

Hampstead Parish Church

Magazine for October 2025

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

Fr Yin-An considers
Black History Month

Mthr Carol asks
“What is a Good Life?”
and recommends some
books that might help our
thinking



HOMELESS PROJECT

The 2025-26 Night
Shelter needs you!
Andrew Penny outlines
ways you could help

Charity News
Margaret Willmer
looks at the
*Churches Conservation
Trust*
and Anne Stevens
the work of
Practical Action



St Luke the Evangelist, 18th October

HAMPSTEAD PARISH CHURCH

[Registered Charity No. 1129264]

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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 – Fri: 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

vestry@hampsteadparishchurch.org.uk

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

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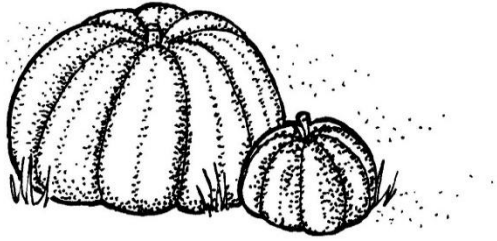
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October 2025

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**from Parish Pump*

Diary for October

Sat 4th 10.00am – 12 Gardening morning

Sunday 5th Trinity 16 / Dedication Festival

8.00am Holy Communion
 10.30am Choral Holy Communion
 (Junior Church Autumn Graveyard
 Watch and Confirmation
 preparation)
 5.00pm Choral Evensong. Continuing our sermon
 series:
Prophecy - Revd Dr Joel Love, Diocesan
 Director of Ordinands in the
 Diocese of Exeter



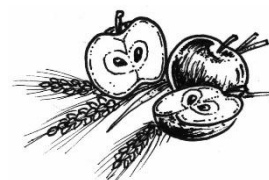
Mon 6th 7.00pm Hampstead Collective concert. See page 30

Wed 8th 10.15am Holy Communion

Thu 9th 7.30pm Community Choir

Sunday 12th Trinity 17

8.00am Holy Communion
 10.30am All Age Harvest Thanksgiving
 and Blessing of Animals
 5.00pm Choral Evensong.
Law –the Revd and Worshipful Canon Justin
 Gau, Assistant Priest St Mary's Bourne Street



Wed 15th 10.15am Holy Communion

Thu 16th 7.30pm Community Choir

Sat 18th *Luke, the Evangelist*

4.00pm Organ Recital – see page 31

7.30pm Celebrating Jane Austen – see page 33

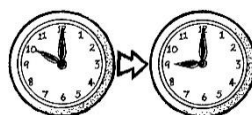


Sunday 19th Trinity 18 / Racial Justice Sunday¹

- 8.00am Holy Communion
10.30am Choral Holy Communion (Junior Church Confirmation preparation)
5.00pm Choral Evensong.
Epistles - Revd Dr Julie Gittoes Vicar of St Mary and Christ Church, Hendon and Area Dean, Barnet

- Wed 22nd 10.15am Holy Communion
Thu 23rd 7.30pm Community choir
Sat 25th 7.30pm Charmian England Recital – see page 32

Clocks go back an hour



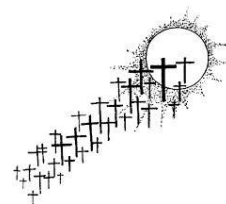
Sunday 26th Last after Trinity / Bible Sunday

- 8.00am Holy Communion
10.30am Choral Holy Communion (Half term – no children's groups)
5.00pm Choral Evensong. **Psalms** – Dr Paula Gooder, Canon Chancellor St Paul's Cathedral

- Wed 29th 10.15am Holy Communion
Thu 30th 7.30pm Community Choir
Sat 1st 10.00am Gardening

Sunday 2nd November All Saints / 4 before Advent

- 8.00am Holy Communion
10.30am Choral Holy Communion with **Confirmation** by the Bishop of Edmonton (no children's groups)
5.00pm Choral Evensong



¹ Part of Black History Month

Fr Yin-An writes

Black History Month: Celebrating God's Gift of Diversity

Every October, churches, schools, and communities across the country mark Black History Month. At its heart, this is not about guilt or shame. It is about celebration: recognising and giving thanks for the richness of cultures, languages, and traditions God has woven into our common life. It is about reflecting honestly on the failures of history so that we can learn and live differently today.

On Sunday, 21 September, the set reading was from 1 Timothy 2:1–7. In that passage, Paul urges the Church to pray ‘for kings and all who are in high positions,’ but he also explains why: because God ‘desires all people to be saved and to come to the knowledge of the truth.’ Interestingly, I found myself preaching and reflecting on this text in the midst of the traditional language from the 1662 Book of Common Prayer, where week by week the prayer for Christendom and for Christian kings and princes rises from our lips.

Those two words—*all people*—carry great weight. Not just those who look like us. Not just those who share our background or culture. Not only those who are easy to understand. God’s desire is for all people. That is the breadth of God’s vision, and it is one the Church is called to reflect.

And yet, our world is increasingly divided. We hear voices of suspicion and hostility—towards immigrants, towards Muslims and Jews, towards refugees and asylum seekers. We also see movements that try to baptise such hostility with religious language. Across the world, a kind of ‘Christian nationalism’ has gained ground: political movements that drape themselves in Christian imagery while proclaiming exclusion. Even here in Britain, far-right groups borrow Christian symbols and slogans to make their message more powerful. The danger is that the Church is tempted, perhaps even unwittingly, to be used.

This is why Paul's words are so timely. We pray for rulers and seek peace, yes—but never because earthly rulers are ultimate. There is 'one God and one mediator between God and humanity, Christ Jesus' (1 Tim. 2:5). Our ultimate loyalty is to him, not to any ideology of division. To allow Christianity to be twisted into a banner for hostility is to betray the gospel itself.

Of course, Christians may hold different political views about immigration policy or national priorities, and that is part of democratic debate. But whatever our politics, we cannot lose sight of the calling we share. Each person is created in the image of God—and more than that, Christian communities are called to seek justice for all. **Justice is not simply what a court of law declares. In the biblical sense, justice is righteousness: living in proper, mutual, and nourishing relationships marked by fairness, dignity, and respect.** To work for justice is to ensure that our neighbours are treated not as problems to be managed, but as people to be loved.

In this divided world, the Church has a different calling. This is the time for us to be united, and to call our wider community towards unity too. When others amplify division, the Church must bear witness to reconciliation. When others stir hostility, we must embody welcome. When others exclude, we must proclaim the wideness of God's mercy.

That is one of the gifts of Black History Month. It reminds us of past failures—times when Black people and other minorities were (and unfortunately are still) marginalised, oppressed, or written out of the story. To remember these failures is not to wallow in the past. It is to learn from them, so that they are not repeated. This month is also a time to celebrate: to give thanks for the immense contributions of Black communities to the life of Britain, and to the life of the Church. From music and culture to theology and leadership, our common life would be unrecognisable without those contributions.

Every time we gather at the Lord's Table, we catch a glimpse of that vision. We pray not only for ourselves, but for 'all your whole Church.'

We are united not by background or preference, but by Christ himself. The sacrament makes visible the truth that God is calling together a people from every tribe, language, and nation.

So as we mark Black History Month this year, let us do so with thanksgiving and hope. Let us celebrate the diversity of God's creation. Let us repent of the failures of the past and learn from them. And let us recommit ourselves to being a Church—and a community—that resists division, seeks justice, and builds solidarity. For we belong to the God who 'desires all people to be saved,' and whose love is stronger than hatred, wider than prejudice, and deeper than any human division.

You are warmly invited to join us again for **Racial Justice Sunday on 19 October**, as we continue our celebration of Black History Month. Together, let us bear witness to God's wide embrace and deepen our commitment to justice, welcome, and love.

On **Sunday 5 October**, we will celebrate **Dedication Sunday**, when we give thanks for the gift of our church and community. It is our tradition to mark this feast on the first Sunday in October, remembering with gratitude those who built and cared for our church in the past, and those who continue to maintain and support it today.

Dedication is not only about the building, but about the people who bring it to life. Each of us is entrusted with gifts from God—our time, our talents, our prayers, and our financial support—and Dedication Sunday invites us to offer these gifts afresh in thanksgiving.

We see these gifts in action every week: in the Junior Church leaders nurturing children's faith, the Intercessors and Lesson Readers who help us pray and hear Scripture, and the Sidespeople, Welcomers, and Duty Wardens who quietly ensure everything runs smoothly. Others contribute through the servers, tea and coffee teams, cleaning and

gardening groups, and flower arrangers—each offering service that strengthens our life together. (And these are just some examples: there are many more who give their time and skills in ways seen and unseen, all equally vital to our shared life of faith!!)

Every contribution, large or small, is part of the whole, offered back to God in gratitude. Financial giving is equally vital: it sustains our building, supports our ministry, and enables outreach to those in need. Dedication, then, is not simply about finances but about offering our whole selves—our hearts, hands, and voices—for God’s service. As the liturgy reminds us: Lord, teach us how to repay you for your goodness toward us.

May this house of prayer continue to be a place where God’s Spirit is known, and may we ourselves be built into a living temple of God’s presence in the world.

Fr Yin-An

And it’s good to hear from Mthr Carol during her post-op leave

While I am recovering from planned foot surgery, I have had the opportunity to do a little more reading than is usually possible for me. Admittedly, during the first month there was too much pain to concentrate properly on anything, but as the incisions have begun to heal I have spent an hour or so each day on one of my favourite leisure pursuits. Some of the reading is light: Kate Atkinson’s *Murder at the Sign of the Rook* is a ‘ripping good yarn’ in the vein of Agatha Christie. Some of my choices are more serious: *Mouthing* a debut novel by Orla Mackey, set in 1960s rural Ireland reminds me of books by Claire Keegan, a modern Irish writer whose slim novels are always interesting and challenging. I also revisited *The Problem of Pain*, by CS Lewis, for the obvious reasons.

A colleague of my husband gave him a copy of the book *The Measure* by Nikki Erlick, a popular 'genre fiction book' and New York Times bestseller. It was lying around and the blurb on the back struck me as interesting. It says: '*It seems like just another morning. Around the world people wake up, check the news, open the front door. On every doorstep is a box. Inside that box is the exact number of years that person has left to live*'. Inside each of the small boxes is a simple (but indestructible) string. The length of the string represents the span of years; a short string means that the individual has just a little time left, while a longer string indicates many years yet to live. The book follows the story of eight characters and how they react to the contents of the box.

I suppose one might call it a science-fiction novel and I have read similar storylines in the past. It's a thought-provoking read and while it is not 'high prose' it does draw our attention to some interesting questions about how we live our lives (even what constitutes living a 'good' life) and how our attitudes and actions can be informed by our sense of health and well-being. These are sobering thoughts at the best of times, and always heightened when we (or our loved ones) experience a period of poor health.

What does a 'good' life look like? Is it just about what we do? If God looks on the heart and not on the outward show, what does living our lives with a heart that is oriented on God's will look like? And if our lives are a gift from God, what are we doing with this 'one wild and precious life', as poet Mary Oliver would have it? This line, which closes her poem *The Summer Day* is preceded by a description of what might be viewed as a 'pointless' day by a society which is focused on being 'productive' and 'available' as a measure of personal worth. Yet—as Oliver points out—paying attention to the beauty of God's world (and taking time to engage with it) is a simple first step to contemplation of the God who made and sustains every living thing—and to closer union with him.

The Summer Day - Mary Oliver

Who made the world?

Who made the swan, and the black bear?

Who made the grasshopper?
This grasshopper, I mean —
the one who has flung herself out of the grass,
the one who is eating sugar out of my hand,
who is moving her jaws back and forth instead of up and down —
who is gazing around with her enormous and complicated eyes.
Now she lifts her pale forearms and thoroughly washes her face.
Now she snaps her wings open, and floats away.
I don't know exactly what a prayer is.
I do know how to pay attention, how to fall down
into the grass, how to kneel down in the grass,
how to be idle and blessed, how to stroll through the fields,
which is what I have been doing all day.
Tell me, what else should I have done?
Doesn't everything die at last, and too soon?
Tell me, what is it you plan to do
with your one wild and precious life?

Best wishes
Mthr Carol

October

Judy East

Nothing heralds the approach of winter for me quite like seeing “Last after Trinity” in the lectionary. Suddenly I realise that the year is galloping along and there’s so much to do. For some of us that means getting our crafting hats (or should that be gloves?) on and making things for the **Craft Fair** (15th November). If you’d like to take a stall then you should contact Sarah Cheriton Jones without delay as we can only fit a certain number in the space — that’s sarah.cheritanjones@gmail.com — and no doubt someone will be appealing for baked goods before long — cakes, biscuits, jams, chutneys. Watch this space as they say.

For us at St John's October means **Dedication** - as Fr Yin-An has discussed above. The church was dedicated on 8th October 1747. (Yes, I know it says 1745 over the door but that's when they started not when they finished.) This year we are invited to look at what we can give in time and talents to keep the church running smoothly. After you've read Fr Yin-An's article turn to the back pages and you'll find contact details for all the groups he mentions – or speak to anyone on duty on a Sunday. And it's a relatively quiet month to do that before we plunge into the busyness of what's come to be called the Kingdom season, the weeks following All Saints leading up to Advent and all THAT season holds! And in particular check Fr Ben's **Advent Reading group** and get the dates in your diary now.

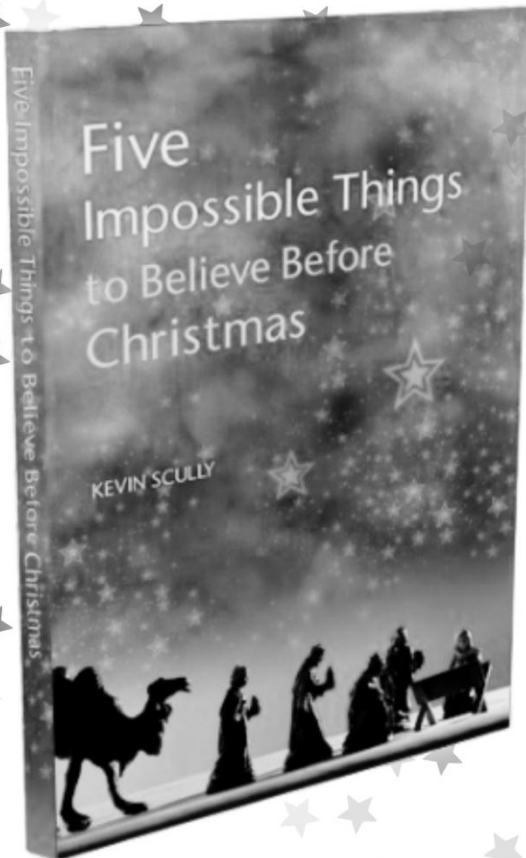
It's not completely quiet this month though: we'll be celebrating **Harvest** the week after **Dedication** and **Black History Month**, written about in detail at the start of this issue, the week after. And there are three concerts – the Collective on 6th, an organ recital on 18th and the Charmian England Recital on 25th. Some of us, if we've been around long enough, will remember Charmian, a generous benefactor of the Hampstead Church Music Trust.

"A common mistake that people make when trying to design something completely foolproof is to underestimate the ingenuity of complete fools."

Douglas Adams

THE PARISH CHURCH OF ST JOHN-AT-HAMPSTEAD

ONLINE ADVENT READING GROUP



Join the Online Advent
Reading Group

We'll be exploring Five
Impossible Things to
Believe Before
Christmas by Kevin
Scully over four Zoom
sessions. A limited
number of copies are
available for purchase
from the parish office.

The group will meet via
Zoom on the following
Tuesdays:

25 November, 2 December,
9 December, 16 December

At 7:00pm

Email vestry@hampsteadparishchurch.org.uk for the
Zoom link. The link will also be posted in the
weekly newsletter.

In the shadow of history

Sermon
Fr Yin-An Chen

Isaiah 60

When we gather to hear the words of the prophet Isaiah, we step into a text that does not belong to us alone. Isaiah is part of our Christian Scripture, but before that, and still today, Isaiah belongs to the Jewish people. These words were prayed, sung, and wept over in Jewish communities long before the first followers of Jesus opened their hearts to them.

In the shadow of history — especially after the Shoah, the Holocaust — Christians must confess that we *cannot* read Isaiah, or any part of the Hebrew Bible, as though our Jewish brothers and sisters were *not* still reading it too. Too often, Christians have read these texts in ways that erased or demeaned Jewish life. Sometimes that erasure has been violent and oppressive. That history has left scars not only on Jewish life, but on Christian faith as well.

So, when we ask: what does Isaiah mean for us today? we must also ask: *how can we speak of Israel, of Zion, of God's chosen people, without falling again into the old habits of triumph or denial?*

I want to pause here to say something contextual. Over the years, I've heard many Christians share their struggles, their unease, when they come across the words Israel and Zion in the Bible. Some feel confused, unsure whether they should be thinking about the modern state of Israel, or about the Jewish people, or something else entirely. Others feel a discomfort — worried that to affirm these words might sound political, or even like taking sides in conflicts they do not fully understand.

This is the reason I believe we must talk about Isaiah tonight. Because if we cannot speak these words — Israel, Zion — in a way that is faithful to Scripture and sensitive to history, then our reading of the Bible risks becoming shallow or even harmful.

Christians have often swung between two extremes. On one side, the rejection of Jews — the belief that Christians replaced Israel in God’s plan. This “supersessionism” has fuelled contempt and persecution. On the other side, in more recent years, some Christians have tried to identify with Jews, as though we could simply take their story for ourselves. But even that sympathy can become a kind of appropriation — an eagerness to share in Jewish suffering without facing our complicity in it.

Both attitudes leave Jews in the same place: either opposed or absorbed, hated or “supported” — but never simply allowed to be themselves, before God, as Israel.

The challenge for us is to find another way. A way that is not opposition, nor identification, but **shared humility** and **partnership**. A way of reading the Old Testament that acknowledges our differences, yet also recognises that we share it with the Jewish tradition and speak before the same God.

If we make the Shoah/Holocaust too unique, we risk pulling it out of history, beyond human responsibility, as though it were something that happened on another planet. But if we make it too ordinary, we risk brushing away its horror, as though it were simply another instance in a long series of tragedies.

Isaiah helps us to hold both truths at once. His vision acknowledges the universality of darkness — “darkness shall cover the earth, and thick darkness the peoples” — but also the particularity of light that shines from Zion. The Shoah/Holocaust belongs to Jewish history, for it was Jews who suffered and carried its unbearable weight. But it belongs also to all humanity, for it revealed the fragility of civilisation itself: how culture, law, and even religion can collapse into violence and indifference.

In this sense, Isaiah’s words are not escapist poetry. They encourage us to recognise both *the depth of evil* that humanity can produce and *the mystery of God’s light* that refuses to be extinguished. For Christians,

this means remembering the Shoah/Holocaust not as someone else's story, but as a warning and a calling for us as well.

When we speak of "Israel" in Isaiah, we must be careful. It is tempting for Christians either to replace Israel with ourselves or to turn "Israel" into a simple label for a particular ethnic group or modern political state. But Isaiah's vision is wider and deeper than that.

Israel in Scripture is the people called by God for a mission: **to serve, to witness, to bring blessing to the nations.** Israel should be the problem-solver rather than the problem-maker. Its calling is to embody God's justice, mercy, and holiness in the world.

Christians must carefully read the Old Testament, which we share with the Jewish tradition. That means listening to how Jews have read these texts, learning from their wisdom, and standing in solidarity when they suffer. But solidarity is not the same as blind support or uncritical justification of everything done in the name of Israel. To treat Israel as beyond critique would also be to diminish its calling, for God's chosen people are called to holiness and service.

Christian interpretation ultimately believes that this Israel — the servant, the light to the nations, the problem-solver — has been fulfilled fully in Christ Jesus. He takes up Israel's vocation and makes it clear that it is open to all nations, so that Jews and Gentiles alike are invited into the mission of God.

(Christians, in this sense, love 'Israel' and share the mission and suffering of 'Israel' with our whole heart. But ironically, this Israel is nothing else but Jesus Christ himself!)

This faith does not cancel or erase Jewish identity, nor does it justify centuries of supersessionism. Rather, it reminds us that Israel's vocation is *not* about possession or power, but about service and faithfulness — something we as Christians are called to share in, never to dominate.

So, when Isaiah says, “Nations shall come to your light, and kings to the brightness of your dawn,” he does not mean that Israel is a private club with exclusive privileges. He also does not mean that Israel is simply a metaphor for Christians alone. He means that God’s light shines through Israel — in history, in covenant, and in Christ — so that all humanity might find healing and reconciliation.

Jewish interpreters often read this as a call to *tikkun olam* (in Hebrew)— meaning *the repair of the world*. Israel’s vocation is not triumph but service, not exclusion but witness. We Christians can also recognise this as our calling: to walk in God’s light toward justice and peace.

The vision is not of one people ruling over another, but of partnership: gifts brought from all nations, wounds healed, peoples reconciled. This is why Isaiah’s words echo in our Advent hymns and in Jewish liturgy alike — they name the universal hope of God’s reign.

Even the Gospel of John, often a sharp text, remembers that the relationship between Jesus and his fellow Jews was not one of total separation, but of debate within the same family. In John 6, when Jesus speaks of himself as the bread of life, many argue with him — not as outsiders, but as family members. It was an intense, painful debate, but it remained within Jewish tradition.

What Jesus brought to the world is the fulfilment of the mission given to Israel, the chosen people of God. Our task as Jesus’s followers (alongside our Jewish brothers and sisters) is not to erase that bond, nor to weaponise it, but to recognise it as part of our own story.

Isaiah’s light shines not only on Israel, but on all who suffer injustice today. That light calls every people — including Israel — to be measured not by power or possession, but by justice, compassion, and peace.

In that light we find our common calling: not rivalry, not appropriation, but reconciliation. Jews and Christians together, and with all who long

for justice and healing, are called to walk in the brightness of God's dawn.

C4WS Cold Weather Shelter

CALL FOR VOLUNTEERS!

Andrew Penny



We will again be hosting the shelter in the crypt rooms on Saturday nights starting on 8th November and going through to 17th January 2026. If you are one of the many members of the congregation who have helped in the past, you can stop reading after the end of this sentence, which is intended chiefly to ask if you will be willing to help again, and skip to the end of this note.

For newcomers or the otherwise curious, the shelter provides up to 16 guests i.e. homeless people, with dinner, a bed (a mattress and bedding on the floor) and breakfast on Saturday night and Sunday morning, but perhaps most important a warm welcome. The guests are mostly men (we have room for only 4 women) and they tend to be young-although there are many exceptions. C4WS, the charity which organises the shelter in different local churches each night of the week, also provides welfare help e.g. including immigration and access to benefits, language teaching and help in finding work and sustainable accommodation, as well as showers, laundry and other practical help.

We, however, are not much concerned with that aspect, instead we need to

1. Set up the rooms and make the beds, stuffing duvets and pillow cases and putting sheets on the mattresses and laying the table for dinner. This is a task especially suitable for families with children small or large as only adults can help in the shelter itself once the guests arrive. The setting up takes place at about 5.30-6.30.
2. Cooking a dish for dinner and delivering it to the Crypt rooms (at about 7.30 for anything hot, earlier for cold food.)

3. Welcoming the guests who arrive at 7.30 and serving dinner. This involves engaging with the guests at dinner and generally making them feel at home. You need to arrive by 7pm and stay until about 9, helping to clear up dinner.
4. Wash up dinner- two volunteers needed from about 8/8.30 to 9.30
5. Spend the night in the shelter. One man and one woman needed from about 9 to 7.30/8 am. I cannot pretend this is very comfortable; we will have to sleep in the corridor, but the mattresses are thick and the duvets warm.
6. Set up and serve breakfast. The guests are supposed to get up at 7 but as there is no need to get everyone out and cleared up quickly, it's more like 7.30/8. A breakfast team needs to be there soon after 7am
7. Clear everything and pack it away. Volunteers needed at about 8.30. It usually takes an hour to clear and pack away.
8. Take home a pillowcase or two stuffed with a used sheet, duvet cover and towel and bring them back clean by Saturday afternoon.

Jobs 1, 2, 4, 7 and 8 will not have any or much contact with guests and no formalities are needed. If you want to volunteer for jobs 3, 5 and 6 and you have not done so before, then you will need to watch a short training video and sign a short agreement, setting out house rules. One of the overnights should have some First Aid training. This can be arranged.

Most people who volunteer find it a rewarding experience, and worthwhile even if it has its tedious moments. You will meet people from all parts of the congregation and some neighbours. The intention is not to bring the parish together but the cohesive effect is marked and very welcome.

If you are interested in helping or would like to know more, please contact me:

Andrewpenny1955@gmail.com ; 07754 833 631 or speak to me in church (but I will be away for most of October)

If you think you could help with the cooking, then please contact Rebecca Kelleher at Rebeccakatebalcombe@hotmail.com or 07766 234886 but by WhatsApp only (as she works a night shift)

If you think you can help with setting up then please contact Naomi Davey on ncdavey@gmail.com or 07870 575 784

THANK YOU!

PS If anyone is good at drawing up tables and rotas, I would greatly appreciate some help as I find them challenging!

Your favourite charities.....

Churches Conservation Trust

Registered Charity No. 258612

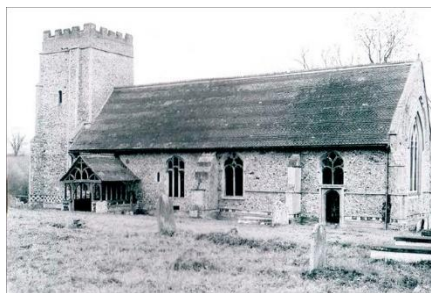
Margaret Willmer

Each autumn my mother requested that we 'do the graves' which meant a drive to Suffolk to visit the graves of her parents and sisters, her step-mother and a family retainer. The latter two were relatively straight forward being fairly accessible from the main roads, one in a cemetery and the other in a churchyard. Her parents and sisters are buried outside the south wall of St Mary's, Washbrook, a church now in the care of the Churches Conservation Trust (vested on 1st June 1993). My mother, as a child, lived in an annex to a farmhouse not too far off the Hadleigh to Ipswich road and she described walking to church over the fields on a Sunday. The church is in the middle of nowhere, there are two houses on the lane nearby but the village of Washbrook is a mile away. I last visited the church in March this year and found it open and beautifully cared for by the local volunteers.

From the CCT website:

St Mary's Washbrook

‘Despite being close to Ipswich, St Mary's lies remote and peaceful at the end of a winding path amongst picturesque trees and meadows. A Norman church rebuilt in the fourteenth century, it boasts: wonderful stone carvings in the chancel; lovely window tracery; canopied stalls; a piscina, a sedilia and an Easter Sepulchre. An 1866 restoration by Edmund Buckton Lamb provided the roofs and benches, the beautiful Victorian stained glass, and added a delightful baptistry to house the handsome fifteenth-century font.’



The Churches Conservation Trust is the national charity protecting churches at risk. We care for the churches vested in us by the Church Commissioners of the Church of England, repairing the damage from sometimes years of neglect, and work with local communities to bring them alive again.



We have saved over 350 buildings which attract almost 2 million visitors a year. Our unique collection of English churches includes irreplaceable examples of architecture, archaeology and art from 1,000 years of history. With our help and with your support they are kept open and in use – living once again at the heart of their communities.

We operate the third largest heritage estate in charitable ownership in the UK. All of the churches in our collection are listed, mostly Grade I and II*, and some are Scheduled Ancient Monuments.

Without our care the buildings we look after might have disappeared completely. Instead they are enjoyed as cultural, social, tourism and educational resources, kept open, in use and living once again in the heart of communities. Our churches remain consecrated and can be used for occasional worship.

Practical ACTION

Anne Stevens

Many decades ago, when I graduated and idealistically opted to take up my civil service post in the then almost unknown Department of Technical Co-operation – soon to become the Ministry of Overseas Development – the moral case for assistance to developing countries seemed clear. It was, however, undoubtedly colonialist, “*noblesse oblige*” and paternalist. Even then the economist Fritz Schumacher felt differently. He knew that big projects imported into local economies were all too likely to have little or no long-term beneficial impact on people’s lives. He “believed in solutions suited to context, equipping people with the skills and knowledge to change their situation, economic systems that work for all, and living within the planet’s means.” So he founded the charity that is now called *Practical Action*.

Since then the general moral argument for overseas aid has shifted: all societies are seen to be mutually interdependent, and many problems are global. There is a need to redress the balance away from the old extractive and exploitative relationship between global north and global south. At the same time, donor countries, experiencing crises and insecurity, have set aside moral considerations and cut or frozen overseas aid budgets. And this at a time when the climate crisis has substantial effects on communities currently least equipped to handle them. For Practical Action this has posed a very real and immediate challenge. Many of their projects and activities are funded by partnerships developed locally, but involving pulling together individual donations with funds from the UK aid budget, USAID, and other donors including for example the Dutch or Danish governments, or the charitable outreach of commercial companies. The sudden loss of UK and US funds is making the organisation do more with less, think hard about what resources are needed where, and ensure that their work continues to be led by local staff in partnership with local organisations and guided by, and accountable to, the communities they are supporting. And in that context, money from individuals really

makes a difference. The generosity of individual donors does keep the work going.

Can I suggest that we, here in Hampstead, ought not to allow ourselves to lose sight of what is long-term, global and fair, and still be looking to support actions which promote this. Practical Action's successful projects include developing waste management and clean-up initiatives in both Kenya and Bangladesh. In Zimbabwe, as also in refugee camps in Rwanda, projects develop renewable energy and local, small scale agriculture, growing climate-crisis adaptable vegetables and fruit for local markets that improve both diets and livelihoods. As our PCC reminds us that the responsibility for care for our neighbours, whoever and wherever they may be, belongs to each of us as individuals, and as our governments abandon the notion that care on a global scale is a common good, Practical Action's unshowy, persevering, locally based and generally successful endeavours surely deserve whatever individual support we can offer.

You can donate and find out more at Practicalaction.org



Hallowe'en and All Hallows
You may (or may not) celebrate
Hallowe'en but have you ever
wondered how it began?

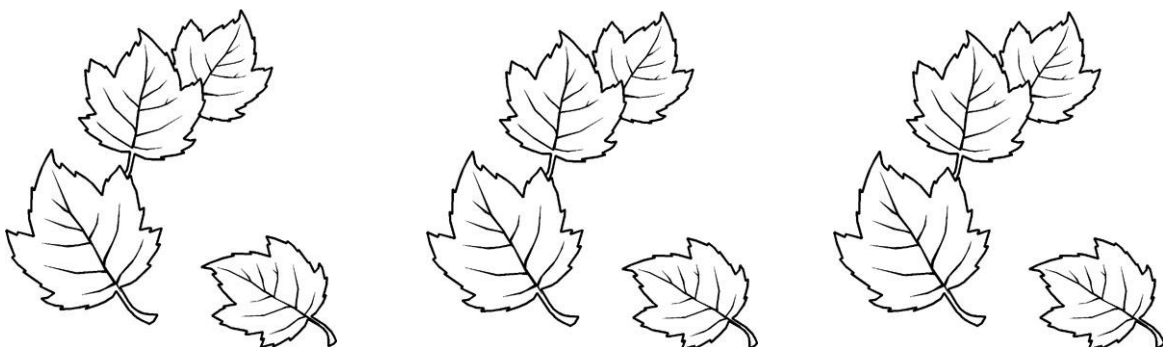
It has its roots with the Celts of pre-Christian times, who, on the last night of October, celebrated the Festival of Samhain, or 'Summer's End'. They performed ceremonies to thank and honour the sun. It also signalled the onset of winter, a time when it was feared that unfriendly ghosts, nature-spirits, and witches roamed the earth, creating mischief.

So the Druid priests lit great bonfires and performed magic rites to ward off or appease these dark supernatural powers. Then the Romans arrived, and brought their Harvest Festival which honoured

the Goddess Pomona with gifts of apples and nuts. The two festivals slowly merged. When Christianity arrived still later, it began to replace the Roman and Druid religions. 1st November – All Saints' Day – was dedicated to all Christian Martyrs and Saints who had died. It was called 'All Hallows' Day'. The evening before became an evening of prayer and preparation and was called 'All Hallows' Eve',

Autumnal Sonnet by *William Allingham*

Now Autumn's fire burns slowly along the woods,
And day by day the dead leaves fall and melt,
And night by night the monitory blast
Wails in the key-hole, telling how it pass'd
O'er empty fields, or upland solitudes,
Or grim wide wave; and now the power is felt
Of melancholy, tenderer in its moods
Than any joy indulgent summer dealt.
Dear friends, together in the glimmering eve,
Pensive and glad, with tones that recognise
The soft invisible dew in each one's eyes,
It may be, somewhat thus we shall have leave
To walk with memory,--when distant lies
Poor Earth, where we were wont to live and grieve.



MUSIC SECTION

Music Notes for October

Geoffrey Webber

Planning the music for October has been an enjoyable challenge, finding items to reflect both the varied themes of our morning Communion services this month, and the Biblical topics being covered in our sermon series. We have joyful music for our Dedication Sunday service on the 5th, with an all-German line-up of composers: Bach, Rheinberger, Brahms and Bruckner. In the evening we will be hearing in the sermon about prophecy, and for the anthems we highlight two Old Testament prophets, Ezekiel, through the lens of the famous spiritual 'Ezekiel saw the wheel', and Elijah, with three movements from Mendelssohn's oratorio *Elijah*, including the favourite alto aria 'O rest in the Lord'.

The up-beat mood remains for our All-Age Harvest service on the 12th, when the young Mozart comes to our aid, with an organ Capriccio and Mass from his teenage years; we also have the old Harvest favourite 'Thou visitest the earth and blessest it' by Maurice Greene, who died a few months before Mozart was born. Faced with the legal theme of the Evensong sermon, Charles Stanford's *Beati quorum via*, setting the start of Psalm 119 seemed an obvious choice: 'Blessed are the undefiled in the way, who walk in the law of the Lord'. For the anthem we have a less familiar choice, a motet by the great early Renaissance Flemish composer Josquin des Pres. His motet *Memor esto verbi tui* also utilises Psalm 119, this time a chunk of verses set in two musical sections. Josquin's musical style often involved the quick overlapping of identical musical phrases between adjacent voice parts, but the notable prevalence of this quasi-canonic feature in this particular motet may perhaps reflect the notion of 'following the law'.

On the 19th the morning theme is racial justice, and our anthem *Resignation* by Florence Price is a deeply poignant work reflecting the tragedy of slavery, in which the only source of release and salvation is presumed to be in heaven. Most anthems and motets composed over the centuries have tended to contain words from the Old Testament

- the Psalms in particular - and the Gospels, but texts from the Epistles came to be set to music more frequently from the nineteenth century onwards. Many anthems for the period of Holy Week and Easter came to be composed with texts from the Epistles, since the more narrative accounts of the Gospels leave little space for interpretation. Mendelssohn's motet *Um unsrer Sünden willen* sets verses from the letter to the Philippians, and was composed for use on Good Friday. It came to be sung in England with the text "For our offences Jesus took upon him humility, and unto death, even upon the cross, became he obedient...". The anthem *If thou shalt confess* is one of Stanford's lesser known works, but certainly well up to his usual standard, dating from 1885. It sets verses from Romans Chapter 10: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved".

Spoilt for choice for settings of the Psalms for the final sermon in our series on the 26th, I decided to go with Palestrina as part of our celebrations of the 500th anniversary of his birth for a setting of one of the most delightful of Psalm openings: "Like as the hart desireth the waterbrooks, so longeth my soul after thee, O God" (Psalm 84, as the Coverdale Psalter has it), and to round off the series with something highly exuberant we will sing a double-choir setting of Psalm 98 by the great Dresden composer Heinrich Schütz, who revels in the writer's mention of musical instruments. This psalm is given as an alternative to the Magnificat in Evensong the Book of Common Prayer, and it has often been employed for celebratory occasions and sung either in place of the Magnificat or as the anthem. The copies we have of this anthem in the choir library are an old edition with the German text written in Gothic script, so wish the singers luck in reading them!

Music List ~ October 2025

Sunday 5th October – Dedication Sunday

10.30 am. Holy Communion

Organ Prelude *Schmücke dich, o liebe Seele* Johannes Brahms

Opening Hymn 349

Mass setting (GI/S/AD) *Mass in G* (Op. 131) Josef Rheinberger

Gradual Psalm 122 Tone iv/6
Offertory Hymn 484 (t. 167)
Communion Motet *Locus iste* Anton Bruckner
Post-Communion Hymn 413
Organ Postlude *Prelude and Fugue in C* (BWV 545) J. S. Bach

5 pm. Evensong

Organ Prelude No. 2 from *11 Vesper Voluntaries* (Op. 14) Edward Elgar
Introit *Ezekiel saw the wheel* Trad. arr. G. P. Dal Dosso
Preces & Responses John Stevenson
Psalm 142 John Barnard
Canticles *Evening Service in E* Herbert Murrill
Anthem *Arise, Elijah!* Felix Mendelssohn
Hymn 205
Final Amen Felix Mendelssohn
Organ Postlude *Prelude No. 2* (Op. 37) Felix Mendelssohn

Sunday 12th October – Harvest Festival

10.30 am. All-Age Holy Communion

Organ Prelude *Sonata con piva* Baldassare Galluppi
Opening Hymn 264 (omit v. 5, t. 'All things bright')
Mass setting (GI/S&B/AD) *Missa brevis in D* (K 194) W. A. Mozart
Gradual Psalm 148 Tone vii/6
Offertory Hymn 263 (omit v. 6)
Communion Anthem *Thou visitest the earth* Maurice Greene
Post-Communion Hymn 262
Organ Postlude *Capriccio* (K 72a) W. A. Mozart

5 pm. Evensong

Organ Prelude *Chorale Prelude on Song 34* Peter Hurford
Introit *Beati quorum via* Charles Stanford
Preces & Responses John Stevenson
Psalm 82 T. A. Walmisley
Canticles *The Gloucester Service* Herbert Howells
Anthem *Memor esto verbi tui* Josquin des Prez
Hymn 437
Final Amen Felix Mendelssohn

Organ Postlude *Master Tallis's Testament* Herbert Howells

Sunday 19th October – 18th Sunday after Trinity

10.30 am. Holy Communion

Organ Prelude *Praeludium in F* (Op. 698) Carl Czerny

Opening Hymn 345 (omit v. 5)

Mass setting (GI/S&B/AD) *Messa Concertata* Giovanni Rovetta

Gradual Psalm 85 Tone vii/7

Offertory Hymn 498

Communion Motet *Resignation* Florence Price

Post-Communion Hymn 499

Organ Postlude *Prelude and Fugue in D minor* (Op. 603) Carl Czerny

5 pm. Evensong

Organ Prelude *Adagio* (Sonata No. 1, Op. 65) Felix Mendelssohn

Introit *Um unsrer Sünden willen* Felix Mendelssohn

Preces & Responses John Stevenson

Psalm 149 June Nixon

Canticles *Evening Service in C* Charles Stanford

Anthem *If thou shalt confess with thy mouth* Charles Stanford

Hymn 248 (ii)

Final Amen Felix Mendelssohn

Organ Postlude *Nun danket alle Gott* (Op. 65, no. 59) Sigfrid Karg-Elert

Sunday 26th October – Last Sunday after Trinity

10.30 am. Holy Communion

Organ Prelude *Allegro /Adagio* (Concerto in B flat i/ii)

Albinoni (arr. Walther)

Opening Hymn 372

Mass setting (GI/S&B/AD) *Mass for four voices* Antonio Lotti

Gradual Psalm 84.1-7 Philip Hayes

Offertory Hymn 447

Communion Motet *Ave Maria* Josquin des Pres

Post-Communion Hymn 272

Organ Postlude *Allegro* (Concerto in B flat iii) Albinoni (arr. Walther)

5 pm. Evensong

Organ Prelude *Prelude in F minor* (BWV 534i) J. S. Bach

Introit *Sicut cervus* G. P. da Palestrina

Preces & Responses Merbecke/Lowe

Psalm 119.1-16 Stanford / Atkins

Canticles *Magnificat* (tone v) Philippe de Monte

Nunc dimittis (tone iii) Diego Ortiz

Anthem *Singet dem Herren ein neues Lied* Heinrich Schütz

Hymn 366

Final Amen Felix Mendelssohn

Organ Postlude *Fugue in F minor* (BWV 534ii) J. S. Bach

Aidan Coburn *Director of the Junior & Community Choirs*

Geoffrey Webber *Director of Music*

The Hampstead Collective

Hampstead in Song: the music of Nikolai Medtner

Monday 6 October 2025

7.00pm – 8.30pm

Christine Buras (soprano)

Jessica Gillingwater (mezzo-soprano)

Thomas Ang (piano)



Songs for Ariel: Purcell reimagined

Monday 3 November 2025

7.00pm – 8.30pm

Music for tenor and countertenor by Purcell, Britten
and Tippett

Ruairi Bowen (tenor)

Matthew Farrell (countertenor)

Geoffrey Webber and Gavin Roberts (keyboards)



The Big Hampstead Messiah

Saturday 6 December 2025

7.00pm – 10.00pm

A community performance of Handel's *Messiah*

Aidan Coburn (conductor)

The Hampstead Collective

The Players of the Hampstead Collective

Belsize Baroque

Colla Voce Singers

Hampstead Community Choir

Community Chorus

Tickets for all concerts £15 from thehampsteadcollective.com or at the door



Organ Recitals

Saturday 18th October at 4.00pm

Charlie Andrews (Temple Church, London)

Saturday 15th November **at 5.30pm** (note time – come for the Craft Fair and stay on for some music!)

James Gough (Southwark Cathedral)

Saturday 20th December at 4.00pm

Joshua Ryan (St Alfege, Greenwich)

CHARMIAN ENGLAND RECITAL

Vision Fugitive

French and Russian music
including works by
**Ravel, Massanet,
Tchaikovsky and Rachmaninov**



Geoff Clapham
Baritone



Joanna Lam
Piano



Stephanie Burrell
Dancer

Tickets
Adults £15
Concessions £10

Buy online at
fom.org.uk

or on the door if available

Information 020 7794 5808

Saturday 25th October 2025 at 7.30 pm

HAMPSTEAD PARISH CHURCH
CHURCH ROW, NW3 6UU

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

www.fom.org.uk



Celebrating Jane Austen (1775-1817)

Saturday October 18th at 7.30pm in the Crypt Room.

Barbara Alden

It probably hasn't escaped your attention that this year is the 250th anniversary of Jane Austen's birth (on 16th December). The Hampstead Players will be marking this anniversary by presenting extracts from her writing on 18th October.

The evening will be a pot-pourri of Own Choice readings from her works and members of the congregation are also invited to come and share our celebration, perhaps themselves offering a reading from Jane's writings (even church-related?).

Church going would have been a very familiar world to Jane, given that her father, Rev. George Austen, was rector of Deane and Steventon in Hampshire, where she was born.

For the Austen family, living in the Steventon parsonage nearby, Sunday in church would have occupied a large part of the day, with morning service lasting two or three hours and then back for evening prayer.

However, there would not have been much in the way of congregational participation, especially with regard to singing. At that time for most English country churches, hymns were not yet part of Anglican worship. They first appeared in the English non-conformist dissenting churches and didn't become widespread in the established church until the arrival and impact of Isaac Watts and John and Charles Wesley, the great 19th century hymn writers.

Would Jane have enjoyed lifting up her voice in songs of praise? It's hard to imagine our present Sunday services without some hearty hymn singing!

But lack of hymns didn't mean lack of expressive words, as her six (and a half) novels and other writings prove. So if you wish to read some

Jane Austen in our celebration evening, please contact Barbara Alden via The Hampstead Players players@hampsteadparishchurch.org.uk with details of your choice - *and its timing* (as short as you like, and max. 5 mins).

It will be first come, first chosen, so you may need to have an alternative reading up your sleeve if someone has already offered your first choice!



Talking of sleeves, typical ones are shown in these two portraits of Jane, painted by her sister Cassandra. They are the only known portraits painted in her lifetime.



Readings for October

10.30am

5.00pm

Sunday 5th Dedication

Habakkuk 1.1-4, 2.1-4

Luke 17.5-10

Ezekiel 12.17-28

Luke 22.54-65

Sunday 12th Harvest

2 Kings 5.1-3, 7-15c

Luke 17 11-19

Deuteronomy 16.18-20

Luke 10.25-37

Sunday 19th Trinity 18

Genesis 32.22-31

Luke 18.1-8

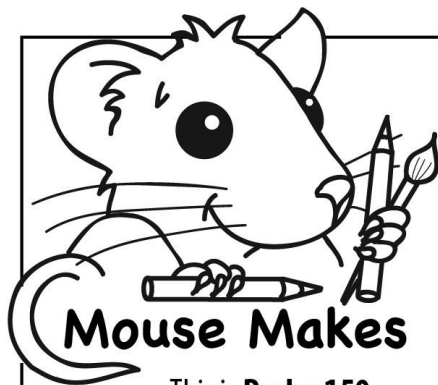
tbc

Sunday 26th Last after Trinity

Ecclesiasticus 35.12-17

Luke 18.9-14

tbc



This is **Psalm 150**,
a song of praise to God,
it tells us why and how
to worship God.
*How do you praise and
worship God?*

Praise God in His Temple,
Praise Him in His mighty heavens.
Praise Him for His acts of power,
Praise Him for his surpassing greatness.

Praise Him
with the sounding trumpet,
Praise Him
with the harp and lyre,
Praise Him
with tambourine and dancing,
Praise Him
with the clash of cymbals,
Praise Him
with the resounding cymbals.

Let everything that has breath
PRAISE THE LORD!

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

PRAISE • GOD • TEMPLE • HEAVENS • SANCTUARY • POWER • GREATNESS
TRUMPET • HORN • PIPE • FLUTE • HARP • LYRE • LUTE • STRINGS
TAMBOURINE • DANCING • CYMBALS • DRUMS • BREATH • LORD

Looking ahead

November

- 2nd Confirmation at the 10.30am service
- 3rd Hampstead Collective concert
- 8th 'Come and Sing' Fauré Requiem
- 9th Remembrance Sunday
All Souls Evensong
- 15th Craft Fair
- 15th Organ Recital (5.30pm)
- 27th - 29th Hampstead Players' Autumn production of
Cyrano de Bergerac
- 30th Advent Sunday

December

- 5th Christmas Lights - Community Choir concert
- 6th The Hampstead Collective's Big Hampstead Messiah
- 7th Advent Carol Service
- 13th Jazzy Christmas
- 14th Christingle
Monteverdi Vespers
- 20th Organ Recital (4.00pm)
- 21st Service of Nine Lessons and Carols

