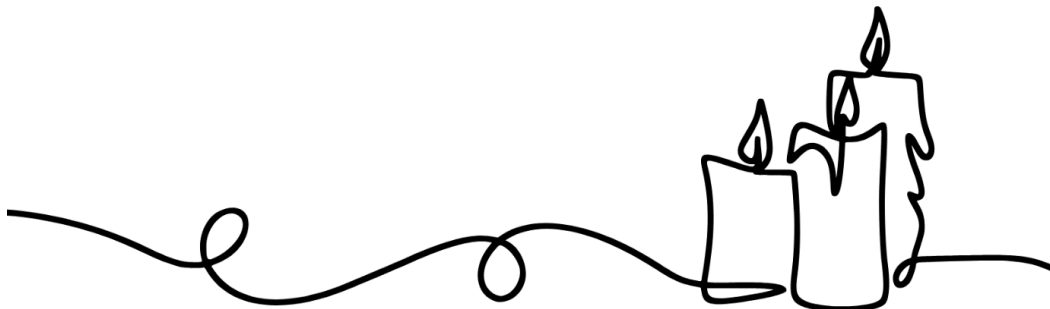


**and help some of the poorest people in the world.**

Please email [skwokmorris@gmail.com](mailto:skwokmorris@gmail.com) if you would be willing to help with this event.

# SACRED SPACE @ 7

*HPC Youth Group—a time to catch up with friends, chat & pray with Carol & Graham, with activities & refreshments. Meeting monthly on Sunday evenings 7pm to 8.30pm in Hampstead Parish Church, dates in the Midweek news.  
(Year 9 - age 14 upwards)*



# MUSIC SECTION

## Music Notes for April Goeffrey Webber

This month we perform several favourites from the Anglican choral tradition, including S. S. Wesley's Easter anthem *Blessed be the God and Father*, classic early 20th-century settings of the Evening Canticles by Hugh Blair (in B minor) and George Dyson (in F), and Patrick Hadley's wedding anthem *My beloved spake*, always suitable for the season of spring due to the words from the Song of Songs. We also continue to bear in mind the anniversaries this year of Charles Stanford (d. 1924) with an organ voluntary on Sunday 21st, and Anton Bruckner (b. 1824) with one of his settings of *Tantum ergo sacramentum* on Sunday 14th.

For the final two Evensongs of the month we sing Introits in the form of Easter carols: *Now the green blade riseth*, based on an old French tune, and *Christ the Lord is risen!*, based on an old German melody. The former is in an arrangement by the composer and hymnologist Martin Shaw and the latter in a version by Martin's brother Geoffrey, a prominent figure in British music education. The brothers were brought up in Hampstead, where their father James Fallas Shaw (1842–1907), was Organist here at the Parish Church. Martin began his career as Organist at Emmanuel Church, West Hampstead, from 1895 to 1903. Geoffrey was Organ Scholar of Gonville & Caius College, Cambridge, under Charles Wood. Wikipedia describes their father James as a “Bohemian and eccentric”. Can anyone tell me more? There's a published anthem by him from 1901 for baritone solo and choir - shall we revive it?

The *Marche Héroïque* by Gloucester Cathedral Organist Herbert Brewer forms the final voluntary on Sunday 14th. It is composed in the mould of the ‘Pomp and Circumstance’ Marches of Edward Elgar (one of whose ‘Vesper Voluntaries’ – deriving from his time as Organist at St George's RC Church in Worcester – we hear before the service), and was made popular by organist Christopher Herrick



who performed it at the funeral service for Earl Mountbatten of Burma at Westminster Abbey in 1979. A more recent performance by him can be easily found on YouTube.

Josef Rheinberger (1839-1901) was a prolific Bavarian composer of choral music who set both Latin and German texts. Some of his pieces, including his *Osterhymnus* Op. 134, were designed to be sung in either language, and we will be singing the Latin version at Evensong on Sunday 21st. The text combines verses from the Easter Day texts 'Victimae paschali laudes' and the 'Terra tremuit'. Musically the work is in his sumptuous double-choir style, most familiar from his *Cantus Missae* in E flat Op. 109.

For a less grandiose interpretation of the Easter message we sing a typically restrained verse anthem by Orlando Gibbons on Sunday 28th, *If ye be risen again with Christ*. This setting of words from the Epistle for Easter Day has three 'verse' sections for soloists set to organ accompaniment (or viols), the first and last for two sopranos and the middle for the same plus an alto voice. Gibbons set the text in the solo sections with great clarity in a mainly syllabic style, often with a short phrase sung by one voice and then repeated by the other. The choruses are settings of the whole or last part of the text sung in the preceding verse section, and the anthem is rounded off with a polyphonic Amen.

## Music List for April

**Sunday 7th April – Second Sunday of Easter**  
**10.30 am. Holy Communion (Community Choir)**

Introit Hymn 117

Gradual Psalm 133

Offertory Hymn 297

Post-Communion Hymn 102

Organ Postlude *Menuetto-Impromptu* John Ireland

**5 pm. Evening Prayer (said)**

## **Sunday 14th April – Third Sunday of Easter**

### **10.30 am. Holy Communion**

Introit Hymn 107

Mass setting (G/S&B/AD) *Communion Service in A flat* Basil Harwood

Gradual Psalm 4 Tone ii/I

Offertory Hymn 362 (t. 185)

Communion Motet *Tantum ergo* (in A flat) Anton Bruckner

Post-Communion Hymn 111

Organ Postlude *Voluntary in D Major* George Dyson

### **5 pm. Evensong**

Organ Prelude *Vesper Voluntary No. 6* (Op. 14) Edward Elgar

Introit *My beloved spake* Patrick Hadley

Preces & Responses Humphrey Clucas

Psalm 142 John Barnard

Canticles *Evening Service in B minor* Hugh Blair

Anthem *Blessed be the God and Father* S. S. Wesley

Hymn 431

Final Amen Orlando Gibbons

Organ Postlude *Marche Héroïque* Herbert Brewer

## **Sunday 21st April – Fourth Sunday of Easter**

### **10.30 am. Holy Communion**

Introit Hymn 112

Mass setting (Ky/G/S&B/AD) *Missa Brevis Capella Regalis*  
Anthony Caesar

Gradual Psalm 23 Tone viii/I

Offertory Hymn 401

Communion Motet *Tantum ergo* Déodat de Séverac

Post-Communion Hymn 114

Organ Postlude *Fanfare* William Mathias

### **5 pm. Evensong**

Organ Prelude *Song 34* Peter Hurford

Introit *Now the green blade riseth* French trad., arr. M. Shaw

Preces & Responses Humphrey Clucas

Psalm 81.8-16 Davy/Stanford

Canticles *Evening Service in F* George Dyson  
Anthem *Osterhymnus* (Op. 134) Josef Rheinberger  
Hymn 113  
Final Amen Orlando Gibbons  
Organ Postlude *Postlude II* (Op. 101 Set 2) Charles Stanford

## **Sunday 28th April – Fifth Sunday of Easter**

### **10.30 am. Holy Communion**

Introit Hymn 119 (ii)  
Mass setting (G/S&B/AD) *Missa super Dixit Maria* Hans Leo Hassler  
Gradual Psalm 22.25-31 Tone ii/I  
Offertory Hymn 485  
Communion Motet *Ecce panis angelorum* Samuel Wesley  
Post-Communion Hymn 118  
Organ Postlude *Praeambulum* Heinrich Scheidemann

### **5 pm. Evensong**

Organ Prelude *O quam glorifica* John Redford  
Introit *Christ the Lord is risen* German trad., arr. G. Shaw  
Preces & Responses Humphrey Clucas  
Psalm 96 Percy Buck  
Canticles *The Second Service* Thomas Tomkins  
Anthem *If ye be risen again with Christ* Orlando Gibbons  
Hymn 124  
Final Amen Orlando Gibbons  
Organ Postlude *Alleluia: per te Dei genitrix* Thomas Tallis

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

### **Do you ever buy a book because of the title?**

**Do Pause: You are not a To Do List** by Robert Poynton surely comes into that category for lots of us! Published by The Do Book Company it is widely available online – paperback or kindle. This isn't a book review - I haven't read it yet. But I certainly intend to!  
Ed.

# The Hampstead Collective

Monday 8<sup>th</sup> April 7.00p, – 8.30pm

## **Mahler and Strauss Songs with Chamber Orchestra**

Mahler 'Lieder eines fahrenden Gesellen'

*sung by Catherine Backhouse*

Strauss 'Four Last Songs'

*sung by Christine Buras*

Monday 6<sup>th</sup> May 7.00pm – 9.00pm

## **Handel 'Ode for St Cecilia' plus other baroque works with The Players of the Hampstead Collective and Colla Voce Singers conducted by Aidan Coburn**

*Soloists Christine Buras (soprano) and Ruairi Bowen (tenor)*

Tickets for all these events £15 from [thehampsteadcollective.com](http://thehampsteadcollective.com)  
or at the door

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## **Dieterich Buxtehude: 'The Glory of Lübeck'**

*Review by Andrew Lloyd Evans*

### **Vocal concertos and instrumental sonatas**

Dieterich Buxtehude (c1637-1707) was one of the most important composers of the 17<sup>th</sup> century. His works were typical of the North German school and influenced other composers such as J. S. Bach and Handel. He was born in Helsingborg (then Danish, now Swedish) and was initially employed as a church organist. From 1668 he worked at the Marienkirche in Lübeck where he was also church treasurer. Geoffrey will be relieved we now separate these roles. Thomas Mann was born in the nearby Buddenbrooks Haus and was baptised in the church. Buxtehude had considerable autonomy in the post, which became a model for J. S. Bach and Handel amongst others. Bach, age

20, walked over 250 miles from Arnstadt to Lübeck and stayed for three months to learn from Buxtehude.

Until the early 20<sup>th</sup> century Buxtehude was regarded primarily as a keyboard composer so the vocal and instrumental music in this concert came as a pleasant surprise to many of us. His church music was high quality but not so progressive as Bach. Chamber music was only a small part of his output (fourteen chamber sonatas, two of which we heard). Many compositions have been lost. There are more than forty surviving chorale settings by Buxtehude with the melody in the upper voice. The chorale variations usually have 2-3 voices. This predates classic cantata form.

The first piece, *Afferte Domino*, featured all three soloists (sopranos Christine Buras and Rebecca Hardwick, bass Hugo Herman-Wilson) and seemed to have echoes of Monteverdi. The second, *Entreisst euch, meine seele*, tossed the melody between soprano (Rebecca) and the two violins (Simone Pirri and Henry Tong) in an interesting manner. The first sonata involved both violins, gamba (Jacob Garside) and chamber organ (Geoffrey). The Buxtehude setting of *Jesu meine freude* showed little similarity to that of Bach – maybe one of the occasions when Bach wasn't 'borrowing' and slowed to a solemn and dramatic third section for the bass, which included the line: '*I defy the old dragon*', which I rather liked.

*Cantate Domino* (*Sing unto the Lord a new song*) was delightfully joyful and upbeat for separate and ensemble vocal lines, with a more contemplative *Gloria*. *Ich bin eine blume zu Sharon* set for bass came from the Song of Songs and might have caused a bit of a stir in the Lutheran Church! Hugo gave a fine performance and the violins played tightly together.

The second sonata again reflected the importance of gamba playing in Lübeck and both featured extended chaconne sections, although some of us may have missed that since the movements were not listed in the programme. Being the season of Lent, the joy wound down by the last piece *Ich habe lust* which was a typically depressing Lutheran view of the world we live in, with a wish to die to reach a better place.

It was good to see Geoffrey Webber back performing with the Collective. Details of his book on this period are below.

*Geoffrey Webber 1996 North German Church Music in the Age of Buxtehude. OUP.*

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## Organ Recitals

Saturday 20<sup>th</sup> April at 4.00pm  
Matilda Johnson (*from Royal Academy of Music*)

5<sup>th</sup> May at 4.00pm  
Jamie Andrews (*from Royal Hospital Chelsea*)

22<sup>nd</sup> June at 4.00pm  
Joe Hyam (*from Highgate School*)

20<sup>th</sup> July at 4.00pm  
Michael Butterfield (*from Marlborough College*)

Free - Retiring Collection

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## Two Saints we remember this month<sup>2</sup>

### St George (and the dragon of course) c.304

More properly known as George, Martyr, Patron of England, St George was probably a soldier living in Palestine at the beginning of the fourth century. He was martyred at Lydda in about the year 304, the beginning of the Diocletian persecution, and became known throughout the East as "The Great Martyr". There were churches in England dedicated to St George before the Norman conquest. The story of his



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<sup>2</sup> From Celebrating the Saints by Robert Atwell

slaying the dragon is probably due to his being mistaken in iconography for St Michael, himself usually depicted wearing armour; or it may again be a mistaken identity representing Perseus' slaying of the sea monster, a myth also associated with the area of Lydda. George replaced Edward the Confessor as Patron Saint of England following the Crusades, when returning soldiers brought back with them a renewed cult of St George. Edward III made St George Patron of the order of the Garter, which seems finally to have confirmed his position.

## Mellitus



Bishop of London, first Bishop at St Paul's 624, Mellitus was a Roman abbot who was sent to England by Pope Gregory the Great to undergird the work of Augustine, who consecrated him Bishop of the East Saxons, with his see at London and his first church dedicated to St Paul. After some local setbacks and having to reside in northern France, he and his fellow bishops were recalled to England, but Mellitus was unable to return to London. He was made Archbishop of Canterbury in 619 and died on 24 April in the year 624. He was buried close to Augustine in the church of Ss Peter and Paul in Canterbury.

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## Readings for April

10.30am

Sunday 7<sup>th</sup> – Easter 2

Acts 4.32-35

John 20. 19-31

5.00pm

Isaiah 26.1-9

Luke 24.1-12

Sunday 14<sup>th</sup> – Easter 3

Acts 3.12-19

Luke 24.36b-48

Deuteronomy 7.7-13

Revelation 2.1-11

Sunday 21<sup>st</sup> – Easter 4

Acts 4.5-12

John 10.11-18

Exodus 16.4-15

Revelation 2.12-17

Sunday 28<sup>th</sup> – Easter 5

Acts 8.26-40

John 15.1-8

Isaiah 60.1-14

Revelation 3.1-13

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## **Bishop welcomes MPs’ recommendations for end-of-life care**

The Bishop of London, Rt Revd Sarah Mullally, has responded to the publication by The Health and Social Care Committee of its report on *Assisted Dying/Assisted Suicide*.

Bishop Sarah, a former Chief Nursing Officer for England, said: “In over 20 years of working in the NHS, I witnessed first-hand the critical role that palliative care plays for patients and for their families. Particularly in my time as a cancer nurse in the capital, the difference I saw it make was deeply moving and inspirational in equal measure. This country has some of the best palliative care services in the world – but they are currently underfunded and overly-reliant on charitable donations.

“This is why I welcome the report’s call for the Government to ensure universal coverage of palliative and end-of-life services, including hospice care at home, and its recommendation that the Government commits to an uplift of funding to guarantee support for hospices in need of financial help. I also welcome the call for better mental health support for terminally ill people.

“In 2022, the Church of England’s General Synod members voted overwhelmingly to oppose a change in the law and the DPP’s guidelines on Assisted Suicide and called for adequate funding and resourcing of



palliative care services. This is about offering compassion and direct support for the terminally ill, to ensure the highest possible standard of care for all.”

You can read about the process of gathering information for the report online at

[ukparliament.shorthandstories.com/key-considerations-in-the-debate-around-assisted-dying-assisted-suicide/](http://ukparliament.shorthandstories.com/key-considerations-in-the-debate-around-assisted-dying-assisted-suicide/)

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## How well do you know Joshua?

1. Whom did Joshua succeed as leader of Israel?

Jacob                      Aaron                      Moses

2. What was the name of Joshua's father?

Carmi                      Nun                      Eleazar

3. To what city did Joshua send two men to spy upon?

Jericho                      Ai                      Gilgal

4. What was the name of the woman who hid the spies Joshua sent?

Rachel                      Rahab                      Rebekah

5. How many stones did the Israelites take from the dry riverbed of the Jordan?

7                                      12                                      40

6. Once the Israelites had entered the Promised Land, what happened in the days after they had celebrated the Passover?

God stopped providing manna / Joshua apportioned land to each tribe / The Amorites attacked them

7. What did the captain of the Lord's host command Joshua to do?

Gather his army against Jericho / Build an altar to the Lord / Take off his sandals



8. How many priests were chosen to carry the rams' horns as they marched round Jericho?

3                      7                      70

9. What was the name of the man who violated God's command not to plunder anything from Jericho?

Phinehas              Zabdi                      Achan

10. The Gibeonites tricked Joshua into making a covenant of peace, but as what did he make them serve the Israelites?

Woodcutters and water-carriers / Brick makers and messengers / Stone-carriers and armour-bearers

11. What natural phenomenon helped Joshua defeat the Amorites?

Sandstorm              Earthquake              Hailstones

12. What was the only tribe not to receive an inheritance?

Levi                      Reuben                      Manasseh

13. How old was Caleb (one of the original 12 spies) when he was given Hebron as his inheritance?

40                      70                      85

14. What tribe was given a portion of Judah as their inheritance?

Ephraim                      Simeon                      Benjamin

1. Moses (1:2)	8. 7 (6:6)
2. Nun (1:2)	9. Achen (7:18)
3. Jericho (2:1)	10. Woodcutters and water-carriers (9:27)
4. Rahab (2:4)	11. Hailstones (10:11)
5. 12 (4:9)	12. Levi (13:33)
6. God stopped providing manna (5:12)	13. 85 (14:10)
7. Take off his sandals (5:15)	14. Simeon (19:9)

## **The Archbishops' Commission for Racial Justice has released the fourth of its biannual Racial Justice reports.**

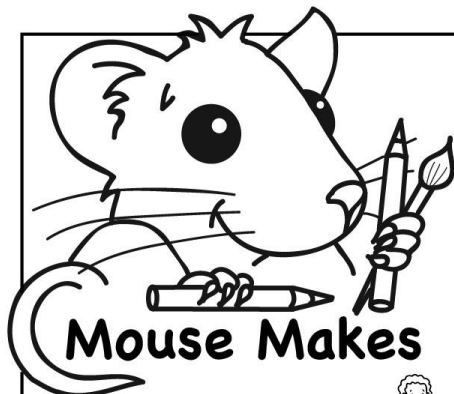
Mandated to drive 'significant cultural and structural change on issues of racial justice within the Church of England', the Archbishops' Commission for Racial Justice (ACRJ) is headed by The Rt Hon. Lord Paul Boateng.

In his foreword letter to the fourth Report, Lord Boateng comments on the good work the Commission has seen in some areas of The Church of England, in particular the continuing focus of the Church Commissioners on restorative justice. However, he laments the "glacial pace of change" that the Commission and the Racial Justice Unit continue to encounter.

Lord Boateng calls for the church to embrace an inclusive theology, one which recognises the contribution of diverse origins and diversity in liturgy. He questions whether the Church of England is really willing to meet the challenges of becoming a more inclusive and diverse church and whether it is best positioned for its professed mission.

Commenting, the Archbishop of Canterbury, Justin Welby said: "As Lord Boateng makes clear in his foreword, at the halfway point of the Commission's remit there is still so much that needs to be done if we are to achieve our goal of a more diverse Church of England. I am very conscious of the need to act more quickly than we have to date to respond to the lack of Global Majority Heritage/UKME clergy in the senior ranks of the Church.

The Archbishop of York, Stephen Cottrell said: "These reports continue to remind us that we have a very long way to go if we are to become a truly representative church in the communities in which we work, better reflecting the diverse make-up of the people we are here to serve and bring to Christ".



Some time after Jesus had risen a few of His disciples met together to go fishing. They fished all night but caught nothing. As the sun rose a man on the shore asked; "Have you caught anything?" "Not a thing" they answered. He said to them "Throw your net out onto the right side of the boat and you will catch some." So they did and they and they caught so many fish they could not pull in the net. Then John recognised the man, "It is the Lord!"



How many times had the risen Jesus revealed himself to the disciples before this?

Read John 21:14



How many disciples were there? Who were they?

Read John 21: 11

How many fish did they catch? Read John 21: 11



READ the story in John 21

A large illustration of a fishing net filled with fish. Inside the net is a word search grid with the following words hidden:

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

DISCIPLES • TIBERIAS • SEA • SIMON PETER • THOMAS • NATHANAEL • JOHN • DAY FISHING • BOAT • NIGHT • CAUGHT • NOTHING • WATER • SHORE • FISH • CAST • NET RIGHT • FIND • HAUL • LORD • FULL • LAND • FIRE • BREAD • BREAKFAST • JESUS

Colour in all the fish

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# Some dates for your diaries

London Festival of Contemporary Church Music  
concert at HPC – 10<sup>th</sup> May

Christian Aid Week – 12<sup>th</sup> – 18<sup>th</sup> May

Young People's Pilgrimage to St Paul's Cathedral – 18<sup>th</sup> May

Pentecost – 19<sup>th</sup> May

Hampstead Players Summer production of  
*Romeo and Juliet* 4<sup>th</sup> – 6<sup>th</sup> July

Holiday in Hampstead – 5<sup>th</sup> – 9<sup>th</sup> August



John 21.1-17