

# Hampstead Parish Church

## Magazine for June 2026

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

Mthr Carol looks at  
**Corpus Christi**

A message from the  
**Vicar and  
Churchwardens**

Remembering  
**Bishop Richard Harries**

**'Receive the Holy Spirit'**  
Handley Stevens' sermon  
for Pentecost

In the month when we  
celebrate the Birth of John  
the Baptist **Sue Kirby**  
takes us on a visit to the  
Jordan river

### **Music Music Music**

Hampstead Collective  
Community Choir  
Hampstead Chamber  
Choir  
Organ Recitals  
Opera Bites  
Rachmaninoff Academy

**John Constable**  
250 years on



# 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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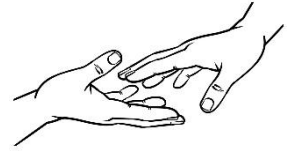
June 2026

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*\*from Parish Pump*

# Diary for June



- Mon 1<sup>st</sup> *Visitation of the Blessed Virgin Mary to Elizabeth*  
7.00pm *Hampstead Collective Concert – see page 30*
- Wed 3<sup>rd</sup> NO Holy Communion
- Thu 4<sup>th</sup> *Corpus Christi*  
12.00nn Holy Communion  
7.30pm Community Choir
- Sat 6<sup>th</sup> 10.00am *Love Your Burial Ground Week*  
Open Day and Gardening group – see page 14  
7.00pm *Rachmaninoff Music Academy concert – see Page 30*

## Sunday 7<sup>th</sup> Trinity 1

- 8.00am Holy Communion  
10.30am Choral Holy Communion (Junior Church  
Admission to Communion preparation)  
5.00pm Choral Evensong

- Mon 8<sup>th</sup> 6.30pm *Opera Bites concert – see page 30*
- Tue 9<sup>th</sup> 7.30pm PCC – Archdeacon's visitation
- Wed 10<sup>th</sup> 10.15am Holy Communion
- Thu 11<sup>th</sup> *Barnabas the Apostle*  
7.30pm Community Choir

## Sunday 14<sup>th</sup> Trinity 2

- 8.00am Holy Communion  
10.30am Choral Holy Communion (Junior Church  
Admission to Communion preparation)  
5.00pm Choral Evensong

- Mon 15<sup>th</sup> *Evelyn Underhill*
- Wed 17<sup>th</sup> 10.15am Holy Communion
- Thu 18<sup>th</sup> 7.30pm Community Choir
- Sat 20<sup>th</sup> 4.00pm *Organ Recital – see page 31*

## Sunday 21<sup>st</sup> Trinity 3

- 8.00am Holy Communion  
10.30am Choral All Age Service with  
Admission to Holy Communion  
5.00pm Choral Evensong



## Wed 24<sup>th</sup> Birth of John the Baptist

10.15am Holy Communion

Thu 25<sup>th</sup> 7.30pm Community Choir

Fri 26<sup>th</sup> 7.30pm *Summer Nights* Community choir concert –  
see page 32

Sat 27<sup>th</sup> 10.00am Church cleaning – all most welcome to help!

.....pm *Hampstead Players Young Players Drama Club*  
presentation in the Crypt – see their website  
and flyers for details

7.00pm *Hampstead Chamber Choir*– see page 33

## Sunday 28<sup>th</sup> Trinity 4

8.00am Holy Communion

10.30am Choral Holy Communion and Junior  
Church

5.00pm Choral Evensong followed by *Madrigals*  
*in the Churchyard*. Enjoy Pimm's and  
strawberries as the choir entertain us.



Mon 29<sup>th</sup> *Peter the Apostle*



## July

Thu 2<sup>nd</sup>, Fri 3<sup>rd</sup> and Sat 4<sup>th</sup> The Hampstead Players present Alice  
Lambert's adaptation of Jane Austen's *Emma* – see back cover for  
details



# The Vicar writes

As we move into the warmer months of the year we leave behind some of the main celebrations of the church calendar, having celebrated Easter, Ascension, Pentecost, and Trinity Sunday. However, it is in the days after these great festivals that we remember also the Day of Thanksgiving for the Institution of Holy Communion, also known as Corpus Christi. Since the thirteenth century, Christians have celebrated the gift of the eucharist on the Thursday following Trinity Sunday. Two months earlier, the institution of Holy Communion at the Last Supper is observed on Maundy Thursday in a sombre atmosphere as we anticipate the events of Good Friday. It was St Thomas Aquinas who suggested having a special day to remember this great gift of Holy Communion at a more joyful point in the church year. It is a special time to remember the gift that Jesus gave to us on the night before he died.

In one of his poems for the Day of Thanksgiving for the Institution of Holy Communion — *This Table*, Malcolm Guite reflects on the altar. He invites us to enter into a meditation of the nourishment that we find in Holy Communion, week upon week, in times of joy and also in times of difficulty, drawing us into a moving connection between the wood of the cross and the wood of the altar.

*The centuries have settled on this table  
Deepened the grain beneath a clean white cloth  
Which bears afresh our changing elements.  
Year after year of prayer, in hope and trouble,  
Were poured out here and blessed and broken, both  
In aching absence and in absent presence.*

*This table too the earth herself has given  
And human hands have made. Where candle-flame  
At corners burns and turns the air to light  
The oak once held its branches up to heaven,*

*Blessing the elements which it became,  
Rooting the dew and rain, branching the light.*

*Because another tree can bear, unbearable,  
For us, the weight of Love, so can this table.*

*With best wishes  
Mother Carol*

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## June

Judy East

I think it's safe to say that summer has arrived although tempting fate to predict how long it will last. For the moment, though, let's enjoy the sun. This month sees "Love your Burial Ground Week" – an initiative started, I think, by *Caring for God's Acre*, a group of like-minded gardeners who get together, mostly online, to share their experiences of looking after burial grounds. Cut the grass or leave it to encourage wildlife? How to nurture wildflowers, or to provide water for wildlife. Is lichen good or bad?\* How to encourage volunteers – that's usually me! So to celebrate the Week we're having an Open Morning on 6<sup>th</sup> for anyone who thinks they might be able to help out occasionally. Our gardeners meet as a group on the first Saturday of the month, for a couple of hours – or so, you can do as much or as little as you like. Some people come at other times. I know there's someone who picks up litter in the churchyard during the week, and a few volunteers who empty bins from time to time – and if that doesn't sound much like gardening, well, it's an essential part of keeping the burial ground looking nice. So even if you can't come on 6<sup>th</sup> do get in touch if you'd like to help.

*\*Generally good – and a good indication of the quality of the air. At one time I'm told we had rare lichens but I'm no expert so I couldn't point them out.*

As always it's a busy month – we have no less than six concerts (seven if you include *Madrigals in the churchyard* on 28<sup>th</sup>), and then there's the Hampstead Players' production of *Emma* at the beginning of July. Maybe we'll be glad when August comes and there isn't QUITE so much going on. But, of course, the big news this summer is Mthr Carol's imminent departure in July about which she and the churchwardens have written below.....

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## A message from Mthr Carol

*Announced at Pentecost – 24<sup>th</sup> May*

It has been announced at the Grey Coat Hospital school in Westminster that I have been appointed as Chaplain to the School and Teacher of Religious Education. The Grey Coat Hospital is a Church of England school founded in 1698 with almost 1200 pupils on roll and with a very close connection to Westminster Abbey, where school services are held. This marks my return to education chaplaincy and teaching, two important parts of my vocation journey.

My last Sunday here at St John-at-Hampstead will be Sunday 19 July. I am very grateful to our current Churchwardens Angela and Nick, to my appointing Churchwardens, Sheena and Martin, and all those who have been so supportive over the past two and a half years. I look forward to thanking people personally over the coming weeks.

Please pray for me, as I prepare for this next step in ministry, as I shall continue to pray for you.

### ***From the Churchwardens***

We will be sad to say goodbye to Mthr Carol, but we also recognise that the role of Chaplain at Grey Coat Hospital School presents a rare and exciting opportunity for her to return to education chaplaincy and teaching.

Sunday 19 July will be an occasion for all of us to come together and celebrate the many blessings that Mthr Carol's ministry has brought to us here in Hampstead over the past 2½ years, and to wish her and

Alun well as they embark on a new chapter. Please make a note in your diaries and we will share more details in due course.

We will be working with Mthr Carol, the staff team and the PCC to ensure as smooth a transition as possible over the coming weeks and months. We will also be meeting with the Bishop and the Archdeacon to make plans for the selection of our next Vicar, and we will provide you with updates as they are available. Thanks to everything that we have achieved together during Mthr Carol's time with us, we believe we can look to the future with renewed vision and hope, mindful that God works with us in all that we do.

Please hold Mthr Carol and Alun in your prayers, as they look to relocate and as Mthr Carol prepares for her role as Chaplain. We also ask for your prayers for us, for the staff team, and for members of the PCC. Thank you.

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## **ANNUAL PAROCHIAL CHURCH MEETING**

*Helen Taylor, Clerk to the meeting*

It was wonderful to see the Crypt Room full as we gathered for our Annual Parochial Church Meeting (APCM) on Monday 18 May 2026.

This is the occasion when we look back at the parish's activities of the previous year, as described in detail in the Annual Report which remains available on the church website. In receiving the Financial Statements for the year ended 31 December 2025, the increased income from hiring out the church and parish rooms was welcomed.

We also elected our churchwardens and deputy churchwardens for the next 12 months and renewed our membership of the PCC and Deanery Synod. The meeting re-elected Angela Gardner and Nick Walser as churchwardens for 2026/27, and Martin Evans and Helen Taylor as deputy churchwardens. At the PCC meeting which immediately followed the APCM, Helen Taylor was also re-appointed as PCC Secretary.

The meeting re-elected Angela Gardner, Rosemary Loyd and Inigo Woolf as lay representatives to the Deanery Synod for a new three-year term, with one casual vacancy remaining. Five candidates were re-elected as representatives of the PCC: Elizabeth Beesley, Sarah Cheriton-Jones, Jonathan Davey, Jules Lubbock and Jessica Mathur. Alice Reynolds was co-opted to the PCC, but given the increased number of people on the Electoral Roll (now standing at 213, up 27 from the start of the period), two casual vacancies remain.

In her closing remarks, Mthr Carol reflected on our joy and our duty as Christians to be salt and light in the world – powerful images about our mission at a time when both young and old are feeling the pressures of our troubled world. She thanked everyone for their contribution to the life of our church, especially the churchwardens and all officers, as well as Peter Ginnings for compiling the Annual Report.

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## Receive the Holy Spirit

*Handley Stevens*

Readings: Acts 2.1-21 / John 20.19-23

Text: He breathed on them and said: “Receive the Holy Spirit” (John 20.22)

If I were to ask what was the most powerful explosion the world has ever seen, and what made it possible, most of us would think of the atom bombs that were dropped on Hiroshima and Nagasaki, and the science that made such devastating chain reactions possible. Taking a longer perspective, others might make a more thoughtful case for the invention of the steam engine, or the printing press, or indeed the wheel, as events with even more profound and explosive consequences for human life than the splitting of the atom. I doubt whether one in a thousand would mention the Holy Spirit, but the Feast of Pentecost, which we celebrate this morning, invites us to recall the release of a source of power and energy which makes Hiroshima or Nagasaki a penny banger by comparison.

I like St John’s account. There they were in the Upper Room, probably the same upper room where only three days earlier they had been

looking forward to celebrating the Passover with Jesus. But the Festival which had promised so much had turned into a nightmare of betrayal and arrest, a hastily rigged trial and a brutally painful tragic death. Now they were confused, disheartened, bereft, ashamed of the way they had behaved in the crisis, not knowing at all what to make of the empty tomb, afraid that the next knock on the door might be the Temple police, deeply conscious of the gaping hole at the heart of their little company. And suddenly, there he is among them, as natural as could be, so that no one has to ask whether he is alive, ready to reassure them, ready to entrust them with his mission, ready to give them the power to carry it out. He breathed on them and said: Receive the Holy Spirit.

What a contrast with St Luke's wildly dramatic account – the mighty wind, the tongues of fire, the frenzy of enthusiasm as they are possessed by a Spirit they are powerless to control or resist, the gabble of foreign tongues as the crowds of pilgrims gather around them. St Luke seems to be describing a different occasion, but if so, was it the same spirit or something different? Faced with such very different accounts, we might be more than a little ambivalent about the Holy Spirit. If it is to be that comforting, reassuring presence of the risen Christ in the quiet privacy of the Upper Room, that's fine. But wind and fire, frenzy and speaking in tongues is a thoroughly unnerving proposition, rather un-English, and way outside our comfort zone. If that is what's liable to happen when we receive the Holy Spirit, then we are not so sure, not so sure at all.

Yet when we are confirmed, these words from St John's gospel are spoken over each one of us. "Receive the Holy Spirit." And we want them to be true. What then is the nature of the Holy Spirit? Do we need to be afraid of what the Holy Spirit may do to us?

St Paul, who observed and himself experienced the Spirit so mightily at work in the Early Church, tells us quite a lot about the Spirit. In his first letter to the Church at Corinth he lists a whole range of activities – teaching, healing, hospitality, deeds of kindness and service to others, even the underrated grace of sound administration – in which the

Spirit may be active. Indeed he assures them that in each one of us, within the body of Christ, the Spirit is seen to be at work for some useful purpose (1 Cor. 12.4-28)

And that is not all. The Spirit is not just engaged in doing things. The harvest of the Spirit is love, joy, peace, patience, kindness, goodness, fidelity, gentleness and self-control (Galatians 5.22); and the key to it all, the gift we should seek more than any other, is the gift of love:

Love is patient and kind, Love envies no one, is never boastful, never conceited, never rude; love is never selfish, never quick to take offence. Love keeps no score of wrongs, takes no pleasure in the sins of others, but delights in the truth (1 Cor 13.4-6).

There is nothing Love cannot face; no limit to its faith, its hope, its endurance.

Some have seen in these words almost a portrait of Our Lord's own character. Can it be that the Spirit is in fact none other than the Spirit which was in Jesus himself, now at work in us? We could not dare to make such a claim if it were not made for us by Jesus himself. In speaking of the Spirit whom he will ask the Father to send, he says: 'I will not leave you orphaned; I am coming back to you; because I live, you too will live; then you will know that I am in the Father and you in me and I in you' (John 14.18-20)

So the Spirit which we receive is nothing less than the Spirit of Christ, and as such it is above all else a spirit of love. But it is of the very nature of the love that was in Christ Jesus that it is continually poured out in love to others. That is why it is so natural for the Lord who gives us the Spirit to give us his mission too: 'As the Father sent me, so I send you' (John 20.21).

William Temple puts it this way in his great commentary on this passage from St John: "This is the primary purpose for which the Spirit is given; that we may bear witness to Christ. We must not expect the gift while we ignore the purpose. A Church which ceases to be missionary will not be, and cannot rightly expect to be,

'spiritual'." (Temple, Readings in St John's Gospel, London, Macmillan, p 386)

But mission is not to be confused with or confined to special mission campaigns. It is the very essence of the Church's life, manifesting itself in a thousand different ways as you and I go about our daily business. In some of us, perhaps most of us, the Spirit may sustain a quiet witness to the love of God in what the world might regard as a rather unremarkable life. On the other hand we may be carried into situations of great difficulty or danger for his sake. The Love which the Spirit breathes into us is a dangerously unpredictable commodity of unlimited power. But we do not need to be afraid of what the future holds either for ourselves, or for our church community. If our love for God is enough, by his grace, to give us the courage to open our hearts to receive the Holy Spirit, then we may also be sure that the same Spirit will stand squarely with us as our Guide, our Strengtheners, our Advocate in the days ahead.

He breathed on them and said: 'Receive the Holy Spirit'.

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### **Stabbing of two Jewish men in Golders Green 'devastating' says Bishop of Edmonton**

The Area Bishop of Edmonton, in the diocese of London, Dr Anderson Jeremiah, has expressed shock and sadness after two Jewish men were recently stabbed in Golders Green, north London,

The Jewish men, one in his 70s and one in his 30s, were treated at the scene for stab wounds; both were then taken to hospital. A 45-year-old man was arrested on suspicion of attempted murder.

Dr Jeremiah said: "This was not just an attack on individuals, but on the safety and spirit of our entire neighbourhood. In the face of such darkness, our community must stand firm. We must respond with unwavering resilience and a commitment to the kind of love and unity that overcomes bigotry."



LOVE YOUR  
BURIAL  
GROUND  
WEEK

# Explore the Churchyard & Burial Ground

Saturday 6<sup>th</sup> – Sunday 14<sup>th</sup> June, 2026

OPEN  
MORNING  
*Saturday  
6<sup>th</sup> June*

Everyone welcome!

Join us to discover the history,  
wildlife and beauty of our  
churchyard and how we care  
for this special place.

# Bishop Richard Harries

*For our April 2023 edition Bill Risebero reviewed Bishop Richard Harries' book The Shaping of a Soul; a Life taken by Surprise. It seemed appropriate to reprint it this month by way of a tribute.*

“Most people at Hampstead Parish Church will know Richard Harries through his popular broadcasts, over the years, on the BBC’s ‘Thought for the Day’. Some know him from his 30 or more books especially, perhaps, his more recent ones on poetry and art. A much smaller number though will remember him as a curate here at HPC. This was back in the 1960s, when the affable Vicar, Francis ‘Ele’ Hall and his charming wife Pat set the tone for a traditional Anglican church, with its Choral Mattins and Evensong, its sponsored pews and its Sunday suits and hats. The ethos was conservative and Richard came in, as a parishioner once remarked to me, ‘like a young lion’.

“From their little house in Holly Bush Vale (now part of the school), Richard and Jo, and later their children Mark and Clare, integrated themselves into the life of Hampstead and its church, particularly in their contacts with young people. Even at that time, people who knew them predicted great things.

“This book, written with honesty, clarity and assurance, shows that they were not wrong. The journey though was not a straightforward one. Richard had come from an agnostic family background. He had already begun what might have been a very successful career as an Army officer. Beginning with idle thoughts about what it might be like to be a vicar, to a gradual realisation that he wanted this to be his life, this was not an immediate, Damascene conversion. Instead, he invokes Luther, and admits the steadily growing conviction that he ‘could do no other’.

“The book can be seen on many levels. The first, simply, is that it is a biography in the accepted sense. Richard tells the chronological

story of his life, place by place, role by role, drawing together all the relationships and influences, personal, religious, literary, political, which have shaped it. He clearly has a gift for making lifelong friends, many of whom have influenced him. However, the emphasis, implicit in the book's title, is that this has been a personal, spiritual journey.

“Yet Richard is also fully involved in this wider world. He moves from Hampstead to Wells Theological College, to the vicarage at Fulham, to Kings College London and to take charge of the Diocese of Oxford and thence to the House of Lords. The book mirrors our changing times, with reflections on many major issues: nuclear deterrence and the just war theory; South Africa and apartheid; Russia and the Cold War; same-sex relationships; the role of the BBC, and much else. Simultaneously we see the Church itself changing, in the development of modern theology, changes of emphasis in churchmanship, differences between the catholic and evangelical traditions, inter-faith dialogue, women's ordination, all the Church's shifting relationships with society.

“Much of Richard's life has been as Bishop of Oxford, which he was for nearly 20 years. He devotes the longest chapter of the book to his time there and the issues which arose. His management style was based partly on getting the right people into the right jobs, and he generously recognises, and names, the large staff who supported him. Names, of course, are the stock-in-trade of an eminent bishop, and though he tells a disarming story about name-dropping, it is only to be expected that the cast-list for this period includes statesmen, royalty and celebrities. It is a wide-ranging career when it encompasses both Nelson Mandela and Margaret Thatcher.

“Richard's account of this Oxford period could serve almost as a handbook for a career in the Church. He says that it is more difficult, given the uncontrollable demands of the job, to be a Vicar

than a Bishop. Nevertheless, as Bishop he was clearly involved to the utmost, learning as he went; his time at Oxford offers an object lesson in dealing with issues and managing people. His passion for social justice led him to challenge the Church Commissioners on the question of ethical investment, arguing that investment should respect morality as well as profitability.

“Retirement from Oxford took him as a liberal-minded cross-bench Peer to the House of Lords. He became Baron Harries of Pentregarth. Here again he was - and still is, though maybe less than before - fully involved, especially in the field of social responsibility, speaking in the House and chairing committees, like that on stem cell research.

“As he says, you might not find Pentregarth on a map; it’s not a town but a row of tiny cottages on the edge of Ceinewydd on the West Wales coast. It has been associated with his family over several generations, Though born in England he values his Welsh roots. This modest little place is one focus of a close-knit family life: of his long, devoted marriage to Jo, and his pride in his children and grandchildren. Those who have joined him swimming in the Irish Sea, or accompanied him on walks along the Ceredigion coastal path, with the sea boiling with foam and a sharp south-westerly blowing horizontal rain, have no doubt about his devotion to the place. When, with a slight touch of *hiraeth*, he says this coastline offers the best view in Europe, he means it.

“If you know Richard’s ability to say something interesting and meaningful within the two minutes 45 seconds of ‘Thought for the Day’, you will rightly expect this book to be clear, honest and compelling. He tries to cover a lot of ground, but he doesn’t lose sight of this being a story, physical, intellectual and spiritual. I am sure, like me, you will follow it with great interest and pleasure.”

The book is, of course, still widely available.

# Bethany-Beyond-the-Jordan (Al-Maghtas)

## The site of John the Baptist's Ministry, and the Baptism of Jesus Christ?

*Sue Kirby*

I went on holiday to Jordan last December and enjoyed trips to see the extensive remains of the Graeco-Roman Decapolis cities, explore the amazing Nabatean city of Petra and spend a night at Wadi Rum. I was aware that 6% of Jordanians are Christian and that there are pilgrimage sites sacred to all three of the Abrahamic religions, including Mount Nebo where Moses died after viewing the Promised Land. The biblical site that moved me the most was the Baptism Site at Bethany-Beyond-the-Jordan. But is this actually the site where John baptised Jesus? When I visited the occupied West Bank in 1978, I was shown a site on the west bank of the Jordan.

In the *Biblical Archaeology Review* article "Where John Baptized: Bethany beyond the Jordan," journalist Rami Khouri explains the reason why we do not have a clear idea of the specific location of "Bethany beyond the Jordan" from the ancient sources:

The Synoptic Gospels (Matthew, Mark and Luke) mention Jesus' baptism, but none of them indicates whether it occurred on the western or eastern shore of the Jordan. However, it seems likely that it would have been on the eastern shore. Jesus was coming from Galilee (again, explicit in Matthew and Mark). The normal route through the Decapolis (a group of ten Roman cities in the region) from Galilee would bypass a hostile Samaria by crossing the Jordan and proceeding south on the eastern side of the river.

In the third century, the church father, Origen, unable to locate the Bethany referred to in the first chapter of the Gospel of John, somewhat arbitrarily suggested emending the text to read 'Beth Abara across the Jordan' and this was the name used in some versions of the Gospels.

However, the (incomplete) sixth century mosaic map, surviving at a church in the Christian town of Madaba, locates the site west of the river at a place called Beth Abara (House of the Crossing, possibly a ford). Perhaps the Madaba map mosaicist, who lived east of the Jordan, understood “beyond” the river to mean west of the river—though for the original writer of the Gospel of John, “beyond” the Jordan clearly meant east of the Jordan River.

It is important to remember that veneration of the baptismal site of John the Baptist on the east side of the Jordan River—as attested by evidence of churches and the monastery complex at Al-Maghtas (Arabic for ‘immersion’)—began no earlier than the Byzantine period.



The identification of “Bethany beyond the Jordan”—whether on the west or east side of the Jordan River—“has nothing to do with archaeological reality”, University of North Carolina at Chapel Hill archaeologist Jodi Magness told the Associated Press. “We don’t have any sites with evidence or archaeological remains that were continuously venerated from the first century on.”

However, the case for the Baptism Site being east of the Jordan has been much strengthened since major archaeological excavations at Bethany-Beyond-the-Jordan began in 1996, following the 1994 peace treaty between Jordan and Israel. Significant discoveries were made from 1997 onwards. These ongoing archaeological studies have continued for decades, uncovering 1st-century baptismal pools, Byzantine monasteries, and churches, with new findings still being made. Physical remains associated with the commemoration of the historic baptism event include a water collection system and pools as well as later built churches, chapels, a monastery, hermit caves, a cruciform baptismal pool, and a pilgrim station. The site is recognized as a UNESCO World Heritage site.

Generations of monks, hermits, pilgrims and priests resided in and visited the site, leaving behind testimonies of their devotion and religious activities, dating to between the 4th and the 15th century CE. At present, the site has regained a popular status as pilgrimage destination for Christians, who continue to engage in baptism rituals on site.



The large site is very carefully organised so that a large number of pilgrims and tourists can be shown the various sites avoiding overcrowding at any one point. I was lucky to visit in low season without the very large parties of the most popular months. Our group was a mixture of tourists and local visitors including two young Palestinian women who had met in a refugee camp in Jordan, one Christian, now living in Canada, and one Muslim based in Jordan. The new buildings are very attractive and well-constructed. After buying a ticket, visitors can look at display of photographs and artefacts in the reception building before climbing into a coach for the drive across the extensive site to various stopping-off points.

The first of these points is Elijah's Hill. The second stop is for a ramble passing John the Baptist's Spring where you can go down to the water. A paved walk through the pristine wilderness leads to the place of Christ's baptism which has five memorial churches close by. It was a very calming experience walking through the lovely Wadi Kharrar. Where the path is in the open it is shaded by an awning overhead. The landscape is extraordinary with curiously shaped hills in the distance and baked chalky marl underfoot. Reeds and tamarisk line the watercourse and close to the river itself the banks are thick with something akin to bamboo. As I approached the Greek Orthodox Church, I suddenly spotted an Israeli flag. At the water's edge, I shouted "Shalom" to some Jewish pilgrims on the Jordan's western bank. Birds were singing and chirruping and kingfishers flashing by as we walked back to the road to pick up our transport. A memorable and moving day.

Most Christian denominations now recognise Bethany as the authentic location of John’s ministry, and it has been blessed by visits from popes, church leaders and statesmen from around the world. Undoubtedly, it is a site where people have come for baptism for centuries and a wonderful place of pilgrimage.

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*The charity chosen by the Community Choir for their concert this month*

*From their website:*

We are a community-led registered charity which raises funds to purchase and deliver food and other essential items to a network of 33 food banks across North London and Hertfordshire.

### **Who We Support**

We distribute food, toiletries and household goods to 33 food banks across north London and Herts from Watford to Tottenham and everywhere in-between.

We support food banks in Barnet, Brent, Camden, Enfield, Haringey, Harrow, Herts and Islington which, in turn, help approximately 20,000 people including 5000 children every week. We are a community-led charity which supports all denominations and demographics.

*“Without Food Bank Aid I would not have been able to keep the food bank running. Every time their cars arrived it felt like a miracle.”*

### **Some numbers:**

- ✓ 20,000 People supported each week
- ✓ 80,000 Items given out each week
- ✓ 5,000 Children supported each week

## **Ways to Give**

Every donation makes a difference to Food Bank Aid and the food banks we support! We make it as easy as possible – you can donate money, drop off food and essential household items to 50+ collection points or send a supermarket delivery directly to our distribution hub. We provide essential ingredients to encourage nutritious home cooking. We supply everyday toiletries, cleaning and personal hygiene products.

## **Reducing Food Waste**

We communicate weekly with our food banks, sending them an option sheet and providing only what they need. This way nothing is wasted.



## **Connecting Food Banks**

We link our food bank managers to create a network where they can share expertise. This network is also used to redistribute excess items and offload fresh goods.

## **Community Volunteering**

We are a volunteer led organisation utilising our local community to pack, distribute and deliver food to the food banks.

## **Get Involved**

Food Bank Aid is a grassroots charity. Our amazing volunteers have made it the success it is today – we can't do what we do without them. There are many ways you can get involved and help Food Bank Aid. For more information on volunteer opportunities at Food Bank Aid please email [volunteering@foodbankaid.org.uk](mailto:volunteering@foodbankaid.org.uk) or donate online at [foodbankaid.org.uk/donate-online/](https://foodbankaid.org.uk/donate-online/)

## **Food Bank Aid Vision**

With no solutions on the horizon, and the cost-of-living crisis continuing to erode people's finances, the mid-term future looks bleak for many London families.

Our goal is to continue expanding Food Bank Aid's operations to support more food banks across London and now we have spread into Hertfordshire and as time goes on, we intend to spread our wings much further afield.

In September 2021, generously supported by Landsec and now by Regal London, we moved to a new home in Finchley N12. Increased storage capacity allows us to buy and store more efficiently.

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# MUSIC SECTION

## Music Notes for June

*Geoffrey Webber*

At Evensong on the first Sunday in June the choir will sing one of J. S. Bach's celebrated motets, *Der Geist hilft unser Schwachheit auf* (BWV 226): 'The Spirit comes to help our weakness'. It is highly demanding on the singers' abilities, being set for double choir, so that each of our 8 singers will deliver an independent and taxing vocal line, with any 'inspiration' coming from above being doubtless gratefully received. The piece is often performed around the season of Pentecost, not just because of the opening text (derived from Romans 8), but also because the work concludes with the final verse of the famous Pentecost chorale *Komm, Heiliger Geist, Herre Gott*. Bach composed the work, partly re-working material from previous compositions, not in fact for liturgical use at Pentecost, but for the funeral in 1729 of his widely respected colleague Johann Ernesti, the Headmaster of the school at the *Thomaskirche* in Leipzig where they both lived and worked. Ernesti also served as a professor of poetry at the university (which meant that the funeral was held at the University church, the *Pauluskirche*). Quite how well the two close colleagues got on with each other is hard to gauge, since Ernesti is known to have overruled some of Bach's working practices with the boys. But Bach produced a fine piece of music, and the work was performed with strings doubling Choir I and wind instruments doubling Choir 2, and with organ and string continuo. The main reason why Bach called this work 'Motetta' is that although instruments participate, they do not have independent parts

– they simply double the vocal lines, so the music is exclusively bound to the text (motetus), rather than based on the concept of voices and instruments working together (concertus). Bach's use of instruments followed the custom of the day where support was provided for most vocal performances, one advantage of which was that the music can still work if, say, illness strikes down a singer. TFL strikes and health permitting, we will hope to perform the work with 8 singers alone.

Judith Weir composed two pieces for choir and organ in 1994 on the occasion of Aberdeen University's 500th anniversary. One of these sets George Herbert's poem 'Love Bade Me Welcome', and in 1997 she re-arranged the work for unaccompanied voices for a choir from Orkney to perform at Nidaros Cathedral in Trondheim, Norway, during the city's millenium celebrations. Its simple lines mainly heard in the upper voices, and lush harmonies furnished by the lower voices, brilliantly complement the poetry. We perform the work as the Introit at Evensong on the 14th.

For the All-Age Communion this month, on the 21st, the combined junior and senior choirs will perform the *Johannesburg Service* by organist/composer John Bertalot, who died in February this year. His grandfather was an Italian coal merchant who moved to Wales, but John grew up in Kent and Sussex and attended the Royal College of Music, and then both Oxford and Cambridge universities. He spent much of his career at Blackburn Cathedral but he also worked in Princeton, USA, for 15 years before retiring back to Lancashire. He was much in demand as choral director and general choral animateur, including working for the Royal School of Church Music in South Africa, and it was his extended visits to that country that brought about his Communion Service on South African melodies.

There is plenty of interesting organ music to be heard this month, played by our continuing stream of visiting organists, this month comprising Francesca Massey, Joshua Ryan, Tammias Slater and Martyn Noble. Composers include Elizabeth Stirling (1819-1895), the organist of St Andrew Undershaft in the City of London, whose Oxford degree composition was passed in 1853 (under her initials only), but then rescinded when it became apparent the composer was a woman, Ascanio Mayone (1565-1627) who worked in Naples (and we

welcome a current Neapolitan organist to give our July recital), and the Czech organist Johann Wanhal (1739-1813) whose work was much admired by Haydn, Mozart and Beethoven, all of whom feature in the morning service on Sunday 28th (if we conveniently conflate the Haydn brothers...)

## Music List ~ June 2026

### **Sunday 7 June – 1st Sunday of Trinity**

#### **10.30 am. Holy Communion**

Organ Prelude *Dolcezza* (Reflections) Percy Whitlock

Introit Hymn 334

Mass setting (GI/S&B/AD) *Short Communion Service* Thomas T. Noble

Gradual Psalm 50.7-15 Tone iii/2

Offertory Hymn 552

Communion Motet *Jesu grant me this I pray* Percy Whitlock

Post-Communion Hymn 531 (ii, omit \*)

Organ Postlude *Moderato in G* Elizabeth Stirling

#### **5 pm. Choral Evensong**

Organ Prelude *Prelude in D* (BWV 554) J. S. Bach

Introit *Ehr' sei Gott in dem höchsten Thron* (BWV 33) J. S. Bach

Preces & Responses David Trendell

Psalm 41 Malcolm Archer

Canticles *The Second Service* William Byrd

Anthem *Der Geist hilft unser Schwachheit auf* (BWV 226) J. S. Bach

Hymn 452

Final Amen Samuel Coleridge-Taylor

Organ Postlude *Fugue in D* (BWV 554) J. S. Bach

### **Sunday 14 June – 2nd Sunday of Trinity**

#### **10.30 am. Holy Communion**

Organ Prelude *Ricercar Secondo* (Capricci, Libro I) Ascanio Mayone

Introit Hymn 337

Mass setting (GI/S&B/AD) *Missa Aeterna Christi Munera*

G. P. da Palestrina

Gradual Psalm 100 Tone viii/1

Offertory Hymn 540

Communion Motet *Ego sum panis vivus* G. P. da Palestrina  
Post-Communion Hymn 503  
Organ Postlude *Canzone Francese Quarta* (Capricci, Libro I)  
Ascanio Mayone

**5 pm. Choral Evensong**

Organ Prelude *Grave; Adagio* (Sonata No. 2) Felix Mendelssohn  
Introit *Love bade me welcome* Judith Weir  
Preces & Responses David Trendell  
Psalm 43 Goss / Ashfield  
Canticles *Evening Service in D* George Dyson  
Anthem *Verleih uns Frieden* Felix Mendelssohn  
Hymn 456  
Final Amen Samuel Coleridge-Taylor  
Organ Postlude *Impromptu No.1* Samuel Coleridge-Taylor

**Sunday 21 June – 3rd Sunday of Trinity**

**10.30 am. All-Age Holy Communion**

Organ Prelude VI & V (Vingt-quatre pièces) André Fleury  
Introit Hymn 440  
Mass setting (GI/S&B/AD) *The Johannesburg Service* John Bertalot  
Gradual Psalm 69.8-11, 18-20 Tone iv/4  
Offertory Hymn 556  
Communion Motet *Tantum ergo sacramentum* Déodat de Séverac  
Post-Communion Hymn 461  
Organ Postlude *XXI: comme une marche* (Vingt-quatre pièces)  
André Fleury

**5 pm. Choral Evensong**

Organ Prelude *Voluntary in G* Henry Purcell  
Introit *O most merciful* Charles Wood  
Preces & Responses David Trendell  
Psalm 48 William Crotch  
Canticles *Evening Service in G minor* Purcell / Roseingrave  
Anthem *How dazzling fair* Charles Wood  
Hymn 537  
Final Amen Samuel Coleridge-Taylor

Organ Postlude *Voluntary for Double Organ in D minor* Henry Purcell  
**Sunday 28 June – 4th Sunday of Trinity**

**10.30 am. Holy Communion**

Organ Prelude *Prelude (Op. 39, no. 1)* Ludwig van Beethoven Introit  
Hymn 464 (t. 417)

Mass setting (GI/S&B/AD) *Missa Solemnis in C* (K 337) W. A. Mozart

Gradual Psalm 89.1-4, 15-18 Tone i/I

Offertory Hymn 490

Communion Motet *Pange lingua gloriosi* J. Michael Haydn

Post-Communion Hymn 481

Organ Postlude *Fugue in C* Johann Baptist Wanhal

**5 pm. Choral Evensong for Eve of St Peter**

Organ Prelude *Prelude on 'Coronation'* Jean Langlais

Introit *Tu es Petrus* Maurice Duruflé

Preces & Responses David Trendell

Psalm 138 Edwin Edwards

Canticles *The Short Service* Orlando Gibbons

Anthem *Give us the wings of faith* Ernest Bullock

Hymn 231

Final Amen Samuel Coleridge-Taylor

Organ Postlude *Paeon* Kenneth Leighton

Aidan Coburn *Director of the Junior & Community Choirs*

Geoffrey Webber *Director of Music*

**A 'new' Hampstead Willis organ in Cambridge**

Former curate Fr Graham Dunn recently kindly sent me a photograph of him in the act of blessing the 'new' organ at St John's College in Cambridge, where he is now curate and where Mthr Carol was formerly Chaplain and Acting Dean. The College has held an organ festival to surround the organ's installation, with recitals and concerts over several days, much of which has been or will be broadcast on BBC Radio 3. The sound of the organ itself is not new, since nearly all of the pipes were taken from a church in Brighton, but all the other parts of the organ have been newly built to ensure the organ's good

working condition for the foreseeable future. But this organ was not built for St Peter's in Brighton; it is in fact another Hampstead Willis, like our own instrument. Henry Willis was a local player as well as builder of organs and served as organist both here and at Christ Church. The sounds now heard at St John's College in Cambridge were built c.1888 for the Hampstead Music Conservatoire, which functioned in a rebuilt Eton Avenue Hall (the large white building close to the entrance to Swiss Cottage underground station) until its demise in the 1920s. Fr Graham must surely be enjoying his renewed acquaintance with the warm and characterful sounds of a Willis organ.

GW

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## The Friends of the Music

*Maurits Dolman and Elizabeth Beesley*

**Desert Island Discs review.** We enjoyed a very entertaining Desert Island Discs evening in a full crypt on May 16, with our former Director of Music Lee Ward as the cast-away. Lee and Aidan were in great form, riffing off each other with a seemingly endless supply of anecdotes, a delicious sense of humour, and obvious delight. Aidan was the perfect interviewer with his own mischievous questions and 'confessions'. The music ranged from Elizabethan polyphony, to Brazilian pathos courtesy of Heitor Villa-Lobos, and some Liverpoolian band from the 60s. Elizabeth and team provided a splendid supper.



**June 13 : Evening of Ayres.** We continue our programme on June 13 with an evening of lute songs performed by lutenist Toby Carr accompanying our very own Christine Buras, Rebekah Nießer-Jones, Aidan Coburn and James Geidt, who will sing 16<sup>th</sup> and 17<sup>th</sup> century 'ayres' from France, Italy and England. The programme will, of course, include songs by the most celebrated English composer of this repertoire, John Dowland, as well as lesser-known gems. As this tradition is so closely associated with elegant domestic music making, it's a great pleasure that two of our parishioners are opening their

magnificent home for the occasion. The music making will begin at 7.30 pm, and we will enjoy an intimate and memorable early summer evening!

Tickets are £30 for music, wine, canapes, and great company.

Payment online: FRIENDS OF THE MUSIC sort code 20-36-16, a/c 20881120 ref LUTE/SURNAME *Tickets to be ordered by Monday, 8<sup>th</sup> June.*

This event is for Friends of the Music members only, but it is very easy and rewarding to sign up as a Friend -

<https://hampsteadparishchurch.org.uk/music/friends-of-the-music>

Complete the form and email fom@hampsteadparishchurch.org.uk.

## **FUTURE EVENTS**

***June 20 : Organ recital at 4.00pm*** Tammas Slater, Royal College of Music

***June 28 : Madrigals in the Garden.*** We will end the season with our traditional “Madrigals in the Garden”, to be held this year in the churchyard, weather permitting, on June 28. This is a delightful summer evening after Evensong, with Pimm’s and strawberries, and a spontaneous programme of lovely madrigals by our professional choir. All are welcome!

***July 18 : Organ recital. 4.00pm*** Cristina Brancato. Our last organ recital of the season. It has been a varied and superb programme, courtesy of Josh Ryan and Geoffrey Webber. Do join!

***September 6 : Presentation by Christine Buras.*** Finally, mark the date of Sunday September 6, after Evensong, when Christine Buras will give a singing presentation on her family musical tradition. Her voice has recovered from the AGM in January, when she was originally scheduled to speak and sing, but this will now be the opening event for the autumn season!

## **The Hampstead Collective**

**Monday 1<sup>st</sup> June at 7.00pm**

On the Distant Horizon

Schubert's *Schwanengesang* and songs by Fauré

One of the towering works of nineteenth-century German song, Schubert's 'Swan Song' comprises songs written at the end of his life, published after his death.

Malachy Frame - baritone

Matthew Fletcher - piano

**Monday 6<sup>th</sup> July at 7.00pm**

Brahms: Liebeslieder Waltzes

Brahms' famous collections of love songs, *Liebeslieder-Walzer* Op. 52 and Op. 65, written for four voices and piano duet

**Monday 3<sup>rd</sup> August at 7.00pm**

Willkommen, Bienvenue, Welcome...

To the Hampstead Collective Cabaret

Tickets £15 available from [thehampsteadcollective.com](http://thehampsteadcollective.com)  
or at the door

### **Opera Bites**

Monday 8<sup>th</sup> June, 6.30pm

Ceferina Penny, Lyric Soprano

Tickets £25 online or at the door

### **Camerata Tchaikovsky Orchestra: Bach, Mozart & Beyond**

Saturday, 6 June, 7pm

St John-at-Hampstead Church Row NW3 6UU

Early Bird: 2 tickets for the price of 1 (limited availability)

Free entry for RMA students

Tickets from [eventbrite.co.uk/o/rachmaninoff-music-academy](http://eventbrite.co.uk/o/rachmaninoff-music-academy)

# ORGAN RECITAL SERIES

Saturday 23rd May 2026 at 4.00pm

**Callum Knox**

*Royal Hospital Chelsea*

César Franck, *Chorale No. 2 in B minor*,  
and music by Petr Eben, C. M. Widor &  
Charles Tournemire

Saturday 20th June 2026 at 4.00pm

**Tammias Slater**

*Royal College of Music*

Johanna Senfter, *Variationen über den Choral  
"Morgenglanz der Ewigkeit"*, and music by Elsa  
Barraine, Nadia Boulanger & Elizabeth Stirling

Saturday 18th July 2026 at 4.00pm

**Cristina Brancato**

*Italy*

Alexandre Guilmant, *Sonata No. 3 in C minor*,  
and music by J. S. Bach and composers of the  
Neapolitan School from the 1900s

Admission Free

Performance will last  
about 40 minutes

There will be a retiring  
collection for the  
Friends of the Music

Information 020 7794 5808

**HAMPSTEAD PARISH CHURCH  
CHURCH ROW, NW3 6UU**

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

[www.fom.org.uk](http://www.fom.org.uk)



HAMPSTEAD COMMUNITY CHOIR

# Summer Nights

## Concert

Conducted by Aidan Coburn

Free entry with  
a retiring collection for



**FOOD BANK AID**

Information 020 7794 5808

**Friday 26th June 2026 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

[hampsteadcommunitychoir.org.uk](http://hampsteadcommunitychoir.org.uk)



# HAMPSTEAD CHAMBER CHOIR

— ♪ 50<sup>TH</sup> ANNIVERSARY ♪ —

with

## Hampstead Brass

Dominic Brennan, Conductor

Saturday 27 June 2026 7:00 p.m.

St John at Hampstead, Church Row, London, NW3 6UU

Tickets £15 or £10 for students Under 12 free with an adult

Book at [www.hampsteadchamberchoir.org](http://www.hampsteadchamberchoir.org)

## GLORIA

JOHN RUTTER

## O CLAP YOUR HANDS

RALPH VAUGHAN WILLIAMS

## LONDON FROM HAMPSTEAD HEATH

ROBERT ALLAN

(A 50th anniversary special commission)



Supported by the Hampstead Church Music Trust: [www.hcmt.org.uk](http://www.hcmt.org.uk)

John Constable: Trees on Hampstead Heath at Sunset

# John Constable

11<sup>th</sup> June 1776 – 31<sup>st</sup> March 1837

Constable lived in Hampstead between 1819 and 1837 at 2 Lower Terrace, 25 Downshire Hill and 40 Well Walk which is possibly his main Hampstead residence and where he spent the last 10 years of his life – and where his wife died in 1828. He had married Maria in 1816 and they seem for some time to have travelled wherever he wanted to paint or could get commissions. The grave, in the south east corner of the churchyard, lists the names of all 7 of their children though one, their eldest is buried in his college chapel). It's perhaps some comfort to note that none of them predeceased their parents, although some of them did die young – Maria Emily at 14 (of scarlet fever), John Charles at 23 and Alfred Abram (in a boating accident) at 27.

In a contest for saddest inscriptions in the churchyard Constable's tribute to his wife must surely qualify:

Sacred to the memory of Maria Elizabeth Constable, wife of John Constable Esq. RA and daughter of Charles Bicknell sq., solicitor to His Majesty George IV and to the Admiralty. She was born Jan'y 15 1787 and died Nov 23 1828 leaving seven infant children to lament her loss, in common with their surviving parent.

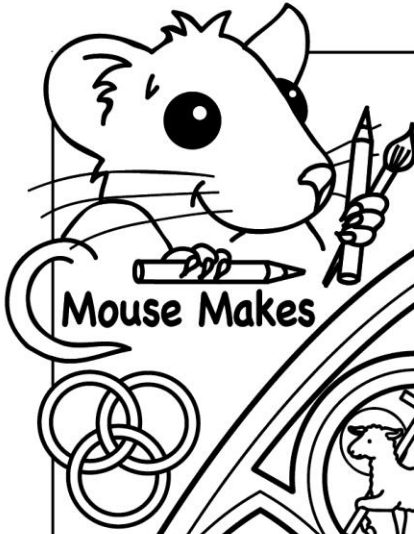


Eheu quam tenui e filo pendet  
Quid-quid in vita maxime arridet

(Alas! How thinly hangs from a thread  
Whatever smiles most in life)<sup>1</sup>

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<sup>1</sup> Online translation.



"May the grace of the Lord  
**JESUS CHRIST** and the  
 love of **GOD** and the  
 fellowship of the  
**HOLY SPIRIT** be  
 with you all."

2 Corinthians  
 13:14

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

**JESUS • CHRIST**  
 SON • SAVIOUR • LORD  
 EMMANUEL • MESSIAH  
 SHEPHERD • LAMB • WAY  
 TRUTH • LIFE • DOOR  
 BREAD • WORD • HEALER  
 VINE • ALPHA • OMEGA

**GOD • FATHER**  
 ABBA • LORD • JEHOVAH  
 YAHWEH • ALMIGHTY  
 HOLY ONE • SAVIOUR  
 ETERNAL • CREATOR  
 KING • MAJESTY • JUDGE  
 SHIELD • ROCK • I AM

**HOLY SPIRIT**  
 GIFT • HELPER • WITNESS  
 COMFORTER • GUIDE  
 ADVOCATE • WISDOM  
 POWER • TRUTH • BREATH  
 LIFE • ETERNAL • DOVE  
 WIND • FIRE • TEACHER

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50 Years *The Hampstead Players*



Jane Austen's  
*Emma*

*Adapted by Alice Lambert*

2<sup>nd</sup>, 3<sup>rd</sup> & 4<sup>th</sup>  
July at 7:30 PM

& 2:30 PM Saturday matinée

Hampstead Parish Church

[hampsteadplayers.org.uk](http://hampsteadplayers.org.uk)



Tickets: £15  
Concessions: £10  
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