



**HEATH STREET BAPTIST CHURCH  
HAMPSTEAD**

**84 Heath Street, London, NW3 1DN**

**020 7431 0511**

**[ewan\\_king@mac.com](mailto:ewan_king@mac.com)**

**[www.heathstreet.org](http://www.heathstreet.org)**

**Report and Accounts  
for the year ending 31 December 2014**

**Minister:** Rev Ewan J King  
**Deacons:** Mrs Gaynor Humphreys (Secretary/Treasurer)  
Mrs Rebecca McLeod (to June 2014)  
Mrs Nesa Thorne  
Ms Annie Fang (from April 2014)  
**Organist:** Ms Judith Peak

# HEATH STREET BAPTIST CHURCH, HAMPSTEAD

## Report on activities in 2014

Heath Street Baptist Church was established as a congregation in 1861 and its building dates from 1862. Governance arrangements were revised in a Charity Commission Scheme sealed on 25 October 1937. It is an excepted charity. The congregation maintains membership of the Baptist Union of Great Britain and the London Baptist Association.

Heath Street is a friendly church in the heart of Hampstead. We are a small, diverse worshipping community. All are welcome to attend our services and our small regular congregation is often joined by newcomers and visitors to Hampstead. Weekday activities draw in large numbers of local people and the church is a local hub especially for music and children's activities.

Our services of worship continue to be every Sunday morning at 11 a.m. Music is provided at our services at least monthly by instrumentalists and singers of the King Cave Project and otherwise by our organist, Judith Peak.

In the course of the year three members were added to the Church roll: John-Henry Baker, Lydia Baker and Andrea MacEachen. Brand new additions to the congregation were new babies Ethan McLeod and Thaddeus King.

We continue the tradition of a joint service with Christchurch on Good Friday and a "pulpit swap" with the Hampstead Garden Suburb Free Church every nine months. Church festivals have been the focus of imaginative services and activities which have involved many of our weekday participants and are establishing some new traditions. Our Minister conducts an All Souls service for recently bereaved people on the nearest Sunday to All Souls Day. Among other special services and events, a highlight was our holding again *Waking from Sleep* in December which drew in around 60 people for a special service of lessons and carols followed by a supper party with carol-singing, and which also helped raise over £1,000 for Christian Aid's work with Syrian refugees based in Lebanon. A midnight Communion service on Christmas Eve was welcomed by a diverse congregation.

Since the end of 2013 we have had the support of two part-time Church Helpers, John and Lydia Baker, in running the Sunday School, with Bible study, craft, painting, sewing and music. For the first half of 2014 Heini King worked with them. Lydia is responsible for our compliance with child protection policies and has undertaken first aid training. John helps to run the Tuesday sessions for small children, Old Time Nursery, and throughout the year arranged free weekly lunchtime recitals on Tuesdays, bringing to Hampstead professional musicians of a high standard and offering a wide range of music. Our Tuesday Old Time Nursery sessions regularly attract between 45 and 70 children and parents/carers, and the weekly lunchtime recitals have built up regular attendance which can be as high as 50.

The Contact Club meets at the Church on Sunday evenings, run jointly with St Mary's Roman Catholic Church, Hampstead – a volunteer-run session for lonely and vulnerable people in our community. Our new kitchen was put to first use for the Contact Club's Christmas dinner, a well-attended and successful event, though members and volunteers put up with a very long period before that of meeting in our vestibule while we undertook the installation of the kitchen

Other regular users of the building include the Heath Street Choir (our community choir) and the Sacred Harp singing group. Members of these have participated in some of our special services, as have children from the Old Time Nursery as well as the Sunday School.

Members of the congregation continue to be much occupied with planning and commissioning improvements to the building. During 2014 we saw the creation of a new kitchen on the lower floor, and improved toilets, a small café area and the installation of a fire alarm system in the refurbished areas (to be completed throughout the building in early 2015). Heathside School generously gave £25,000 towards the new kitchen. A setback caused by the partial collapse of a staircase to the lower floor delayed the work and increased the cost but the damage was fully rectified. The central heating system was overhauled and improved. Susan Brandt, Annie Fang, Susan Le Quesne and Theresa Thom were crucially involved in design decisions for the kitchen

Continuing attention to fire safety is ensured by a Fire Safety Committee (Robin Thorne, John Baker, Edward Humphreys and Ewan King). This year activities included ensuring appropriate fire exit arrangements (involving adaptations to most internal and external doors), renewing all upholstery of fabric and leather covered chairs and fireproofing the vestry curtains. We have started to prepare for improvements to the accessibility of the building for wheelchairs, pushchairs and mobility issues and hope to see these implemented in the course of 2015. An anonymous donation of £10,000 (including Gift Aid) was made towards a lift linking the ground floor and the lower floor, to give access to the hall and kitchen. After negotiations and delays of well over a year we received the go-ahead from the Baptist Union Listed Buildings Advisory Committee for our accessibility plans for the interior of the building, including a lift and hope to see these started during 2015.

Robin Thorne continues to look after the Church's website ([www.heathstreet.org](http://www.heathstreet.org)) and John Baker manages an electronic mailing list to publicise Heath Street Arts.

Ewan King edits our monthly newsletter. A small group of members take it in turns to be weekly stewards, getting all ready for our Sunday morning service, providing the flowers and serving coffee and tea after it: the regulars are Annie Fang, Andrea MacEachen, Theresa Thom and Nesa Thorne. Nesa organises this rota. We are all appreciative of the help of our cleaner, Mr Sear, and his son Mark and grateful for the professional support during the year of David Royal and Stewart Meaney of chartered surveyors Matthews & Son LLP, and Sian Jones and Juliet Wood of Jones Wood Architects, Vin Goodwin on our accessibility issues and John Harrison on fire safety .

## **Minister's reflections on 2014**

As minister, I continued to encourage the church to pursue a dual strategy for the year 2014. On the one hand were our continued efforts at open community engagement; on the other hand were systematic attempts to draw this 'gathered community' into the worship life of the church – attempts that continued to be centred around the church calendar.

By the end of year I felt confirmed in the appropriateness of this strategy, which for me assumes that the 'mission field' of Heath Street Baptist Church is those who know the building from the inside, and who already feel a sense of belonging to the wider community of the church. This is not to say that we should or could be anything less than overjoyed if a stranger were to walk into the church one Sunday morning and go on to become an integral part of our worshipping community. Nor does it preclude members of the church evangelising amongst their friends and acquaintances.

What the principle suggests, is that growth of this kind should be seen as a windfall, while our concerted, purposeful communal effort is wholly focused on reaching out to those who already, in some sense, belong. This strategy is certainly not limiting: if consciously adopted by the whole congregation it would already give us several hundred people upon whom to concentrate our efforts – surely plenty for a church of little more than a dozen!

With regard to the church's ministry, in most respects 2014 can be seen as a period of consolidation.

### **Oldtime Nursery**

Numbers for Oldtime Nursery continued to be high (c. 40-70). We continued in our attempts to connect this ministry into the life of the worshipping congregation, not least through cooking pancakes on Shrove Tuesday, and distributing palm crosses on the Tuesday before Holy Week, with an encouragement to come along for the Palm Sunday service. The run-up to Christmas likewise involved many songs sung in celebration of the incarnation. Whenever Sunday worship took on a more than usual 'festal' character, efforts were made with some success to bring people from the Tuesday ministry along. One of the highlights of the year for the Oldtime Nursery was the visit of the Bolder Voices choir, a local amateur group based at AgeUK Camden's centre, Henderson Court, who came to sing for the children and their carers on the Tuesday before Christmas. Regardless of religious affiliation, the kind of confrontation of the generations which this event involved is surely desirable, and would once have been commonplace. Yet in the contemporary city opportunities for encounters of this kind are shockingly few, and thus it falls to us as the church of Christ to go out of our way to bring about what ought to be a normal feature of everyday life.

### **Holy Week**

A new feature of our outreach was the attempt to draw the local community into our observation of Easter. This centred initially around Shrove Tuesday as already mentioned, and then on a programme for Holy Week – a film screening on the evening of Palm Sunday, a meditative concert for two violins on the Tuesday, an Agape meal accompanied by songs from Julian of Norwich's meditations on the passion on Maundy Thursday, a concert of new choral compositions on Good Friday, a screening of Pasolini's film of Matthew's gospel on Holy Saturday. The culmination of these events was our Community Choir's performance of the Vivaldi Gloria, interspersed with readings from the Resurrection narratives and the preaching of John Chrysostom's *Paschal Oration*. Following all this there was an Easter Egg hunt for children, with some staying on from the service and others arriving. The film screenings were organised in collaboration with local psychotherapeutic institute, the Philadelphia Association, and both included an element of discussion.

### **The Hampstead Festival**

For the third consecutive year our premises were put at the disposal of the community for this celebration. For the first time we had a presence on the street, in the form of Lydia Baker giving out little pots of strawberries and cream and talking to people about the church and its Sunday School.

### **Advent and Christmas**

The church's celebration of the incarnation built upon the template set down in 2013, adding a Midnight Mass on Christmas Eve which, despite limited publicity, attracted 40-50 people. This service formed the focus of our Community Choir's autumn term, and they made a contribution to the worshipping life of the church not only through their singing but also scripture reading. *Waking from Sleep* was once again well attended and saw a significant amount of money being raised for Christian Aid's Syria Appeal. Young dancers trained by Lydia Baker added to the words and music, and many people contributed food, including one Syrian-born Hampstead resident.

### **Contact Club**

On my arrival as minister of the church in 2011, a natural concern to develop the existing ministries of the church made it obvious to ask whether the Contact Club (whose *modus operandi* had remained more or less identical for 40 years) could benefit from a rethink, drawing on contemporary best practice. The reality of the club's immediate future turned out rather differently. Far from any improvements being made, my advocacy of the letting of our rear back rooms to Heathside Preparatory School led to a two year exile for the Club in the church vestibule – a setting that was in almost every way inappropriate for the ministry. It was therefore a relief to see the Contact Club restored to *status quo ante* in December 2014. One modest extension of this ministry for which I was grateful was the chance for a long-standing attender of the club to participate in regularly in an online academic discussion group courtesy of the church's Wi-Fi connection.

### **Visiting ministers**

One important aspect of the ecumenical life of the congregation has been the occasional visiting ministers to preach and lead the church in worship: Julian Gotobed, Ulrich Lincoln, Ruth Goldbourne, Marjorie Brown, Myra Blyth, Chris Little, Phelim Rowland and Liz Brown *inter alia*. This list comprises not only Baptists, Anglicans, a Lutheran and a Roman Catholic, but also a mix of young adults, lay preachers, prospective ordinands and men and women who have been ministering the gospel for many decades.

### **Worship life and church membership**

The church's year began on a note of gratitude with a memorial service for Sir Godfray Le Quesne, held at the Temple Church. Another occasion for gratitude – this time unmixed with sorrow – was the confirmation of Judith Peak at St. Bartholomew the Great on the feast of Pentecost. It was gratifying to see Heath Street being flexible enough to meet there on that Sunday morning, and to enjoy worshipping with our Anglican brothers and sisters. On Remembrance Day, the 100<sup>th</sup> anniversary of the outbreak of the first world war was marked with an interfaith service over which I presided, at the Hampstead war memorial.

### **Arts events**

2014 saw various exhibitions, dance workshops and performances, rock, pop and classical concerts, from COLAB collective, dancer Chloe Aligianni, promoters Stephen Leman (Silencio), Joel Armsden (Ear Music), Howard Monk, (the local) Jon Brigg, Gui Tavares and Clara Sanabras

### **In conclusion**

If this report has sounded like a success story, I ought to correct that impression before concluding. For a number of years the congregation at Heath Street has been at risk of ceasing to exist. It does not seem to me that that risk has grown less acute during the period of my ministry.

The problem we face at the moment is not purely one of smallness of numbers. At the moment the expression of the church's life of prayer, Bible study and liturgical worship is dependent upon the activity of the paid minister. For the future, I would like to make it our shared aim, as a congregation, to try to gather together around a living tradition of shared devotional life.

Community engagement as practised this year has enormous intrinsic value from a Christian point of view. Through what is being done at Heath Street many have their prejudices removed and get a positive experience of emotional and spiritual contact with a church where they feel valued and accepted. Many are helped, to various extents, towards lifestyles less in thrall to false standards of success. Every gathering of people in the church is a movement in the direction of real community,

in a part of the world where commerce often seems to be the only point of contact between human beings. But when I was called to the ministry of this church with a brief to engage the community – was it precisely this I was being asked to do?

I suspect that this sort of thing *was* what the church discerned to be God's will. However, there was also certainly an expectation that numbers on Sunday would have to rise! This is not a question of congregational self-aggrandisement, but of simply facing facts – our building is too big for a congregation of our size to run and maintain easily. For a congregation of under 100 our building is larger than necessary. For a congregation of under (say) 40, it is too big to be sustained without unreasonable strain on individuals within the congregation.

So I find myself asking firstly, is it a reasonable expectation that those who have been gathered in the wider community will join the worshipping congregation? And secondly, what is even meant by joining the worshipping congregation? Neither question has a ready answer.

So while in some senses, the task of community engagement is going very well, in another sense the real work has yet to begin. This is where the problem mentioned above again becomes acute. Is it clear to us, as a church, quite what would we mean when we talk about someone 'joining our church'? We know that it has to mean more than meeting once a week or joining a rota. But exactly what? Perhaps it would be more helpful to think of those who come in not as joining the church, but as joining those who are already here, in the God-given task of *recreating* a church within our midst. For that thought to come to fruition we will require a high level of creative engagement. Perhaps that is something which feels hard to muster now, but it is what I would like us all to aim for, and hold onto, as our vision for Heath Street in the coming years.

Ewan J King

### **Note to financial report 2014**

Heathside Preparatory School continues to lease from the Church the school premises which we own immediately south of the Church building and part of the lower ground floor of the main building. £1,710 of the COIF Charities Deposit Fund (Church account) is designated as a Fund for the organ and other activities related to music. We have also designated £10,000 as a Lift Fund, earmarking a donation to be used towards the cost of installing a lift from the ground floor to the lower ground hall.

We hold the Contact Club's funds, identified in the accounts as a special fund. This Club for lonely and vulnerable people in our community is a joint project with the Roman Catholic Church of St Mary, Hampstead. Heath Street Baptist Church holds the Club's funds as a restricted fund, only to be used at the direction of the Club's Treasurer. Additions to Contact Club income in the year included a grant of £1,000 from Hampstead Wells and Campden Trust and £250 from St Mary's.

The manse, a two-storey flat in Denning Road, is held in trust by the London Baptist Property Board and therefore its capital value is not shown in these accounts.

We are grateful to Derek Baker for acting as Independent Examiner of the accounts, on a voluntary basis. See his report on the last page of this document.

## Income and Expenditure accounts for year ended 31 December 2014

<b>GENERAL CHURCH FUND</b>	<b>2014</b>	<b>2013</b>
<b>RECEIPTS</b>	<b>£</b>	<b>£</b>
Weekly offerings		
offerings	0	296
small donations (eligible for Gift Aid)	1,281	1,202
planned Gift Aid donations	15,348	11,918
tax recovered on gift aid	4,703	2,397
Subscriptions to newsletter	0	95
Use of Church rooms (Note 1)	9,635	8,550
Scammell Fund (Note 2)	198	124
J Harvey Memorial Fund	11	13
COIF Charities Deposit Fund interest	573	877
Donations	45	297
Bank interest	5	33
<b>Total receipts</b>	<b>31,799</b>	<b>25,802</b>
<b>Payments</b>		
Minister's stipend and on-costs	25,345	25,367
Minister's expenses	1,155	883
Scammell Fund contribution to minister (note 2)	150	229
Church helpers pay and expenses (note 3)	13,073	2,087
Relief ministers' expenses	551	532
Manse council tax and water rate	2,448	2,435
Manse gas & electricity	708	1,357
Organ and piano tuning/repairs	879	2,857
Church housekeeping	286	179
Church cleaning	3,088	2,850
Heating and lighting	7,719	15,268
Church water rates	119	114
Church subscriptions	180	183
Newsletter printing and postage	931	481
Church website/communications	326	300
Publicity	984	1,047
Organist and other musicians	2,860	1,940
Sunday School direct costs	809	0
Church telephone, broadband & postage	781	752
Printing, stationery and copying	439	97
Church events	180	1,710
Miscellaneous items	988	530
Donations	200	150
<b>Total payments</b>	<b>64,199</b>	<b>61,347</b>
Net at 31 December	<b>-32,400</b>	<b>-35,545</b>

Note 1 One off lettings and regular use of Church space by community-based groups and choirs

Note 2 Scammell Ministerial Endowment is held in trust by London Baptist Property Board. At 30 September 2014 its value was £4,290. Its income is given to Heath Street for Minister's expenses

Note 3 Two part-time helpers have been working with the Minister and congregation since late 2013

<b>PROPERTY FUND</b>	<b>2014</b>	2013
<b>Receipts</b>	£	£
Rent income	67,000	69,890
COIF Charity Investment Fund interest	587	1,169
COIF Charity Deposit Fund interest	1,629	1,881
London Baptist Property Board interest	330	413
Refund of insurance	1,644	1,627
School contribution to kitchen	0	15,000
Refund of VAT on repairs	7,475	0
<b>Total receipts</b>	<b>78,664</b>	<b>89,980</b>
<b>Payments</b>		
Repairs to Church (Note 1)	27,354	43,880
Costs attributable to new kitchen, WCs and storage	85,680	2,732
Repairs to school building	0	32,864
Repairs to manse	0	7,028
Insurance (Church, manse and school)	5,729	5,668
Legal and professional fees (excl kitchen)	12,296	19,905
<b>Total payments</b>	<b>131,059</b>	<b>112,076</b>
Net at 31 December	<b>-52,395</b>	-22,096

**Note 1 Church building repairs in 2014**

	£
Central heating improvements	10,160
General repairs and improvements	4,752
Fire safety maintenance and improvement	10,130
Organ repair	1,524
Last payment re south exterior walkway	788
<b>TOTAL</b>	<b>27,354</b>

**SPECIAL FUNDS & COLLECTIONS 2014**

	<b>b/f</b>	<b>Income</b>	<b>Expenditure</b>	<b>Balance</b>
	£	£	£	£
<b>Harvest Appeal (Operation Agri)</b>				
Church collection and Gift Aid recovered (Note 1)	-19	156	171	-34
<b>Contact Club</b>				
Funds held	604	1,394	0	1,998
<b>Coffee mornings</b>				
Raising funds for Camden AgeUK	0	36	0	36
<b>Christian Aid</b>				
Church collection	150	274	392	32
<b>Songs of Exile (concert 14/11/14)</b>				
Ticket/refreshment sales less musicians' fees. Proceeds to UNHCR Iraq	0	1,163	358	805
<b>Waking from Sleep</b>				
Ticket sales & refreshments	1,422	1,136	1,493	1,065
<b>Grand total</b>	<b>2,157</b>	<b>4,158</b>	<b>2,414</b>	<b>3,901</b>

Note 1: Operation Agri:

Overpayment of £34.35 to be refunded from HMRC Gift Aid claim early in 2015



## STATEMENT OF ASSETS AND LIABILITIES AT 31 DECEMBER 2014

<b>ASSETS</b>	<b>2014</b>	2013
	<b>£</b>	£
Bank balance at year end	19,251	8,369
Short term deposits		
London Baptist Property Board	38,679	72,592
COIF Charities Deposit Fund Income	136,500	146,500
COIF Charities Deposit Fund Property	93,500	143,500
Investments		
COIF Charities Investment Fund income units (James Harvey Memorial Fund)	296	283
COIF Charities Investment Fund income units (property account) (Note 1)	42,643	40,687
<b>TOTAL</b>	<b>330,869</b>	<b>411,931</b>
 <b>REPRESENTING BALANCES ON THE FOLLOWING ACCOUNTS</b>		
General account	57,259	89,640
Property account	269,412	319,851
James Harvey Memorial Fund	296	283
Special funds and collections account	3,901	2,157
<b>TOTAL</b>	<b>330,869</b>	<b>411,931</b>

---

Note 1: There was an increase in capital value of £1,956 on this Fund in the course of the year, as advised by CCLA and this is reflected in the above Property Account (£4,325 in 2013).

---

### RESTRICTED FUNDS

Within the balances above, the following are held as restricted funds:

	1 January 2014	31 December 2014	Where held
	£	£	
1 Lift Fund	0	10,000	Property Fund
2 Kitchen Fund	25,000	0	Property Fund
3 Organ Fund	1,710	1,710	General Fund
4 Contact Club (Note 1)	604	1,998	Special funds & collections
5 Special collections	<u>1,553</u>	<u>1,904</u>	Special funds & collections
<b>TOTAL</b>	<b>28,867</b>	<b>15,611</b>	



# Independent examiner's report on the accounts

**Report to the trustees/ members of** Heath Street Baptist Church

<b>On accounts for the year ended</b>	31 December 2014	<b>Charity no (if any)</b>	Excepted charity
---------------------------------------	------------------	----------------------------	------------------

**Set out on pages** 6-8

**Respective responsibilities of trustees and examiner** The charity's trustees are responsible for the preparation of the accounts. The charity's trustees consider that an audit is not required for this year under section 144 of the Charities Act 2011 (the Charities Act) and that an independent examination is needed. It is my responsibility to:

- examine the accounts under section 145 of the Charities Act,
- to follow the procedures laid down in the general Directions given by the Charity Commission (under section 145(5)(b) of the Charities Act, and
- to state whether particular matters have come to my attention.

**Basis of independent examiner's statement** My examination was carried out in accordance with general Directions given by the Charity Commission. An examination includes a review of the accounting records kept by the charity and a comparison of the accounts presented with those records. It also includes consideration of any unusual items or disclosures in the accounts, and seeking explanations from the trustees concerning any such matters. The procedures undertaken do not provide all the evidence that would be required in an audit, and consequently no opinion is given as to whether the accounts present a 'true and fair' view and the report is limited to those matters set out in the statement below.

In connection with my examination, no matter has come to my attention which gives me reasonable cause to believe that in, any material respect, the requirements:

- to keep accounting records in accordance with section 130 of the Charities Act; and
- to prepare accounts which accord with the accounting records and comply with the accounting requirements of the Charities Act

have not been met; or

to which, in my opinion, attention should be drawn in order to enable a proper understanding of the accounts to be reached.

**Signed:**  **Date:**

**Name:**

**Relevant professional qualification(s) or body (if any):**

**Address:**