

**Hampstead Parish Church**

# **Magazine for January 2025**

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

**Don't lose sight of  
Epiphany**  
Mother Carol writes

**The Week of Prayer  
for Christian Unity**  
18 - 25 January

**Uncle Vanya**  
Review of the  
Hampstead Players'  
autumn production

**“Faith and Disability”**  
Sermon by Revd John  
Beauchamp  
Diocesan Disability  
Ministry Enabler

**Charity News**  
ALMA  
&  
Everyone Matters



# **HAMPSTEAD PARISH CHURCH**

[Registered Charity No. 1129264]

Church Row, NW3 6UU

Parish Office: 020 7794 5808 /

vestry@hampsteadparishchurch.org.uk

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 Communion and Home Visits

please contact The Vicar

Revd Carol Barrett Ford

**0207 794 5808**

vestry@hampsteadparishchurch.org.uk

\* to be added to the email list please contact the parish office  
vestry@hampsteadparishchurch.org.uk

## **Church Staff and Office holders**

### **Vicar**

Revd Carol Barrett Ford 0207 794 5808

[vicar@hampsteadparishchurch.org.uk](mailto:vicar@hampsteadparishchurch.org.uk)

### **Curate**

Revd Yin-An Chen

[curate@hampsteadparishchurch.org.uk](mailto:curate@hampsteadparishchurch.org.uk)

### **Readers**

Handley Stevens 020 7794 0874 - [handleystevens@yahoo.co.uk](mailto:handleystevens@yahoo.co.uk)

Andrew Penny 020 7794 2763 - [Andrewpenny1955@gmail.com](mailto:Andrewpenny1955@gmail.com)

### **Director of Music**

Geoffrey Webber - [music@hampsteadparishchurch.org.uk](mailto:music@hampsteadparishchurch.org.uk)

### **Junior Choir Director**

Aidan Coburn - [aidan@hampsteadparishchurch.org.uk](mailto:aidan@hampsteadparishchurch.org.uk)

### **Organist & Assistant Director of Music**

Joshua Ryan - [organist@hampsteadparishchurch.org.uk](mailto:organist@hampsteadparishchurch.org.uk)

### **Administrators**

Courtney Terwilliger - [Courtney@hampsteadparishchurch.org.uk](mailto:Courtney@hampsteadparishchurch.org.uk)

[Huw@hampsteadparishchurch.org.uk](mailto:Huw@hampsteadparishchurch.org.uk)

### **Churchwardens**

Sheena Ginnings - [sheena.ginnings@hampsteadparishchurch.org.uk](mailto:sheena.ginnings@hampsteadparishchurch.org.uk)

[Angela Gardner – angelamgardner@btinternet.com](mailto:angelamgardner@btinternet.com)

### **Treasurer**

Inigo Woolf - [treasurer@hampsteadparishchurch.org.uk](mailto:treasurer@hampsteadparishchurch.org.uk)

### **Magazine editor**

Judy East - [judy.east@hampsteadparishchurch.org.uk](mailto:judy.east@hampsteadparishchurch.org.uk)



January  
2025

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# Diary for January

Sat 4<sup>th</sup> 10.00am Gardening group in the churchyard.

## Sunday 5<sup>th</sup> Epiphany

8.00am Holy Communion

10.30am Choral Holy Communion

5.00pm Choral Evensong followed by sherry with the choir



Wed 8<sup>th</sup> 10.15am Holy Communion

Sat 11<sup>th</sup> 7.30pm The Hampstead Collective concert at **St Peter's Belsize Park.**

## Sunday 12<sup>th</sup> Baptism of Christ

8.00am Holy Communion

10.30am Choral Holy Communion

5.00pm Choral Evensong

Wed 15<sup>th</sup> 10.15am Holy Communion

Thu 16<sup>th</sup> 7.30pm Community Choir term starts

**Sat 18<sup>th</sup> Start of the Week of Prayer for Christian Unity**

## Sunday 19<sup>th</sup> Epiphany 2

8.00am Holy Communion

10.30am Choral Holy Communion

5.00pm Choral Evensong

Wed 22<sup>nd</sup> 10.15am Holy Communion

Thu 23<sup>rd</sup> 7.30pm Community Choir

Fri 24<sup>th</sup> – Sun 26<sup>th</sup> Big Garden Bird Watch<sup>1</sup>

Sat 24<sup>th</sup> *The Conversion of St Paul*



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<sup>1</sup> [rspb.org.uk](http://rspb.org.uk) – between Friday and Sunday pick your spot and your hour and watch what birds land. Perhaps you'd like to do it in the churchyard or ABG and see what feathered friends we have.

## Sunday 26<sup>th</sup> Epiphany 3

8.00am Holy Communion  
10.30am Choral Holy Communion  
5.00pm Choral Evensong followed by Friends of the  
Music AGM in the Crypt Room

Wed 29<sup>th</sup> 10.15am Holy Communion  
Thu 30<sup>th</sup> 7.30pm Community Choir

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## The Vicar writes

I love Christmas, but Epiphany is also a deeply connecting and moving spiritual experience. Sometimes it gets a little bit lost in eating up the last mince pies, disposing safely of the Christmas tree, and packing away the tinsel, but it is worth thinking about the importance of this Christian feast in January. Common Worship: Times and Seasons tells us that *'in the Western churches, the Epiphany (manifestation) became an occasion to celebrate one element in the story of Christ's birth, the visit of the far-travelled magi, understood as the manifestation of Christ to the Gentiles. Matthew's account speaks simply of wise men from the east; later tradition fixed their number at three, made them kings and recalled their resonant names – Caspar, Melchior and Balthasar'*. Just like Christmas or Easter we have some special symbols associated with Epiphany. We take some chalk, bless it and use it to mark  $20+C+M+B=25$  on or near our front doors, praying that God will bless our homes and families during the year. It's a very good way of orienting ourselves to God and his loving purpose for us in this new year. Poet and priest Malcolm Guite reminds us that the story of the journey of the Three Wise Men (or Three Kings) puts us at the heart of the story of the birth of Christ. It also reminds us that we too are on a life-long journey with God.

*It might have been just someone else's story,  
Some chosen people get a special king.  
We leave them to their own peculiar glory,  
We don't belong, it doesn't mean a thing.*

*But when these three arrive they bring us with them,  
Gentiles like us, their wisdom might be ours;  
A steady step that finds an inner rhythm,  
A pilgrim's eye that sees beyond the stars.  
They did not know his name but still they sought him,  
They came from elsewhere but still they found;  
In temples they found those who sold and bought him,  
But in the filthy stable, hallowed ground.  
Their courage gives our questing hearts a voice  
To seek, to find, to worship, to rejoice.*

## *Mother Carol*

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### **January**

*Judy East*

Well, so that is that.....

So begins Auden's poem on the aftermath of Christmas. It goes on to itemise anything anyone ever thought about their relatives, the frippery, the packing away of the Christmas tree that Mother Carol mentioned above, it even looks at our failure to embrace the reality at the heart of the festival, and takes a peek forward to Lent and Easter. It's too long to reprint here but I suspect it echoes what a lot of people experience at this time of year. But it's important to remember that a lot of love goes into what we do for Christmas – the cleaning and decorating of the church takes a lot of people quite a lot of time – and that at a period when most of them are also fitting in their own preparations. Churchwardens, sidesmen, servers, all turned out to make the services better for our visitors, the clergy and office staff worked flat out to get us through the services. And, to quote another famous poem "The church look(ed) nice on Christmas Day"<sup>2</sup>.

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<sup>2</sup> John Betjeman *Christmas*

January can easily seem a bit flat after all that activity. Or maybe you're heaving a sigh of relief and looking forward to the days gradually lengthening. Personally I look out for the first bunch of daffodils and wallow in them until Lent. You can't beat a daffodil – unless it's a snowdrop perhaps?



Perhaps it's as well that life goes "back to normal" and we don't have to face too many events to distract us from the ordinary. The *Hampstead Collective* are playing away (at St Peter's on 11<sup>th</sup>) and we decided January would be too cold for our *Saturday organ recitals* so the next one is in February (and see the full list of both further on in this issue). But there is, of course, the *Friends of the Music AGM* on Sunday 26<sup>th</sup>. The Friends of the Music do an extraordinary amount of work during the year supporting the music in our church so the AGM is a chance for them to get together and celebrate, usually with a visiting speaker. For more information on how to join them email [fom@hampsteadparishchurch.org.uk](mailto:fom@hampsteadparishchurch.org.uk)

Happy New Year!

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## **Faith and Disability**

*A sermon preached by John Beauchamp, Diocesan Disability  
Ministry Enabler, in our autumn series*

Readings: Genesis 1:26-3, Luke 14:16-24

My theme in your series this evening is 'faith and disability.' What I hope to do for a few minutes is to explore how we might view the physical, sensory and cognitive impairments that our society has chosen to label as disability, from the perspective of grace. Grace which we believe is the gift of a loving creator God to all of the children of the earth. Because, our human condition and the experiences we have on our journey through this earthly life often offer us a challenge. A challenge to our faith and to our understanding of God. Because, as you all know, life is not one unending experience of



joy and fulfilment. Rather, life has many moments of sadness, of brokenness, of despair and devastation and more. Simply, life leaves us with many unanswered, and maybe unanswerable, questions.

And many of those questions focus on our bodies. On our embodiment as members of the human race. And the question is: How do we reconcile the dysfunctional aspects of our bodies with the idea of a loving, creator God. How do we reconcile dysfunctional bodies and minds with the almighty, creating and loving God that is at the heart of our faith.

Disability theology begins by focussing on the Genesis passage we heard this evening. And in particular on the intention that God states as God declares the intention to create humankind. 'Let us make humankind in our image.' What does that mean?

The first humans that result from this are of course Adam and Eve. They appear as fully functional human beings. Able to talk, walk, work, think, reproduce and perform all of the functions that add together to make the unique human experience and, in the words of Psalm 8, cast us as a little lower than the angels. The question is, is this what God means by creating humankind in God's image? Is the image of God this human ideal? And, if it is, what does that say to the members of the human race who do not share this level of functionality. What in particular does it say to those that society has chosen to label as disabled because they possess what is viewed and measured as a sufficient level of dysfunction for them to warrant the label of disabled.

If the image of God is found in an embodied human ideal, then could it be that not all human beings are really made in that image. Could it be that some people actually represent the absence of that image because their embodiment seems to fall far short of that ideal. Or, is there something else going on here. Is the image of God a far broader concept than that contained in Adam and Eve. After all, the God in whose image we are made is not human. God does not share any of our human functionality. At the beginning of Genesis, God is not walking round the unformed universe with arms and legs and blood pumping through veins and arteries. No, the God in whose image we

are made is profoundly other than human. God sees without eyes. God hears without ears. God moves without legs. God touches without hands. God speaks without vocal cords. God thinks without a brain. And if God possesses none of these human attributes, then we cannot look for the image of God in these human attributes can we.

What disability theology suggests is that far from the image of God being a narrow and focused image that is this human ideal, the image of God is in fact as broad as the human experience. In fact every experience of human embodiment reflects an aspect of the image of God. Which means that aspects of embodiment that we currently judge to be dysfunctional are suddenly transformed into enriching and revealing experiences that bring the otherness of God sharply into focus.

The God who sees with no eyes, hears with no ears, moves with no legs, touches with no hands, speaks with no voice, thinks with no brain, is brought vividly into focus by those whose embodiment means they share in this otherness in some way.

As God looks at creation and declares that it is very good, God is declaring not just creation at that moment as good, but all the consequences of creation as being full of the potential to be good. As full of sacred potential. And that includes every person and experience of human embodiment, whether judged to be functional or dysfunctional, able or disabled.

This is a moment of liberation for disabled people. Liberation from the predominant medical model that is still rooted in society. The model that defines an ideal of human functionality and judges deviations from this as being in need of cure or correction. What it says to me as a blind person for example, is that my inability to see as others do is not a pitiable thing. It is not a negative experience in which I am lacking something that is judged to be necessary in order to be fully human. But it says that my blindness is in fact an experience full of sacred potential. The potential to reveal something of the God who sees with no eyes.

However, there is a bit of a bump in the road for this understanding when Jesus walks onto the scene. And the bump is that Jesus doesn't seem to like disability. The focus of his ministry seems to be to eradicate disability by healing people of blindness, Deafness, paralysis, leprosy and much more. In fact, as we read the Gospels we are forced to ask a really challenging question. Is there room for disability in the kingdom that Jesus comes to proclaim, or is disability and all human dysfunctionality in fact outside of the kingdom. If there is sacred potential in every experience of embodiment, why would Jesus seem so set on normalising people to meet the narrow criteria of the human ideal.

I haven't got time here to really unpack the healing miracles, but what is important to understand is that we cannot read these miracles through the medical model lens through which we view sickness and disability today. What Jesus healing miracles are, are acts of radical inclusion. In a world where so many disabled people lived on the edge of society with no real recognition or value, the miracles are Jesus picking people up from the edges and placing them in the centre and saying: These people matter. They are valuable and loved in the kingdom that I am proclaiming. The only way of doing this that would impact first century Jewish society is by healing them, but far from this devaluing their disabled experience of life, this actually values that experience and brings them, with all that past experience and the prejudice and exclusion that came with it, into the kingdom for all to see.

And this is when we arrive at the second reading from Luke 14. The parable of the great banquet. I am sure you know the story well. A rich man decides to hold a banquet. He sends out the first invitations and all his friends say they will come. So he prepares the banquet and, when all is ready, sends out the second invitation. But at this point all his friends cry off. They have better things to do. So he sends his servants out to the streets and alleys and the highways and byways to bring in the blind, the lame and the poor, and in no time at all his house is full. It is full of people who represent every form of embodiment you can think of.

There are crutches and wheelchairs, white canes and guide dogs, hearing aids and sign language, learning disabilities, Autism, epilepsy and so many more forms of human embodiment. But importantly, there is no hint of these people being healed or changed as they cross the kingdom threshold. No, they enter the banquet as they are, and the banquet becomes a riot of human diversity and joy. Because the kingdom that Jesus has come to proclaim, is a place in which all of our human experiences, no matter how we judge them in this life, whether good or bad, able or disabled, functional or dysfunctional, are absorbed into the 'otherness' of God. The God who sees with no eyes, hears with no ears, moves with no legs, touches with no hands and thinks with no brain.

And this, says Jesus, is the kingdom. The kingdom of true liberation for all. Not liberation 'from' our human differences, but liberation 'with' our human differences into the presence of our God in whom all of these differences are found.

Many people think of the kingdom of heaven as a place or experience where we are all made the same. Wearing white and waving palm branches and transformed into some state of heavenly angelic perfection. What that does though is to deny the value of our human experience. It denies that there was ever anything in this earthly experience of any value. Nothing worth preserving. But I cannot believe that our God, who went to so much trouble to plant diversity at the heart of creation and our human experience, would then want to erase that diversity. That makes little sense. Surely the kingdom of heaven is God's chance to create even greater diversity. diversity that reflects God's image and creativity and nature and otherness with more intensity than we could ever imagine. And in that, experiences that in this life we label as disability and view as negative and pitiable, will become sparks of kingdom light. Brilliant manifestations of God within the diversity of heaven.

But our calling as the church now is to be a foretaste of the kingdom. To be a glimpse of the kingdom on earth. And that brings a challenge as to how we as the church view disability and disabled people and all those who we judge as bringing difference into the

church and the world in the way we are embodied, the way we think, and the way we experience the world.

The world we live in is very hierarchical. It is very judgemental. We raise up and diminish, value and devalue people to a set of arbitrary criteria that has a significant impact on many disabled and neurodivergent people. We judge people by a set of ableist criteria that, just like in first century Palestine, pushes many people to the edge and excludes them from many aspects of society. But the kingdom that Jesus proclaims in word and action is very different. Far from being a kingdom of hierarchy and judgement, it is a kingdom of grace. Grace in which all people are equally valued, because we don't generate our own value, but our value comes from us each being dearly loved and named children of God, no matter how we might be embodied and no matter what our life experience might be. That, says Jesus, is what the church should be if we are to really be a kingdom community that brings a glimpse of heaven down to earth today.

The challenge of the great banquet comes sharply into focus if we take ourselves there and spend a few moments absorbing its sights and sounds. It is a place of kingdom chaos. As I said, it is a riot of kingdom joy, full of unpredictability and spontaneity. It is a place where lavish grace abounds, and every person has a place with their name on it. It is a place that I feel is brought vividly to life in a mixed ability church that Natalie (my wife) and I go to from time to time, where people with and without learning disabilities worship God together with plenty of joy and enthusiasm.

The challenge is, how can we, as the church, reflect this diverse community of grace today? How can you here at St John's Hampstead reflect this diverse community of grace today? How can you be a place where disabled people and people who are regarded as different by our judgemental society, can be liberated, not 'from' their disabilities and differences, but 'with' their disabilities and differences. Valued and loved for who they really are, a dearly loved child of God. I can't give you the answer to this. I can only ask the question and lay out the challenge. What it means for you, here in 2024, is for you to discover.

A word is dead  
When it is said,  
Some say.  
I say it just  
Begins to live  
That day.

*Emily Dickinson*

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## Charity News



### **News of ALMA, one of the charities supported by the parish taken from [almalink.org](http://almalink.org)**

**Cyclone Chido** hit Mayotte first in mid-December and then reached Mozambique at the coast just north of Pemba in Cabo Delgado Province, - part of the Diocese of Nampula. The map reminds us of the relentless impact of climate change with an ever increasing number of severe cyclones hitting Mozambique's Indian Ocean coast. You can see it better on their website [almalink.org](http://almalink.org)



**The Diocese of Nampula's Mission team** is doing its best to assist all those who have lost homes, and seen key infrastructure, including schools, health posts and churches damaged. TBBC news issued this bulletin reporting that Cyclone Chido hit Mozambique on 15 December with winds of 260 km/h (160mph) and 250mm of rainfall in the first 24 hours. The death toll from Cyclone Chido is now 94 people. We pray

for all the NGO's, UN agencies and local groups working to relieve the suffering

**Bishop Vicente Msosa**, Bishop of the Missionary Diocese of Zambezia in Mozambique, (who many in London know from his visits to us and ALMA link parishes), has been elected as IAMA Archbishop following the retirement of Interim Archbishop Carlos Matsinhe. As Bishop Vicente prepares for his installation in Luanda on 26 January we hold him, his family and the IAMA family in our prayers.

Bishop Lusa, our London Bishop for ALMA and ALMA Chair, will be attending the Installation with some of London's link priests with Angola links.

**ALMA Wednesday Morning Prayer:** We hold an ALMA Morning Prayer each Wednesday to enable us to pray together as a Partnership in the Gospel, and you are warmly invited to join us.

You can find the latest ALMA Morning Prayer on the ALMA YouTube channel.

The ALMA Partnership is always undergirded by prayer: each Wednesday in London we pray for parishes in Angola, Lebombo, Nampula and Niassa in rotation in our Diocesan Cycle of Prayer. However, lessons from Covid-19 and lockdown, along with improved communications technology, mean this can be something we do together rather than separately.

We hope that many ALMA Priests, Catechists, Lay Ministers and the ALMA Teams in each Diocese will join our partner Bishops by offering to lead and record a Morning Prayer to share. We can do this in Portuguese and English or both, as we all have access to the liturgy - also available at: <https://www.churchofengland.org/prayer-and-worship/join-us-in-daily-prayer/morning-prayer-contemporary->

and then add the day's date in the format 1-january-2025

## **And the Community choir report:**

The Christmas Lights concert on December 6th with the Hampstead Community Choir, the Hampstead Players and the Junior Choir raised

£1,200.00 for the charity 'Everyone Matters'. It will be applied especially to work in care homes.

**Everyone Matters** takes live professional music-making to people less able to access it for themselves, especially through informal concerts in nursing homes and music-making workshops in special schools. Their intergenerational projects give concerts that are very popular with care home residents who hugely enjoy chatting to their young and professional entertainers, and care homes in Hitchin look forward to the "Performing for Hitchin" concerts alongside amateur musicians in collaboration with Benslow Music. Performers in their long-running lecture-recital series "Music Matters" often take part in the programme of community concerts. **Everyone Matters** launched "Music Links" in response to Covid lockdowns, sending over 50 video links to care homes and others living in isolation, and many of these entertaining videos remain on YouTube freely available to all.

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## **Week of Prayer for Christian Unity 2025**

**18<sup>th</sup> to 25<sup>th</sup> January**

It is now 1,700 years since the First Council of Nicaea. Not many people know that.

Anyway – so what?

Because the Council of Nicaea, in 325, was the very first ecumenical council that the Christian Church ever held. A serious heresy had crept into the Eastern Church: Arianism, which taught that Jesus Christ was not divine, but only human.

To resolve the crisis, the Emperor Constantine called a council and summoned both the Western Church and the Eastern Church. Constantine knew that the Church had to get together and pull in the same direction. They did, and out of that Council came the Nicene Creed.



Get together and pull in the same direction. That is a good description of what Christ's Church on earth should be doing. That is the hope of the Week of Prayer for Christian Unity.

### **“Do You Believe This?”**

For 2025, the theme of Week of Prayer for Christian Unity focuses on belief, in commemoration of the Council of Nicaea, held so long ago.

The Scripture passage chosen for the worship service is Martha's confession of faith in Jesus, as narrated in John 11:17-27. Jesus had said: 'I am the resurrection and the life. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die. Do you believe this?' 'Yes, Lord,' she replied, 'I believe that you are the Messiah, the Son of God, who is to come into the world.'

Jesus is the Messiah. He is divine. Mary believed in Him, and so did the Council of Nicaea in 325. And so do hundreds of millions of Christians today.

The Week of Prayer for Christian Unity is traditionally observed from the 18<sup>th</sup> to 25<sup>th</sup> January – the 'octave' of St Peter and St Paul. This year's resources can be found at: <https://ctbi.org.uk/resources-for-week-of-prayer-for-christian-unity-2025/> or can be obtained from Church House Bookshop.

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## **MUSIC SECTION**

### **Music for January**

*Geoffrey Webber*

During 2024 the principal composer's anniversary we marked in our regular liturgical music was that of Charles Stanford, who died in 1924.

This year we celebrate another great figure from the Anglican tradition, Orlando Gibbons, who died in 1625 aged 41, a few days after having overseen the music for the funeral of James I. The quantity of his surviving church music is not large, but provides some of the most

perfect examples of the anthem, service, hymn and voluntary traditions, many of which we will perform during the year. Several of his anthems survive in two formats, one with organ accompaniment and the other with a viol consort, and we begin our celebrations with his anthem *See, see the word is incarnate*, which we perform with viols on Sunday 26th January. This is a setting of a wonderful prose text by Godfrey Goodman, whose posts included being chaplain to Queen Anne, wife of James I, and court preacher. It tells the story of salvation from the incarnation to the last things, rather like the libretto of Handel's *Messiah* in miniature, and contains many memorable lines. In his day Gibbons was perhaps most famous as a keyboard player, his final post being as Organist at Westminster Abbey. A report of him playing at the Abbey noted that "the organ was touched by the best finger of that age, Mr Orlando Gibbons", and on his death he was hailed as "the best hand in England". If this suggests something of a showman, his surviving music paints a very different picture: it contains much carefully balanced harmony and rigorous counterpoint. His vocal writing may on paper look rather plain and unimaginative, but he had an unrivalled knack of fitting syllables to notes by capturing the rhythm and sense of the words with the simplest of musical means, rarely using melisma. In this way his music perhaps provides the most perfect solution to the strictures of the early Reformation when composers were instructed to use only one note for each syllable of the text. At Evensong on the 26th we will include mostly music by Gibbons across a range of liturgical genres, including two of his hymn tunes, a set of *Preces* (since unfortunately we have no surviving music by him for the Responses after the Creed), an organ voluntary and a setting of the evening canticles for full choir.

This month we add two 'new' settings of the Mass to our regular repertoire, one by the Roman composer Giovanni Felice Anerio, a *Missa brevis* from c.1600 that survives in manuscript in the Church of Santo Spirito in Sassia, close to the Vatican in Rome, and one by the Venetian composer Natale Monferrato, whose *Missa brevis* appeared in a collection of Masses and Magnificats published in Venice in 1681. Anerio was a chorister under Palestrina who helped maintain that composer's purity of style in his own compositions. Monferrato was a pupil of Rovetta and Cavalli, who composed both in the novel baroque

idioms of his time and in the old Palestrina-inspired *stile antico* which we hear in his *Missa brevis*. Our Mass repertoire this month also includes a setting written specially for us at Hampstead by local composer Ben Ponniah, which was commissioned by the Church Music Trust and first performed here in September 2021.

For our Epiphany Evensong we sing three consecutive movements from Mendelssohn's unfinished oratorio on the life of Christ (possibly inspired by Handel's *Messiah*), a recitative sung by a narrator, a trio sung by the three wise men on their way to visit the baby Jesus, and a rousing chorus that features the Epiphany chorale *Wie schön leuchtet der Morgenstern* which we will hear twice in the service, since it also features in our introit, Worcester organist Ivor Atkins's English version of the Epiphany motet by Peter Cornelius published in 1870 as *Drei Könige wandern aus Morgenland*. Since Joshua will be on annual leave we welcome Richard Gowers once again to play the organ for us at this service, which will conclude with more Mendelssohn, the stirring opening movement of his *Sonata No. 4 in B-flat*. And just to show we won't forget Stanford in 2025, we also include in this service not only his evening canticles in B flat but also his morning canticle from the same set, the *Jubilate Deo*, since Psalm 100 happens to be the set psalm for the service.



## **Sunday 5th January – Epiphany**

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

Opening Hymn 52

Mass setting (GI/S&B/AD) *Missa brevis* (Op. 19) Natale Monferrato

Gradual Psalm 72.10-15 William Boyce

Offertory Hymn 47

Communion Motet *Magi viderunt stellam* T. L. da Victoria

Post-communion Hymn 51

Organ Postlude *Praeludium in D* (BuxWV 139) Dieterich Buxtehude

### **5 pm. Evensong**

Organ Prelude *Weihnachten* Max Reger

Introit *Three Kings from Persian lands afar* Peter Cornelius  
Preces Orlando Gibbons  
Psalm 100 (*Jubilate Deo in B flat*) Charles Stanford  
Canticles *Evening Service in B flat* Charles Stanford  
Responses after the Creed John Barnard  
Anthem *When Jesus our Lord was born in Bethlehem*  
Felix Mendelssohn  
Hymn 48  
Final Amen Orlando Gibbons  
Organ Postlude *Allegro con brio* (Sonata No. 4/i) Felix Mendelssohn

## **Sunday 12th January – The Baptism of Christ**

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

Opening Hymn 55 (omit v. 4)  
Mass setting (GI/S&B/AD) *Communion Service in D* Kenneth Leighton  
Gradual Psalm 29 Tone viii/1  
Offertory Hymn 58 (t. 512)  
Communion Anthem *A New Year Carol* Benjamin Britten  
Post-communion Hymn 394  
Organ Postlude *Te Deum laudamus* Jean Langlais

### **5 pm. Evensong**

Organ Prelude *Das alte Jahr vergangen ist* (BWV 614) J. S. Bach  
Introit *Christ unser Herr zum Jordan kam* J. S. Bach  
Preces Orlando Gibbons  
Psalms 46, 47 Luther / Parratt  
Canticles *Evening Service in G* Herbert Sumsion  
Responses after the Creed John Barnard  
Anthem *Tribus miraculis* G. P. da Palestrina  
Hymn 57  
Final Amen Orlando Gibbons  
Organ Postlude *In dir ist Freude* (BWV 615) J. S. Bach

## **Sunday 19th January – The Second Sunday of Epiphany**

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

Opening Hymn 339  
Mass setting (GI/S&B/AD) *Missa brevis* Giovanni F. Anerio

Gradual Psalm 36.5-10 Tone ii/I  
Offertory Hymn 56  
Communion Motet *Cantate Domino* Giovanni F. Anerio  
Post-communion Hymn 449  
Organ Postlude *Ciacona* Georg Muffat

**5 pm. Evensong**

Organ Prelude *Intrada* John Ireland  
Introit *Confirma hoc Deus* William Byrd  
Preces Orlando Gibbons  
Psalm 96 Percy Buck  
Canticles *Evening Service in B minor* Herbert Howells  
Responses after the Creed John Barnard  
Anthem *Sing joyfully* William Byrd  
Hymn 366  
Final Amen Orlando Gibbons  
Organ Postlude *Prelude in E minor* (BWV 548) J. S. Bach

**Sunday 26th January – The Third Sunday of Epiphany**

**10.30 am. Holy Communion**

Opening Hymn 436  
Mass setting (GI/S&B/AD) *Hampstead Mass* Ben Ponniah  
Gradual Psalm 19.1-6 Tone iii/5  
Offertory Hymn 271  
Communion Anthem *O taste and see* Ralph Vaughan Williams  
Post-communion Hymn 362 (t. 185)  
Organ Postlude *March* (Scipione) Handel, trans. Rawsthorne

**5 pm. Evensong (with viol consort)**

Organ Prelude *Prelude* Orlando Gibbons  
Introit *Almighty and everlasting God* Orlando Gibbons  
Preces Orlando Gibbons  
Psalm 33.1-12 (Withers Song 3) Orlando Gibbons  
Canticles *The Short Service* Orlando Gibbons  
Responses after the Creed John Barnard  
Anthem *See, see the word is incarnate* Orlando Gibbons  
Hymn 409

Final Amen Orlando Gibbons  
String Postlude *In nomine a 5* Orlando Gibbons

Louis Horsman 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**

Hugh Rowlands, London  
22nd February at 4pm

Geoffrey Webber, Hampstead Parish Church  
22nd March at 4pm

Ivan Leung, Canterbury Cathedral  
12th April at 4pm

Mitchell Miller, USA  
24th May at 4pm

Richard Gowers, St George's Hanover Square  
21st June at 4pm

Molly Hord, Pembroke College, Cambridge  
19th July at 4pm



# The Hampstead Collective

## **In this earthly Paradise: Monteverdi and Purcell**

Saturday 11 January 2025

19:00 20:30

***St Peter's Church, Belsize Park***

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

Tickets £15 from [thehampsteadcollective.org](http://thehampsteadcollective.org)

## **Messiaen: Harawi**

Monday 3 February 2025

7pm – 8.30pm

Rebecca Hardwick (soprano)

Tickets £15 from [thehampsteadcollective.org](http://thehampsteadcollective.org)

## **Harmonische Raffinesse:**

### **A German Homage to the Italian Baroque**

Monday 3 March 2025

7pm – 8.30pm

Rebecca Hardwick (soprano)

Malachy Frame (baritone)

The Players of the Hampstead Collective

Tickets £15 from [thehampsteadcollective.org](http://thehampsteadcollective.org)

## **Dowland: Lachrimae, or Seven Tears**

Monday 7 April 2025

7pm – 8pm

Aidan Coburn (tenor)

The Players of the Hampstead Collective

Tickets £15 from [thehampsteadcollective.org](http://thehampsteadcollective.org)

## **Handel: Saul**

Monday 5 May 2025

7pm – 8pm

Malachy Frame (Saul)  
Rebekah Jones (David)  
Rebecca Hardwick (Merab)  
Christine Buras (Michal)  
Ruairi Bowen (Jonathan)  
The Players of the Hampstead Collective  
Colla Voce Singers  
Aidan Coburn (conductor)

Tickets £25 Concessions £20

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## Uncle Vanya

Review of the Hampstead Players' production in church  
28-30 November

*Judy East*

There's a timelessness about Uncle Vanya that makes it ideal for the modern stage. Themes of hopelessness and unrequited love run throughout the play but more surprising perhaps are the references to what we would now call ecological issues. Astrov is very aware of the damage being done to the forests, of the relationship between people and nature that they should aspire to.

As Sarah Day noted in the programme Chekov described Uncle Vanya as "Scenes from Country Life", not coming down on the side of comedy or drama. The cast opted for comedy – but it was a dark sort of comedy, mocking themselves, their way of life, their hopes and fears. There isn't a happy person in the play, in spite of their invitation to us to laugh with and at them. And whilst we did laugh we were aware of the pain underneath. When Sonya says in Act 2 that she is "So happy" it's hard to take it at face value – she so clearly isn't. Her unhappiness came out well in Rebecca Joyce's performance.

Matthew Williams mastered excellently Vanya's frustration with his life. He works to keep the estate running for the family getting very little reward except Sonya's faithful love which he hardly seems to notice he's so full of self-loathing and regret for lost opportunities.



And then there's Serebryakov, played to perfection by Adrian Hughes, whose presence among them sparks the action – he brings his beautiful wife whom Vanya and Astrov both covet, he upsets their pattern of life, he suggests selling up, unconcerned that Vanya and Sonya have devoted their lives to keeping the estate going.

And what of Astrov? Ulysses Wells balanced his twin obsessions – Yelena and forest management - smoothly and confidently. We sensed that actually if it came down to it the forests would win.

Yelena, an elegantly tragic performance from Carolina Carbal, yo-yos between the men in her life. It seems clear she has no emotional attachment to her husband, his complaining has worn her down, but if either Vanya or Astrov became available to her, what would she do? Does she really favour the ostensibly more attractive Astrov? Did she ever care for Vanya? Probably just as well it doesn't happen.

Some parts, though smaller in words, yet all played important roles – Maria (Moragh Gee), quietly contemplating the mess the young people are making and trying to stay out of it; Marina, the nanny, (Cara Pennock) who knits and makes tea and tries to offer material comforts – as she must have done throughout their lives though only Serebryakov responds. Ilya Telegin (Simon Young) – poor man, he lives with them but they can't remember his name. He has a sad quality of neglect about him, quietly fingering his guitar while no one pays much attention. And Tom Benn, popping in and out as a workman, a servant, a messenger – what a long time he had to wait for Astrov after delivering that summons from the factory!

Finally the visitors leave, they have disrupted the family all summer but now life can go back to normal. How beautifully Matthew and Rebecca played out that final scene, whilst the family, Maria, Marina and Telegin, gathered around them, got on with their lives too.

Of course there's more to a production than the acting, and the set and costumes definitely added a dimension. Full marks to the stage, costume and lighting designers. I was glad the Players stuck to one set

and didn't try to move from garden, to drawing room, to study and so on. It was quite unnecessary to the action (sorry Chekov) and would have impeded the flow – shifting scenery is never quick on our stage. And what a beautiful set it was, perfectly suiting the tone of the play.

All in all, another performance displaying the very high standard we have come to expect from our Hampstead Players. Congratulations to Sarah Day and all her team.

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## Readings for January

10.30am

5.00pm

### **Sunday 5<sup>th</sup> Epiphany**

Isaiah 60.16

Matthew 2.1-12

Baruch 4.36-end

John 2.1-11

### **Sunday 12<sup>th</sup> Baptism of Christ**

Isaiah 43.1-7

Luke 3.15-17, 21-22

Isaiah 55.1-1

Romans 6.1-11

### **Sunday 19<sup>th</sup> Epiphany 2**

Isaiah 62.1-5

John 2.1-11

I Samuel 3.1-20

Ephesians 4.1-16

### **Sunday 26<sup>th</sup> Epiphany 3**

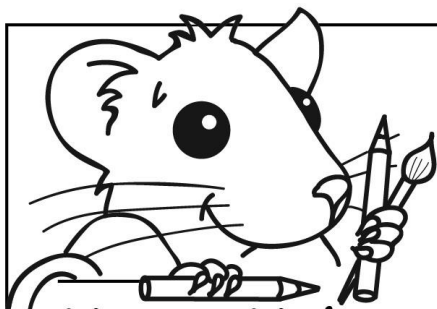
Nehemiah 8.1-3, 5-6, 8-10

Luke 4.14-21

Numbers 9.15-end

I Corinthians 7.17-24





# Mouse Makes

After Jesus was born in Belthlehem, wise men from the east came to Jerusalem looking for the child born to be king of the Jews. They had seen his star and had come to worship him. King Herod was troubled so met with the wise men to tell them to let him know when they found him.



When they saw the star rest over where Jesus was they rejoiced and gave him three special gifts. God warned the wise men in a dream not to go back to Herod so they went home by another way.

J E W S  
M A R Y  
W S O N  
O T N A




How many other words can you make from:  
**EPIPHANY**

**EPIPHANY** is the Greek word for **MANIFEST** which means 'to show'. God shows us who He is through His son Jesus Christ

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

Herod wanted to destroy Jesus, but God told Joseph to flee to Egypt to be safe. *Where did Jesus finally grow up?*

  
**READ** the story of the wise men in *Matthew 2:1-23*

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

E G O D  
B O R N  
F L E E  
L D G E



WISE • MEN • EAST • STAR  
REST • BETHLEHEM  
VISIT • JESUS • GIFTS  
GOLD • FRANKINCENSE • MYRRH  
WORSHIP • SON • CHILD  
BORN • KING • JEWS • CHRIST  
SHEPHERD • JOY • GOD  
HEROD • KILL • BOYS • TWO • CRY  
ANGEL • DREAM • JOSEPH • MARY  
FLEE • EGYPT • LAND • NAZARETH