Hampstead Parish Church

Magazine for November 2026

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

Fr Jeremy looks at **"Ordinary Time"** in the church calendar

Past and future Hampstead

Dr Ellen Clark King's sermon

With Advent in mind

Book or Calendar?
Suggestions for both

Music and Drama – don't miss our colour insert featuring all our autumn events

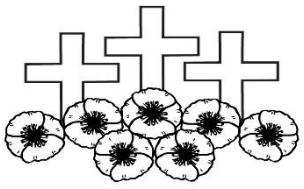
Charity News

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The Royal British Legion

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Christmas Hamper Appeal launches



Hampstead Parish Church

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Website: hampsteadparishchurch.org.uk

Sunday worship:

8.00am Holy Communion (Book of Common Prayer)
10.30am Choral Holy Communion (Common Worship)
5.00pm Choral Evensong (BCP)

Weekday worship:

Wednesdays Holy Communion at 10.15am
but please check the weekly email*
Thursdays: Rosary Prayer 8.30am
(zoom only – ask for link from office)

For Baptisms, Weddings, Funerals, Home Communions and Home Visits
please contact the office.

* to be added to the email list please contact the parish office

Inclusive Church

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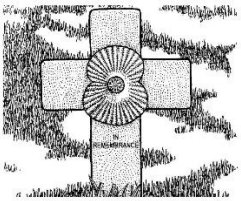
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November 2026

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Diary for November

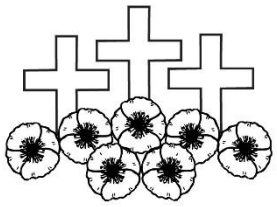


Sunday 1st All Saints Day

	8.00am	Holy Communion
	10.30am	Choral Holy Communion
		(half term – no Junior Church))
	5.00pm	Choral Evensong for All Souls

Wed 4th	10.15am	Holy Communion
Thu 5th	7.30pm	Community Choir
Sat 7th	10.00am	Gardening group meets
	(Night Shelter season opens)	

Sunday 8th Remembrance Sunday / 3rd before Advent



	8.00am	Holy Communion
	10.30am	Choral Holy Communion
		President and Preacher
		Rt Revd Dr Anderson Jeremiah,
		Bishop of Edmonton
		(Junior Church poppy making)
	5.00pm	Choral Evensong

Mon 9th	7.30pm	PCC Meeting (see PCC Report below)
Wed 11th	10.15am	Holy Communion
Thu 12th	7.30pm	Community Choir
Sat 14th		*Come and Sing Mozart Requiem*
	1.30pm	Doors open for participants
	6.00pm	Performance – see insert for details

Sunday 15th 2nd before Advent

	8.00am	Holy Communion
	10.30am	Choral Holy Communion & Junior Church
	5.00pm	Choral Evensong

Mon 16th	7.30pm	PCC Meeting (see PCC Report below)
Wed 18th	10.15am	Holy Communion
Thu 19th	7.30pm	Community Choir

Sunday 22nd Christ the King



8.00am Holy Communion
10.30am Choral Holy Communion
(Junior Church crown making)
5.00pm Choral Evensong: Hampstead Players
50th anniversary service

Wed 25th 10.15am Holy Communion

Thu 26th – Sat 28th The Hampstead Players present *The Winter's Tale*
See insert for details

Sunday 29th Advent 1



8.00am Holy Communion
10.30am Choral Holy Communion
(Junior Church Christingle)
5.00pm Advent Carol Service

Fr Jeremy writes....

The days are drawing in, the weather is starting to turn, and the leaves are changing colour; Autumn is arriving. Autumn is a good time for contemplation. In just a few weeks in the church calendar, at the end of November, Ordinary Time will finish and the season of Advent will begin. This ushers in a new church year with successive seasons and festivals; Christmas, Lent, and Easter, a busy time in the church. Advent is a time when we anticipate the coming of Christ as incarnation, in sacrament and in judgment; it is also a time for contemplation.

By contrast, Ordinary Time, despite its name, is an invaluable period of getting on with worship and living out the life God has given each one of us. I want us to cherish the remainder of this invaluable period in living out our Christian life. Advent and the subsequent seasons, each with its own festivals, are all about looking to and heralding the grace of the eternal Father in his eternal Son and the eternal Spirit that tore into the reality of the world. Ordinary time is about taking this grace and how we live it out in our lives and how our worship revolves around it.

This is why Ordinary Time is not about something mundane; instead, it can be about finding and recognising the liminal in our lives that the preceding liturgical seasons have heralded about the person of Jesus. And our lives are enmeshed in relationships in family, in friends, in church and all here in the community in which we live with God at the centre. The liminality is about looking for Christ in how we live day by day, in all those enmeshed relationships and people, in our hopes and fears, work and play, laughter and joy, sadness and crying, rest and busyness; the list goes on.

So Autumn gives us an opportunity to round off this Ordinary Time in 2026. The opportunity to look back and reflect on how our lives might have changed, or might not have, in relationship to the crucified and risen Christ. It is a time to remember that everywhere in our lives God is vitally involved, and our lives are about searching this out. As the Psalmist puts it:

'O Lord, you have searched me and known me.
You know when I sit up and when I rise up;
you discern my thoughts from far away.
You search out my path and my lying down
and are acquainted with all my ways.
Even before a word is on my tongue,
O Lord, you know it completely.'

Psalm 139, verses 1 to 4.

Fr Jeremy

November

Judy East

It's very difficult to live in the present in November, isn't it? We start with All Saints and Souls looking back to the saints that went before us as well as our family and friends who have died, and go on to Remembrance Sunday looking back again to people who have sacrificed themselves for our safety. And sandwiched between them is Guy Fawkes Night when we remember ….. looking back again. But at the same time the shops, the media, everywhere around us we are being encouraged to look forward to Christmas. Even the lectionary is counting down to Advent – 3rd before, 2nd before….. and so on. Does November have nothing to commend itself? As Fr Jeremy has said, perhaps we should instead be making the most of the last weeks of Ordinary time.

So what is the church doing in these last weeks? The PCC are busy with the business of choosing a new vicar and discussing housing – see Helen's report below. The children are having, perhaps, rather more fun in **Junior Church** with Poppy-making (8th), Crown-making (22nd) and Christingle making (29th) so a craft filled month. If you're slightly older perhaps you're preparing for the **Christmas Café** next month, maybe making things to sell or planning what you can cook for it? (And, of course, what you might buy!)

The Night **Shelter begins on 7th and a whole army of people will be gettin**g involved in that, from cooking to washing sheets, chatting to guests, sleeping over, making beds on Saturday and stowing them away on Sunday morning. If you haven't volunteered for any of the jobs it's not too late – and please look out for bundles of laundry to be taken home on a Sunday.

Our ever-popular **Hamper Appeal** launches this month – there are details further on. I think the thing that struck me most reading the appreciative comments last year was how many of the housebound recipients were glad to have something they could give their carers.

Then we have the **Come and Sing Requiem** (Mozart this year) on 14th – a week later than usual so make a note on your diary not to

miss it (or turn up a week early!) and the Hampstead Players are deep into rehearsals for **The Winter's Tale** towards the end of the month.

So plenty to keep our minds off the demands of next month.
Happy November!

Sermon preached at Evensong on Sunday 11th October

The Rev'd Dr Ellen Clark-King, Dean of King's College London

We may just be in early October but, for this service, I am immersing us in the spirit of Advent. We are listening to the voice of John the Baptist calling us to change, and gazing at God's vision of a world transformed. This sermon series called us to look to our future as well as to our past and that is what caught my spiritual imagination. Rather than looking at lessons from our past tonight let's dream a dream of God's future. As the Dean of a university, concerned every day with the flourishing of young people, this seems the true right place to focus.

Christianity is all about imagining a different future, all about dreams and visions and change. Part of the work of Advent when it comes is to remind us to welcome possibility, to dream dreams, to look at who we are and what the world is and wonder how to make both better. It sings of the Christian virtue of hope with a tune of expectation and a melody of the promise of something new. Advent is also potentially the most disruptive of all the church's seasons – what has been no longer dictates what will be – change is in the air – God's transformative grace is busily at work.

There is a famous saying that those who forget the past are condemned to repeat it. Here is a less famous saying I just invented which is I believe equally true: those who cannot imagine a different future are condemned to live in the present. Living in the present may not seem such a bad fate for those of us who are loved and well housed and well fed and secure, but has a somewhat different feel for those who are lonely, homeless, starving or subject to the daily threat of violence. The present for much of the globe isn't such a rose garden that we cannot imagine a far more equable, glorious and joyful reality.

But in the end it is not our imagination that holds the key – it is God's imagination, God's presence, and God's grace than can unlock the door to a transformed future. This brings us to one of the central paradoxical truths of all Christian hope, most clear in today's readings: we are called both to act and to wait, to prepare the way, but not to finish the job. We, as John the Baptist tells us, are not called to change the world – which is a great relief for all concerned – no, we are called to prepare the way for God to change the world.

This is especially clear when we think of the two events that Advent traditionally points to – the first and second comings of God in Christ. The first of these is the one we are more comfortable with – the Christmas story of the coming of the Christ child, who shows us love and embraces vulnerability, who teaches and heals, who lives with us and dies among us and promises to lead us into new life.

The second coming is less comforting – it is to do with endings rather than beginnings, with disruptive power rather than vulnerability, with dictat rather than with invitation. Hills are to be levelled, valleys raised up, fig trees uprooted, events and decisions are to be judged – radical change is to come whether we want it or not.

These two very different advents seem contradictory in what they tell us about God – in one God is vulnerable and gentle, in the other God is powerful and fearful. But in both of them we tend to think in terms of God coming into the world from outside – gently in the birth of Jesus, tumultuously in the second coming – but in both cases breaking into our reality from somewhere else.

But there's a problem with this way of looking at things – it implies that God is usually somewhere else - there, wherever there is, rather than here, absent rather than present. This contradicts our deeper theological insight that God is always with us – the ground of all being, the continuing creative presence – the breath of all life. God doesn't come into our reality from elsewhere – God is the centre, heart and foundation of our reality. What we see in both the first and second comings is the opening up of reality to make visible the constant deep truth of God's presence with us. A presence that is both gentle and

powerful. A presence that holds past and present and future in one loving embrace.

The Christian hope isn't that God will come to somewhere God is presently not. The Christian hope is that we will open our eyes and see where God is already present; that we will open our minds and be transformed into agents of God's will; that we will open our hearts and find room in them for all of God's beloved creation. God will not force Godself on us but God invites us to allow God in.

Each day, offers the possibility of a second coming. Not in the traditional sense of a world-ending conclusive final appearance of the divine, but in the potential of Christ being born again in us. The medieval mystic Meister Eckhart phrased it this way: "We are all meant to be mothers of God, for God is always needing to be born." To be a mother of God – a calling for men as much as for women – is to allow ourselves to be open to the life-changing grace of God finding a home in us. It is to put ourselves at the service of God in a life which becomes fruitful and procreative – to be builders with God of the commonwealth of shalom.

The future God calls us to is about transformation. We are called to metanoia, a Greek word usually - and inadequately - translated as repentance but more accurately translated as transformation. It is a call to go beyond our own petty concerns, beyond our own limited perspectives, beyond our own constrained hope into the realm of the dream of God's shalom. To become more open, more receptive, more able to bring God to birth again.

This is our task – to make ourselves more available to the God who already breathes within our world. It is risky but necessary work – requiring some of the same courage and obedience shown by Mary herself. It calls for a willingness to believe that God can work through us and a willingness to let God do just that.

Our Advent hope – our Christian hope - isn't that God will come to us from outside but that we will be open to the God who is already here with us. That we will allow our present to be shaped by God's dream of the future – to allow God to dream in us a future of peace, justice and non-violence. To be open to the God who calls us all

beloved and who longs to see us love one another. To be open to the God who waits in the depth of all being for us to allow Christ to be born in the world again.

In memory of Fr Stephen Tucker

Revd Emma Dinwiddy Smith
Sermon for Evensong 27th September 2026

My first real encounter with Fr Stephen, who was to become one of the greatest influences on my life, was as my Tutor in Preaching when I was training to be a Lay Reader at Emmanuel West Hampstead down the road. Between that course and the years I spent here as a curate, most if not all of the things I absorbed about preaching came from Stephen, either from his explicit instructions on how to lay out a sermon on the page to check the sentences weren't all boringly the same length, or from listening to him week after week as his sermons unpacked, inspired and stimulated.

His introductory handout for the Reader preaching course concluded:

"Preaching in the New Testament is about proclaiming, announcing and declaring the good news."

I came to realise as his curate, that whilst that meant constantly proclaiming the Gospel of Jesus Christ, it shouldn't <u>always</u> mean sounding excessively cheerful! Quite often he would say drily of my sermons, "Well, it was very 'you' ". He was probably referring to the time a member of this congregation had said to me:

"I love that we have both you and Fr Stephen. Your sermons are like American movies – they make you feel good and end with a strong moral. Fr Stephen's are like French movies – they are full of deep, philosophical questions which make you go away thinking."

When I reported this to Stephen, he was absolutely enchanted – I think there was no question which he thought was preferable(!), though he

conceded that variety was a good thing. The last time I saw him, in hospital three weeks before he died, he brought up this anecdote again himself and was clearly still vastly amused by it.

It is therefore both a great privilege and honour, but also a bit nerve-wracking, to be invited to preach here tonight as we remember and give thanks once again for Stephen's life, his ministry, and in particular, his ministry in this parish, where his ashes, at his request, have just been laid to rest in the Additional Burial Ground.

Many of you will know that the readings for each service are prescribed by the Revised Common Lectionary.

As I said to Judy when she was working on the order of service, I think that Fr Stephen would definitely feel I was wimping out if we chose anything other than the Lectionary readings for Evensong this evening, just because something else seemed easier.

So, we have before us a passage from Ezekiel, in which the Lord tells him to enact prophetically the coming together in peace of warring Israelite tribes; and verses from the first Epistle of St John, reminding us that it is truth, faith and righteousness in the face of deceit and false teaching which will bring us eternal life.

It is very hard not to feel that in such Scriptures there are messages for the global context of our own day, as well as memories of Stephen as a priest of faith and integrity who drew people together around him.

To begin with Fr Stephen, I was especially struck by the words, *"Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life."*

Having grown up with a strong faith in a Christian, churchgoing family, Stephen once described to me (as perhaps to others here) the moment when he heard God's call to ordination – as he sat in a service of Choral Evensong, listening to the Howells Coll Reg, the setting which the choir, at his request, has sung in this service. What he heard and experienced from childhood and as a student remained with him, and he did indeed continue in the Father and the Son, preaching to all

the promise of eternal life, until, with the Holy Sacrament in his hand, we believe that he entered that life himself.

The two sticks of Ezekiel becoming one in a covenant of peace with the Lord might also remind us of Fr Stephen's active desire, in his mild and gentle way, to draw together people of different types and opinions in beautiful acts of worship carefully crafted to speak to every heart of the love of God.

"Yea, I will be their God, and they shall be my people."

But alongside the beauty of the liturgy, it was vastly important to Stephen, as we have heard, that preaching should make us <u>think</u>.

I have wondered long and hard what he would have made of the readings today but am certain only that he would have wanted us to go away prompted to think about the message of the Gospel and how it might affect the world and our lives today.

We live in a world which none of us were predicting, even fifteen years ago when I served here in Hampstead. Wars and conflicts rage; peoples are driven from their homes to seek safety and hope elsewhere; the global order under which most of us grew up seems to be tottering on its foundations and the truths and values we believed in are questioned on every side. Truth itself seems to be under attack by the ability of social media and uncontrolled AI to manipulate facts and images, to say nothing of those who no longer believe that truth and integrity are objective - and vital to an ordered society.

St John has no hesitation in calling out those who do not speak the truth. Earlier in the chapter from which our reading came, he declares:

"He that saith [of Christ], I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

And immediately before our reading started, he wrote:

"I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth."

John is warning new disciples and followers of Christ not to be led astray by those who preach false doctrines, or by those who claim also to be followers but sit light to Christ's teaching. He reminds them time

and again that their original anointing in the Holy Spirit, their turning to faith, will have given them the ability to discern the truth of the Gospel, and this is what they should follow and share with others.

It is not only preachers who have to "proclaim, announce and declare" the Good News of God in Christ's redemption of the world, but all who claim to follow him. Righteousness, truth, faith, peace and justice – all modelled, taught, and encouraged throughout the pages of the Bible – these are the things in which Christians can demonstrate to follow Jesus and reflect his love in the darkness of an anxious world.

It is not easy to call out those who distort the truth or twist it for their own gain, or to speak gently to others who are so caught up in their own "echo-chambers" that they cease to be able to imagine the pain of others or to reach out to them as Christ did. But we who have seen people like Fr Stephen living a life of integrity, truth and righteousness, and who have heard him and others preach the Good News of Christ, are surely also called to live out a Christ-like life in our own way, so that those who see us will say:

"Ye know that everyone that doeth righteousness is born of [God]."

Amen

PCC REPORT

Helen Taylor, PCC Secretary

MEETING WITH THE ARCHDEACON
PROCESS FOR APPOINTMENT OF A NEW VICAR CHOIR
VESTRY REFURBISHMENT PROJECT
PARISH ROOMS HIRER FEES
DECORATION OF DENNINGTON PARK MANSIONS

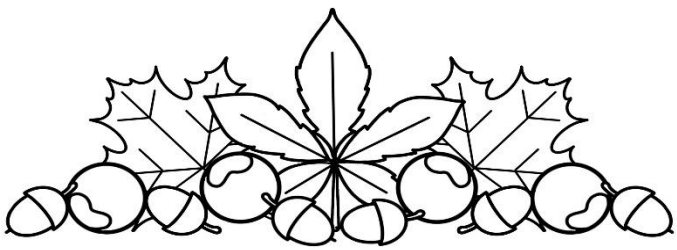
On 14 September 2026, the PCC held an informal meeting with our Archdeacon, Fr John Hawkins, to discuss various issues arising from the Vacancy. Archdeacon John provided an overview of the process and potential timeline for the appointment of a new Vicar, as well as informing us about the London Diocesan Fund's 'right-sizing' practice of using a Vacancy period to assess the suitability of a Vicarage for future ministry.

The PCC had an opportunity to discuss these matters further at our regular PCC meeting held a week later, on 21 September 2026. The dates for key meetings to start the formal process for the appointment of a new Vicar have been fixed for November 2026 (see further below) and January 2027 (with the Archdeacon and Bishop). Meanwhile, consultations are under way to develop our parish profile as we prayerfully discern the needs of our community in the next season of growth.

At our regular PCC meeting on 21 September, we received an update on the choir vestry refurbishment project and approved various resolutions relating to heating and glazing installers. These plans will be progressed through applications made on our behalf by Power Up North London to potential funders for the project.

The PCC authorised a small increase to the parish rooms hire fees for commercial groups with effect from January 2027, while retaining the current rates for community groups that have been in place since April 2024. The PCC also retrospectively approved expenditure for repairs and redecoration of the flat at Dennington Park Mansions, with thanks noted to Martin Evans for overseeing these arrangements during August in preparation for Fr Jeremy Cavanagh's arrival as our Interim Assistant Curate.

The PCC will next meet on Monday 9 November 2026 to formally elect two lay members to represent the parish during the shortlisting and interview process for a new Vicar, while our next regular PCC meeting is scheduled for Monday 16 November 2026.



Christmas Hamper Appeal

Rosemary Loyd

The Hamper Appeal launches in November – you can contribute online or in church one Sunday this month (probably 15th)



Many of us look forward to Christmas but within our community here in NW3 and Primrose Hill are a number of elderly men and women with longterm health issues who lead quite restricted and often rather lonely lives.

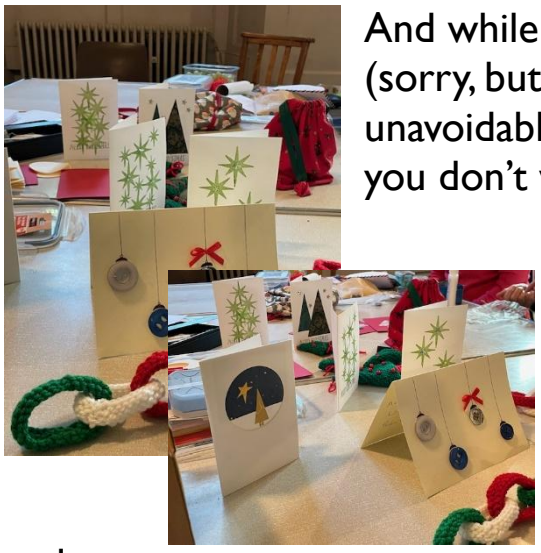
Age UK's Good Neighbours Scheme supports the housebound with regular visits by trained volunteers, who for the past eleven years have delivered hampers containing useful, fun and edible items and cards to bring Christmas cheer.

The responses are full of gratitude:

Favourite things? "The Radio Times - haven't bought one for ages - good to read. Wall planner, oat biscuits from IKEA were really nice.". "Everything was lovely. Especially useful are the notepads, cards & stamps - that's so thoughtful. I don't like Xmas cake but passed it on! Everything else was great. I liked the Ambrosia custard, never had that before and now order it from Sainsbury's." "All the gifts were a joy to receive, and it was remarkable how useful and acceptable each item is and gives continued pleasure. It really is one of the best gifts I have ever appreciated because of the continued pleasure and usage they are giving me." "My carer was here when I unpacked it so I shared some little bits for her to pass on to her circle of lonely people."

If you would like to support this project again, donations of £5, £10 or £20 can be sent via the parish website (*marked 'Hampers') or given to me in person after the 10.30 Service.

Our team of Susan Woolf, Rosanna Aruta, Tammy Tan and myself thank everyone for their interest in this project in previous years.



And while we're on the subject of Christmas (sorry, but there comes a time when it's unavoidable to keep mentioning the C word) you don't want to miss…..

The Christmas Café

Saturday 5th December in the Crypt

A craft group has been meeting in church on Monday afternoons to augment the things we make at home and to ensure our Craft Stall is full of exciting items to encourage you to spend. And of course there'll be a range of Home baking to take home or enjoy over a cup of tea or coffee on the day. The proceeds will go to charity – you can find details on the colour insert and on flyers around the church.

Music Section

Music Notes ~ November 2026

Geoffrey Webber

All Saints / All Souls

On 1st November we observe both All Saints' Day and the Eve of All Souls' Day. In the morning we sing Victoria's bespoke mass setting, and the organ music by Titelouze is based on hymns for related feasts for confessors, apostles and evangelists. Jean Titelouze (1562-1633) was both a canon and organist at Rouen Cathedral, whose surviving organ music betrays both his liturgical interests and his mastery of the late-Renaissance style of composition. At the evening service the chosen music closely reflects the theme of the occasion, with the respond *Audivi vocem de coelo* being sung as the candles are lit, and culminating in the superb setting of verses from Bunyan's *The Pilgrim's Progress* by Vaughan Williams, *Valiant for Truth*, with its triumphant conclusion that follows a magical harmonic transition at 'so he passed over'. We will also sing the setting of the Nunc dimittis by the American composer Amy Beach. She came from a congregationalist background but became

involved with the Episcopal church later in life, though her canticle settings were not written for Evening Prayer, having no doxology. Former Director of Music Peter Foggitt has fashioned a version that follows the Book of Common Prayer that is available online, but as we are not singing the canticle as part of Evensong, it seems fitting to use the original version on this occasion.

Remembrance Sunday

Our Requiem setting this year is that by Josef Rheinberger in D minor, last sung here in 2023. It was composed in 1900 when Rheinberger was working as professor of organ and composition at the Munich conservatoire, before his death the following year. The style of the work is predominantly one of quiet restraint, since the composer seems to have purposely avoided the extremes of other settings that revel in representations of both the Day of Judgement and Eternal Paradise. We welcome back the trumpeter Robert Vanryne to play for us again for this occasion. At Evensong we continue the theme with one of the finest motets by Rheinberger's Austrian contemporary Anton Bruckner, his *Os iusti*. Bruckner composed this in 1879 and dedicated it to Ignaz Traumihler, choirmaster of St. Florian Abbey. Traumihler was a staunch supporter of the Cecilian movement which advocated the use of unaccompanied voices and Renaissance techniques. Bruckner's motet blends both polyphonic and harmonic writing in the Lydian mode (F major with B naturals). Joshua Simões will play one of the finest 'modern' Preludes and Fugues surrounding the service, that in G minor by Marcel Dupré.

Second Sunday before Advent

John Sheppard, like Thomas Tallis, managed to write brilliant music both for the Sarum Rite – large-scale and in Latin – and for the emerging English church of the Reformation – short and in English. At Evensong we sing examples of both, an Introit composed in a very similar manner to Tallis's *A new commandment* which we sang in October, and a hymn-setting on the theme of the Trinity as we come to the end of that long period of Sundays after Trinity. The canticles are composed by John Amner, organist at Ely in the early seventeenth century, and is notable for it being apparently dedicated to the Dean, Henry Caesar, thus being

a happy example of a musician and priest apparently getting along well together – a feature worth celebrating at a time when so many cathedrals are encountering difficulties in this area. However, Caesar was a descendent of wealthy Italian aristocrats, and the only hint of doubt about the situation is that he left legacies to certain officers of the Cathedral on his death, but I don't know if Amner was one of them…

Christ the King
The music at Evensong has been designed with the celebrations of the Friends of the Drama in mind, as well as St Cecilia. Organ music provided by Martindale Sidwell for a production of *The Lark* will be played on a recording before the service, and the singing of some Sarum chant recalls a production of *Murder in the Cathedral*. For the anthem we use Milton's poetry as set by Hubert Parry in *Blest pair of sirens*, with its memorable twinning of the harmonious sisters, 'voice and verse'. (This anthem was chosen for the recent centenary celebrations of BBC's transmission of Choral Evensong in Westminster Abbey.)

Advent Sunday
The music for our Advent Carol service this year will include the setting of *Adam lay y-bounden* by leading Scottish composer Stuart MacRae. Born in Inverness in 1976 he has served for many years as Professor of Composition at the Royal Conservatoire of Scotland in Glasgow. He is perhaps best known for his operas working with librettist Lousie Welsh, but his haunting carol – with wonderfully spare organ interludes – is for my money one of the very best carols composed in recent decades, first performed at Paisley Abbey in 2003.

Music List

Sunday 1st November – All Saints
10.30 am. Holy Communion
Organ Prelude *Iste confessor* Jean Titelouze
Opening Hymn 305
Mass setting (GI/S&B/AD) *Missa O quam gloriosum* T. L. da Victoria

Gradual Psalm 34.1-10 Edward Hopkins
Offertory Hymn 313
Communion Motet *Estote fortes in bello* Luca Marenzio
Post-Communion Hymn 257
Organ Postlude *Exsultet coelum* Jean Titelouze

5 pm. Memorial Service for the departed
Organ Prelude *Vor deinen Thron tret ich hiermit* (BWV 668) J. S. Bach
Introit *Iustorum animae* Orlando di Lasso
Psalm 84 (Responsorial) Gregory Murray
Canticle *Nunc dimittis* Amy Beach
Anthem *Audivi vocem de caelo* Thomas Tallis
Anthem *Valiant for truth* Ralph Vaughan Williams
Hymns 261, 258 (omit *, t. 4)
Organ Postlude *In Paradisum* Daniel Lesur

Sunday 8th November – Remembrance Sunday
10.30 am. Holy Communion and Act of Remembrance
Organ Prelude *Solemn Prelude 'For the Fallen'* (Op. 80/3) Edward Elgar
Introit Hymn 533
Liturgy *Requiem* Josef Rheinberger
Gradual Hymn 407
Post-Communion Hymn 612
The National Anthem 623 (omit *)
Anthem at War Memorial *They shall not grow old* Elgar, arr. Lee Ward
Organ Postlude*Nimrod* (Enigma Variations, Op. 36) Edward Elgar

5 pm. Evensong
Organ Prelude *Prelude in G minor* (Op. 7/3) Marcel Dupré
Introit *Ave Maria* Anton Bruckner
Preces & Responses William Smith
Psalm 82 T.A. Walmisley
Canticles *Evening Service in G* Samuel Wesley
The Lord's Prayee Robert Stone
Anthem *Os iusti* Anton Bruckner
Hymn 490
Final Amen Peter Lutkin
Organ Postlude *Fugue in G minor* (Op. 7/3) Marcel Dupré

Sunday 15th November – Second Sunday before Advent
10.30 am. Holy Communion with Baptism
Organ Prelude *Méditation* Maurice Duruflé
Opening Hymn 516
Mass setting (GI/S&B/AD) *Missa brevis Sancti Pauli* Anthony Caesar
Gradual Psalm 90.1-8 Tone vi
Offertory Hymn 456
Communion Motet *Cantique de Jean Racine* Gabriel Fauré
Post-Communion Hymn 388
Organ Postlude *Fugue sur le thème du Carillon de la Cathédrale de Soissons* Duruflé

5 pm. Evensong
Organ Prelude *Pavan for Lord Salisbury* Orlando Gibbons
Introit *I give you a new commandment* John Sheppard
Preces & Responses William Smith
Psalm 89.19-29 Corfe (Lawes)
Canticles *The Second Service* John Amner
The Lord's Prayer Robert Stone
Anthem *Adesto sancta Trinitas* (I) John Sheppard
Hymn 523
Final Amen Peter Lutkin
Organ Postlude *Fancy in Gamutt flatt* Orlando Gibbons

Sunday 22nd November – Christ the King
10.30 am. Holy Communion
Organ Prelude *Canzona Quarta* Girolamo Frescobaldi
Opening Hymn 560
Mass setting (GI/S&B/AD) *Messa Concertata* Giovanni Rovetta
Gradual Psalm 95.1-7 Tone iii/4
Offertory Hymn 200
Communion Motet *Tibi Christe splendor Patris* Orlando di Lasso
Post-Communion Hymn 390 (t. 413)
Organ Postlude *Toccata Terza* Girolamo Frescobaldi

5 pm. Evensong
Organ Prelude *Incidental music from 'The Lark'* Martindale Sidwell

Introit *Media vita in morte sumus* Sarum chant
Preces & Responses William Smith
Psalm 93 Peter Hurford
Canticles *Evening Service in F* George Dyson
The Lord's Prayer Robert Stone
Anthem *Blest pair of sirens* Hubert Parry
Hymn 478
Final Amen Peter Lutkin
Organ Postlude *Postlude de Fête "Te Deum"* Léonce de Saint-Martin

Sunday 29th November – Advent Sunday
10.30 am. Holy Communion
Organ Prelude *Fantasia in C minor* (BWV 537) J. S. Bach
Opening Hymn 5
Mass setting (Ky/S&B/AD) *Communion Service in E* Harold Darke
Gradual Psalm 80.1-8 Tone iv/4
Offertory Hymn 12
Communion Motet *Ad te levavi oculos meos* G. P. da Palestrina
Post-Communion Hymn 25
Organ Postlude *Nun komm, der Heiden Heiland* (BWV 661) J. S. Bach

5 pm. Advent Carol Service

Aidan Coburn *Director of the Junior & Community Choirs*
Geoffrey Webber *Director of Music*

OASIS OF PEACE UK - BRITISH FRIENDS OF NEVESHALOM - WAHAT AL-SALAM

Beryl Dowsett reports on a talk given at Heath Street Baptist Church. This article also appears in their magazine, with their permission we reprint it here

Neve Shalom-Wahat Al-Salam is a community midway between Tel Aviv and Jerusalem, where Jewish and Palestinian families have been living together for over 50 years. There is a bi-lingual, bi-national primary school where classes are taught in both Hebrew and

Arabic. Recently it has suffered disruption, due to the fact that although the Israeli government funded it on the basis that the ratio of pupils would be 50-50 Israeli/Arab, funding was withdrawn, as the new enrolment was disproportionately Arab. This is where Oasis of Peace intervened to provide funds to instal CCTV cameras round the perimeter of the school due to security issues, to allow it to open and operate.

Of course, the subject of funding is going to continue and so the lecture at Heath Street Baptist Church on Thursday evening 15th October last, was to both speak of the need for dialogue toward a two state solution and to encourage donations for the school. The speaker was Sir Malcolm Rifkind KCMG KC, former Secretary of State for Foreign and Commonwealth Affairs of the U.K. and latterly chair of the Intelligence and Security Committee of Parliament.

He pointed out that although Palestine has existed for a long, long time, the fact is that Arab Palestinians are stateless. You might say that in fact, anyone living in Israel is a Palestinian! Those Palestinians are not totally disenfranchised, in that there are 14 Arab Israelis in the Knesset. It is open to debate whether the upcoming election in Israel will bring about any change.

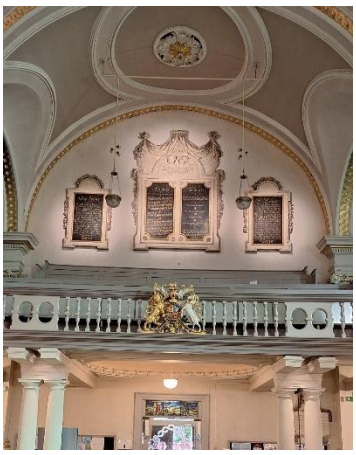
Sir Malcolm pointed out that the Oslo Accords and two further attempts at reaching an agreement on a two state solution, nearly succeeded. The military option will not, unless followed by diplomacy. Inevitably politics do come into play, but I must say that seeing and hearing a politician in real time, speaking with meticulously considered positivity, was heartening, informative and well balanced. We, the audience certainly agree.

On Being a Church Steward

In the magazine for March 1928 Rev Carnegie remarked that the congregation probably didn't notice the Commandment Boards on the way out of church "due to their ever-present fear of treading on someone else's heels". The same might be thought today – how many of the congregation lift their eyes to the back of the gallery? And yet,

as Susan Woolf tells people in her comments on church stewarding below, they are very fine. Susan probably knows more about the Commandment Boards than most of us. Of a Monday one week in October she wrote:

> "I enjoyed welcoming visitors to the church. Some people were local, but one lady came from Brazil. She was one of the visitors who wanted to see Constable's grave. A few came to pray, but most had seen the church from outside, but had never seen the interior. A couple of people were visibly moved. It was good to direct people to the fine Commandment boards and to point out the coat of arms."



The Coat of Arms too – how often do any of us look at that? Risk treading on people's heels, stop and have a good look next time you're filing out of your pew!

Royal British Legion



Our new strategy focuses on the changing needs of the whole Armed Forces community; serving personnel, veterans, families, and the bereaved.

Founded in the aftermath of the first world war, the Royal British Legion has been a constant presence for our Armed Forces community for over a century and today is woven into the fabric of British life.

As our Armed Forces face uncertainty on how they might be deployed over the next decade, the RBL must remain the constant that they can turn to, whatever the need, whenever it's needed.

The Armed Forces community remain at the heart of everything we do, and we owe it to them to be the very best we can, to have enduring impact, and to ensure their unique contribution is not forgotten.

We have created Our Strategy to 2035 around three pillars –
Connect, Remember, and Support.

Today we're at the heart of a national network looking after our Armed Forces community.

RBL is here to help serving and ex-serving personnel all year round, every day of the week. Our support starts after seven days of service and continues through life, long after service is over.

Responding to need

For over100 years the Royal British Legion has been helping serving and ex-serving personnel and their families.

From those who served in the First World War to the men and women of our Armed Forces today, we believe no-one should suffer for having served others.

As we reflect on our achievements over the last 100 years, we stand ready to support the next generation when they need us.

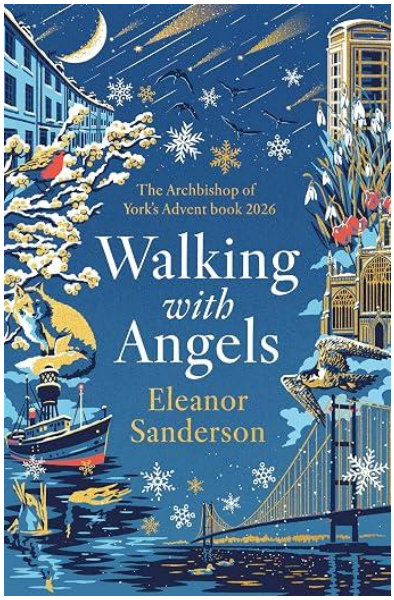
Taken from their website: britishlegion.org.uk

The Archbishop of York's Advent Book 2026

Listen to the words of angels throughout the Bible and enter Advent with a deeper awareness of the connection between the heaven and earthly realms.

Through the spiritual practice of prayer walking, this reflective guide encourages readers to slow down, step outside, and engage both body and spirit as you journey through the Advent season. Drawing on the words spoken by angels in Scripture, it explores how these

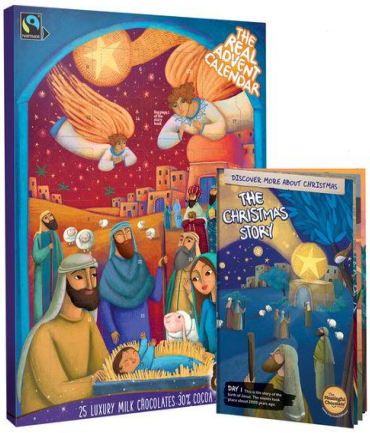
messengers of God reveal the good news at the heart of the Christian story.



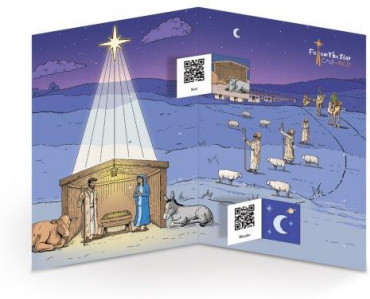
Each of the four weeks of Advent focuses on a different aspect of that message, helping readers grow in love for God, for their neighbours, and for themselves. Rooted in humility and attentiveness to Christ's authority, this practice grounds prayer in everyday life, inviting us to join our earthly voices with the praise of heaven.

With journalling prompts and questions for reflection or group discussion, Walking with Angels offers a meaningful, embodied way to prepare for the coming of Christ this Advent. Includes vivid accounts of the author's own and others' personal experiences of angelic encounters.

Mostly for children



Fairtrade Advent Calendar – according to their website the only Fairtrade Advent Calendar with a religious theme.
Obtainable from Meaningfulchocolate.co.uk
About £5.95



Follow the Star – the Church of England Advent Calendar
A fold-out stable scene can be completed with stickers for each day.
Available from Church House Bookshop, Eden, Abebooks etc at around £3-£4 each.

November is upon us.
Thanksgiving's nearly here.
I've never been more thankful than
the way I feel this year.

I'm thankful we have apple pie.
I'm thankful we have beans.
I'm thankful we have mashed potatoes,
yams, and salad greens.

But, most of all, I'm thankful that
my future isn't murky.
My family's vegetarian
and I am their pet turkey.

— Kenn Nesbitt Former Children's Poet Laureate

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Real responses to school science exam questions:

- Genetics explains why you look like your father, and if you don't, why you should.

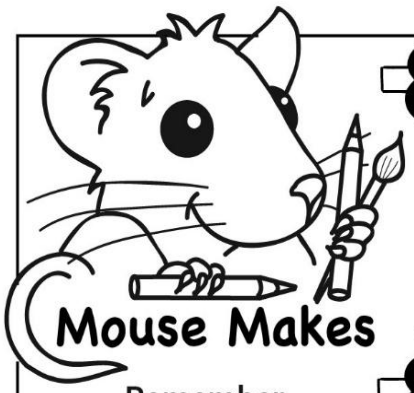
- Water vapor gets together in a cloud. When it is big enough to be called a drop, it does.

- Mushrooms always grow in damp places, which is why they look like umbrellas.

- Momentum is something you give a person when they go away.

- To keep milk from turning sour, keep it in the cow.

- When planets run around and around in circles, we say they are orbiting. When people do it, we say they are crazy. (*From Parish Pump)*



Mouse Makes

Remembrance Sunday is the day we remember the sacrifice of those who gave their lives so that we could live in peace, it mirrors what Christ did for us when he gave his life so that we could live in peace with God.

Remember
the words Jesus said:
"It is more blessed to give than to receive."
Colossians 3:25

Jesus said:
"No one can have greater love than to give his life for his friends."
John 15:13

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



REMEMBRANCE • PROTECT • DEFEND • SACRIFICE • SELFLESS • SERVICE
BRAVERY • VALOUR • HONOUR • COURAGE • HEROISM • LOYAL • REGARD
RESPECT • THANKFUL • MEMORIAL • TRIBUTE • COMMEND • ARMISTICE • PEACE

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Looking ahead

December

Fri 4th 7.30pm Community Choir *Christmas Lights* concert
Sat 5th 11am – 3pm *The Christmas Café*
Sat 12th Hampstead Young Players' performance *of A Christmas Carol*
Sunday 13th 7.00pm *The Christmas Oratorio*
Sat 19th Hampstead Arts Festival concert (afternoon – see their website for details)

Sunday 20th	Carol Service (5.00pm)
Christmas Eve	Children's Crib Service (4.30pm)
	Midnight Mass (11 or 11.30pm – tbc)
Christmas Day	Holy Communion (8am)
	Choral Holy Communion (10.30am)
Sunday 27th	Holy Communion (10.30am – no 8am service)

