

HAMPSTEAD PARISH CHURCH
MAGAZINE FOR
OCTOBER 2024

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

You crown the year
with your goodness
Mother Carol reflects
on **Harvest**

Black History Month

The Codrington Reparations Project



A look at how USPG is
responding

Jesus asked them
“Who do you say that I
am?”
Handley Stevens’



HOMELESS PROJECT

A
reminder
that the
Shelter
opens
soon
and they need
your help

Concerts this month

The Sidwell Recital
The Hampstead
Collective
Hampstead Chamber
Choir
Organ Recital

HAMPSTEAD PARISH CHURCH

[Registered Charity No. 1129264]

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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 Communion and Home Visits

please contact The Vicar

Revd Carol Barrett Ford

0207 794 5808

vicar@hampsteadparishchurch.org.uk

* to be added to the email list please contact the parish [office](mailto:vestry@hampsteadparishchurch.org.uk)
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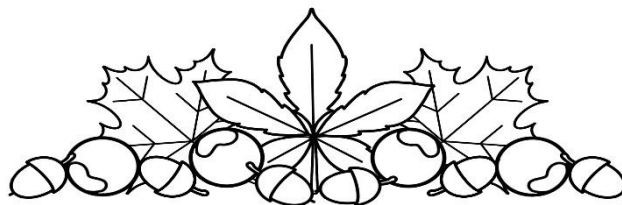
October 2024

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**From Parish Pump*

Diary for October



Tues 1st 9.45am Holy Hamsters
Wed 2nd 10.15am Holy Communion
Thu 3rd 7.30pm Community Choir

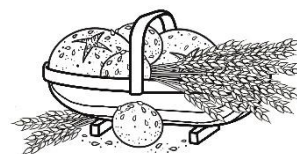
Sunday 6th Dedication Sunday

8.00am Holy Communion
10.30am Choral Holy Communion
5.00pm Choral Evensong : Preacher The Bishop of
Edmonton. Rt Revd Dr Anderson Jeremiah
“Faith and the Public Square” – the 2nd in our
Evensong sermon series *This is our Faith*

Mon 7th 7.00pm Hampstead Collective – see page 26
Tue 8th 9.45am Holy Hamsters
Wed 9th 10.15am Holy Communion
Thu 10th 7.30pm Community Choir
Sat 12th 7.30pm Sidwell Memorial Recital – see page 25

Sunday 13th Trinity 20

8.00am Holy Communion
10.30am Harvest Thanksgiving
5.00pm Choral Evensong : Revd Carol Barrett Ford,
Vicar of Hampstead Parish Church and Area
Dean of Camden “Faith and Silence”

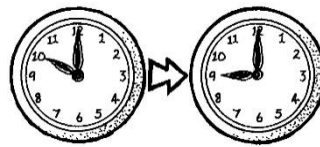


Tue 15th 9.45am Holy Hamsters
Wed 16th 10.15am Holy Communion
Thu 17th 7.30pm Community Choir
Fri 18th *Luke the Evangelist*
Sat 19th 4.00pm Organ Recital – see page 24

Sunday 20th Trinity 21

	8.00am	Holy Communion
	10.30am	Choral Holy Communion
	5.00pm	Choral Evensong : Preacher Revd Preb John Beauchamp, Disability Ministry Enabler for the Diocese of London “Faith and Disability”
Tue 22 nd	9.45am	Holy Hamsters
Wed 23 rd	10.15am	Holy Communion
Thu 24 th	7.30pm	Community Choir
Sat 26 th	7.30pm	Hampstead Chamber choir – see page 27

CLOCKS GO BACK AN HOUR



Sunday 27th Last after Trinity

	8.00am	Holy Communion
	10.30am	Choral Holy Communion (half term)
	5.00pm	Choral Evensong : Preacher The Very Revd Dr Mark Oakley, Dean of Southwark “Faith and Dignity”

Mon 28th *Simon and Jude, Apostles*

Wed 30th 10.15am Holy Communion

Sat 2nd Nov 10.00am Gardening in the churchyard

Sunday 3rd All Saints

	8.00am	Holy Communion
	10.30am	Choral Holy Communion (half term)
	5.00pm	Choral Evensong : Preacher Revd Taemin Oh, Vicar St George Enfield and Dean of Cultural Diversity in the Edmonton Area “Faith and Reconciliation”



Saturday 9th November – the Night Shelter starts in the Crypt.



Please see the article by Andrew Penny further on in this issue outlining how you can help – anything from washing sheets to making beds, cooking, staying overnight something for everyone!

The Vicar writes

The month of October is traditionally a time in which the Church celebrates the harvest season—our grateful thanks for the generous gifts that God bestows upon us and a reminder to us of our part in caring for his world. Living in the city it is easy to become detached from the hard work that brings food to our doorstep (sometimes literally, as most large supermarkets have continued to do home deliveries since lockdown). When we were on holidays in Wales during the summer we got chatting to our next door neighbours who had a very beautiful vegetable patch. Our neighbour had an advantage as he was a retired professional gardener, but the harvest that he was reaping from his small kitchen garden was quite something to see. Casually, he enquired ‘Do you happen to like courgettes?’ I had a feeling that I could guess what was coming, and since I am quite partial to courgettes I answered in the affirmative. He popped back to his house and presented us with fresh yellow courgettes, complete with clinging earth. I can assure you they made a delicious addition to our meal that evening.

As we drove through Wales, it was heartening to see combine harvesters trundling through the fields gathering in the yield. There is something timeless about this activity and I had an immediate sensory memory of sitting in a haystack with my sister on one of our farmhouse holidays when I was a small child. The sweet dry smell of an old fashioned haystack, into which you could burrow and make a little nest! Fetching eggs fresh from the hens who strayed around the farmyard, feeding the calves.

Yet we are all too aware that in many parts of the world persistent drought followed by heavy rains has made the soil unstable. It makes tilling the ground far more difficult, and crops uncertain. Civil unrest disrupts the rhythm of sowing and reaping, along with food supply chains. There are many people who do not have enough to eat. As we journey towards this harvest time, the Collect for Harvest Sunday is a

reminder of the inter-connected nature of our lives and the beautiful world God has given us.

*Eternal God,
you crown the year with your goodness
and you give us the fruits of the earth in their season:
grant that we may use them to your glory,
for the relief of those in need and for our own well-being;
through Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.*

Mother Carol

October

Judy East

The scaffolding has gone! Much rejoicing! Except possibly among the gardening group who can now see just how much there is to do – a couple of trees seem to have shot up between the scaffold poles at the west end. It was alarming, some days, to see bricks being chiselled out and replaced on the east front – but problems there are nothing new. Evidence of subsidence over the side door have been there since 1759 – said to be the result of using Purbeck stone rather than Portland, though more recently the men of Purbeck hotly disputed that, saying their stone was just as good!

It's fitting that the work should be concluding around the time of our Dedication Service – I think that may be coincidental this year but I wonder, in 1747, were they ready well in advance, serenely planning the day? Or did they fix the date and have a mad scramble to get everything done? Were they frantically sweeping up brick dust and tucking buckets out of sight as the congregation arrived? Either way it must have been such a special day – imagine walking into your newly completed church for the first time, staring around at the new

woodwork, paint, gleaming windows, the smell new buildings always have. The satisfaction of thinking “We did it!” Could they imagine that 277 years later we would still be caring and repairing?

Meanwhile talking of planning ahead - we’re getting on with the **Craft Fair** (16th November) so do look out for emails and leaflets in the coming weeks.

There will be requests for cakes and biscuits, Christmas food, food on the day, helpers to serve as usual, but the rest will be run slightly differently – see below, page 14 for more details. And there’ll be activities for the children. If you’d like to take a stall for a small charge please get in touch with us.



Equally if you’d like to help we would, of course, be very grateful!

Lots of music too, this month – The Sidwell Recital, the Hampstead Collective, an Organ Recital and the Hampstead chamber choir. Geoffrey Webber writes about some of them as well as services in his Music Notes below –and about our new organ scholar.

Uncrowd my heart, O God,
until silence speaks
in your still, small voice;
turn me from the hearing of words,
and the making of words,
and the confusion of much speaking,
to listening,
waiting,
stillness,
silence.

Esther de Waal

Jesus asked them, who do you say that I am?

(Mark 7.29)

A sermon preached by Handley Stevens on 15th September

Psalm 119.1-9 / OT Reading: Isaiah 50.4-9a / Gospel: Mark 8.27-38

We come this morning to the question and answer at the very heart of Mark's gospel, the hinge on which his story turns. Jesus asks: Who do you say that I am? And Peter blurts out: You are the Messiah. In his characteristically impetuous way, Peter had got it right, though it's not entirely clear what he meant.

Messiah, or Christos, the Anointed One, was the focus of popular Jewish hopes for their nation, a figure blessed by God who would restore the nation's fortunes in both a secular and a religious sense. However, it would appear that Jesus himself had come to understand that the popular conception of Messiah was not the destiny to which he was called. Now that Peter, and with him the rest of the disciples, had got that far in their understanding of who he was, Jesus needed to begin sharing with them his understanding of what the true role of Messiah might be.

We cannot tell just how much Jesus knew in the context of his humanity, nor can we know to what extent Mark's account of what he said to the disciples may have been read back into the story in the light of what actually happened, but it does seem probable that Jesus' understanding of his Messianic role was rooted in his reading of Isaiah. It was to Isaiah's promises of good news that he turned in the synagogue at Nazareth at the start of his ministry (Luke 4.16-21), and he will certainly have been familiar with the prophet's four servant songs¹, of which the third was read as our first lesson this morning. Taken together these poems suggest the servant's identification with the people of Israel, and ultimately with a mission to the whole world.

¹ The four servant songs are to be found at Isaiah 42.1-4; Isaiah 49.1-6; Isaiah 50.4-9; Isaiah 52.13-53.12

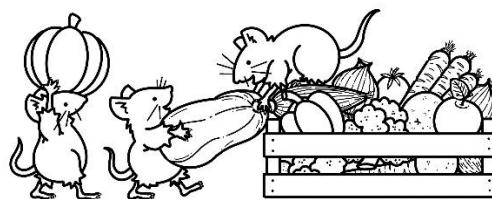
In the second poem we read that 'it is too light a thing that you should be my servant to raise up the tribes of Israel; I will give you as a light to the nations, that my salvation may reach to the ends of the earth (Isaiah 49.6). In the last two poems, the innocent servant is despised, rejected, seemingly humiliated as he is led like a lamb to the slaughter, yet he continues to insist that the Lord God is his helper. His suffering will be used by God to bear the griefs and carry the sorrows of his people. With his stripes we are healed (Isaiah 53.5). The final poem concludes with this promise: 'Therefore I will divide him a portion with the great ... because he poured out his soul to death, and was numbered with the transgressors; yet he bore the sins of many and made intercession for the transgressors.'

Who do you say that I am? Yes, Peter, you are right, but don't tell anyone else, not yet, because they won't understand what it really means to be Messiah. I have not come to be the Messiah of their imagination, or yours, but to be the Messiah who will express my Father's love for his children, all his children to the ends of the earth and to the end of time. And that would require a demonstration not of overwhelming force, but rather of the irresistible power of love. Love which sets no limits to what it will endure. God had already given his chosen people a wonderful book of the law. He had sent prophet after prophet to point them in the right direction. But they had broken the law and ignored the prophets. Now he had come himself to show by his life what it means to say that GOD IS LOVE. But the divine plan wasn't going to work if God on earth, in the person of Jesus, could ever be said to have had an easy ride. No. If he was to show how much God loves his people, he had to be prepared to scrape the very bottom of the barrel of human evil and depravity, he had to die a horrendously painful death on trumped-up charges, the spear had to pierce his side so that there could be no question about his having died. He had to experience the very worst that any human can experience, including the pain of abandonment by most of his friends in his hour of greatest need. And yet, as he hung upon the cross, in the last extremity of pain and humiliation, he would show in his concern for the thief beside him, for the soldiers throwing dice at his feet, for his mother and his closest friend supporting one another

in their shared grief, that nothing could quench the Love which he knew to be at the very heart of God. That was what allowed him to say: It is finished.

Jesus could not say all that to Peter in his moment of divinely inspired recognition. He had to live it to the very end, and then Peter would understand. So far as we know, Peter never told anyone what the risen Jesus said when he appeared to him in private after the resurrection. Perhaps he didn't need to say very much at all. The warmth of Jesus' presence would probably have been enough to reassure Simon, that bluff, true-hearted fisherman - Simon whom Jesus had called Peter – petros - the rock on whom he would build the ongoing community of which we are still a part. Perhaps it was only with that private reassurance in place that Jesus could ask Peter three times, after that breakfast on the shore of Lake Galilee: Simon, son of John, do you love me? And to receive his reply: "Lord, you know everything, you know that I love you."

For that was now the heart of the matter for Peter, as it was for his Lord, as it is for us too. Jesus asks: Who do you say that I am? Messiah? Yes, but Messiah on his own terms. A servant King inspired by Love. We believe that his love led him to come to earth to dwell among us, showing us what the Love of God is really like, expressing that love in a life of unstinting service which would cost him everything, even his own life. And we want to respond to his love, allowing the love which he plants in our hearts to direct our lives. We cannot tell what the consequences will be for any one of us. But as we receive his body and his blood in the bread and wine of our communion, we pray that day by day and week by week we will grow into his likeness, by the grace and power of his spirit dwelling within us.



C4WS Winter Night Shelter

Andrew Penny

The first night of the Shelter will be on 9th November – only a month away!

Thank you to all of you who have volunteered to help with the shelter.

We could still do with more volunteers to help in various ways- please see below- to lighten the load on those who are already involved and to spread the opportunity to be part of a corporate parochial effort which I can guarantee you will not regret.

Setting up the bedding, stuffing duvets and pillows and setting up and laying the table for dinner. This has usually been done by one or two families as it gives children a chance of helping which they may not do when the guests arrive. Teenagers particularly welcome for this task. From about 5pm on Saturday afternoon.

Preparing a dish or two for dinner and delivering to the Parish Rooms.

Hosting the guests. You need to arrive at about 6.45 to be ready welcoming the guests at 7.30, giving them hot drinks, and then serving and eating dinner with them. The guests usually go to bed quite early but volunteers are needed to stay to about 9pm socialising with guests if wanted.

A team of two to help clear up and wash up dinner, but with little contact with the guests. About 8 to 9pm.

A man and a woman to stay the night (on a mattress but not in the same room as the guests, nor as each other, unless they choose). 9pm to 7 am

A team to prepare and serve a simple breakfast at about 7.30 and again socialise with guests until they leave by 9 am

Another team (teenagers especially welcome for this) to help clear up breakfast and strip the mattresses and pack all the bedding away. About 8.30 to 9.30 am on Sunday. And finally...

Help with laundry; taking two or three pillow cases filled with a small towel, fitted sheet and duvet cover home to wash and return by the following Saturday afternoon.

Please talk to or contact Andrew Penny
andrewpenny1955@gmail.com or for task 1 (setting up) Naomi
Davey ncdavey@googlemail.com and for task 2 (cooking) Rebecca
Kelleher rebeccakatebalcombe@hotmail.com

Thank you!



One of the charities supported by the parish

We are the Anglican mission agency that partners with churches worldwide in God's mission to enliven faith, strengthen relationships, unlock potential and champion justice.

USPG has three strategic aims: **Rethinking Mission, Energising Church and Championing Justice.**

We bring people together from different parts of the global Church in mutually enriching conversation and profound encounters, to deepen faith in Jesus Christ. We strive to make connections between the churches of the Anglican Communion to deepen bonds of affection and learn from each other in rich exchange. We promote education and leadership and strengthen the unity and capacity of the Anglican Church. We also accompany Anglican churches across the world as they form communities of hope and resistance in the struggles

associated with climate change, migration, gender, the human rights of indigenous people and inter-religious living.



Renewal and Reconciliation: The Codrington Project was announced on September 8th, 2023, by The Codrington Trust and USPG (United Society Partners in the Gospel) in Barbados. The commitment to this 10-15-year project is the result of USPG's continuous work to seek to engage critically with and take action in response to USPG's shameful links to slavery through its ownership of The Codrington Estates in Barbados.

In 1710, The Society of the Propagation of the Gospel (SPG - USPG's former name) received a bequest from Sir Christopher Codrington for two estates in Barbados. The estates totalled 700 acres and included a population of enslaved African men, women, and children. From then until 1838 SPG owned and ran the estates through local managers.

Between the years 1712 – 1838, the Codrington Estate was managed as a plantation business. Although conditions improved towards the end of this period, the use of the whip 'in the field' was not abolished until September 1829. (U)SPG's stewardship of the Codrington Estate ended in 1983.

Renewal and Reconciliation: The Codrington Project is a long-term reparatory justice project spanning 10-15 years with a pledged commitment of £7 million / 18 million Barbadian dollars. Delivering on this important and necessary work will be significant.

The Executive Group has introduced five areas of work to be carried out as part of this project:

- A - Conduct research to locate the burial and habitation places of enslaved person
- B - Engage in academic work to record and present the full story of the estates
- C - Undertake to improve the circumstances and standards of qualified tenants
- D - Fuel the spirit of self-reliance, enterprise and entrepreneurship among residents
- E - Nurture a culture of theological enquiry and ministerial formation within Codrington College

The next 12 months will see the beginning of *Project Pillar A* which will look to conduct research to locate the burial and habitation places of enslaved persons who worked on the Codrington estates of The Trust throughout its history. It will document the findings and establish monuments to memorialise those persons, connect kinship and family groups, and recognise those areas as sacred spaces.

The outcome will be a dedicated family research centre for the descendants of those enslaved at Codrington to trace their ancestry. There will also be training for a new generation of Caribbean archaeologists and researchers who can contribute to Barbados' cultural heritage sector. The budget allocated for *Pillar A* workstream is 500k Barbadian Dollars.

With regards to *Pillar B* over the next quarter we will be developing a collaborative research network between the project and key academic institutions, e. g. the University of the West Indies. Specialists in Barbados and the UK will come together to assess the volume, structure and nature of historical research required for the project. Some preliminary foundational research will be commissioned and undertaken.

A research symposium will be held each year starting October 2025 to collate and review research into all project research subjects (history, archaeology, theology and reparatory justice). The costs will be met through external funding.

We will also establish a clear proposal for several academic scholarships at the MA and/or PhD level for Barbadian and Caribbean students to develop this research.

Pillar E will begin with a review of the current curriculum and context for ministerial formation at Codrington College. We are aiming to create an MA programme in the broad area of reparatory justice. Plans for *Pillars C and D* are currently being developed and work will commence in 2025/6

Alongside this project development and scoping work the following has also been achieved:

- The Executive Group has formed its Steering Committee consisting of 11 delegates from both organisations, independent members and community representatives.
- The Executive Group has appointed two Project Managers based in Barbados and the UK alongside a Community Field Officer who will serve as the liaison between Codrington estate tenants and the Codrington Trust.
- We completed the surveys for two of the five tenancies in collaboration with the Barbadian government.
- We have also established connections with key archives such as Lambeth Palace Library, the National Archives at Kew and the Bodleian Library, Oxford.

Find out more:

www.codringtonproject.org from which this article as taken.



Craft Fair

Saturday 16th November 11.00am – 4.00pm

Handmade Crafts and Gifts

Morning coffee / Light lunches / Afternoon teas

Fairtrade Stall / Advent Calendars and Christmas Cards

Children's Activities

Opportunity for stallholders to either

- i) take a table for free and donate all proceeds to the Parish Charities, or
- ii) pay for a table (those proceeds to go the Parish Charities) and stall-holders retain sale proceeds.

Table Charges: 4ft Table £20, 8ft Table £40. Feel free to donate a % of takings to Parish Charities!

You can get full details of hiring a stall from Sarah Cheriton-Jones
Sarah.cheritonjones@gmail.com

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Some notes for stallholders

We will provide: Tables, Chairs and Wifi.

Stallholders Require: Table coverings, Sumup or similar to take payments if you're paying for a table, and we recommend a cash float also because some people prefer cash, Public & Product Liability Insurance for craft fairs.

Music notes

Geoffrey Webber

In selecting music for October I have looked for opportunities to tie in with our new Evensong sermon series. Some themes are easier to match than others of course, but at various moments I hope that an introit, anthem or hymn will add to our contemplation of the ideas being expounded. It is also Black History month, so we hear choral and organ music by Samuel Coleridge-Taylor (in fact transcriptions for organ of various pieces, published posthumously as a collection in 1916) and my setting of four traditional South African melodies in the form of Preces and Responses.

We sing three 20th-century Mass settings in English this month and one in Latin composed by Venetian baroque composer Giovanni Rovetta, whose *Messa concertato* we sang for Michaelmas. This other setting is written in the old contrapuntal style, so sounds more like Palestrina than Monteverdi. Alongside this we sing a more modern-style communion motet by Rovetta, setting the anonymous medieval prayer 'Anima Christi' which opens with the memorable lines –

Anima Christi sanctifica me

Corpus Christi salva me

Sanguis Christi inebria me

which are sung in Rovetta's expressive setting by three solo voices in turn.

On Dedication Sunday we sing a hymn-anthem by Charles Wood that was composed for use at his principal Cambridge College, Gonville & Caius, on the occasion of the Commemoration of Benefactors, and specifically for the 300th anniversary of the death of John Caius (1910). Wood took his text 'Glorious and powerful God', from an anthem by Orlando Gibbons which talks of God's dwelling place 'above the starry sky' and ends by lauding the 'founder and foundation of endless habitation'. The hymn-anthem format allows the text to be heard clearly, with little musical elaboration beyond Wood's choice harmonies on the organ.

Complementing the Vicar's Evensong sermon on 13th October we sing the famous anthem by Edward Bairstow *Let all mortal flesh keep silence*. The text was originally an early Greek hymn, and the English version used by Bairstow differs from that normally sung as a congregational hymn. The theme of the text is essentially Eucharistic, but of particular interest here is Bairstow's portrayal of silence in standing before the throne of God. The piece as a whole in fact ranges from this awed silence to Alleluias sung *tutta forza* in imitation of the cherubim and seraphim. The composer separates the climactic Alleluias with pauses, so you might wish to imagine the acoustic of York Minster, where Bairstow worked, as you listen to these. Picking up on Bairstow's use of F sharp minor and unison writing, I have composed an introit for the service that sets a text more clearly centred on the theme of silence from *The Imitation of Christ* (1418) by Thomas á Kempis – 'In silence and in quiet the devout soul goeth forward and learneth the hidden things...' – coupled with a verse from Psalm 4 which he quotes, 'Commune with your own heart and in your own chamber and be still' and the Latin 'Silentium'.

At the final Evensong of the month on the 27th we sing Ireland's popular anthem *Greater love*, as well as two less familiar pieces, a 'Verse' Service from c. 1670 by William Child of St George's Chapel, Windsor (postponed from a few months ago due to illness) and as the introit the opening of a metrical setting of Psalm 8 by Thomas Ravenscroft published in 1621.

Sidwell Recital

The next Sidwell recital, with the support of the Martindale Sidwell Memorial Fund, takes place in church on Saturday 12th October at 7.30 pm. Following the success of the 'duo' format last year, this time we welcome two more recent appointees to our professional choir, Jessica Gillingwater (Mezzo-soprano) and James Geidt (Baritone), who will be accompanied by pianist JongSun Woo. The flyer advertises 'An Evening of Opera and Song from Mozart to Ravel', and I'm pleased to add a fuller list of composers by adding Mendelssohn, Rossini, Gounod, Saint-Saëns and Mahler. If you're not free for this one, a similar event is in preparation for February 8th 2025.

The Hampstead Collective

No excuse is needed to perform the music of Charles Stanford, but this year the choir is marking the 100th anniversary of his death in 1924 by performing a number of his liturgical works. The Collective's opening concert of the new academic year on Monday 7th October at 7 pm also marks the anniversary by including several sacred works that were composed more for concert than liturgical use, in particular his *Bible Songs* for solo voice and organ. Along with these melodious gems the Collective will perform sacred music by one the major German influences on Stanford, Johannes Brahms, including his charming *Marienlieder* which show an interest in artful folksong that Stanford also explored in his vocal music based on Irish melodies.

Organ Scholar

We are delighted that Louis Carpenter has joined us as our Organ Scholar for this academic year. Louis was a Music Scholar at both Gresham's School and the City of London School, and is now on a gap year applying for University. He has benefited from music tuition received via the junior departments of both the Royal Academy of Music and the Royal College of Music, and he has just completed two years as Organ Scholar at the Chapel Royal, St James's Palace. Last summer he took the Associateship diploma of the Royal College of Organists, winning three prizes.

Music list for October

Sunday 6th October – 19th Sunday after Trinity & Dedication Sunday

10.30 am. Holy Communion

Introit Hymn 362

Mass setting (G/S&B/AD) *Communion Service in G (& B flat)* Stanford

Gradual Psalm 122 Tone iv/6

Offertory Hymn 205

Communion Motet *Locus iste* Anton Bruckner

Post-Communion Hymn 209

Organ Voluntary *Fugue in C* (Op. 193, ii) Charles Stanford

5 pm. Evensong

Organ Prelude *Martyrs' Tune* (16 Preludes for Organ) Charles Wood
Introit *O God, the protector* Charlotte Sneyd
Preces & Responses on South African melodies Geoffrey Webber
Psalms 125, 126 Whitlock, Garrett
Canticles *Evening Service in F* George Dyson
Anthem *Glorious and powerful God* Charles Wood
Hymn 484 (t. 167)
Final Amen Samuel Coleridge-Taylor
Organ Postlude *Idyll* Samuel Coleridge Taylor

Sunday 13th October – 20th Sunday after Trinity & Harvest

10.30 am. All-Age Holy Communion

Introit Hymn 397
Mass setting (G/S&B/AD) *The Mass of the Quiet Hour*
George Oldroyd
Gradual Psalm 145 (NEH 540) Responsorial
Offertory Hymn 262
Communion Anthem *Lord of the harvest, Thee we hail!* Joseph Barnby
Post-Communion Hymn 413
Organ Voluntary *Tuba Tune* C. S. Lang

5 pm. Evensong

Organ Prelude *Sorrow Song* Samuel Coleridge-Taylor
Introit *Silentium* Geoffrey Webber
Preces & Responses on South African melodies Geoffrey Webber
Psalm 127 Walter Alcock
Canticles *Evening Service in G* Francis Jackson
Anthem *Let all mortal flesh keep silence* Edward Bairstow
Hymn 414
Final Amen Samuel Coleridge-Taylor
Organ Postlude *Cameo* Samuel Coleridge-Taylor

Sunday 20th October – 21st Sunday after Trinity

10.30 am. Holy Communion

Introit Hymn 265
Mass setting (G/S&B/AD) *Missa Sancti Patricii* Charles Wood

Gradual Psalm 91.9-end Tone viii/I
Offertory Hymn 486
Communion Motet *Never weather-beaten sail* Charles Wood
Post-Communion Hymn 272
Organ Voluntary *Fantasia* (Op. 103) Charles Stanford

5 pm. Evensong

Organ Prelude *Trio Sonata No. 4 in E minor* (1st movt) J. S. Bach
Introit *O hearken thou* Edward Elgar
Preces & Responses on South African melodies
Geoffrey Webber
Psalm 141 Joseph Barnby
Canticles *Evening Service in A flat* Basil Harwood
Anthem *The Spirit of the Lord is upon me* (The Apostles)
Edward Elgar
Hymn 'Dear Christ uplifted from the earth' (t. 385)
Final Amen Samuel Coleridge-Taylor
Organ Postlude *Imperial March* Edward Elgar

Sunday 27th October – Last Sunday after Trinity

10.30 am. Holy Communion

Introit Hymn 238
Mass setting (G/S&B/AD) *Messa a cappella a quattro voci*
Giovanni Rovetta
Gradual Psalm 126 George Elvey
Offertory Hymn 461
Communion Motet *Anima Christi sanctifica me*
Giovanni Rovetta
Post-Communion Hymn 235
Organ Voluntary *A Fantasy* Thomas Tomkins

5 pm. Evensong

Organ Prelude *Voluntary* Benjamin Cosyn
Introit *O God our Lord how wonderful* Thomas Ravenscroft
Preces & Responses on South African melodies
Geoffrey Webber
Psalm 119.121-136 Buck / Walford Davies

Canticles *Verse Service in A minor* William Child
Anthem *Greater love* John Ireland
Hymn 'For the healing of the nations' (t. 195)
Final Amen Samuel Coleridge-Taylor
Organ Postlude *Prelude and Fugue in G major* (BWV 541) J. S. Bach

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

Organ Recitals

October 19th at 4.00pm
Ed Gaut (Keeble College, Oxford)

November 23rd at 4.00pm
Lee Ward (Liverpool)

December 7th at **4:30pm**
Joshua Ryan (Hampstead Parish Church)
Featuring seasonal readings and
La Nativité du Seigneur (Olivier Messiaen)



THE SIDWELL RECITAL

An Evening of Opera and Song from Mozart to Ravel

JESSICA GILLINGWATER
MEZZO-SOPRANO

JAMES GEIDT
BARITONE

JONGSUN WOO
PIANO

Saturday 12th October 2024 at 7.30 pm

*Tickets £15
(Concessions £12)*

*Buy online at
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*Tickets also available
on the door*

Information: 020 7794 5808

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

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



The Hampstead Collective

Monday 7th October

7.00 – 8.30pm

Sacred Songs and Quartets

by Johannes Brahms and Charles Villiers Stanford
Geoffrey Webber (Director/organ)

Monday 4 November

7.00 – 8.30pm

The Complete Songs of Henri Duparc

with selected readings from the composer's letters
Christine Buras (soprano), Malachy Frame (baritone)
Chad Vindin (piano) David Gardner (reader)

Monday 2nd December

7.00 – 8.30pm

Schubert's Piano Quintet in A Major D.667 alongside Auf dem Strom D.943 and selected Lieder

The Players of the Hampstead Collective,
Steven Devine (fortepiano). Christine Buras (soprano)

Saturday 11th January (**at St Peter's Belsize Park**)

In this earthly Paradise: Monteverdi and Purcell

7.00 – 8.30pm

Rebecca Hardwick (soprano), Christine Buras (soprano), Malachy
Frame (director), the Players of the Hampstead Collective

Tickets £15 from hampsteadcollective.com or at the door

**HAMPSTEAD
CHAMBER CHOIR**
DOMINIC BRENNAN CONDUCTOR



Maurice Duruflé
REQUIEM

Pierre Villette
THREE MOTETS
HYMNE À LA VIERGE

Saturday October 26, 2024 7:00 p.m.
St. John-at-Hampstead Church Row NW3 6UU
Tickets £15 or £10 for students (with ID) Under 12 free with an adult

Book at www.hampsteadchamberchoir.org

Painting: Maurice Uthillo NOTRE DAME DE PARIS

A Drama on our Doorstep

Meg Weston Smith

The Hampstead Theatre started in the Moreland Hall, now the church's Parochial School. Today, sixty years later, it has its own purpose-built theatre at Swiss Cottage. Currently showing is "The Lightest Element", a captivating play about the astronomer Cecilia Payne Gaposcschkin. Aged twenty-three, she left Cambridge, England, for Cambridge, Massachusetts, having been advised she had no future in England as an astronomer. It was a man's world. At the Harvard Observatory she made the revolutionary discovery that stars are made of hydrogen – a discovery denied for 2 years. With unwavering determination she persevered and eventually became Harvard's first female full professor in any subject.

I am thrilled because I met the Gaposchkin family from time to time during my wartime evacuation in America. Although I was only a child I was aware of Cecilia's formidable personality, admirably conveyed by Maureen Beattie. And the method of spectral analysis Cecilia used to discover hydrogen owes much to my father, Arthur Milne, who is mentioned in Stella Feehily's lively script.

The fast-moving play illuminates Cecilia's struggles, not least the suggestion that she might hold Communist sympathies as she had married a Russian.

The play runs until 12 October.

Holiday in Hampstead Recipes

Continuing our series this week we feature a great favourite
with the Vegetarians

Chris Money's Pesto and Spinach Lasagne

(serves 4)

150 pot of fresh pesto
200g bag of spinach, roughly chopped
250g frozen petit pois
150ml creme fraiche
200ml vegetable stock

Small pack basil, leaves chopped
 Small pack mint, leaves chopped
 Fresh lasagne sheets (large sheets x 4)
 100g parmesan grated (or you could use half strong cheddar)
 Béchamel sauce for top

1. Heat over to 180C/160C fan/gas 4. Place the pesto, crème fraiche and vegetable stock in a pan. Heat and mix until smooth and bubbling. Add the spinach and peas and cook for a few more minutes until the spinach has wilted and the peas thawed. Add the chopped mint and basil and season. Set aside and cool.
2. Place a third of the pesto mixture into a baking dish. Top with lasagne sheets, then repeat with 1 or 2 more layers of sauce and lasagne sheets depending on size of dish.
3. Pour Béchamel sauce on top and scatter grated parmesan. Bake for 45 mins or until golden brown on top and bubbling around the edges.

Serve with a green salad.

Readings for October

10.30am

5.00pm

Sunday 6th Dedication / Trinity 19

Genesis 18.11-18 or Revelation 21.9-14
 John 10.22-29

Joshua 4.7-end
 Matthew 10.1-22

Sunday 13th Harvest Thanksgiving / Trinity 20

Amos 5.6-7
 Mark 10.17-31

1 Kings 19.9-13
 Revelation 7.13 – 8.1

Sunday 20th Trinity 21

Isaiah 53.4-end
 Mark 10.35-45

Genesis 1.26-31
 Luke 14.16-24

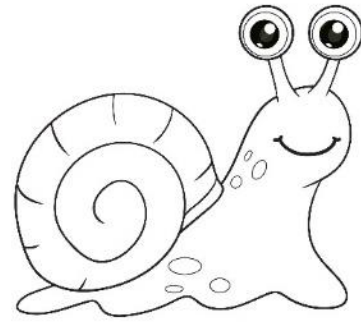
Sunday 27th Last after Trinity

Jeremiah 31.7-9
 Mark 10.46-end

Deuteronomy 10.12-19
 Luke 10.25-37

Snail Mail

You may worry that your letter will be lost in the post, but you probably don't worry that it may be eaten by snails.



But perhaps it is time to start. Especially if your letter is being posted in rural Northumberland. It seems some hungry snails there have developed a taste for eating the post. They crawl through the flap of the post box and munch away. Duncan Hutt, of Northumberland Wildlife Trust, explains that “Snails eat paper because most contains cellulose from the wood pulp, which they can digest and use for energy, and they also get calcium from paper and that’s what they need to build their shells. Slugs and snails have a very varied diet.” And it might include your letter!

Holy Hamsters

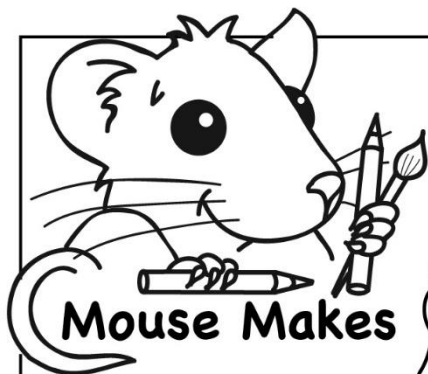
Tuesday Mornings
9:45am - 11am
During Term Time

**Playtime, Stories, Coffee, and Chat for
Babies, Toddlers, and their Carers**

Hampstead Parish Church
Church Row NW3 6UU

All Welcome

£2 Suggested Donation



WALK WITH THE LORD

"Teach me your way,
O Lord, that I would
walk in your _____."
Psalm 86:11

"For we **walk** by

not by sight."
2 Corinthians 5:7

"**Walk** by the

"
Galatians 5:16



Jesus said:
"I am the light
of the world.
If you

me you won't
have to **walk**
in darkness
because
you have
the light
that leads
to life."
John 8:12



"**Walk** in

as Christ loved
us and gave
himself up for us."
Ephesians 5:2

"**Walk** in
a manner
worthy of the
Lord, fully pleasing
to him, bearing

in every good work
and increasing in
the knowledge
of God"
John 8:12

is everyone who
fears the Lord,
who **walks** in
his ways."
Psalm 128:1

GOD • JESUS • LORD • WALK

WAYS • STEP • FEET • PATH • GO • TEACH • KNOWLEDGE • LIGHT

Find the words from the questions too!