



In-touch

No 108

December 2025 – February 2026



The magazine for the Ealing Trinity Circuit

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From the Superintendent

Rev Steve Day

Dear friends,

I write in the week leading up to Advent Sunday. Advent comes from the Latin *Adventus*, meaning "to come." During Advent, we prepare to celebrate the coming of God into the world in the person of his Son, Jesus Christ. Advent is a time of waiting and preparation. During Advent, we are invited to engage in two forms of waiting.

One form of waiting is visible in our churches. Each of our churches will have an Advent ring, with four outer candles and a centre one. Another candle is lit with each successive Sunday in Advent, leading to the lighting of the centre candle on Christmas Day. With the lighting of each new candle, we know that the end of our waiting is drawing closer. Advent calendars also help us in this form of waiting; the opening of a new box each day in December shows that Christmas is approaching. Some kind friends have given Jane and me an Advent calendar, and one for Ginger as well. It will be interesting to see whether Ginger registers anything beyond receiving an additional treat each day!

The form of waiting represented by the Advent rings and Advent calendars is one we may be comfortable with because we know there is a definite end. Christmas Day marks the end of our Advent waiting and enables us to prepare and anticipate our Christmas celebrations.

However, there is another form of waiting which marks Advent, but which may not be so comfortable. This waiting is for the return of Christ, a theme which is the focus of worship on Advent Sunday. This waiting anticipates the return of Christ and the coming of God's kingdom in all its fullness.

This second form of waiting has an unknown endpoint because we don't know when Christ will return. Jesus said, 'Keep watch, because you do not know on what day the Lord will come...the Son of Man will come at an hour when you do not expect him' (Matthew 24:42, 44). Jesus invites us as his disciples to live in a

constant state of watchfulness and readiness so we will be prepared to meet Christ when he returns in glory.

This form of waiting is active and ongoing. We are invited to a life in which we wait and hope for the return of Christ. During our waiting, we are called to use the spiritual gifts and skills with which we have been blessed to worship and serve Him, reflecting in our lives the gracious love we have encountered in Christ. In seeking to reflect the love of Christ in our lives, day by day, we seek to watch and be ready for His return. If we live our lives as those committed to reflecting the love of Christ, we will be ready to receive and welcome our Lord when He returns, whenever this may be.

May God bless our waiting in trust, expectation and hope this Advent and bless our celebration of the coming of our Lord Jesus Christ this Christmas.

God bless,

A handwritten signature in cursive script, appearing to read "Sten", with a horizontal line underneath.

From the Circuit Meeting

A Circuit Meeting was held on 17th September, hosted by Kingsdown Methodist Church.

Opening Devotions

Rev Steve Day welcomed everyone and led the meeting in prayer.

Finance

The Circuit gave warm thanks to Stephen Sears, who has agreed to continue as Treasurer for one final year. A successor must be identified by September 2026, ideally sooner so they can shadow Stephen.

Draft accounts for 2024–25 were presented; although showing a surplus, this largely reflects exceptional income, and an underlying deficit is expected after audit.

Property Matters

King's Hall

Since June's Circuit Meeting, significant work has continued on exploring redevelopment options at King's Hall. The Circuit is now receiving guidance from consultant Michael Gilbert of Rapleys, who has experience with Methodist projects nationally. Initial conversations have taken place with Ealing Council's planning development team, where it was suggested that partial demolition may be permissible with appropriate justification. Work is ongoing to clarify the Council's position. A possible Prior Notification of Demolition (PND) has been paused until the Circuit has a clearer understanding of the options and the likelihood of meaningful cooperation from the Council.

Pitshanger Methodist Church

Following Drama Studio London's withdrawal, three organisations have expressed interest in leasing the building, including a local charity, a tuition company, and a Montessori nursery.

The meeting agreed to delegate negotiations to a working group which will meet potential lessors, seek business plans, and progress towards draft heads of terms. The meeting also agreed that a fully repairing lease should be the strong preference, given limited capacity to manage the building. Flexibility on rent and

lease length may be considered to attract the right tenant, but trustees stressed the need for security and sustainability.

If no viable arrangement emerges by the end of the calendar year, the Circuit will consider appointing an external agent to market the property more widely.

Costons Avenue (Vacant Manse)

An offer of £720,000 has been accepted, and the sale will proceed through the streamlined Methodist panel-solicitor process.

Replacement Projects

The Connexion has approved use of sale proceeds for “replacement projects” including energy efficiency work. The Circuit will audit its estate to identify potentially eligible projects, for which funds from the sale of Costons Avenue could potentially be used.

Safeguarding and EDI

The meeting formally adopted the updated Circuit Safeguarding Policy, which remains based on the Connexional template, with only minor amendments. Foundation Module Safeguarding training will next take place at Ealing Green Church on Sunday 25th January 2026, with a further session likely in April.

The Circuit’s Memorial to Conference regarding safeguarding training, which sought permission for Foundation Module trainers to deliver the Advanced Module, was considered at Conference. The response confirmed that there was no barrier to such arrangements, and other Districts had already adopted this model. However, the London District had not done so, and no immediate change was being implemented. It was noted that safeguarding provision is being restructured nationally, with staff now being employed by the Connexion; however, Claire de Stefano remains the safeguarding contact for the London District.

The Circuit has been offering the mandatory Equality, Diversity and Inclusion training locally this autumn. The programme began with a café-style Circuit service at Ealing Green on 21st September, exploring themes of welcome and belonging. Ministers, preachers, worship leaders, stewards and safeguarding officers must complete the training; others are warmly encouraged to join in.

Stationing

The Circuit Invitations Committee recommended the re-invitation of Rev Ajay Singh for a further four years. Rev Steve thanked those who organised the consultations and paperwork. One query was submitted beforehand, but no objections were raised, so no vote was required. The meeting affirmed the recommendation and congratulated Rev Ajay, who expressed his gratitude for the Circuit's support and recognition of his ministry.

Local Preachers & Worship Leaders

Rev Margaret Dudley has been appointed as Secretary of the Local Preachers and Worship Leaders Meeting. Rev Dr Jen Smith, a former Circuit Superintendent, will lead worship at a Circuit Service at Ealing Green Church on Sunday 8th February 2026.

Ealing Animals Fair



Hanwell Methodist Church

Church Road, London, W7 1DJ

Saturday 7th March 2026
10:30am - 4:00pm

Gifts | Handicrafts | Bargains
Great guest speakers
Animal charities
Live music!



Now in its
47th year

admission
FREE



www.ealinganimalsfair.london

There are no animals for sale at the Fair

O Holy Night: The Carol That Still Stops Us in Our Tracks

By Andy Brierley, In-touch Editor

Unlike the ancient hymns of Advent or the folk-like carols collected in English villages, O Holy Night began its life in an unlikely place: the imagination of a French wine merchant. Placide Cappeau was born in 1808 in the small town of Roquemaure, the son of a cooper, and was expected to follow his father into the family trade. But an accident in childhood changed the course of his life: aged eight the young Cappeau was accidentally shot by a friend while playing with a gun, and the resulting injury led to the amputation of Cappeau's hand. With the financial support of the friend's family, he was able to pursue an academic education instead, discovering a talent for literature and the arts. He trained in law, returned home as a merchant of wines and spirits, and wrote poetry on the side. Cappeau was not especially religious; he was a poet by instinct, a businessman by necessity and, as time would show, not always aligned with the Church. Yet when his parish priest asked him in 1847 to write a Christmas poem, he accepted, and something in the nativity story stirred him.

The poem he produced, *Minuit, Chrétiens* (Midnight, Christians), was then set to music by Adolphe Adam, a composer known more for opera houses than parish choirs. It was, in almost every respect, an unconventional pairing, but the carol became instantly popular among congregations. So much so that church authorities grew suspicious – Its operatic flair raised eyebrows, and Cappeau's later political views did not help. For a time, the carol was discouraged by church leaders, but people refused to stop singing it.

When the hymn travelled across the Atlantic, it found new life through a Unitarian minister named John Sullivan Dwight. Dwight was an abolitionist, and when he read the French text, he saw at once the power of its proclamation:

*“Chains shall He break, for the slave is our brother,
And in His name all oppression shall cease.”*

These are extraordinary lines. At a time when the United States was torn apart by slavery, O Holy Night became more than a carol; it proclaimed a truth older than any nation: that every person is made in the image of God, and that in Christ, no human being can rightly be held as property.

Today it is easy to sentimentalise Christmas. The soft lights, the gentle scenes of the stable, the familiarity of the story, can lull us into thinking the Gospel is merely comforting. O Holy Night reminds us that Christ's coming is actually profoundly disruptive. He is born into a world of inequity and violence, a world which is not ready to receive Him. The child in the manger grows into the teacher who announces good news to the poor, release to the captives, and freedom for the oppressed. The hymn simply says aloud what the Gospel itself insists upon.

One of the lesser-known stories connected to O Holy Night comes from the Franco-Prussian War, when, as legend has it, a soldier climbed out of his trench on Christmas Eve and began to sing Minuit, Chrétiens across the battlefield. The fighting paused. Another soldier answered with Stille Nacht. For a brief time, enemies listened across the divide. Whether or not the accounts are apocryphal, they speak to something true: that sacred music has the power to interrupt fear, soften bitterness, and remind us, even fleetingly, of the humanity of those we would rather avoid.

We live in a world that knows its own divisions only too well. Political tension, mistrust across communities, conflicts both near and far. These things shape the atmosphere we breathe. Into all this, O Holy Night offers a different posture. It calls us to kneel, not in defeat, but in humility. To remember that the birth of Christ is not an escape from the world as it is, but God's refusal to abandon it.

For many listeners, this is the most arresting moment in the whole carol. Not so much a poetic turn of phrase as a command, sung softly at first, then with gathering force:

Fall on your knees; O hear the Angel voices!

Few hymns ask quite so much of us. It is an instruction that cuts through sentiment and goes straight to posture: surrender, awe, humility. That call to kneel is about revelation, it reminds us that the Incarnation is not something to admire from a distance, it is something before which we simply cannot remain standing. When God becomes human, fragile, dependent, held in the arms of another, the only honest response is to bow in wonder.

Yet kneeling does more than honour Christ; it changes us. In choosing to bend low, we recognise our need, our limits, and our hope. The One who appears in

Bethlehem does not diminish humanity, He dignifies it. He draws near not to overwhelm, but to restore. Worship, then, becomes the place where we rediscover who we really are: loved, known, and called to live differently. To fall on our knees is to say yes to that calling, to let Christ remake our priorities, soften our anger, and interrupt the quiet cynicism that crowds so easily into our hearts. It is to open ourselves once more to grace, and to the costly love that the Christmas story puts so tenderly before us.

Every year we return to this hymn, not because of tradition alone, but because it speaks to something we still need: wonder, justice, humility, and hope. We hear it in shopping centres and on radios, but it is in church that the words take on their fullest meaning. For it is here, gathered as the people of God, that we dare to believe the story again: that God has entered the world, not as an idea or an aspiration, but as a child.

So when we sing O Holy Night this year, whether confidently or tentatively, on key or otherwise, perhaps we might pause long enough to hear its deeper invitation. To fall on our knees, to listen again for the angel voices, and to let the hope of that extraordinary holy night shape the ordinary days that follow.

THE METHODIST CHURCH
Ealing Trinity Circuit (35/24)

Quarterly Plan (No. 114)

7th December 2025 – 22nd February 2026

Chair of the District

| | |
|---|---------------------------------|
| Rev Dr Jonathan Dean | 07881 966912 |
| London District Office | jonathan@methodistlondon.org.uk |
| Methodist Central Hall, Storey's Gate, London | |
| SW1H 9NH | |

Circuit Ministers

| | |
|--|------------------------------------|
| Rev Steve Day (Superintendent) | 07572 582545 |
| c/o Circuit Office | revstephenday@ealingtrinity.org.uk |
| Kingsdown Methodist Church, Kingsdown Ave, | |
| W13 9PR | |

| | |
|--------------------------------------|----------------------|
| Rev Sue Male (Deputy Superintendent) | 07852 497070 |
| | revsuemale@gmail.com |

| | |
|----------------|---------------------------|
| Rev Ajay Singh | 07484 542876 |
| | ajay@ealingtrinity.org.uk |

| | |
|---------------------------------|----------------------------------|
| Rev Kip Bennett (Supernumerary) | 07745 144107 |
| | kip@kipbennett.free-online.co.uk |

| | |
|-------------------------------------|----------------------------------|
| Rev Margaret Dudley (Supernumerary) | 07506 741503 |
| | margaret.dudley@methodist.org.uk |

Circuit Officers

Circuit Stewards:

Fleur Hatherall, Jane Horwich, Karen Whitehouse

Circuit Treasurer:

| | |
|---------------|--------------------------------|
| Stephen Sears | treasurer@ealingtrinity.org.uk |
|---------------|--------------------------------|

Circuit Manager:

| | |
|---------------|-----------------------------|
| Andy Brierley | 07484542877 |
| | office@ealingtrinity.org.uk |

Circuit Local Preachers

1998 Phil Male
1998 Keji Phillips
2000 Christina Tom-Johnson
2001 Gulzar Malik
2002 Esther Ackah
2018 Rekha Cheriyan
Alex Anteyi

For reasons of privacy, contact details for Local Preachers, Worship Leaders, visiting preachers and Circuit officers have been removed from the plan included in the printed edition of In-touch.

Not taking appointments at present

Local Preachers 'On Trial'

Fiona Dunn

Local Preachers 'On Note'

Worship Leaders

(3) Donney Samuel
(3) Win Thompson
(4) Ray Garnett
(4) Cynthia Grant
(6) Kathleen Loveridge
(7) Jane Bennett
(7) Lorna Bailey

Visiting Preachers

Rev John Swarbrick

In order to avoid inconvenience or disappointment, special arrangements or requests for services should be sent in writing to Rev Steve Day as soon as decided upon, and in any case not later than the date shown below.

Closing date for next plan: 10th January 2026

For unto us
a child is born!



Christmas Services

in the Ealing Trinity
Methodist Circuit

- 14th** 11:00 Carols at Acton Hill Church
16:00 Carols at Kingsdown Methodist Church
16:00 Carols at Northolt Methodist Church
- 21st** 18:00 Carols at Ealing Green Church
18:00 Carols at Greenford Methodist Church
18:30 Carols by Candlelight at Hanwell MC
- 24th** 11:00 Carols on Steps at Ealing Green Church
18:00 Christmas Eve Service at Kingsdown MC
19:00 Christmas Eve Service at Acton Hill Church
23:15 Christmas Eve Service at Greenford MC
23:15 Holy Communion at Hanwell MC

Christmas Day

- 09.30 Kingsdown Methodist Church
10:00 Northolt Methodist Church
10:00 Acton Hill Church
10:30 Hanwell Methodist Church
11:00 Ealing Green Church
13:00 King's Hall (Urdu Speaking, at Greenford)

January 1st

- 13:00 King's Hall New Year Service
(Urdu Speaking, at Greenford)

Ealing Foodbank Winter Appeal



Families across Ealing are facing hunger, eviction, and overwhelming debt. At Ealing Foodbank we stand in the gap, offering food, help and hope.

Donate today to offer a lifeline to those in Ealing facing crisis.



This December, offer hope to our neighbours in Ealing by giving to the foodbank.

Martin Luther King Jr: Prophet, Pastor and Witness to the Beloved Community

By Andy Brierley, In-touch Editor

Certain figures in modern history seem to gather an entire era into focus. Their lives become windows through which we see both the struggles of the past and the possibilities of the future. Martin Luther King Jr. is one such figure. Many remember him as an activist, a public speaker or the central face of the American civil rights movement, but those descriptions tell only part of the story. King was a Christian minister first and foremost. His convictions were shaped by Scripture, prayer and a deep sense of calling, and his public work grew out of his pastoral vocation, not separate from it.

To consider King's life invites us to reflect on what it means to be disciples in a fractured world. It encourages us to ask how Christian faith takes flesh in public life, how the Gospel speaks to injustice and how love becomes a force that reshapes communities. His legacy shows that holiness is not only found in quiet devotion, sometimes it looks like courage, resilience and costly obedience.

Martin Luther King Jr. was born on 15th January 1929. His early years unfolded within the spiritual warmth of Ebenezer Baptist Church in Atlanta, where both his father and grandfather had ministered. Worship shaped the rhythm of his childhood. He grew up listening to sermons filled with fire and tenderness and he heard Scripture recited by a congregation that believed God remained present in every circumstance, including suffering. Faith was never treated as a private matter in that community. The African American Christian tradition had been forged through centuries of oppression, so believers trusted that God saw their pain and would one day bring justice. This heritage shaped King long before he entered public life. Although he wrestled with doubt as a teenager, he never doubted the love of God, and later reflected that he could never let go of the conviction that a God of love would not abandon His people.

King's theology was rich and courageous. It drew heavily on Scripture and expressed a profound trust in the character of God. Three themes often appeared in his preaching:

God is a God of justice.

King understood that the Bible reveals a God who cares passionately about justice. When he spoke of the moral universe bending toward justice, he was echoing the prophets who insisted that God hears the cry of the oppressed. Amos called the people to let justice roll down like waters and King believed that command remained active.

Christian love has moral power.

King's commitment to nonviolence grew directly from the teachings of Jesus. He believed that Jesus' command to love enemies was not an idealistic suggestion but a radical call to discipleship. For King, love was not sentimental. Christian love seeks the good of others, including those who cause harm. He often described this as agape love, a love that mirrors the self-giving heart of Christ.

God calls humanity into community.

King's vision of what he called the *Beloved Community* grew out of his reading of the Kingdom of God. He imagined a society in which all people are valued and divisions of race or status no longer define relationships. This was not a political slogan, but an achievable, realistic goal based on a spiritual conviction that reconciliation is possible because Christ has broken down dividing walls.

Living by these convictions came at a cost and King soon learned that obedience to Christ often invites misunderstanding and opposition. In 1954 he became pastor of Dexter Avenue Baptist Church in Montgomery, Alabama, which stood close to the state capitol building, a symbolic reminder of the segregationist policies that still shaped daily life in the South. Less than a year later Rosa Parks refused to surrender her bus seat to a white passenger and the Montgomery Bus Boycott began soon after. King was asked to help lead the response and accepted the responsibility despite his youth and inexperience; he was 26 years old and newly married and yet soon found himself at the centre of a national movement.

He was rewarded with threats, intimidation and the bombing of his home. He preached forgiveness even while standing amid the wreckage. Many people expected anger, but instead they heard a call to respond with love and courage. King understood activism as an extension of pastoral ministry; work on the streets and at negotiating tables grew out of his belief that Christian faith must shape public life. Throughout this time King faced criticism from many directions; Segregationists opposed him openly while moderates urged patience and warned him that change must come slowly. He responded with a clarity that still challenges us today: justice that is delayed for generations is not justice at all.

King's "Letter from Birmingham Jail" remains one of the most significant Christian writings of the twentieth century. He wrote that the early Church had been a creative force for good, a community that shaped society rather than mirroring it. He longed for the Church of his own time to recover that vocation. Christian faith, he argued, should transform communities and not retreat from difficult questions.

On the night before his assassination, King delivered a speech in Memphis that now seems filled with prophetic intensity. He acknowledged the dangers he faced and spoke frankly about the threats against his life, before announcing he had been to the mountaintop and had seen the Promised Land. His words carried a tone of quiet acceptance that he might not live to see the future he hoped for, yet he trusted that God's purposes would prevail.

The following day, 4th April 1968, he was killed. He was 39 years old.

More than half a century later, King's legacy is sometimes reduced to slogans or brief quotations, but a deeper reading of his sermons, prayers and writings reveals a message that the Church still needs to hear:

1. Faith belongs in public life.

Christianity cannot remain a private comfort. The Gospel calls believers to seek justice, practise mercy and advocate for those who suffer.

2. Love is the only force strong enough to rebuild a divided world.

King believed that Christian love confronts injustice without replicating it. It resists hatred while refusing to become its mirror. Such love requires courage and perseverance.

3. The Church must speak with integrity.

King reminded Christians that the Church is called to be a prophetic community, not a passive observer. Christians are invited to be truthful, compassionate and brave, even when doing so is costly.

4. Hope is an act of faith, not wishful thinking.

King's hope was rooted in God's character rather than human optimism. His confidence in the future rested on the belief that God remains faithful and that the Kingdom of God continues to draw near.

Martin Luther King Jr. was far from a flawless hero. He knew his weaknesses and relied on the grace of God. His life nevertheless stands as powerful witness to the truth that the Gospel shapes every part of human existence. He embodied a faith that was not passive or detached, but courageous, practical and transformational.

His question to the churches of his own day still has force. Are we thermometers that merely reflect the temperature of society, or do we help set it? His legacy encourages Christians to live with integrity and generosity, to stand alongside the vulnerable and to practise reconciliation. His vision of the Beloved Community remains a glimpse of the Kingdom that Christ invites us to seek with our whole lives.

IRIS AXON CONCERT SERIES

7 DECEMBER

Ikuko Inoguchi - Piano

1 FEBRUARY

**Leora Cohen - Viola
& Paul Wingfield - Piano**

1 MARCH

**Clare Denis - Cello
& Yoon Seok-Shin - Piano**



Building a Vision for the Future Together

By Rev Steve Day

At the September Circuit Meeting, we committed to a two-year journey to develop a clear circuit vision that reflects God's call for us today. This process will follow four stages: **Listen, Dream, Choose, Act**.

The first year focuses on **Listening**—to our churches and communities. Churches will share information about membership, activities, finances, and mission conversations. Members will discuss their calling and community involvement. We'll also listen to local communities, schools, care homes, and other faith groups to understand needs and opportunities. Insights will be gathered and reviewed at a circuit away-day next summer.

Next, we'll **Dream**—imagining what could be possible with unlimited resources for our churches and communities. Then comes **Choose**, where we set priorities based on what we've learned, recognising our resources are limited. Finally, we'll **Act**, shaping a vision that guides our circuit's future and can be revisited over time.

This process will be exciting and challenging, requiring prayer, openness, and collaboration. **We invite every member to take part—share your thoughts, join conversations, and pray for this journey. Your voice matters as we seek God's vision together!**

CHRISTMAS

with the Bell Road Band

4



Tickets



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13TH DECEMBER 2025

Café Opens 7pm, Music Starts 7:30pm

Supporting



Café Together

with The Shelter Project Hounslow

Hounslow **Methodist** Church
Bell Road, TW3 3PB



Prayers

A Prayer for Advent

Loving God,
In this season of watching and waiting,
we come before You with open hands and expectant hearts.
The world around us rushes on,
yet You invite us to slow our steps
and lift our eyes to the light that is coming.

As the prophets once longed for Your promised Messiah,
teach us to long for Your presence with the same courage and trust.
Where we are weary, give us strength.
Where we are troubled, bring Your peace.
Where we are restless, grant us patience.
Where we are hurting, speak Your healing word.

Christ Jesus,
You are the Light who shines in the darkness.
Shine in the shadowed places of our hearts
and in the troubled corners of our world.
Give us grace to recognise Your coming
in quiet kindness,
in unexpected generosity,
in the small mercies that pass between people every day.

Holy Spirit,
Awaken us to the hope of Your Kingdom.
Help us to prepare room within ourselves
for the One who comes in humility and power.
Strengthen our love for our neighbours.
Stir our courage to pursue justice and peace.
Shape our lives into signs of Your compassion.

God of promise,
As we journey through Advent,
may we walk in the light of Your word
and rest in the assurance of Your faithfulness.
Make us ready for the joy of Christ's birth
and for the new creation You bring.

Amen



A Prayer for New Year

God of all our days,
As we stand at the threshold of a new year,
we place before You all that has been
and all that lies ahead.
You have been faithful through every joy and sorrow,
every change and every challenge,
and we trust that You will be faithful still.

Grant us wisdom for the decisions we must make
and courage for the work You call us to do.
Where there has been hurt, bring healing.
Where there has been worry, bring peace.
Where there has been weariness, renew our strength.

Teach us to number our days with gratitude
and to walk each one in compassion.
Make our words gentle,
our hearts open,
and our actions shaped by Your love.

Lead us into this new year with hope,
confident not in ourselves
but in Your unfailing grace.
In Christ's name we pray.
Amen



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FREE SINGING AND SONGWRITING SESSIONS

No previous experience necessary

WHEN

Mondays 10:30am to 12:15pm

19, 26 January, 2, 9, 16, 23

February, 2, 9, 16 March 2026

WHERE

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Consort Road, South Kensington,
London SW7 2BS

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niamh@turtlekeyarts.org.uk

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“Turtle Song is a friendly, fun and creative experience. Music makes me feel good and for a couple of hours I am transported away from real life. And the tea and coffee were a treat!”

Turtle Song



This joyful project has been running in different areas around the country for 16 years and is a collaboration between Turtle Key Arts, English Touring Opera and Royal College of Music. Young musicians join the project to create a truly intergenerational experience of high quality music and a real Turtle family experience.



we are grateful for the support of
**The Scouloudi Foundation and
the John Armitage Charitable Trust**

THE
HEADLEY
TRUST

ENGLISH
TOURING
OPERA

ROYAL
COLLEGE
OF MUSIC
London

Forthcoming Events around the Circuit

December

7th Sun 4pm **Iris Axon Concert Series**
Ikuko Inoguchi, Piano
Acton Hill Church
Adults £6, Concessions £5, Children £2

January 2026

25th Sun 3pm **Foundation Safeguarding Training**
Ealing Green Church

February

1st Sun 4pm **Iris Axon Concert Series**
Leora Cohen, Viola & Paul Wingfield, Piano
Acton Hill Church
Adults £6, Concessions £5, Children £2

March

1st Sun 4pm **Iris Axon Concert Series**
Clare Denis, Cello & Yoon Seok-Shin, Piano
Acton Hill Church
Adults £6, Concessions £5, Children £2

7th Sat 10:30am **Ealing Animals Fair**
Hanwell Methodist Church
FREE ENTRY

Articles for 'In-touch' Issue No 109 (March – May 2026) should be sent by email headed 'In-touch' to the Editor.

office@ealingtrinity.org.uk

Deadline for next issue: 15th February 2026