

Hampstead Parish Church

Magazine for May 2025

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

The Curate writes

Father Yin-An reflects on
Doubt, Resurrection and
Justice-seeking

The Suffering Servant

Father Matthew Woodward
on Isaiah

Charity News

C4WS Report on the
Winter Shelter Season

Christian Aid Week

11th – 17th May



Events this month

The Craft Fair

Saturday 10th

Grave Talk

Saturday 17th

Concerts

3rd, 5th, 24th

Annual Parochial

Church Meeting

Monday 19th In the Crypt Room



HAMPSTEAD PARISH CHURCH

[Registered Charity No. 1129264]

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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

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May 2025

Contents

Diary for May	5
The Curate writes – <i>Father Yin-An Chen</i>	6
May – <i>Judy East</i>	8
The Electoral Roll Final – <i>Gaynor Bassey Fish</i>	9
Sermon – <i>Very Revd Matthew Woodward</i>	10
C4WS Winter Season round-up – <i>Andrew Penny</i>	14
VE Day in London	16
MUSIC SECTION	
Music Notes – <i>Geoffrey Webber</i>	16
Music for May	18
Classics to Romantics	20
The Hampstead Collective	21
Organ Recitals	23
A Night at the Opera: Review – <i>Gill Perrin</i>	23
The Time we Share	25
Craft Fair	23
Grave Talk	27
Christian Aid	28
“We believe” – the Nicene Creed 1700 years on	29*
Readings for May	31
Deaf Awareness Week	31
Children’s Page	32*

*From Parish Pump

Diary for May

- Thu 1st *Philip and James, Apostles*
 7.30pm Community Choir
- Sat 3rd 10.00am Gardening group meets
 7.00pm From Classics to Romantics - see page 20

Sunday 4th Easter 3

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



Deaf Awareness Week – see page 30

- Mon 5th 7.00pm The Hampstead Collective – Handel: Saul.
 See page 21

- Wed 7th 10.15am Holy Communion

- Thu 8th VE Day 80th anniversary

- 7.30pm Community Choir

- Sat 10th 11am-4pm Craft Fair – see page 27



Sunday 11th Easter 4



- 8.00am Holy Communion

- 10.30am Choral Holy Communion

- 5.00pm Choral Evensong

Christian Aid Week begins

- Wed 14th *Matthias, Apostle*

- 10.15am Holy Communion

- Thu 15th 7.30pm Community Choir

- Sat 17th 10.00am Grave Talk – see page 27

Sunday 18th Easter 5

- 8.00am Holy Communion

- 10.30am Choral Holy Communion

- 5.00pm Choral Evensong

- Mon 19th 7.30pm Annual Parochial Church Meeting in the
 Crypt Room

Wed 21 st	10.15am	Holy Communion
Thu 22 nd	7.30pm	Community Choir
Sat 24 th	10.00am	Open Morning
	4.00pm	Organ Recital – see page 23

Sunday 25th Easter 6

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

Wed 28 th	10.15am	Holy Communion
	6.00pm	Eve of Ascension Service
Thu 29 th	<i>Ascension Day</i>	
Sat 31 st	<i>The Visit of the BVM to Elizabeth</i>	



The Curate writes

Doubt, Resurrection, and Justice-Seeking

As we enter the Easter season, we celebrate not only the resurrection of Jesus but also the resurrection of our own bodies. This is a powerful proclamation of hope, yet it is not always easy to grasp. Compared to the joy of Christmas or the sorrow of Holy Week, Easter's promise of new life can feel almost too vast, too mysterious. It is easier to imagine the birth of a king or the suffering of the crucified Christ than to fully envision a resurrection that transforms the very fabric of our bodily, physical world.

Yet resurrection is not an abstract or distant hope. It is the radical affirmation that our bodies, our lives, and the world we can sense, touch, and experience matter deeply to God. Resurrection insists that the physical world is not disposable but destined for transformation. The promise of Easter is not only life after death, but a new kind of life that begins even now—a life that makes demands on our bodies, our relationships, and our actions.

This call to transformation is woven into the story of ‘Doubting Thomas’ (John 20:19-31). (This is the story the Church always listens to right on the first Sunday after Easter!) Thomas, often remembered for his doubt, actually models a faith that longs for something real, something tangible. ‘Unless I see the nail marks in His hands and put my finger where the nails were, I will not believe,’ he says. Thomas is not rejecting faith; he is seeking a faith rooted in the physical reality of the risen Christ. His doubt is not a weakness but a desire for actual encounter.

And Jesus meets Thomas exactly there. He does not shame Thomas or rebuke him. Instead, Jesus invites him closer: ‘Put your finger here; see my hands. Reach out your hand and put it in my side.’ The risen Jesus is not a ghost or an idea—He is bodily, touchable, scarred yet alive. Resurrection does not erase the wounds; it transforms them. In showing Thomas his wounds, Jesus reveals that resurrection is not a denial of suffering but its redemption.

This encounter teaches us that honest doubt can lead us deeper into the reality of God. Doubt, when it is a *longing* for truth, is not the enemy of faith. It keeps our faith alive, curious, seeking. It stirs us out of complacency and into a deeper engagement with Christ.

And more: the resurrection of the body demands that we seek the transformation of the world around us. It is not enough to hope for life after death; we are called to *participate* in the new life God is bringing even now. Our faith in the risen Christ must move us to confront suffering, to seek justice, and to care for the broken bodies around us. The resurrection affirms the sacredness of every human life and calls us to be agents of healing and renewal.

In a world still marked by injustice, violence, and despair, the resurrection proclaims that these realities do not have the final word. God's work of redemption is ongoing, and we are invited to be part of it. Faith that wrestles with doubt, that seeks the living Christ, is faith strong enough to stand for justice and to bear witness to hope.

So let us not fear our doubts, but bring them honestly into the presence of Christ. Let us seek the real, tangible transformation of our lives and our world, trusting that resurrection is not only a future promise but a present reality. In Christ, the work of renewal has already begun—and we are invited to be part of it.

As we journey through this Easter season, may we reflect on where resurrection is stirring in our lives. Where do we see signs of new life? (Not just chocolate eggs and bunnies!) Where are we being called to hope, to question, to seek justice, and to live more fully in the power of the risen Christ?

Fr Yin-An Chen

May

Judy East

In May 325AD the Council of Nicaea met to draft a definitive creed – a statement of Christian belief that would rebut heresies and, I suppose they hoped, satisfy everyone. They carried on until July that year and the result has lasted, with a few amendments, ever since. We still say it week by week in church but I wonder how many of us appreciate how much work must have gone into their efforts. “We don’t need to know the wording– we know what it will mean” “It will mean what the words say” - an exchange between Sir Thomas More and Will Roper in Robert Bolt’s *A Man for all Season*. Words matter.¹

Which takes me seamlessly (!) to two words we are delighted to add to the advertising for the Craft Fair: “Thrift” and “Recycling”. We hope it isn’t too late to invite you to bring your pre-loved items and restock your wardrobe. And please keep your fingers crossed for fine weather – it would be super annoying if the current dry spell broke on 10th however much we need rain! There will be much more to

¹ You can read more about the Council of Nicaea further on in this issue.

enjoy as well – lots of local craftspeople have taken tables, there will be children's games and we will, as always, have our own Home baking stall, teas and coffee – so long as you all bake for us!

We were delighted to welcome a former curate, now Dean of Trinity Cathedral Sacramento, to preach on 27th April. Fr Matthew kindly recorded and transcribed his sermon at a moment's notice so we could include it in the magazine. Not sure I even knew that was possible.

As well as the Craft Fair we have a few things happening this month(!) concerts on 3rd, 5th and 24th, Grave Talk on 17th, the APCM on 19th and we end the month with an Eve of Ascension Service on 29th.

More than enough to keep you going but do make a note of a date early in June – Saturday 7th – and the concert that night. Details on page.....

THE NEW ELECTORAL ROLL IS ON DISPLAY AT THE BACK OF THE CHURCH.



Please check that your details are correct. Any errors discovered should be reported to the electoral roll officer (ero@hampsteadparishchurch.org.uk) by Sunday, 18 May 2025 please.



You may still provide a completed form, and will be registered, but numbers will count towards the electoral roll report for next year's Annual Parochial Church Meeting (APCM).

The new electoral roll will be presented at the APCM on Monday, 19 May 2025.

Home is the place where,
when you have to go there
They have to take you in.

Robert Frost

The suffering servant in Isaiah

A sermon preached at Evensong on 27th April

By The Very Reverend Matthew Woodward

Readings: Isaiah 53.1-6 / Luke 24.13-35

In the name of the one who loves the beloved and love itself. Amen.

Gosh, I forgot how high it was up here. I feel like I'm six feet above contradiction. How are you? Hi, I'm the Very Reverend Matthew Woodward, as you have been told, I was the curate here 20 years and 60 pounds ago, and it's delightful to be back. Delightful to encounter this wonderful tradition of music, delightful to encounter the Rose responses again, they terrified me when I was a curate.

It's also delightful to be here with Mother Carol. I'm sort of looking out on you and like seeing the faces I know, but also the decorations of this place and the interweaving of the gold in the ceiling. It's really making me think about how our lives are interwoven with one another. I was formed here as curate, with you and with Father Stephen. I went to be the priest-in-charge and then the vicar of St. Saviour's in Pimlico, and Alun and Carol were sent to me to help them with a phase of their formation. So I was formed here, I helped them with their formation, then Carol is back here as your vicar. We're all woven together in a great kind of tapestry of grace, which I love.

Also in terms of formation: you formed me in many of the things that came back to me when I became the Dean of a Cathedral in America, I kept on thinking to myself when I encountered something like, you know, singing the responses, "Oh, I learned that at Hampstead Parish Church." And then some of the cultural dimensions of what it was like to be the Dean of a Cathedral. 'Oh, I learned that at Hampstead Parish Church. I kind of know how to do this ' because I learned it all with you, and I should probably stop saying more before I make your heads too big. And you probably want me to get to a sermon at some point. So I could reminisce all evening, but I want to spend some time with the suffering servant for Isaiah, if I may.

It's beautiful poetry:

“Surely he's born our infirmities and carried our diseases, yet we accounted him stricken, struck down by God and afflicted, but he was wounded for our transgressions crushed, for our iniquities. upon him was the punishment that made us whole, and by his bruises we are healed.

There's a certain version of supersessionist Christianity that believes that's a prediction of the life of Christ, and also that it describes exactly how atonement works, but I don't share that view.

Mark Twain tells us that history doesn't repeat itself, but it does rhyme. And there's another American thinker, George Lucas, when he was challenged because his Star Wars movies seemed to be very similar to one another, he said, "Yes, they do rhyme."

I'd like to think of this as less a prophetic prediction of the life of Jesus, and more of a description of a moment in history that we find rhymes through time. I feel somewhat uncomfortable saying that this beautiful Jewish text is an exact prediction of the coming of Jesus. So I looked into some of the contemporary Rabbinic interpretations of this text to ask myself, What were they saying? Do they believe that in this part of Isaiah's prophecy - he was predicting an individual who was to come as a Messiah, to save us from our sins by stepping in and taking the punishment on our behalf.

You might be surprised to know that most rabbis don't think that that's what this is saying. The suffering servant, in their mind, isn't referring to Jesus, it's referring to the whole people of Israel. Israel suffered. Israel was the suffering servant. If you pay attention to the wonderful text that we just heard sung to us “From the Wilderness”, at the end, we have this line:

“and the ransom of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness.”

That's from Isaiah 33. In its entire context, you realize that it's about finding grace under fire. It's about a group of people who are subjected to terrible treatment by leaders from other countries who took them away from their homes and subjected them to suffering. The suffering servant was the children of Israel, the people of Israel, who suffered at

the hands of others and then at some point, the others, the ones who subjugated them, looked them in the face, and recognized just how much suffering they had caused. And it broke them.

When they realized the kind of pain that they had inflicted on others, they were undone. And in that moment, had the capacity to repent and be saved. The language of salvation in this prophecy talks about the people who have recognized the suffering they've inflicted, and then acknowledged their part in it, and then sought to be changed by that realization.

In the Rabbinic mind it is not a predicting of the coming of a Savior, who will through penal substitutionary atonement, take away our sins, but rather an invitation to look in the mirror.

That's what the ancient nations around Israel were invited to do, but I wonder if we might be willing to do that too? In the season of Easter, which is at the heart of our story, we recognize the resurrection of Christ that we heard about on the road to Emmaus in the other reading.

Jesus, was suffering, did suffer. The people around him, who inflicted that suffering - I wonder if they saw the pain on his face, and I wonder if it broke them. He stands in, as a part of the rhyme of history, for anybody who has ever experienced that kind of injustice, that kind of pain. That kind of pain has resonated throughout history, as terrible poetry.

I wonder if, when those who have seen the pain they've inflicted on others, have looked in the faces of the suffering, if they at some point have been broken open and able to see their own culpability.

If Jesus stands in for everyone who has ever suffered, I wonder where we locate ourselves in relation to suffering.

You know, the easiest thing in the world is for us to acknowledge who's made us suffer. That's really easy. We can look at the people that have caused us pain and we can name them, one, two, three. We probably keep a rolodex in our heads of the people that have caused us pain. That's easy. You know what else is easy? It's easy to identify somebody else who is making someone else suffer, but they're far

away from me. Who has made other people suffer? Who's making others suffer today in our world.

It's heartbreaking to look at Israel and Gaza, at Russia and Ukraine. The treatment of those in the United States who are not getting due process. It's easy to identify other people who are making other people suffer.

The hardest thing in the world is for us to acknowledge when we have participated in systems that have inflicted suffering on others, and look at our own selves and our own behavior. Who have I wronged? Who's been wronged on my behalf? How have I benefited from the suffering of others?

In the season of Easter, when we celebrate the resurrection of Christ, I hope that we might have the courage to look at the suffering that we've caused. Whether it's interpersonal or political or systemic. And to be broken open by what we see reflected back at us. Broken open, not in order that we might beat ourselves up, but that we might honestly receive grace. The line at the end of that reading from Isaiah 53, that touches me so much, is one where it says, "He bore the sin of many and made intercession for the transgressors."

This is about history rhyming, it talks about the ancient Jewish people who interceded for the people that were subjugating them. They prayed for the forgiveness of the people that caused them pain.

The wonderful thing about Resurrection is that even after Jesus is killed, he comes back, and he brings with him a divine capacity for forgiveness that I cannot understand. But it is forgiveness that we can receive if we are just willing to acknowledge where we've caused pain. Amen.

Garden produce

A toddler was found in the garden, chewing on a slug. After the initial surge of disgust his mother found herself having to ask "Well . . . what does it taste like?" "The worms over there," was the reply.

A roundup of the C4WS Winter Night Shelter Season held in churches across the deanery

Andrew Penny

Some numbers:

The age range:

18-24:	36
25-34:	23
35-44:	9
45-60:	9
60+:	3



HOMELESS PROJECT

Referral Partners who Made Successful Referrals: 18

Majority of referrals came from NHYC: New Horizon Youth Centre, Crisis and Routes off the Street (the commissioned Camden outreach service).

Access to Benefits:

None/NRPF:	23
Universal Credit:	56
Student Finance Loan:	1

Main Reasons for Homelessness:

End of NASS Accommodation	37
Immigration issues	13
Notice of Eviction	10
Lack of funds/income	10
Family / Relationship breakdown	7
Domestic violence/abuse	2
Modern-day Slavery / exploitation	1

First, a few statistics. We hosted 80 guests over the season, November to April, of whom 63 were male, 36 female with one non-binary. They were mostly young; 36 under 25; 23 under 34; the remaining 23 equally spread between 35 and 60 with just 3 over that age. The youthful majority was reflected the majority of referrals coming from New

Horizons Youth Centre although Crisis (which is not only at Christmas) and Routes off the Streets (the Camden outreach service).

Nearly half (37) had become homeless because they were successful asylum seekers but having obtained Leave to Remain, the NASS scheme (the Government's obligation to find accommodation for asylum seekers) ceased. Immigration problems accounted for 13 and eviction, lack of money and family or relationship breakdown accounting for most of the rest. Two guests were homeless as a result of domestic violence and one modern day slavery.

Most of the guests (56) were entitled to Universal Credit and to find work; 23 had no access to public (or other) funding.

The largest number of guests were from the horn of Africa with many successful Eritrean and Sudanese asylum seekers who found themselves homeless once granted leave to remain. They were nearly all young and mostly men and they formed a friendly self-supporting group usually boisterous at dinner and voluble domino players after it. Very occasionally this meant the other guests felt a little excluded; more usually it made dinner livelier and more welcoming for all. As in previous seasons the guests were generally concerned to help each other; when one lady was taken ill and in the Royal Free a group had to be dissuaded from visiting her *en masse*. Although well intentioned, the arrival of a gang of boisterous young men might not have been quite what she wanted.

For us at St John's the major challenge remained space; we are very cramped with practically no space other than for eating or sleeping (and those are not generous) We were used to Muslim dietary requirements but fortunately Ramadan fell outside our half of the full season. Other shelters were able to provide the necessary space for a very early breakfast and for prayers before dawn. We would have been impossibly stretched.

VE Day

Celebrations in London will include

- **5 May:** A military procession from Whitehall to Buckingham Palace will be followed by a flypast of current and historical military aircraft, including the Red Arrows; the Cenotaph, on Whitehall, will be draped in union jacks, remembering those who died during World War Two; there will be a party on the warship HMS Belfast, on the Thames
- **6 May:** An installation of ceramic poppies at the Tower of London will mark the anniversary, and historic landmarks across the UK will be lit up
- **7 May:** A concert will be held in Westminster Hall, at the Palace of Westminster, in central London
- **8 May:** A service will be held in Westminster Abbey and a concert, for 10,000 members of the public, at Horse Guards Parade, in central London

Later in the year, on 15 August, a service led by the Royal British Legion will be held at the National Memorial Arboretum, Staffordshire, to commemorate VJ Day, or Victory in Japan Day, and the end of the war.

Music Notes ~ May 2025

Geoffrey Webber

First performed in St-John-at-Hampstead on 16th May 2004, the *Jubilate* by Grayston Ives was commissioned by the Friends of the Music, and will serve as our Introit on 4th May. According to Ives's website the work remains unpublished, but if anyone would like to see this remedied, please speak to me over sherry after the service. Bill (as Grayston is known) uses a familiar rhythmic idiom made popular by composers such as William Mathias and John Rutter in the 1970s and '80s, and the work includes a nod towards Benjamin Britten's famous *Jubilate Deo in C* and a 'drop' before the quasi-shouted final Amen. By way of contrast, the anthem at the same service celebrates

the resurrection in a slow and solemn manner. *Surrexit pastor bonus* by Jean L'Héritier inhabits an idiom more familiar to us in the music of Thomas Tallis in works such as *In ieiunio et fletu*, reminding us of the crucial part played by continental music in the music of this beloved English composer. The style also reminds us that the great celebrations of the church's year are worthy of solemn reflection as well as outbursts of joy. L'Héritier was a Flemish composer from the region of Thérrouanne in the Pas de Calais; he studied with Josquin and spent most of his working life in Italy, including a spell at the French church in Rome, San Luigi dei Francesi.

We continue to celebrate the season by singing several of the most well-known Easter anthems at Evensong from across the ages: John Tavener's *Dum transisset Sabbatum*, Samuel Wesley's *In exitu Israel* and Charles Stanford's *Ye choirs of new Jerusalem*. Having performed Samuel Sebastian Wesley's *The Wilderness* in April, it is fitting that we acknowledge the influence of his father Samuel, evident perhaps most clearly in the rigorous fugal writing in both pieces, both employing extended passages of quaver runs.

Having long admired John Stainer, more for his work as music historian than a composer, I have been taking stock of his service settings to see what might suit us at Hampstead. Settings of the Communion Service in the late 19th century followed the requirements of the Book of Common Prayer, and so do not fit easily with our modern liturgy. The BCP has no requirement to include the Benedictus or the Agnus Dei, and the Kyrie is rendered in the form of the Responses to the Ten Commandments. However, even at this time the tide was turning in High Anglican circles at least, and Stainer was one of the first musicians to set the Benedictus and Agnus Dei which were becoming used as optional extras. Stainer also recognised that the need to keep a single tonal centre, as was typical for the Canticles at Matins and Evensong, was less crucial in the Communion Service, so he often set the different movements in different keys. Having considered the various options, no single setting seemed to be well suited to us for various reasons, so I have selected a mixture of movements from his three Communion settings for the morning of Sunday May 4th: The Gloria

and Agnus Dei come from his Service No. 2, the Sanctus from his Service No. 3, and the Benedictus from his Service No. 1 (transposed). Stainer also provided further musical settings of Communion texts, and as the anthem we will sing the Introit that forms part of his Service No. 1, *Jesus said unto the people*.

On the Eve of Ascension Day we sing the *Messa a 4 voci 'da capella'* by Claudio Monteverdi. The work is somewhat enigmatic. It was published several years after his death as a result of the noble efforts of Venetian publisher Alessandro Vincenti: "These sacred remains of the works of the most excellent Monteverde, which not without a miracle after his death I was able piously to collect, are now published by me to satisfy common devotion". We don't know when Monteverdi composed it, and the music inhabits a strange idiom somewhere between the renaissance and baroque styles, then known simply as the first and second practices. It thus has a unique blend of homophonic and contrapuntal elements, with two notable highlights being the wistful 'miserere' sequence and the off-beat Osanna choruses, as punchy as anything by Grayson Ives.

Music List ~ May 2025

Sunday 4th May – 3rd Sunday of Easter

10.30 am. Holy Communion

Opening Hymn 124

Mass setting (GI/S&B/AD) *Communion Service* (selections)

John Stainer

Gradual Psalm 30 Tone viii/I

Offertory Hymn 263 (omit *)

Communion Motet *Jesus said unto the people* John Stainer

Post-Communion Hymn 394

Organ Postlude *Acclamations* (Suite médiévale) Jean Langlais

5 pm. Evensong

Organ Prelude *Christ lag in Todesbanden* (BWV 625) J. S. Bach

Introit *Jubilate* Grayston Ives

Preces & Responses Bernard Rose

Psalm 86 Edgar Day
Canticles *Evening Service in E flat* Michael Wise
Anthem *Surrexit pastor bonus* Jean L'Héritier
Hymn 113
Final Amen Johann Naumann
Organ Postlude *Festival Voluntary* Flor Peeters

Sunday 11th May – 4th Sunday of Easter

10.30 am. All-Age Holy Communion
Opening Hymn 239
Mass setting (GI/S&B/AD) *Communion Service in C* John Ireland
Gradual Psalm 23 Tone viii/1
Offertory Hymn 375
Communion Motet *O salutaris hostia* Gioachino Rossini
Post-Communion Hymn 456
Organ Postlude *Con moto maestoso* (Sonata No. 3) Felix Mendelssohn

5 pm. Evensong
Organ Prelude *Pastorella* (BWV 590/i) J. S. Bach
Introit *Abendlied* Josef Rheinberger
Preces & Responses Bernard Rose
Psalms 113, 114 Magnus Williamson
Canticles *Evening Service in F* George Dyson
Anthem *In exitu Israel* Samuel Wesley
Hymn 331
Final Amen Johann Naumann
Organ Postlude *Praeludium in G* Nicolaus Bruhns

Sunday 18th May – 5th Sunday of Easter

10.30 am. Holy Communion
Opening Hymn 452
Mass setting (GI/S&B/AD) *Missa brevis in B flat* (K275) W. A. Mozart
Gradual Psalm 148 Tone vii/6
Offertory Hymn 285
Post-Communion Hymn 118
Organ Postlude *Dialogue sur les grands jeux* (Ave Maris Stella)
Nicolas de Grigny

5 pm. Evensong

Organ Prelude *Heut triumphieret Gottes Sohn* (BWV 630) J. S. Bach

Introit *God is our hope and strength* John Blow

Preces & Responses Bernard Rose

Psalm 98 Martindale Sidwell

Canticles *The First Service* Thomas Morley

Anthem *Dum transisset Sabbatum* John Taverner

Hymn 426

Final Amen Johann Naumann

Organ Postlude *Fanfare* William Mathias

Sunday 25th May – 6th Sunday of Easter

10.30 am. Holy Communion

Opening Hymn 105

Mass setting (GI/S&B/AD) *Missa Caça* Cristóbal de Morales

Gradual Psalm 67 Joseph Barnby

Offertory Hymn 280

Communion Motet *Ave Domine Jesu Christe* Cristóbal de Morales

Post-Communion Hymn 449

Organ Postlude *Voluntary in A minor* John Stanley

5 pm. Evensong

Organ Prelude *Chant de Mai* Joseph Jongen

Introit *Haec dies* Charles Wood

Preces & Responses Bernard Rose

Psalms 126, 127 Garrett / Havergal

Canticles *Evening Service in B minor* Hugh Blair

Anthem *Ye choirs of new Jerusalem* Charles Stanford

Hymn 362 (t. 185)

Final Amen Johann Naumann

Organ Postlude *Grand Choeur* Théodore Salomé

Wednesday 28th May – Eve of Ascension Day

6 pm. Holy Communion

Organ Prelude *Prière du Christ montant vers son Père* Olivier Messiaen

Introit Motet *O God, the King of glory* Henry Purcell

Mass setting (G/S&B/AD) *Messa a 4 voci da cappella* (1650)
Claudio Monteverdi
Gradual Psalm 47 Peter Hurford
Offertory Hymn 134
Post-Communion Hymn 131
Organ Postlude *Transports de joie* (L'Ascension) Olivier Messiaen

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*

Concerts

From Classics to Romantics

Saturday 3rd May

7.00pm

An evening of Mozart, Beethoven, Schumann, Tchaikovsky and more
with Camerata Tchaikovsky and young musicians from the
Rachmaninoff Music Academy, Menuhin School and
the Purcell School.

Tickets £20 at the door

or advance booking available from [Eventbrite.co.uk/e/from-classics-to-romantics-tickets](https://www.eventbrite.co.uk/e/from-classics-to-romantics-tickets)

The Hampstead Collective

Monday 5th May 2025

7pm – 10pm

Handel: Saul

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 from thehampsteadcollective.org
or at the door

Monday 2nd June

7-8.30pm

Tongues of Fire: Machaut and Messiaen

Messe de Nostre Dame, Guillaume Machaut (c.1350)

Messe de la Pentecôte, Olivier Messiaen (1950)

A medieval Mass of our Lady interspersed with motets from an
organ Mass for Pentecost, composed 600 years apart

Matthew Farrell (countertenor)

David Gould (countertenor)

Malachy Frame (baritone)

Hugo Herman-Wilson (baritone)

Joshua Ryan (organ)

Geoffrey Webber (director)

Tickets £15 from thehampsteadcollective.org or at the door

Monday 7th July

7pm – 8.45pm

Rossini: Petite Messe Solennelle

Rossini's final masterpiece, this 'Little Solemn Mass' was written 30
years after his last opera and described by the composer as 'the last
of the sins of old age.'

Christine Buras (soprano)

Rebecca Hardwick (soprano)

Catherine Backhouse (mezzo-soprano)

Jess Dandy (contralto)

Aidan Coburn (tenor)

James Robinson (tenor)

Malachy Frame (baritone)
Hugo Herman-Wilson (baritone)
Satoshi Kubo (piano)
Edward Dean (harmonium)
Geoffrey Webber (conductor)
Tickets £15 from hampsteadcollective.org or at the door

Organ Recitals

Mitchell Miller
USA
Saturday 24th May at 4.00pm

Richard Gowers
St George's Hanover Square
Saturday 21st June at 4.00pm

Molly Hord
Pembroke College, Cambridge
Saturday 19th July at 4.00pm

A Night at the Opera

Review of the Community Choir concert held on 21 March 2025

Gill Perrin

The revered English conductor Sir Thomas Beecham often ended his concerts with what he affectionately called “Lollipops” – a selection of his favourite short mood pieces, extracted from larger works. Imagine the delight of the audience at the Community Choir’s concert on 21 March when they were treated to an entire concert of “Lollipops” ... It was an evening of wonderful music enjoyed equally by soloists, choir and audience.

There was such talent on display that it's hard to know where to begin, yet the obvious starting point has to be the man who held this exciting show together – Aidan Coburn. He not only devised the programme but then set the opening tone with an exuberant delivery of Verdi's *Brindisi*, the *Drinking Song* from *Traviata*. After that the whole evening was buoyed up by his musical direction, in turn inspirationally lively or beautifully expressive.

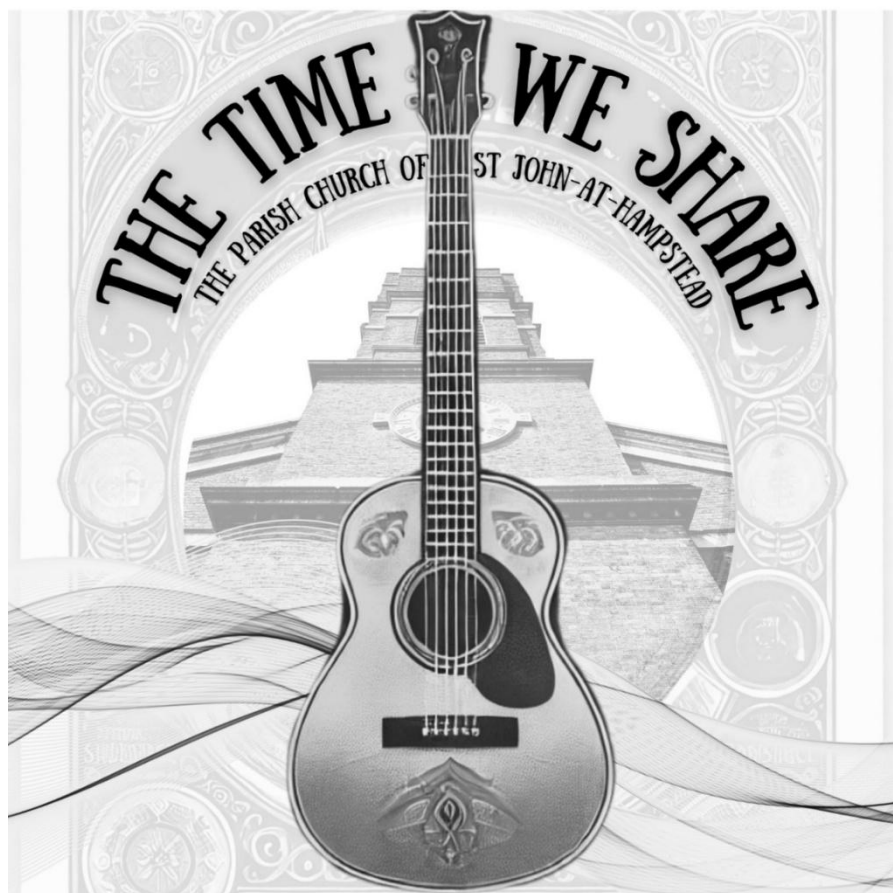
Following *Brindisi* Aidan gave us a heartfelt *De miei bollenti spiriti*, and then Mozart's lovely *Dies Bildnis ist bezaubernd schön* from *Magic Flute*. His admirable expressive range was heard again in a heart-stopping *pianissimo* opening to Bernstein's *Maria* from *West Side Story*, and finally in one of the most romantic of all opera arias, *O soave fanciulla* from Puccini's *Bohème*, in which he was ably partnered by Nina Kanter. Nina had earlier sung Dido's great *Lament* with beautiful feeling, accompanied by the Choir singing with excellent ensemble and expressiveness.

The first part of the concert also included a riveting performance of Bizet's *Habanera* from *Carmen*, delivered by Ruth Peel gliding seductively up the entire length of the central aisle. It ended with a stunning rendition of Bizet's *Toreador March* from *Carmen*, sung by our very own Roshan Mather ("our very own" because we have followed his progress from the Junior Choir onwards) – an inspiring performance enthusiastically supported by the whole Choir (and probably most of the audience happily humming along too).

The second part of the programme had more work for the Community Choir and showed what a wide range of musical styles they are now capable of achieving. The tenors and basses had already featured in the *Priests' Chorus* from *Magic Flute*, and followed this with the tricky *Jet Song* from *West Side Story*. An ingenious piece of programming featured Martin Smith as the Cold Genius in Purcell's *Prince Arthur*, with the Choir comically portraying teeth chattering with cold; later they impressed with their mastery of intricate syncopated cross-rhythms in Bernstein's *America*. The evening ended on a note of high emotion with Verdi's iconic *Chorus of the Hebrew Slaves* from *Nabucco*.

Three final observations: what a brilliant job the Choir's accompanist Nathan Mercieca did on the piano, especially reducing Bernstein's complicated scoring in the pieces from *West Side Story*. Secondly, how delighted the Choir's former member, John Cordingley, would have been with the generous collection taken at the end for Prostate Cancer UK in his memory.

And finally – a huge thank you to the dedicated Hampstead Community Choir committee who work hard behind the scenes to make the choir so joyous. Lots and lots more of these Lollipops, please.



Hank Wedel & Special Guest in concert

The Time We Share

7th June 2025

Doors open @ 7pm for a 7:30pm start

Tickets £20

(Concessions £15)

Buy online at

hampsteadparishchurch.org.uk

Tickets also available on the door



THE PARISH CHURCH OF
ST JOHN-AT-HAMPSTEAD

CRAFT FAIR

Saturday 10th May 2025

11am - 4pm

Handmade Artisan Crafts
Thrift & Upcycle Stall

Children's Activities
Coffee and Light Lunches
Fabulous Cakes
Homebaked Goods

EAT, SHOP AND PLAY

Church Row, London NW3 6UU

Raising Money for Church Activities

Interested Stallholders contact: sarah.cheritonjones@gmail.com

Thrift Donations can be left with the Church

THE PARISH CHURCH OF
ST JOHN-AT-HAMPSTEAD

**Please join us for GraveTalk
on Saturday, 17th of May
from 10am-12pm**

*A chance to discuss the big questions in
life in small groups over coffee and cake.*





For 80 years, Christian Aid has been fighting poverty and injustice.

With your support, we've been able to offer hope to communities who need it most.



And over these 80 years, we've harnessed something formidable. Something that can't be silenced by injustice. Something that refuses to sit back and watch poverty ravage communities.

We call it the unstoppable power of hope

Key Appeals

At Christian Aid, we have a variety of projects and appeals you can support which span across the 26 countries we work in, ranging from humanitarian assistance to longer-term projects around our key pillars of climate justice, gender justice, governance and peace-building. Christian Aid has created a special Emergency Fund to ensure that when there are emergencies that don't make the headlines in the UK, we'll be able to respond swiftly to support families in need. In Myanmar, Sudan, the Middle East, Ukraine, Christian Aid will be working to bring relief to the people.



In Their Lifetime

In Their Lifetime (ITL) is an innovation and learning hub within Christian Aid, driven by creative ideas from inspiring local organisations. With the help of ITL supporters, we invest in bold possibilities in the search for sustainable, transformational change.

How does ITL change lives?



We work with communities across the world bringing to life ideas targeted towards areas of critical need - ideas which offer the opportunity to speed up the pace of change of poverty eradication. These projects are designed and delivered by our local partners, to capitalise on opportunities they have identified, and supported by a small, engaged group of supporters who believe in the vision of ITL and want to join with us on this incredible journey.

Since ITL was created in 2009, its projects have included the creation of a sustainable producer-owned hibiscus enterprise in Nicaragua, to work to secure land rights in Bolivia and to enable communities to tap into the global cocoa market, and a project helping women in Sierra Leone to secure governance roles to drive community-led change.

You can donate to Christian Aid, and learn more about their work, at christianaid.org.uk

“We believe in one God”

This month, 1700 years ago, one of the most important meetings in the history of the Christian Church began in the Bithynian city of Nicaea. For two months the Council of Nicaea debated the formulation of a Creed that would sum up Christian faith.

Convened by the Roman Emperor Constantine, his expectation was that the bishops² would spell out as exactly as they could the core beliefs of the Christian Church, especially with regard to the person of Christ.

² Surviving lists suggest some 200-300 bishops may have attended – and if you’re really interested in knowing to whom we owe our creed you can find some of them listed on Wikipedia! Wikipedia.org/wiki/list-of-attendees-and-signatories-of-the-first-council-of-nicaea

Constantine had good reason to do this: a man called Arius of Alexandria was spreading the idea that Jesus Christ was not divine, but instead was a created being. Such a belief, if accepted, would have changed the very heart of Christianity.

After three months of hard work, the bishops at Nicaea had prayerfully and carefully written down as exactly as they could the core beliefs of Christianity. It became known as the Nicene Creed, and it has been the bedrock of orthodox Christianity ever since.

The Nicene Creed is unique in that it is the only Christian statement of faith that is accepted as authoritative by the Anglican, Roman Catholic, Eastern Orthodox, and major Protestant Churches.

It was amended over the years to iron out ambiguities but the Nicene bishops would recognise it today as the formula they put together 1700 years ago.

Already well connected

The telephone rang in the church office of the church that the MP attended when visiting his constituency. An eager voice inquired: "Do you expect the MP to be in church on Sunday? If so, I was thinking of coming along."

"That," said the clergyman, "I cannot promise. But we do expect that God will be there, and we fancy that that should be incentive enough for a reasonably large attendance."

**

Don't look back

The Sunday School teacher was telling the story of how when Lot's wife looked back at Sodom and Gomorrah, she turned into a pillar of salt. One youngster nodded in a knowing fashion. "My mummy looked back once while she was driving," he confided, "and she turned into a lamp post."

Readings for May

10.30am

5.00pm

Sunday 4th Easter 3

Acts 9.1-6 (or 1-20)

John 21.1-19

Isaiah 38.9-20

John 11.(17-26) 27-44

Sunday 11th Easter 4

Acts 9.36-end

John 10.22-30

Isaiah 63.7-14

Luke 24.36-49

Sunday 18th Easter 5

Acts 11.1-18

John 13.31-35

Daniel 6.(1-5) 6-23

Mark 15.46 – 16.8

Sunday 25th Easter 6

Acts 16.9-15

John 14.23-29 or John 5.1-9

Zephaniah 3.14-end

Matthew 28.1-10, 16-end

But how many people can actually hear the readers.....?

Deaf Awareness Week – 5th to 11th May

According to the Royal National Institute for Deaf people (RNID), one in three adults in the UK are in some way deaf. That means that more than 18 million adults in the UK have some degree of hearing loss or tinnitus. And it gets worse. Over half the population aged 55 have hearing loss. 80% of people over the age of 70 have hearing loss. An estimated 1.2 million adults in the UK cannot even hear most conversational speech without hearing aids.

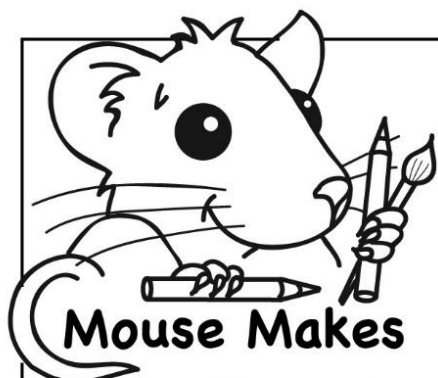
How does this work out in local churches? Statistically, it means that in every congregation of 100 members, there will be 14 people with hearing difficulties.

The following website may be useful in learning more:

RNID www.rnid.org.uk

Deaf church www.deafchurch.co.uk

Signs of God www.signsofgod.org.uk



MIRACLES OF PETER

At which temple gate
did the crippled man lay?

Acts 3:1-10



Who were the man and wife
who lied to God?

and

Acts 5:1-11

People carried the sick into
the streets so that when Peter
came by at least his

might fall on them.

Acts 5:12-16

How long had Aeneas
been paralysed for?

years
Acts 9:32-35

Where had Tabitha's body been laid?
in the

Acts 9:36-42



"And the word
of God
continued to
increase,
and the number
of the disciples
multiplied
greatly."
Acts 6:7

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

After Jesus
ascended into
heaven, the
Holy Spirit
came upon
the Apostles
and Peter was
able to perform
many miracles
in Jesus' name.
**See the book
of ACTS**



PETER • SIGNS • WONDERS • MIRACLES • HEALED
CRIPPLE • LAME • WALK • LEAPING • PRAISING • LIED • DIED • SICK
AENEAS • PARALISED • TABITHA • ILL • PRAYED • ALIVE

Find the words from the questions too!

May25© deborah noble • parishpump.co.uk

Looking ahead

June

7th – The Time we Share – concert with Hank Wedel
and Special Guest

8th – Pentecost

14th – Hampstead Chamber Choir summer concert

15th – Trinity Sunday

July

3 – 5th Hampstead Players summer production of Blue]
Stockings by Jessica Swale

11th – Community Choir Summer Nights concert (tbc)

26th – Holst Singers concert celebrating Arvo Pärt's 90th
birthday

August

6th – The Feast of the Transfiguration

October

5th – Dedication and Big Brew

November

8th – Come and Sing Requiem

9th – Remembrance Sunday

15th – Autumn Craft Fair

27th – 29th – Hampstead Players Autumn production

30th – Advent Sunday

