

Hampstead Parish Church

Magazine for July & August 2025

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

Fr Yin-An considers the
need for rest and
compassion

I have loved them even
as you loved me
Mthr Carol's sermon
about the Peace Corps
in

Charity News

- Camden Foodbank
- XLP
- the listening place

Louise Reynolds
looks back to VJ Day
and
David Gardner
remembers the
London Bombings



HAMPSTEAD PARISH CHURCH

[Registered Charity No. 1129264]

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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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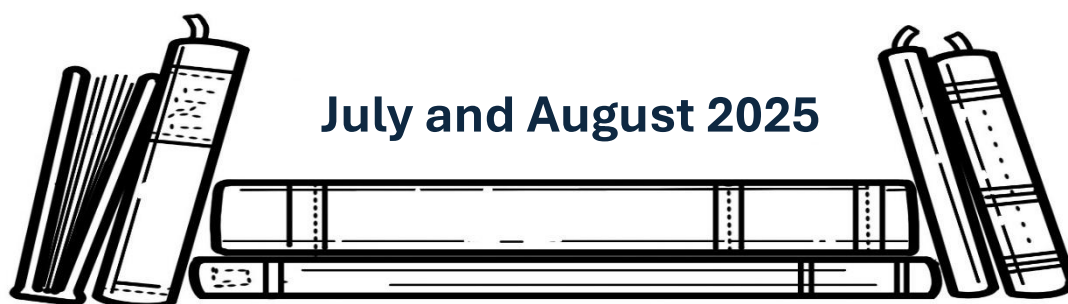
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July and August 2025

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Diary for July & August

Wed 2nd 10.15am Holy Communion
 Thu 3rd *Thomas the Apostle*
 7.30pm *Blue Stockings* Hampstead Players'
 summer Production of
 Jessica Swales' play
 Fri 4th 7.30pm *Blue Stockings*
 Sat 5th 10.00am Gardening morning
 2.30pm & 7.30pm *Blue Stockings*



Sunday 6th Trinity 3

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

Mon 7th 7.00pm Hampstead Collective concert - see page 24
 Wed 9th 10.15am Holy Communion

Sunday 13th Trinity 4

8.00am Holy Communion
 10.30am Choral Holy Communion.
 Last Junior Church session this term
 5.00pm Choral Evensong



Tue 15th *St Swithun*



Wed 16th 10.15am Holy Communion
 Sat 19th 4.00pm Organ Recital with Richard Gowers

Sunday 20th Trinity 5

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

Tue 22nd *Mary Magdalene*

Wed 23rd 10.15am Holy Communion

Fri 25th *James the Apostle*

Sat 26th 7.30pm Holst Singers Arvo Pärt at 90 – see page 26



Sunday 27th Trinity 6

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

Wed 30th 10.15am Holy Communion

August

Sat 2nd 10.00am Gardening morning

Sunday 3rd Trinity 7

8.00am Holy Communion
10.30am Holy Communion
5.00pm Evening Prayer

Wed 6th *The Transfiguration of our Lord*
10.15am Holy Communion

Sunday 10th Trinity 8

8.00am Holy Communion
10.30am Holy Communion
5.00pm Evening Prayer

Wed 13th 10.15am Holy Communion

Fri 15th *The Blessed Virgin Mary*
VJ day – see article on page 14

Sunday 17th Trinity 9

8.00am Holy Communion
10.30am Holy Communion
5.00pm Evening Prayer

Wed 20th 10.15am Holy Communion



Sunday 24th Bartholomew the Apostle

8.00am Holy Communion
10.30am Holy Communion
5.00pm Evening Prayer



Wed 27th 10.15am Holy Communion

Sunday 31st Trinity II

8.00am Holy Communion
10.30am Holy Communion
5.00pm Evening Prayer

The Curate writes:

Rest for the **Weary** – A Summer Reflection in Hampstead

As we enter the summer months of July and August, many of us look forward to a break. Schools close, diaries quieten (hopefully!), and—if we're lucky—we might even have the chance to get away. Summer has long been associated with **unplugging, unwinding, and recharging**. But this year, I want to offer a further invitation: not just to take a holiday, but to truly receive rest. Not just to slow down our bodies, but to nourish our **whole selves—body, mind, and spirit**.

In Scripture, rest is not a luxury. It is a **holy obligation**. In the creation story, God rested on the seventh day—not because he was tired, but to model for us a rhythm of life that includes sabbath. On the first Sunday after Trinity, we encounter 1 Kings 19 and the prophet Elijah—God's faithful servant—**exhausted, depressed, and ready to give up**. He even expresses **suicidal despair**.

But notice God's response. He doesn't scold Elijah or tell him to 'just have more faith' or 'pull himself together.' No. God sends an angel with food, water, and a place to sleep. **Rest comes first**. Only after Elijah has been nourished does he hear the "still small voice" of God. Sometimes, the most spiritual thing we can do is rest. Sometimes, **holiness looks like sleep, nourishment, and silence**.

This is good news for those of us who are tired. And let's be honest: many of us are. Even in a world full of activity, we are often running on empty. Tired not just physically, but **emotionally and spiritually**. Worn down by work demands, family worries, or private battles no one else sees.

This summer, can we take the chance to rest as Elijah did? **Not to escape, but to be restored.** Not to distract ourselves, but to be nourished. Whether you're travelling abroad, staying home, or working through the season, let this be a time to **pause, breathe, and listen for God's gentle whisper.**

But rest is not only for us—it's also a **call to compassion.**

During a recent visit to a Church of England school in Kilburn, I witnessed a community shaped by a deep awareness of **trauma and mental health**. It moved me to see a place where children's emotional burdens were acknowledged with gentleness and care. And it reminded me that many around us—**especially the young**—carry **invisible weights**.

We cannot speak about rest without acknowledging that not everyone can take a holiday. For some, summer brings **financial strain, increased loneliness**, or the **resurfacing of painful memories**. Refugees are displaced from their homes. Children face conflict and instability. People are silently struggling with **anxiety, grief, or long-term trauma**.

That is why, as a Christian community, we are called to be **mindful—and prayerful**. Can we hold space in our prayers this summer for those who cannot rest? Can we be present to the weary in our midst?

Maybe it's reaching out to a neighbour who lives alone. Maybe it's offering a lift, a meal, or simply listening **without rushing to fix**. We do not need to be therapists to be kind. We need only to see others **as Jesus does**.

In Luke 8, Jesus meets a man possessed and tormented—a man cast out by society, isolated and misunderstood. But Jesus sees not the horror, but his **humanity**. After healing him, Jesus doesn't take him away, but **restores him to his community**. Because true healing doesn't end with peace of mind, it includes **belonging, dignity, and support**.

So, this summer, let us rest. Let us listen for God in the silence. But let us also look up—to those beside us who might be **quietly suffering**. Let us remember that being a healing Church means creating space for both **rest and restoration**. A place where people are **seen, not just fixed**. A place where no one needs to pretend they are fine.

Let's become **that kind of community at St John-at-Hampstead**.

And finally, whether you're by the seaside or simply tending your garden, I encourage you to make prayer a **gentle companion** this summer. Not a duty, but a breath. **Pray for those who are tired** (which may include ourselves). For those who are grieving. For children facing uncertainty, and for teachers, social workers, and ministers who carry more than we realise. Pray that we would all learn to rest—not just in place, but **in God**.

The psalmist has a bold cry—but may his cry become our own too:

“Why are you cast down, O my soul, and why are you disquieted within me? Hope in God; for I shall again praise him, my help and my God.” (Psalm 42:11)

Source of Life and where we find our rest,
for every weary soul,
for every restless mind,
for every heart waiting for healing—
teach us to hope, and restore us again.
Amen.

Fr Yin-An

July and August

Judy East

It has, for many years now, been the convention that we produce one magazine for July and August – on the grounds, I suppose, that not much happens in August so it's not worth having a separate issue. Or perhaps that there's no one much around to read it. I'm not sure how true either of those is, if it indeed they ever were. From my early days in the office we maintained the fiction that August was a quiet month, time to catch up on all those things that we'd put aside for "later". I don't recall it ever really worked out that way. It's true that August is the holiday month for the choir, Junior church and so on, but I don't think the church empties out in quite the way it used to. Figures might prove me wrong – I'm sure someone has them somewhere – but for those of us who don't take off for faraway places we can still find quite a few familiar faces greeting us each week and there's still a chance to chat over coffee - and welcome those visitors whose faraway place is Hampstead.

So what is happening over the summer? The *Hampstead Players* kick off July with "Blue Stockings" on 3rd, 4th and 5th, closely followed by the *Hampstead Collective* with Rossini on 7th. Later in the month we have the last in this season's series of *organ recitals* on 19th and finally the *Holst Singers* on 26th with a 90th birthday tribute to Arvo Pärt

August 15th, of course, is VJ Day which will be marked at the National Arboretum in Alrewas, Staffordshire but not, apparently, in London. Louise Reynolds further on this issue, writes about her family's very personal recollections of the actual end of WWII.



And David Gardner writes about the 20th anniversary of the London Bombings on 7th July and his part then and now.

Gardening continues in the churchyard on the first Saturdays in each month and possibly more often if anyone's around. It really is in a sorry state – “good growing weather” is a mixed blessing and this, which I found on Parish Pump, is only slightly funny:

Churchyard maintenance is becoming increasingly difficult, so it will be appreciated if parishioners cut the grass around their own graves.

If you have the least interest in making the churchyard a thing of beauty, if it matters to you what people find when they come to see the last resting place of their loved ones, please consider joining the gardening team!

‘I have loved them even as you loved me’

Carol Barrett Ford

Sermon for Easter 7: John 17: 20 to end

The Peace Corps left today and my heart sank low. The danger is extreme and they were right to leave. ... Now I must assess my own position, because I am not up for suicide. Several times I have decided to leave El Salvador. I almost could, except for the children, the poor, bruised victims of this insanity. Who would care for them? Whose heart could be so staunch as to favour the reasonable thing in a sea of their tears and loneliness? Not mine, dear friend, not mine.'

These are the words of a young American woman called Jean Donovan written from the city of San Salvador to her friend in the US in November 1980. Prior to travelling to El Salvador, Jean spent a year as an exchange student at my university in Ireland.

In Cork she met a priest who had been working abroad and when she finished her education Jean travelled to El Salvador to work as a lay missionary. Alongside other women and men she provided food, transportation and medical care to those who had fallen foul of the

ruling military regime, many of whom were then ‘disappeared’ and murdered.

On 2 December 1980, Jean and three other lay missionaries died a brutal, violent death at the hands of the military on the roadside in El Salvador while trying to help refugees. A documentary film on her life called *Roses in December*¹ was made in 1982, and her story (slightly adapted) features in the film *Salvador* by Oliver Stone². She was a source of great inspiration to students in my university who cared about the plight of the oppressed around the world.

Listen to her words again – written when she knew that her actions could be seen as challenging the military government, could mean her death, in such an unstable violent place and time –

Who would care for them? Whose heart could be so staunch as to favour the reasonable thing in a sea of their tears and loneliness? Not mine, dear friend, not mine.’

Jean had entered into a relationship of love and care for the people of El Salvador, she could not leave them in their fear and pain. Her relationship was both sacrificial and entwined with others, it was an example of the love that Jesus speaks of in the Gospel today, as he seeks to assure his followers of the relational nature of the love he has for them.

A love that he believes is best expressed in reminding them how closely, how deeply intimate his relationship is with the Father, how precious, how close his relationship is with them and therefore by logical reasoning, how they too have life in the Father.

In Jesus’s words there is an acknowledgement of the central importance of the love that the Father has for the Son and the Son for the Father. This is life in all its glorious beauty, its abundance – it glorifies him and the Father. It is life in all its fullness. The disciples are allowed to hear this conversation between Father and Son to remind them—to confirm to them—that God is not abandoning them in the

¹ *Roses in December* <https://www.imdb.com/title/tt0359914/>

² *Salvador* <https://www.imdb.com/title/tt0091886/>

mystery of the Ascension. On the contrary, they too are in an unique relationship – as Jesus says ‘I have given them the glory that you gave me, that they may be one as we are one. I in them and you in me—so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me.

But we would be mistaken to view this love in a ‘soppy, mushy’ way. This is the love that asks for commitment this is the love that calls us, like Jean, to open our eyes to the terrible lack of love in our world. Jesus knows that it will not be easy, that the world rejected him and often rejects us. That’s why he asks the Father to protect us, to guide us to make the right decisions, to choose the right ways to act. These actions will sometimes be difficult, or even hazardous. Standing up for what is right is always a challenge. And sometimes the sacrifice is very great. Jean Donovan knew this—rejecting the ‘reasonable thing’—that is to leave El Salvador when the Peace Corps left.

Loving as the Father loves the Son and the Son loves the Father may lead us to uncomfortable places – albeit probably not as personally dangerous as Jean Donovan. But there may be a time—at work, in friendships, even in family relationships—where we might have to name corruption, or unveil where there is inequality. It certainly means that throughout our lives we need to look carefully at what we do and say, hold it up, turn it around, and examine it in the light of the love of G0d in Christ Jesus.

And if you sometimes wonder what difference you might make to this world, when you hear of conflict, selfishness or cruelty, remember that there are many roses in December. Many people who work and strive for good, following in the footsteps of people like Jean Donovan. Many people who remember that the precious relationship of love between the Father, Son and Holy Spirit is also extended to us – we can enter that dance.

As Jesus says: I have given them the glory that you gave me, that they may be one as we are one. Then the world will know that you sent me and have loved them even as you have loved me.

'The Peace Corps left today and my heart sank low. Who would care for them? Whose heart could be so staunch as to favour the reasonable thing in a sea of their tears and loneliness? Not mine, dear friend, not mine.'

In the name of the Father and of the Son and of the Holy Spirit.
Amen.

Note I could have filled several magazines with sermons, I've had so many requests for them lately. Do check out the parish website if the one you really wanted to read isn't the one printed here – the link is hampsteadparishchurch.org.uk/what-we-do/sermons.

VJ DAY 80

Louise Reynolds

I was going to write a short piece for this magazine about the importance of recognising VJ Day 80 (Victory over Japan) which is coming up on August 15th, but then I was overtaken by a remarkable coincidence. While sadly sorting through my brother John's papers following his death in January, we came across a treasure trove of letters from our father to our mother during our father's 3 ½ years of captivity as a prisoner of war in the Far East. My father was Eric Cordingly, a Rector in the Cotswolds who joined up as a padre during the war and was taken captive in Singapore in February 1942.

How extraordinary to hold in my hand a letter in my dad's handwriting, written from Changi, on August 16th 1945, just one day after the Japanese announced their surrender.

His letters are always very loving and always begin:

My own darling Mary, and end with more love and 'kiss the boys for me'. One of the boys was my dear brother John.

On August 16th 1945 he writes: "Last Friday we first heard through a secret radio we have maintained, that Japan might topple and since then we have lived on the edge of a precipice wondering whether negotiations would go through. ...

No British troops have arrived. We wait and wonder with such impatience.

I long to hear from you my darling, and best of all to be with you and this is only a few weeks away – oh dear I could burst into tears quite cheerfully.

We are still living in the Gaol here in Singapore and have been for 15 months. Food is just impossible, rice and coarse green vegetables – but, Mary, I am very fit, very thin and at present have no energy but a few weeks of proper feeding and I'll be terrific. I am wearing a patched pair of khaki shorts and wooden clogs and that has been our only dress for over 2 years."

At 4 o'clock I go to give my final talk on Confirmation to a group of 30 officers I've prepared".

I wonder how long it will be before we see the Union Jack flying instead of the hateful Jap flag."

His letters are very vivid with assurances that despite the privations he is fit and well and above all longing to return home. He tells my mother that he was able to work flat out as a padre with never less than 3 or 4 thousand to look after, both officers and men. "I have built 5 different churches here and have, except for a few exceptions, had a daily celebration of Holy Communion and this has been a terrific help.

"I have never had such a busy time as these past 3 and a half years – all the time doing Padre's work in a way that was never possible before – so I have not gone to seed."

He explains to her that it has been pretty grim in patches, "especially the year I spent in Thailand in the Jungle camps building the railway – so we shall need a period of real rest and quiet when I return, and for you to teach me good manners. I have not seen a white woman for the whole time, and I imagine we have all lost some of our politeness and so on!" In his war diary he says that he buried over 600 young men who died from the brutal conditions working on the construction of Thai-Burma Railway.

Then from Singapore on Sept 6th 1945 he writes his first letter as a free person saying that they were now safe in British hands and that he hoped shortly to be on the way home.

His departure was chaotic but with an hour's notice he was told he could fly to Rangoon where he joined thousands of other POWs from Thailand. To his enormous disappointment he wasn't able to take a flight back home immediately but instead he embarked on MV Empire Pride bound for Liverpool some weeks ahead.

He sent several letters home, most 'opened by examiner', which are very poignant. "I am wondering what you look like – I loved the snap of you and David and John which I think was taken in April 44 – that is the only one I received – you looked just marvellous but I shan't recognise a 7 and 5 year old.



Great Granny, Mary and Eric with John on the right and David on the left

I don't think I could have kept going if you were not at home waiting for me – prayers do work don't they darling!

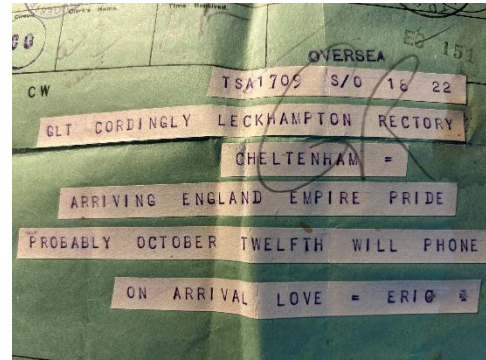
And as he drew closer to home he began to plan for his return. "I have no kit, all was lost in 1942 except my haversack with my prayer book, robes and communion kit. My watch was sold in order to keep alive in these last months, my ring was lost trudging through the Jungle in Thailand". And he asks my mother if she could get his cassock and surplice cleaned "because I expect I shall appear in church on the first Sunday after I return".

"I'm longing for the Rectory and you – the simple things – vegetables from the garden I've been dreaming about for years – and an egg – it's years since I had one. Rationing won't bother me much. I hope the apple trees have produced some fruit – I'm just longing to taste an apple again and some good simple dishes that I used to love. "

And he hadn't forgotten his faithful Scottie dog

"I've often wondered about little Timmy, he was alright in your last news of him – I hope he is still with you and will remember me". Timmy did indeed remember him. My mother told me that the little dog waited patiently at the gate every day for him to return.

Then, with a final letter written on Sept 28th he reported that the little ship he was on was dashing along because the captain wanted to beat the other ships to reach England first. "I don't think I'll get a chance to write so the next thing you'll hear is my voice and better still I shall hear yours.....



They docked in Liverpool on October 12th and he met my mother at Birmingham railway station and took the train home to Cheltenham together.

And so began the return to 'normal' life for thousands of ex Far East POWs. Many of them were traumatised by their experiences and suffered from PTSD and nightmares for the rest of their lives. That is why we, the relatives of the FEPOWs ask for them, and almost a third of their number who died, not to be forgotten. And that is why we want VJ Day 80 to be properly commemorated.

**“Old men forget; yet all shall be forgot, /
But he'll remember with advantages /...”**

(Henry V)

David Gardner

Edgware Road Station tunnel, Thursday 7th July 2005, 8.50am

The morning in London when 52 innocents going to work were killed by four suicide bombers on three tube trains and a bus.

How could I forget?! What were the “advantages”? Dodgy hearing, lost left leg and spleen, “extremely vulnerable” during Covid... but there were more positive aspects besides my blood group: B+.

I was 50 years old, in peak condition (?!), recently married to Angela at HPC (May 2002), with a 20-month-old Matthew, directing *Julius Caesar* (and playing Brutus) for The Hampstead Players (opening night a week away on Thursday 14th July), and had just started a job as Management Accountant with the Evening Standard.

At the RNOH Prosthetic Rehabilitation Unit in Stanmore late October 2005 I filled in a ‘Goal Agreed Sheet’ with my physio Jennifer Fulton:-

1. Return to work p/time using combination of prosthesis & wheelchair by mid November 05
2. Walk to church or Mother’s house on 2 sticks over slopes, stairs, garden by 01.12.05
3. As (2) but on one stick by 01.02.06
4. Return to amateur dramatics - acting and directing by April 06
5. Return to enjoying walks on Hampstead Heath without stick or with stick only over adverse terrain for confidence by March 06

I believe I achieved all these goals, some of them earlier, and I never did need a wheelchair at work. I remained at the Evening Standard until I retired in September 2019. I got back to acting asap; we finally performed *Julius Caesar* around the 1st anniversary of 7/7, tho’ I needed the help of Bill Risebero and my mother Pat for the direction. And I continued my amateur acting with the Hampstead Players, the last as Friar Laurence in *Romeo and Juliet* performed in the summer of 2024 in our church. And I still enjoy Heath walks around the beautiful Kenwood House area with my wife Angela.

I thought I’d have to retire as Head Server and from serving but I remember early on Judy East pooh-poohing that idea, and I’m still at it, tho’ I’d be grateful if we could add to our numbers. The HPC community have been marvellous and the love and support (and cards and visits, grapes and flowers) shown during my time in hospital was inspirational.

Here is how I cannot fail to remember this particular year:-

Friday 27th June - I shall be interviewed on BBC Radio Ulster alongside a bereaved father Graham Foulkes whose 22-year-old son David died on that Edgware Road tube alongside me.

Sunday 6th July - BBC Radio Ulster interview broadcast on Sunday Sequence 8:05am.

Will miss the 10:30 service, to attend a Greek Lunch in Cockfosters with a few 7/7 survivor friends.

Monday 7th July - 20th anniversary of that Thursday in 2005

Moments of Reflection at the four locations: We survivors and the bereaved gather at Edgware Road Station at 8:50am to remember those innocent six in 'my' carriage, the second carriage on that Circle Line tube, who died due to the suicide bomber. I was a few feet to the left of the explosion, sitting reading my Julius Caesar script.

St. Paul's Cathedral Service of Commemoration at 11:30am.

A national service of commemoration to remember those who have died, those who were injured and those who were there and immediately after.

Guildhall Private Lunch at 12:45pm.

Hyde Park Memorial Service at 3pm.

An intimate service at the 7 July Memorial in Hyde Park for survivors, bereaved and their families. I have the honour of reading the names of the 52 innocents who died.

For those who may be interested, there is a 50-minute programme, available on YouTube, made by Testimony Films and shown on Channel 4 in 2008, called "The Angels of Edgware Road". This includes contributions from yours truly, my 'saviour' Jason Rennie, and a touching sequence near the end with a pregnant (with Alice) Angela and a very young Matthew in our West Hampstead garden and on the Heath.

I have always said **"I saw more love than hate that day"**.

Music Section

Music Notes ~ July 2025

Geoffrey Webber

This month we say our sad farewells both to Joshua Ryan as Organist and Assistant Director of Music and to Louis Horsman Carpenter, our Organ Scholar this past year, as well as to soprano Becky Hardwick. Joshua and Louis's work will be much on display during July, and on Joshua's last Sunday on the 27th he will conduct the choir at the morning service and play the organ for Evensong. Joshua's lively and imaginative improvisations as part of the morning service, often picking up on liturgical themes and other references appropriate to the day, will be much missed, along with his championing of the wonderful organ music by Olivier Messiaen. He has been an outstanding accompanist for the choir and has brought forth some superb colours from our versatile Willis/Harrison/Bower organ, as we heard to great effect last month in his playing of the Prologue to *The Apostles* by Edward Elgar. We also owe a great debt of thanks to Joshua for his establishment and curating of the organ recital series we now enjoy. He signs off with some superb voluntaries during the month including transcriptions of music by Wagner and Elgar, and organ works by Bach and Vierne. Louis provides major offerings too, including Widor's famous *Toccata*. Soprano Rebecca Hardwick has sung beautifully for us as our Evensong soprano over the last 4 years and we wish her well with her future career plans.

On the final Sunday in June we sang a setting of the *Nunc dimittis* by Mendelssohn, and on the 13th July we will sing one of its companion pieces, the *Magnificat*. The origins and nature of Mendelssohn's *Three Motets* Op. 69 is not well known or understood, and I've recently been spending some time investigating this. When he was in England and being entertained by the musical great and the good in London, it was suggested that he might compose a setting of the Anglican Service. He had a go at a *Te Deum* in English, for Matins, but didn't find the task easy, given the particular nature of Anglican service music at this time, and eventually gave up on it. However, he returned to the project just before his untimely death aged 38 in 1847, and shortly after he had

heard of the death of his beloved sister Fanny. He composed the Jubilate, to complete the Matins service, but added a notably reserved *minore* setting of the doxology to conclude the otherwise joyful setting. He also composed the Magnificat and Nunc dimittis, initially without doxologies, as he had at some point decided to make something of them for the German market, where doxologies would not be needed, with texts in German. For the English market, an organ accompaniment was *de rigueur*, but this was not so in Germany. All four canticles were published in England with English texts and organ accompaniments, and he made preparations so that the pieces would also be published in Germany, with parallel German and English texts and for unaccompanied voices, which eventually appeared in 1848 after his death (but with a different Jubilate doxology). Since that point, the Breitkopf & Härtel edition has held sway, and has been used even by English choirs. Indeed, we sang the Evensong canticles here at Hampstead using this edition not long after I became Director of Music. The performance wasn't altogether satisfactory, partly because of the problem of reading from copies with different texts and alternative rhythms, producing a very cluttered score, and some of the accentuation of the English and even the text itself gave cause for concern. Was Mendelssohn negligent/incompetent with composing in English? No, he took great care with his English texts and took advice as needed, but somewhere along the line in the preparation of the German edition after his death, problems arose. In recent decades some new editions of the *Three Motets* (published in the order Nunc, Jubilate, Magnificat) have appeared, but only the most recent (2022) and expensive collected works edition has presented the Magnificat and Nunc dimittis as they were originally conceived in their English version. Having consulted the original 1847 edition in the British Library I have also now prepared an edition of his 'Evening Service' for us to use at Hampstead, and I hope they will sound more convincing this time round.

Inspired by our Finzi service at the start of June, bass James Geidt has asked that we sing his anthem *Lo, the full final sacrifice*, so that is down for our final service before the summer break, and for a likely 'first performance in modern times', I hope everyone will admire Daniel

Roseingrave's anthem *Lord, thou art become gracious* which we're singing at Evensong on 20th July.

Music List ~ July 2025

Sunday 6th July – 3rd Sunday after Trinity

10.30 am. Holy Communion

Opening Hymn 437

Gloria in excelsis Deo *Communion Service in G* Charles Stanford

Gradual Psalm 66.1–8 Tone i/3

Offertory Hymn 295

Sanctus & Ben.; Agnus Dei *Messa di Gloria* Giacomo Puccini

Communion Motet *Ave verum corpus* Edward Elgar

Post-Communion Hymn 476

Organ Postlude *Intermezzo* Pietro Mascagni

5 pm. Evensong

Prelude *Clarifica me pater* (I & II) William Byrd

Introit *O ye that love the Lord* Samuel Coleridge-Taylor

Preces & Responses David Terry

Psalm 65 James Turle

Canticles *The Second Service* William Byrd

Anthem *Bring us, O Lord God* William Harris

Hymn 245

Final Amen Samuel Coleridge-Taylor

Organ Postlude *Toccata* (Symphonie V) Charles-Marie Widor

Sunday 13th July – 4th Sunday after Trinity

10.30 am. Holy Communion

Opening Hymn 345

Mass setting (GI/S&B/AD) *Missa à 4* Lodovico Viadana

Gradual Psalm 25.1–10 Tone i/I

Offertory Hymn 302

Communion Motet *Sicut cervus desiderat ad fontes aquarum*

G. P. da Palestrina

Post-Communion Hymn 497 (t. 449)

Organ Postlude *Prelude in B minor* (BWV 544i) J. S. Bach

5 pm. Evensong

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

Introit *Ave Maria* Robert Parsons

Preces & Responses David Terry

Psalm 77 Smart / S. S. Wesley

Canticles *Magnificat* (Op. 69) Felix Mendelssohn

Nunc dimittis in F Thomas Attwood

Anthem *Laudibus in sanctis* William Byrd

Hymn 248 (ii)

Final Amen Samuel Coleridge-Taylor

Organ Postlude *Sortie in Bb* Louis Lefébure-Wély

Sunday 20th July – 5th Sunday after Trinity

10.30 am. Holy Communion

Opening Hymn 413

Mass setting (GI/S&B/AD) *Mass for Four Voices* Thomas Tallis

Gradual Psalm 15 John Goss

Offertory Hymn 420

Communion Motet *Verily, verily I say unto you* Thomas Tallis

Post-Communion Hymn 275

Organ Postlude *Pomp and Circumstance March No. 1* Edward Elgar

5 pm. Evensong

Organ Prelude *Clarifica me pater* (III) William Byrd

Introit *Confortare* George Dyson

Preces & Responses David Terry

Psalm 81 Davy / Stanford

Canticles *Evening Service in A* Charles Stanford

Anthem *Lord, thou art become gracious* Daniel Roseingrave

Hymn 'Be still, my soul' (t. NEP 625)

Final Amen Samuel Coleridge-Taylor

Organ Postlude *Final* (Symphony No. 1) Louis Vierne

Sunday 27th July – 6th Sunday after Trinity

10.30 am. Holy Communion

Opening Hymn 473 (ii)

Mass setting (GI/S&B/AD) *Mass in D major* (K 194) W. A. Mozart

Gradual Psalm 138 James Turle
Offertory Hymn 296
Communion Motet *Geistliches Lied* Johannes Brahms
Post-Communion Hymn 490
Organ Postlude *Triumphal March* (Sigurd Jorsalfar) Edvard Grieg

5 pm. Evensong

Organ Prelude *Prière à Notre-Dame* Léon Boëllmann
Introit *The cup of blessing* Patrick Hadley
Preces & Responses David Terry
Psalm 88.1-10 Herbert Howells
Canticles *Evening Service in A flat* Edmund Rubbra
Anthem *Lo, the full, final sacrifice* Gerald Finzi
Hymn 271
Final Amen Samuel Coleridge-Taylor
Organ Postlude *Prelude to Parsifal* Wagner, trans. Lemare

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

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)

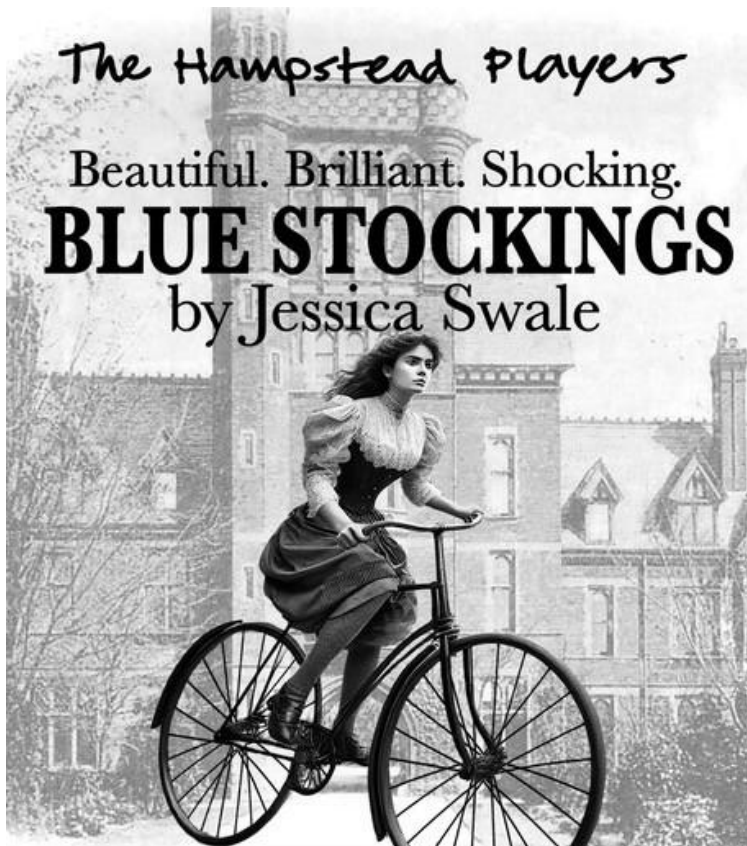
James Robinson (tenor)
Malachy Frame (baritone)
Hugo Herman-Wilson (baritone)
Satoshi Kubo (piano)
Edward Dean (harmonium)
Geoffrey Webber (conductor)
Tickets £15 from hampsteadcollective.org or at the door

Organ Recital

Richard Gowers
St George's Hanover Square
Saturday 19th July at 4.00pm

- Stormy weather is what we need from time to time to remind us that we are not really in charge of anything.
- No matter how far you have gone down the wrong road, turn back. (*Turkish proverb*)
- Man cannot live by bread alone. Nowadays he also needs a roll of sellotape and a can of WD-40.
- It may not be right to assume that the will of the majority is the will of God.
- Question from an 8-year-old after sitting through a sermon on the first chapter of Genesis: "When we get to the last chapter of Revelation, how old will I be?"

From Parish Pump



Thursday 3rd July / Friday 4th July at 7.30 pm
Saturday 5th July 2025 at 2.30 pm and 7.30 pm

Tickets
Adults £15
Concessions £10

Buy online at
hampsteadplayers.org.uk
or on the door if available
Information 020 7794 5808

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CHURCH ROW, NW3 6UU

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Parking is difficult in the immediate vicinity

www.hampsteadplayers.org.uk

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ARVO PÄRT

at 90

A concert of choral works by Arvo Pärt in celebration of the great Estonian composer's 90th year.

Directed by
Stephen Layton

 7:30pm
26 JULY 2025

 St John-at-Hampstead
NW3 6UU

 Visit our website
WWW.HOLSTSINGERS.COM

Supported by Hampstead
Church Music Trust. Free
tickets for Under 18s available



holst
singers



Charity News

“Food banks are more than just repositories of food; they are beacons of hope and resilience for those facing difficult times”



- a surprisingly eloquent phrase that arose after I fed “Foodbank” into Copilot. There were four pages more of hard and disturbing facts as well of course. But this seemed to sum it all up. As a parish we regularly contribute items to the Camden Foodbank and no doubt many of us do so individually, or donate online because it’s easier than carrying heavy groceries around. It’s a sad fact of life that for many families ‘school holidays’ only mean having the children at home and having to feed them. Of the 2.9million food parcels distributed in 2024, more than 1 million went to children. In Holborn and St Pancras the number was 70,332, in London it was 455,571³.

“The foodbank was there when we really needed it, it was an absolute lifeline.”

Foodbanks don’t advertise much, they just get on with the job but you can read more about their work and the needs they address at camdenfoodbank.org.uk or trussell.org.uk.



XLP - short for ‘The eXcel Project’ - was born in 1996 after a school stabbing. A headteacher called in youth worker Patrick Regan OBE to help tackle behavioural challenges. Patrick led XLP for 22 years before founding Kintsugi Hope and Brighter Days to support mental wellbeing.

Today, XLP reaches over 4,000 young people across nine inner-city London boroughs and the City of London. Through education, mentoring, employability, sports and the arts, we stand with those who’ve been overlooked and underestimated.

³ Figures from the Trussell Trust

Our Mission

We fight for the young people that fly beneath the radar. Those who have been written off and ruled out; whose hope for the future is waning. We see the young people that others forget. Not only do we see their struggle and their circumstances, but we see their potential.

Youth Voice

XLP's Youth Advisory Group is made up of former young people from our projects, aged 18-25, representing every area we work in. They help bridge the gap between young people and youth workers, ensuring XLP stays relevant and shaped by youth voices. They're also role models for the next generation.

The group take part in a leadership development weekend, meet regularly with XLP's Leadership Team and Trustees, help recruit new staff, and volunteer on our projects.

We also run a Young Leaders programme for 16-19-year-olds, helping them grow in confidence, develop leadership skills and prepare for the future.

You can find out more about the work XLP does, including young people telling their own stories, on their website xlp.org.uk or by contacting them at All Hallows-on-the-Wall, 83 London Wall, London, EC2M 5ND

the listening place

Following the recent Community Choir concert they got in touch to say "a huge thank you for choosing us as your local charity to fundraise for and allowing us to collect donations. We enjoyed every second of it. I can now confirm the choir raised an impressive total amount of £1812.79! This is going to fully fund our ongoing, face-to-face support to six of our visitors, providing each of them with fortnightly appointments at one of our three sites, for as long as they personally need to reduce their suicidal feelings."

The Glory Of The Garden By Rudyard Kipling

Our England is a garden that is full of stately views,
Of borders, beds and shrubberies and lawns and avenues,
With statues on the terraces and peacocks strutting by;
But the Glory of the Garden lies in more than meets the eye.

For where the old thick laurels grow, along the thin red wall,
You'll find the tool- and potting-sheds which are the heart of all
The cold-frames and the hot-houses, the dung-pits and the tanks,
The rollers, carts, and drain-pipes, with the barrows and the planks.

And some can pot begonias and some can bud a rose,
And some are hardly fit to trust with anything that grows ;
But they can roll and trim the lawns and sift the sand and loam,
For the Glory of the Garden occupieth all who come.

Our England is a garden, and such gardens are not made
By singing, "Oh, how beautiful," and sitting in the shade
While better men than we go out and start their working lives
At grubbing weeds from gravel-paths with broken dinner-knives.

There's not a pair of legs so thin, there's not a head so thick,
There's not a hand so weak and white, nor yet a heart so sick
But it can find some needful job that's crying to be done,
For the Glory of the Garden glorifieth every one.

Then seek your job with thankfulness and work till further orders,
If it's only netting strawberries or killing slugs on borders;
And when your back stops aching and your hands begin to harden,
You will find yourself a partner In the Glory of the Garden.

Oh, Adam was a gardener, and God who made him sees
That half a proper gardener's work is done upon his knees,
So when your work is finished, you can wash your hands and pray
For the Glory of the Garden that it may not pass away!
And the Glory of the Garden it shall never pass away!

Readings for July and August

10.30am

5.00pm

Sunday 6th – Trinity 3

Isaiah 66.10-14 or
Luke 10.1-11, 16-20

Genesis 29.1-20
Mark 6.7-29

Sunday 13th Trinity 4

Deuteronomy 30.9-14
Luke 10.25-37

Genesis 32.9-30
Mark 7.1-23

Sunday 20th Trinity 5

Genesis 18.1-10a
Luke 10.38-end

Genesis 41.1-16, 25-37
1 Corinthians 4.8-13

Sunday 27th Trinity 6

Genesis 18.20-32 or
Luke 11.1-13

Genesis 42.1-25
1 Corinthians 10.1-24

Sunday 3rd Trinity 7

Ecclesiastes 1.2, 12-14 or
Luke 12.13-21

Genesis 50.4-end
1 Corinthians 14.1-19

Sunday 10th Trinity 8

Genesis 15.1-6 or
Luke 12.32-40

Isaiah 11.10-end of 12
2 Corinthians 1.1-22

Sunday 17th Trinity 9

Jeremiah 23.23-29 or
Luke 12.49-56

Isaiah 28.9-22
2 Corinthians 8.1-9

Sunday 24th Bartholomew the Apostle

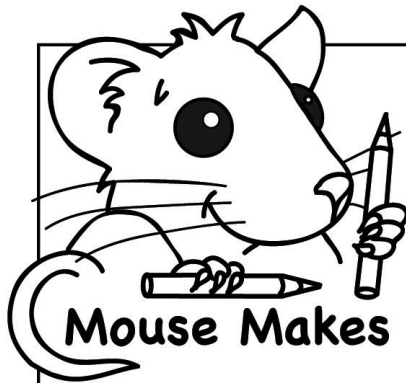
Isaiah 43.8-13
Luke 22.24-30

Ecclesiasticus 39.1-10
Matthew 10.1-22

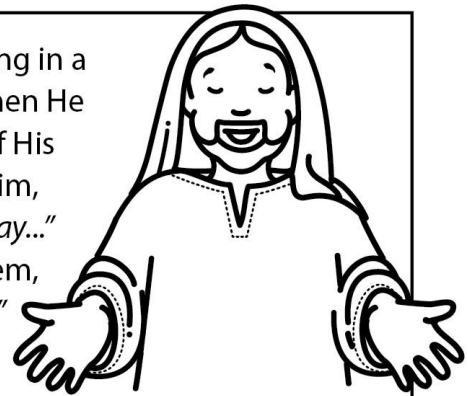
Sunday 31st Trinity 11

Ecclesiasticus 10.12-18 or
Luke 14.7-14

Isaiah 33.13-22
John 3.22-36



"Now Jesus was praying in a certain place, and when He had finished, one of His disciples said to Him, "Lord, teach us to pray..." And He said to them, "When you pray, say..."



Our _____
in _____,
hallowed be your
_____, your
_____ come,
your _____ be done,
on _____ as it is in
_____.
Give us today our daily
_____.
_____ us our
S _____ as we forgive
those who sin against us.
Lead us not into

but _____
us from _____.
For the kingdom,
the _____ and
the _____ are
yours now and forever.
Amen

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



Fill in the missing words of the Lord's Prayer then find them and these extra words in the word search:

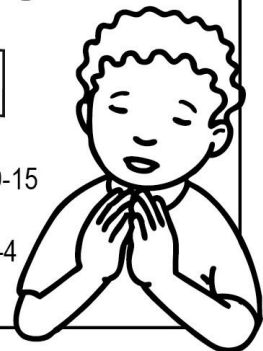
LORD'S PRAYER
DISCIPLES
JESUS
GOD
WORLD
NEEDS
FORGIVENESS
TRESPASSES
PROTECTION
REPENTANCE



The versions of **The Lord's Prayer** we say today come from the Gospels of Matthew and Luke.
Which version do you use in your church?



Read
Matthew 6:9-15
and
Luke 11:1-4



Looking ahead

October

5th Dedication Sunday and Big Brew

November

8th Come and Sing Requiem

9th Remembrance Sunday

15th Craft Fair

27th- 29th Hampstead Players Autumn production

30th Advent Sunday

