

Hampstead Parish Church

Magazine for March 2025

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

Mother Carol looks at
Lent

The Voluntary Rate
Fundraising we can all
help with

Charity News
Embrace the Middle
East


**International
Women's Day**
celebration

Music for March
The Hampstead
Collective
The Community Choir
Organ Recital
And in April
St Matthew Passion

LENT 

HAMPSTEAD PARISH CHURCH

[Registered Charity No. 1129264]

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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

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March 2025

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**from Parish Pump*

Diary for March

Sat 1st 10.00am Gardening in the churchyard

Sunday 2nd Next before Lent

8.00am Holy Communion
 10.30am All Age Choral Communion
 5.00pm Choral Evensong

Mon 3rd 7.00pm Hampstead Collective concert – see page 25
 7.30pm PCC meeting

Wed 5th Ash Wednesday

12.00noon Holy Communion and Ashing
 6.00pm Choral Holy Communion and Ashing



Thu 5th 7.30pm Community Choir
 Sat 8th 10.30am Voluntary Rate
 Preparation – lunch provided
 7.30pm Celebration of International Women's Day
 See page 15



Sunday 9th Lent I

8.00am Holy Communion
 10.30am Choral Holy Communion
 Voluntary Rate letters available for delivering from today
 5.00pm Choral Evensong

Tue 11th 7.30pm Lent Reading Group. See page 10 for details
 Wed 12th 10.15am Holy Communion
 Thu 13th 7.30pm Community Choir
 Fri 14th 7.00pm Lent Reading Group
 Sat 15th 3.00pm Lent Reading Group

Sunday 16th Lent 2

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

Tue 18th 7.30pm Lent Reading Group
Wed 19th 10.15am Holy Communion
Thu 20th 7.30pm Community Choir
Fri 21st 7.00pm Lent Reading Group
7.30pm “A Night at the Opera” with the Community
Choir – see page 27
Sat 22nd 3.00pm Lent Reading Group
4.00pm Organ Recital – see page 26

Sunday 23rd Lent 3

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

Tue 25th 7.30pm Lent Reading Group
Wed 26th 10.15am Holy Communion
Thu 27th 9.30am Hampstead Parochial School
Mothers’ Day service
Sat 29th 10.00am Hampstead Players Drama
workshops – see page 29

Daylight Saving Time – clocks go forward one hour

Sunday 30th Lent 4 / Mothering Sunday



8.00am Holy Communion
10.30am All Age Choral Communion
5.00pm Choral Evensong



The Vicar writes

In March we enter the holy season of Lent, the traditional time of Christian prayer and penitence. As the Church of England reminds us: *The season of Lent lasts for forty days (not including Sundays). It is a time when Christians reflect and prepare for the celebrations of Easter. Some people fast, eat frugally or give up treats, following the example of Jesus who fasted for forty days in the wilderness. People also give to charity, set aside time to study the Bible and meet with other Christians to reflect on Jesus' life and prepare for the events of Holy Week and Easter.*

We live in a world that can make Lent difficult, we are surrounded by all sorts of temptations and to 'deny oneself' runs counter to modern culture. Instead we are encouraged to put ourselves first and to remember that we can have anything we want if we 'follow our dreams'. Ambition and hard work are good things, in their right place and in proportion. Yet it is important to remember that self-discipline (which requires an element of endurance) is one of the things that builds character, and as St Paul says '*character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us*'. (Romans 5: 4-6).

Prayer is one of the disciplines that we are encouraged to take up during Lent. Prayer forms our character and builds endurance, as well as opening us up to God's will for us. Lay or ordained, there are bound to be times when we find prayer a challenge, or wonder how to do it. Some of us may have forgotten the 'knack' or feel a bit self-conscious. Yet prayer is not there to test us or make us feel bad about ourselves, it is simply the opening of the mind to God in thanks for all the good things he gives us. If we can manage that, then we can hope to progress in our life of prayer slowly and incrementally. As I enter this holy season of Lent, I have taken away two phrases from the poem below by Mary Oliver: '*just pay attention*' and '*this isn't a contest*'. My prayer for us all—in this troubled world—is that we might see a glimpse of God's love and care during this Lent.

Praying by Mary Oliver

*It doesn't have to be
the blue iris, it could be
weeds in a vacant lot,
or a few small stones;
Just pay attention, then patch*

*a few words together and don't
try to make them elaborate,
this isn't a contest
but the doorway into thanks,
and a silence in which
another voice may speak.*

Mother Carol

March

Judy East

Daffodils

That come before the swallow dares, and take
The winds of March with beauty. *Perdita, Winter's Tale (Act 4)*

Does the internet make us lazy? Or is it a really useful tool? At one time I would have had to go through the whole play to check where that quote came from – now I just have to google it. Of course you can't always trust the information you get and maybe it doesn't come from Act 4 at all – if it doesn't I'm sure there's someone in the congregation who can put me right!

No shortcuts to Lent though. Lenten observance is one thing you have to do yourself – the discipline that Mother Carol has outlined above. Our **Lent groups** start in the week following Ash Wednesday – so the first is on 11th March. You can find the full list further on in

this issue and on the boards at the back of church where you are invited to sign up for the group you want to go to.

Before that we have two events on 8th March – the **Voluntary Rate envelope stuffing** in the morning (and afternoon, depending on how many people come to help). An excellent lunch is provided and it's a great opportunity to chat as you work, perhaps to people you haven't met before. And it helps raise money for the church. Then in the evening Barbara Alden is inviting everyone (not just women!) to a celebration of **International Women's Day**. You can read more about that elsewhere in this issue.

Sunday 9th is the day we have to start delivering the aforementioned **Voluntary Rate** letters. Please, if you can, take a street or two and hand deliver them during the week – it saves so much money if we don't have to post them.

Later in the month, Friday 21st, the **Community Choir** will present "A Night at the Opera" - a selection of what I'm not allowed to call "Songs from the shows" so arias and choruses from some very up-market "shows". Their concerts are always great fun, excellently put together, and in aid of a good cause – this time a Prostate Cancer charity. The next day (Saturday 22nd) Geoffrey Webber is giving the **organ recital** at 4.00pm.

And then, for younger members, the **Hampstead Players** are starting a series of drama workshops on Saturday 29th - more about that below.

Finally the month ends with **Mothering Sunday** on 30th – and don't forget to put your clocks forward the night before so you don't miss out on those daffodils! And if you think the change throws your body clock into confusion read Roger Hogwood's summary of the system towards the back of this issue.

Lent groups start this month:

THE PARISH CHURCH OF ST JOHN, ST HAMPSLEAD

LENT READING GROUP

A 90 MINUTE DISCUSSION EXPLORING THE STORY OF EASTER

GOD WITH US

THE MEANING OF THE CROSS AND RESURRECTION - THEN AND NOW

BY ROWAN WILLIAMS

Please sign up in advance by adding your name to the sign up sheets in church, or email the office.

Handley Stevens at his home: Tuesdays 11, 18, 25 March and 1, 8 April 7.30pm-9pm	Fr Yin-An in the Choir Vestry: Fridays 14, 21 March and 4, 11 April 7pm-8.30pm
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Mthr Carol at the Vicarage:
Saturdays
15, 22, March and 5, 12 April
3-4.30pm

Copies of the book can be purchased from the office or from stockists online

Sow for yourselves righteousness; reap steadfast love.

*A sermon preached by Handley Stevens at
Evensong on 16th February*

Psalm 6

Hosea 10.1-8, 12

Galatians 4.8-20

At a time when it is difficult to find anything to celebrate in the news, it is perhaps appropriate to be faced with Bible readings which don't offer much comfort either. Hosea was prophesying in the northern kingdom of Israel in the decades leading up to their utter defeat at the hands of the Assyrians, who besieged Samaria in 722 BC. There had been prosperity – Israel is a luxuriant vine, we read - but the people of Israel had abandoned their faith in the true God – the more his fruit increased, the more altars he built, and pillars – standing stones we would call them - to false gods. Beth-el was the house of God, but the prophet accuses them of frequenting Beth-aven, the house of the devil, whose high places would be destroyed by the rampaging Assyrians, leaving the defeated people of Israel to plow and harrow for themselves.

Nevertheless, even as Hosea is prophesying disaster, he goes on to plead with the people to

Sow for yourselves righteousness;
reap steadfast love;
break up your fallow ground;
for it is time to seek the Lord,
that he may come and rain
righteousness upon you.

There is always good news, even in the worst of times, for those who will seek the Lord. As we were reminded in the psalm, which was also sung as our Introit, the Lord has heard the sound of my

weeping, the Lord has heard my supplication, the Lord accepts my prayer.

Judging by the scolding tone of Paul's letter, the situation in the Galatian church community is not much better. In preaching the gospel to them, he has set them free from the tyranny of the pagan idols whose priests had made all sort of demands on them. As followers of Jesus, Paul had taught them that they were free from such demands, free to respond to the liberating love of God, like a flower opening in the sunshine; and what have they done with their new freedom? They have allowed themselves to be dragooned into observing a whole raft of Jewish laws, imposed upon them by the Jewish leaders of the community, who continued to follow their own religious practices. As a practising Jew himself, Paul has no problem with Jewish Christians continuing to observe Jewish law, if that is what they feel called to do, but he is firmly opposed to the burdens of such observance being imposed on his Gentile converts to Christianity, particularly if the pressure to conform includes circumcision. He reminds his Jewish friends about Abraham himself, the father of their faith, one of whose two children, born to Hagar his slave, is cast out of the family, whilst the other – Isaac - born to Sara the free woman, becomes the progenitor of the House of Israel. One road leads to slavery, the other to the freedom of the people of God. What will they choose?

Paul goes on to insist that for Christians the Jewish ritual of circumcision is not essential. The only thing that really counts is faith working through love, symbolised by what he calls the offence of the cross. In the first chapter of this year's Lent book, *God With Us*, Rowan Williams reminds us how startlingly offensive the Cross was – in Paul's time - as a religious symbol. On the filthy outskirts of every city, the crosses of the crucified were an ugly reminder of every malefactor's wrongdoing and his excruciating penalty. If you wanted to give expression to your devotion, and perhaps more particularly if you wanted others to be aware of your religious devotion, the punctilious observance of religious ritual and ceremonies was a much more comfortable way of making your

statement than pointing to the cross, which for most people was symbolic of the worst excesses of criminal behaviour and depravity. A cross was the last thing you would expect to embrace. Paul is not iconoclastic. He is himself faithful to the religious practices of Judaism in which he was brought up. But he warns his Galatian converts – and us – not to lose the plot, not to confuse the outward forms of religious observance with the inner truth of devotion to Jesus, whose own devotion was symbolized by the Cross on which he was put to death.

We are called, Paul says, not to shoulder a burden of punctilious observance of religious rules and regulations, but rather to rejoice in the freedom to practice the one thing which really matters, the freedom to fulfil the central purpose of the law by becoming, through love, slaves to one another. The whole law, he says, is summed up in a single commandment: You shall love your neighbour as yourself (Galatians 5.14).

That of course would have been familiar territory to Paul's Jewish converts in Galatia, and they might well have sighed as perhaps we do, faced with the prospect of giving practical expression to that law. But Paul goes on to suggest a new way forward. We are to live not by the flesh but by the Spirit. That is to say, when we have choices about what to do with our time or our money, we should give less priority to what we are to eat and drink, what we might buy to hang on the wall, where we might go on holiday this year, and more to what the Spirit might nudge us to do to spread love and joy, peace and kindness among our friends and neighbours. That is something we can all ponder and act upon, both as individuals and as a church community, so I'm going to stop there, and allow a few moments for us all to think prayerfully about how we might better give expression to our love for one another and for our neighbours in the coming week.

PCC REPORT

Nick Walser, PCC Secretary

The PCC's first gathering of 2025 was an informal "Development Day" held in the Crypt Room on Saturday 1 February.

The day was devoted to two important topics: Safeguarding and our Mission Action Plan.

In our morning session James Poletyllo, our Parish Safeguarding Officer, took us through the National Safeguarding Standards adopted by the Church of England in 2023, which should be embedded in all our activities as a church community. James told us how we, as PCC Members, can take the lead in progressing through the levels of compliance required to meet our ongoing responsibility for providing a safe environment for our children and vulnerable adults.

This includes ensuring that all PCC members and those in leadership roles have completed on-line training courses and hold a valid DBS certificate, and then identifying other roles where similar training and support can be provided, as well as ensuring that we follow safe recruitment practices for new volunteers.

In the afternoon Angela Gardner introduced discussions on our Mission Action Plan, based on the priorities which were originally identified in our parish survey in 2022 and have been further developed by our Mission Strategy Group since Mthr Carol became our Vicar one year ago. We broke into smaller groups to discuss specific goals for 2025, which will be progressed in our PCC meetings during the coming months.

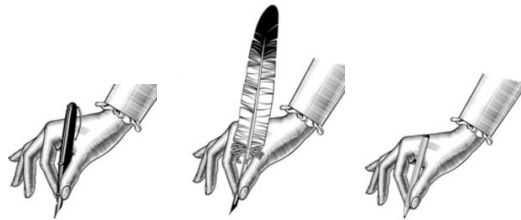
The PCC's next scheduled meeting will be on Monday 3 March 2025.





International Women's Day

Celebrating Women Writers through the Ages



Saturday March 8th is International Women's Day and in the evening the Hampstead Players will be celebrating it by performing a pot-pourri collection of readings from women writers past and present.

Readers are making their own selections (perhaps with a little prompting!) of poetry, prose, possibly letters, diary extracts, articles, you name it, anything, as long as it originated from 'the hand of a woman!'

However, that doesn't mean men are excluded from *reading* – far from it!

But on this one day it seems appropriate to focus on female writers - after all, women have been reading and performing men's works for centuries!

And of course women writers have created a wealth of memorable *male* characters; think Mr Darcy to name but one.

So please do come and hear what a 'pot-pourri' of women writers sounds like ...

Saturday March 8th

7.30pm

**Crypt room, Hampstead
Parish Church**

ADMISSION FREE





The name may be relatively new but the organisation has existed since the 19th century – first as the Turkish Missions Aid Society and then as the Biblelands Mission Aid Society. Then in 2012 they became the charity we know today as

Embrace the Middle East

Our Mission

We support, enable and partner with Christians in the Middle East as they work to transform lives and restore the dignity of the most excluded and marginalised in their communities, through:

Our Vision

As a Christian development charity, we partner with Christians in the Middle East (embrace.org/our-partners) as they work to transform lives and restore the dignity of the most excluded and marginalised communities. Where there is a need – for refuge, a home, for health care, for education, for justice and human rights – we, with our partners, respond. Our goal is to contribute to a culture of human flourishing in a troubled region.

Ours is a vision of love in action. It is rooted in, and inspired by, Christ's invitation to care for those most in need.

Our partners

We currently have 40 courageous, inspired, creative and skilled partners in the region, providing education, healthcare and community support. All are working to transform the lives of those most forgotten and on the margins; all are inspired by the Gospel. We feel deeply privileged to work in partnership with Christians in the Middle East and honoured to be able to bring their witness closer to people in this country.

Learn more about embrace

You can hear more live (and livestreamed) in a lecture with Daniel Munayer - "Is there hope for the Holy Land?" on 31st March at St

Martin-in-the-Fields Church. Book through embraceme.org/events-lecture-is-there-hope-for-the-holy-land.

Based in Jerusalem, Daniel serves as the Executive Director of Embrace's partner Musalaha, an organization dedicated to teaching, facilitating, and training reconciliation, primarily between Israelis and Palestinians.

Prayer

Please help support our work and the Christian family in the Middle East through your prayers. The situation is constantly changing and you can keep up to date in several ways on their website: embraceme.org. Check out their Prayer Room to help guide your prayers: embraceme.org/prayer-room-1 / embraceme.org/our-prayers. Or their other online resources - embraceme.org/blog and embraceme.org/podcast.

And, of course, you can give through their website as well. – from which this article was taken.

Thank you Thank you Thank you

A message from AgeUk Camden following the delivery of the Christmas Hampers in December:

“Each year, our friends at Hampstead Parish Church work hard to support us with preparing and delivering hampers to our Befriending clients - and Christmas 2024 was no different! For many of these people, the hamper might be the only thing they receive at Christmas, so they are always very much anticipated.”



Here are some of the responses from recipients

C. was grateful for the hamper. She tried on the **hat and liked it very much.** **Also some ankle warmers,** useful because she feels

the cold, even indoors. **Nice to have biscuits and cake to share** with her sister, and nieces when they visit at Christmas.

I can't begin to tell you how much they mean to E. each year! She was absolutely overjoyed, I've hardly ever seen her more excited, she was rather overwhelmed at such generosity. Please pass along the most endless gratitude to the volunteers who put them together, they are so wonderful to do so, and I hope they know how appreciated they are. In terms of E's feedback, to be honest, her **absolute favourite was the calendar!** As it was last year too. She uses hers every day and was so happy to have a new one for 2025. She also enjoyed the **Radio Times**, as always. Oh, and she **LOVED her knitted hat and mittens!** :) She was also very pleased with the **canned goods** (soups I believe) and some of the **sweets**.

“Thank you for the huge bag with 25 items **wrapped in beautiful Xmas paper**. Thank you SO much! Delivered by a young man. I'm 95!”

Enjoyed meeting the young volunteer who helped deliver the hamper. Such a treat to have all those **gifts wrapped up so prettily. Cards and stamps so thoughtful**. “I like writing and sending notes but it's costly to post. Please pass on my thanks to Hampstead Parish Church”.

"Chocolate and cake are very nice". **Socks and hat** appreciated and colours that suited her. The **desk calendar** is being used to remind her carers (client unable to read it herself due to sight loss but relies on her carers to escort her to appointments). Client opened one gift each day...

Initially D declined the hamper saying "others surely need it more than me". Being blind and now bed-bound he assumed most of the items 'would be of little use' to him. He didn't want the fuss. During the visit with his befriender he became curious and asked her to perhaps open just one or two items. By the end of the visit, she had helped him open everything and he was delighted with **getting soft socks**,

and **easy food he could eat such as cuppa-soups, custard, and biscuits**. As he relies on carers now, he discussed with his befriender which gifts would be suitable for his different carers. **Something he could give** them by way of thanks for looking after him. D asks us to thank Hampstead Parish Church for their generosity.

Client asked to speak with us personally to say thanks for the Xmas gifts: "really marvellous, really nice, really amazing. The **little booklets, pens, soap, cloth scrubber, nail file. Soups so useful,** plan to have the last one today."

M can't get out anymore and loves watching her favourite soaps on TV. She was delighted to get the special edition **Radio Times!** Unable to buy gifts for her nephew and friend who cleans for her, she was **grateful to have some Christmas gifts she could share** with them.

"Thanks so much for Xmas hamper. So touched, especially the **card made by the schoolchild,** and all the other **things wrapped up.**"

MUSIC SECTION

Music Notes for March – Geoffrey Webber

The first Sunday in March this year is unusually not in Lent, so we begin the month with the same set of Preces & Responses at Evensong as February, matching the liturgical rather than monthly calendar. We also have much joyful music for this day, celebrating the Feast of the Transfiguration, with the Junior Choir joining in much of Schubert's *Mass in G* at the All-Age Communion, and music on the theme of light at Evensong, including the popular *O nata lux de lumine* by Morten Lauridsen from 1997. The organ voluntary, *Deo gratias* by Rupert Jeffcoat of St Luke's Chelsea, was composed for a Bruckner anniversary concert in the Town Hall Birmingham last year. It combines themes from Mendelssohn's *Elijah*, first performed in the Town Hall in 1846, with sketches by Bruckner.

Lent begins with our Ash Wednesday evening Holy Communion on the 5th March. In this 'Palestrina year' we sing his sonorous *Missa sine nomine a 6*, with two sopranos and two tenor parts, as well as the famous *Miserere* based on a chant by Gregorio Allegri, and later in the month we also include a specifically Lenten Mass by Palestrina, the *Missa Emendemus in melius*. Our final hymn will be sung to a tune I wrote when I was University Organist at Oxford, so music will be provided. Called 'Radcliffe Square', the harmony shifts between each phrase of the melody, as if one is perambulating the beautiful square.

The first Sunday Mass we sing in Lent is the *Missa speravimus* by Matthew Martin. The Gloria of this setting demands more than 4 singers, but since we are in Lent (no Gloria or Alleluias; 4 Collects at Evensong) we can readily sing the other movements which remain in four parts only. Matthew is Precentor at Gonville & Caius College, Cambridge, and composes much choral and organ music; this Mass is based on a short fragment of plainchant, and features a lively quasi-independent organ part.

There is plenty of 'diversity' on this month's list, both in terms of the composers themselves, and the ecclesiastical traditions from which they come. Perhaps the most striking example of the latter is the use of music from the Bulgarian Orthodox Church in the form of my adaptations of unaccompanied chanting composed by Apostol Nikolaev-Strumski (1886-1971) who worked at two of the great cathedrals in Sofia, the Alexander Nevsky and St Nedelya. I came across his music when taking a choir on tour to Bulgaria in the early 1990s, and the large number of short, independent phrases in Strumski's chants proved relatively easy to adapt to our Preces & Responses; their minor tonality makes them best suited to the season of Lent. For a Lord's Prayer I turned to the Russian Orthodox tradition, using the simple setting by Rimski-Korsakov. Keeping with an Eastern European theme, we also sing this month the *Ave Maria* by Igor Stravinsky, and the setting of the story of *The Woman with the Alabaster Box* by Estonian composer Arvo Pärt. Composed for a Swedish choir in 1997, the strands of the narrative are separated musically: upper voices take the lead, the disciples are represented by

a male duet, and Jesus is sung by the lowest voices, before the full choir conveys Jesus's final pronouncement.

There is one unusual variation to our normal liturgical routine this month: at the final Evensong of the month we will sing the Magnificat as usual, to the 'Short Service' setting by Elizabethan composer Nicholas Stogers, but instead of the Nunc dimittis we will sing the BCP's alternative canticle for use at this point, the Deus misereatur, Psalm 67. Stogers unusually provided both the Nunc and Deus in his Short Service, and his Deus the earliest known complete setting of the psalm intended specifically for use in Evensong, probably composed around 1570. If you want to find out more you might wish to skim-read "*David's Mystery and Mary's History*": *The Alternative Canticles at Evensong, (i) From the Reformation to the Interregnum* available under 'Lectures and Papers' at www.church-music.org.uk



Music List

Sunday 2nd March – Sunday next before Lent

10.30 am. All-Age Holy Communion (Transfiguration)

Opening Hymn 'Come and praise the Lord' (t. Michael row the boat)

Mass setting (GI/S&B/AD) *Mass in G* Franz Schubert

Gradual Psalm 99 Tone iv/4

Offertory Hymn 352

Communion Motet *Du bist's, dem Ruhm und Ehre gebühret*
Joseph Haydn

Post-Communion Hymn 237

Organ Postlude *Prelude in D minor* (BWV 538/i) J. S. Bach

5 pm. Evensong

Organ Prelude *Prelude in F* (Op. 101) Charles Stanford

Introit *Hail, gladdening light* Charles Wood

Preces & Responses Martin Neary

Psalm 89.1-18 Edgar Day
Canticles *Evening Service in C* Charles Stanford
Anthem *O nata lux de lumine* Morten Lauridsen
Hymn 389
Final Amen Felix Mendelssohn
Organ Postlude *Deo gratias* Rupert Jeffcoat

Wednesday 5th March – Ash Wednesday

6 pm. Choral Holy Communion

Organ Prelude *O Lamm Gottes, unschuldig* (BWV 618) J. S. Bach
Opening Hymn 76 (omit *)
Mass setting (K/S&B/AD) *Missa sine nomine a 6* G. P da Palestrina
Gradual Hymn 301
Ashing *Miserere mei Deus* after Gregorio Allegri
Offertory Hymn 67
Post-Communion Hymn 308 (t. Radcliffe Square)
Organ Postlude *O Mensch bewein' dein' Sünde gross* (BWV 622)
J. S. Bach

Sunday 9th March – 1st Sunday of Lent

10.30 am. Holy Communion

Opening Hymn 64
Mass setting (K/S&B/AD) *Missa speravimus* Matthew Martin
Gradual Psalm 91.1, 2, 9-end Tone viii/1
Offertory Hymn 75
Communion Motet *Tantum ergo* Déodat de Séverac
Post-Communion Hymn 407
Organ Postlude *Schmücke dich, o liebe Seele* (BWV 654) J. S. Bach

5 pm. Evensong

Organ Prelude *Durch Adams Fall ist ganz verderbt* (BWV 631)
J. S. Bach
Introit *Out of the deep have I called unto thee, O Lord* Henry Aldrich
Preces & Responses (adapted from choral chants)
A. Nikolaev-Strumski
Psalm 119.73-88 Bairstow / Turle
Canticles *The Fifth Service* Thomas Tomkins

The Lord's Prayer Nikolai Rimski-Korsakov
Anthem *How doth the city sit solitary* Matthew Locke
Hymn 71
Final Amen A. Nikolaev-Strumski
Organ Postlude *Cortège et Litanie* Marcel Dupré

Sunday 16th March – 2nd Sunday of Lent

10.30 am. Holy Communion

Opening Hymn 333
Mass setting (Ky/S&B/AD) *Missa brevis* Antonio Lotti
Gradual Psalm 27 Tone v/3
Offertory Hymn 294
Communion Motet *Nolo mortem peccatoris* Thomas Morley
Post-Communion Hymn 385
Organ Postlude *Prelude in A minor* (Op. 9) Johannes Brahms

5 pm. Evensong

Organ Prelude *Andante in Eb Major* Samuel Seb. Wesley
Introit *Turn thee again, O Lord* Thomas A. Walmisley
Preres & Responses (adapted from choral chants)
A. Nikolaev-Strumski
Psalm 135.1-14 Francis Pott
Canticles *Evening Service in D minor* Thomas A. Walmisley
The Lord's Prayer Nikolai Rimski-Korsakov
Anthem *Remember, O Lord, what is come upon us*
Thomas A. Walmisley
Hymn 382
Final Amen A. Nikolaev-Strumski
Organ Postlude *Allegro moderato e serio* (Sonata No. 1)
Felix Mendelssohn

Sunday 23rd March – 3rd Sunday of Lent

10.30 am. Holy Communion

Opening Hymn 74
Mass setting (Ky/S&B/AD) *Missa Emendemus in Melius*
G. P. da Palestrina
Gradual Psalm 63.1-9 Tone i/4

Offertory Hymn 62
Communion Motet *Adoramus te, Christe* Orlando di Lasso
Post-Communion Hymn 357
Organ Postlude *Erbarm dich mein, o Herre Gott* Johann Hanff

5 pm. Evensong

Organ Prelude *Adagio* (Symphonie No. 5) Charles-Marie Widor
Introit *God be merciful* Adolphus Hailstork
Preces & Responses (adapted from choral chants)
A. Nikolaev-Strumski
Psalms 12, 13 John Brownsmith Naylor / Havergal
Canticles *The Liverpool Service* Richard Shephard
The Lord's Prayer Nikolai Rimski-Korsakov
Anthem *Insanae et vanae curae* Joseph Haydn
Hymn 59 (ii)
Final Amen A. Nikolaev-Strumski
Organ Postlude *Allegro Cantabile* (Symphonie No. 5)
Charles-Marie Widor

Sunday 30th March – Mothering Sunday

10.30 am. Holy Communion

Opening Hymn 391
Mass setting (Ky/S&B/AD) *Missa brevis in D minor* (K65)
W. A. Mozart
Gradual Psalm 127.1-4 Tone ii/I
Offertory Hymn 387
Communion Motet *Ave maris stella* José M. Nunes Garcia
Post-Communion Hymn 337
Organ Postlude *Andante espressivo* (Sonata in G major) Edward Elgar

5 pm. Evensong

Organ Prelude *Rorate Caeli* (12 Chorale Preludes, Op. 8)
Jeanne Demessieux
Introit *Ave Maria* Igor Stravinsky
Preces & Responses (adapted from choral chants)
A. Nikolaev-Strumski
Psalm 30 James Turle

Magnificat & Deus misereatur *The Short Service* Nicholas Strogers
The Lord's Prayer Nikolai Rimski-Korsakov
Anthem *The Woman with the Alabaster Box* Arvo Pärt
Hymn 383 (ii, omit *)
Final Amen A. Nikolaev-Strumski
Organ Postlude *Toccata* Eugène Gigout

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



The Hampstead Collective

Harmonische Raffinesse: A German Homage to the Italian Baroque

Monday 3 March 2025

7pm – 8.30pm

Rebecca Hardwick (soprano)

Malachy Frame (baritone)

The Players of the Hampstead Collective

Tickets £15 from thehampsteadcollective.org

Dowland: Lachrimae, or Seven Tears

Monday 7 April 2025

7pm – 8pm

Aidan Coburn (tenor)

The Players of the Hampstead Collective

Tickets £15 from thehampsteadcollective.org

Handel: Saul

Monday 5 May 2025

7pm – 8pm

Malachy Frame (Saul)

Rebekah Jones (David)

Rebecca Hardwick (Merab)

Christine Buras (Michal)

Ruairi Bowen (Jonathan)

The Players of the Hampstead Collective & Colla Voce Singers

Aidan Coburn (conductor)

Tickets £25 Concessions £20

Organ Recitals

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

Ivan Leung, Canterbury Cathedral
12th April at 4pm

Mitchell Miller, USA
24th May at 4pm

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

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



HAMPSTEAD COMMUNITY CHOIR

A NIGHT AT THE OPERA

Verdi, Bizet, Puccini, Purcell and others

Conducted by Aidan Coburn

The will be a retiring collection for charities supporting Prostate Cancer

Friday 21st March 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

Information:
020 7794 5808



THE PARISH CHURCH OF
ST JOHN-AT-HAMPSTEAD

J S Bach
St Matthew
PASSION
(Sung in German)

Sunday 6th April 2025 at 6.00 pm

Evangelist: Ruairi Bowen Christus: Eoghan Desmond

The Choir of Hampstead Parish Church and Junior Choir
Orchestra with period instruments (Kinga Ujszászi)

Directed by Geoffrey Webber

*Free admission with a retiring collection for
Mission and Ministry of The Diocese of London*

Church Row
London NW3 6UU
020 7794 5808

hampsteadparishchurch.org.uk
fom@hampsteadparishchurch.org.uk



The Hampstead Players

PRESENT...

**Saturday
mornings
10am-12pm**

**Starting 29th
March!**

FREE
DRAMA
WORKSHOPS
for 10-16 year olds

**@ The Parish Church of St John-at-Hampstead,
Church Row, NW3 6UU**



Registered Charity No: 288012



For more information
scan the QR code or visit
www.hampsteadplayers.org.uk

**ACTING!
SINGING!
DANCING!**

**THIS YEAR'S
PERFORMANCE IS...
A MIDSUMMER
NIGHT'S DREAM**

Readings for March

10.30am

5.00pm

Sunday 2nd Next before Lent

Exodus 34.29-end

Luke 9.28-36

Sunday 9th Lent 1

Deuteronomy 26.1-11

Luke 4.1-13

Sunday 16th Lent 2

Genesis 15.1-12, 17-18

Luke 13.31-end

Sunday 23rd Lent 3

Isaiah 55.2-9

Luke 13.1-9

Sunday 30th Mothering Sunday

Tbc

Exodus 3.1-6

John 12.27-36a

Jonah 3

Luke 18.9-14

Jeremiah 22.1-9

Luke 14.27-33

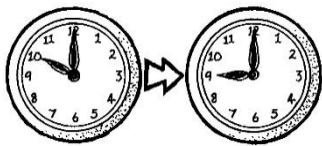
Genesis 28. 10-19a

John 1.35-end

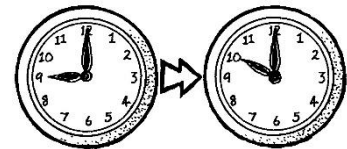
OT tbc

2 Timothy 4.1-18

(The psalms for each service can be found as part of the music list)



Daylight Saving Time



*Robert Hogwood
for Parish Pump*

It's that time of year again when we ask "when do the clocks go forward?" and try to adjust ourselves as well as our clocks. The change of the clocks often results in confusion for many, as we lose or gain an hour throughout the course of the year. But why do we change the clocks anyway? And if you find it hard to adjust to losing or gaining an hour be thankful William Willett's suggestion of 1907 that we should advance the clocks by four sets of 20 minutes during April and then reverse them the same way in September wasn't taken up.

It was Benjamin Franklin who first proposed Daylight Saving Time in 1784 – probably not seriously, but suggesting that more daylight would mean people wouldn't waste candles by having to burn them for longer.

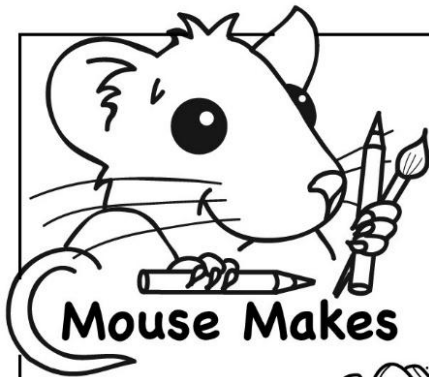
Britain adopted the idea in 1916, a month after Germany had taken it up. The idea was then particularly attractive as the First World War was taking its toll on the nation and anything that could improve productivity was encouraged.

The main reason for turning the clocks forward was to make the most of the daylight available in the summer. Another argument, however, was that the different hours would affect the amount of domestic coal usage, thereby increasing the supplies available for manufacture and for supporting WWI.

Retailers dislike the change to GMT and welcome the return to summer, as the darker evenings mean fewer people are likely to go shopping in the evenings after work. Obviously, any loss is offset by the lengthy Christmas period, but with both opening and closing occurring in the dark, it can seem like a long time before the clocks change again.

There are many other reasons why we change our clocks twice during the year. Agriculture is a major concern, with farmers working hours being more affected by the amount of daylight available in the morning than the rest of us. Farmers often rise or begin work at around 5.00am in the morning. If the clocks were not adjusted, dairy farmers located in the North of the country would not see dawn until after 9 o'clock, meaning hours of working in the dark.

Next time you're wondering "when do the clocks go forward?" just remember the phrase "spring forward, fall back". The clocks always spring forward an hour on the last weekend in March and fall back on the final weekend of October.



THE TEMPTATION OF JESUS

After Jesus was baptised who led him into the wilderness?

 Luke 4:1



For how many days was Jesus tempted by the devil?

 Luke 4:2

What did the devil tempt Jesus to turn a stone into?

 Luke 4:3

What happened after the temptation of Jesus? see Luke 4:14-15

Who did Jesus say you should ONLY worship and serve?

 Luke 4:8



READ

the story in
Luke 4:1-13



Jesus said not to put the Lord your God to the...

 Luke 4:12



- JESUS • LED
- WILDERNESS
- DESERT
- TEMPTATIONS
- DAYS • DEVIL
- HUNGRY • SON
- STONE • ROCK
- KINGDOMS
- WORLD • GLORY
- WRITTEN
- SCRIPTURE
- WORSHIP • ONLY
- SERVE • LORD
- JERUSALEM
- HIGH • TEMPLE
- THROW • DOWN
- JUMP • ANGELS
- HANDS • HOLD
- LIFT • FOOT

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



Find the words from the questions too!