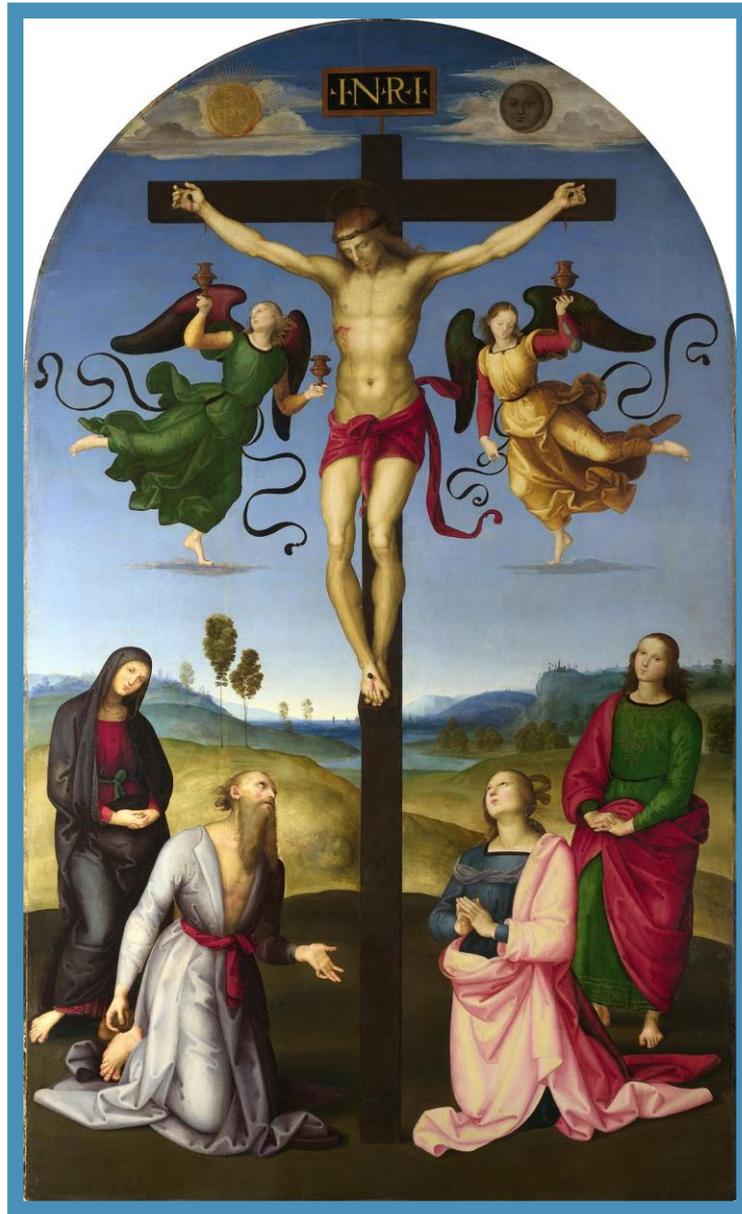




*John Wesley*  
Wesley's Chapel  
& Leysian Mission

# WINDOW ON WESLEY'S



**APRIL 2018**



## **STAFF**

**Ministers:** The Revd Canon Dr H Jennifer Smith BA PhD M.Phil  
(Superintendent)  
The Revd Jennifer Potter BTh MA MSc

**Associate Ministers:** The Revd John Cooke MA (Supernumerary)  
The Revd Brian Goss MA (Supernumerary)  
The Revd Dr John Lampard BA M.Th (Supernumerary)  
The Revd Stephen Penrose (Supernumerary)  
The Revd Ian Yates (Supernumerary)

**Authorised Presbyter:** The Revd Dr Keith Riglin MA MTh ThD

**Leysian Missioner:** Mrs Judith Bell MA (Cantab)

**Community Worker:** Ms Sally Rush BA MA MLitt

**Museum:** Mr Christian Dettlaff MA (Curator)

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Dear Friend,

Welcome to April's edition of WoW, and to the coming of Spring! The Easter season lasts all through this month and up to Pentecost on the 20th of May, when we will be receiving new members. Each Sunday beginning 8 April from 9:45 (for 10.00) to 10:45, we will run a 'getting to know you' course on the Lord's Prayer: this is using the Pilgrim resource and is open to old and new members alike, it meets downstairs in the Philadelphia room. Why not come along even once, and get to know a few more people? Give yourself this Easter gift and re-focus on one of the central prayers of our tradition.

Also, your Mission/Activity Trustees invite you to sign up for the **Church 2018 'away weekend,' to the London District 'Moving Stories' Conference, 20-22 July 2018.** See details further in this edition of WoW, but **register yourself by Wednesday 25 April: and please let the Office know you have registered, if you can.** Cost should not be a barrier, so if it might be or you need help to register online, speak to me or Jennifer. No single supplement, and good food and rooms, close by but in beautiful countryside and surroundings. Transport may be arranged, if enough need it. But here is a wonderful chance to come away with members of your church, to rest in God and reflect on migration in relation to our faith. Also to have some quiet space for yourself! There is a full children's programme alongside.

Remember that in the earliest Gospel account in Mark, the disciples fled the Easter tomb with trembling and astonishment, saying nothing to anyone in their fear: resurrection was never an uncomplicated gift. Jesus is not re-vivified or simply made alive again, his eternal life is something entirely new. In the stories across the Gospels as even the closest disciples do not recognise him: in the garden, on the road to Emmaus, on the beach. Joy is obvious in the scripture, but it goes hand in hand with continued fear, confusion, and real disappointment. These can sometimes get tidied out of our common church understanding of the post-

resurrection Jesus, if we dare think about the 'one who was dead being alive' rationally at all.

It is possible to tidy the post-resurrection story into a happy triumph, cue the film credits and ride off into the sunset. That way of telling the story would be out of step with the reality of any day's news or possibilities. However, the full resurrection picture is so much more troubling, awesome, and mysterious – and yes, joyful - for the disciples then and for us now. We do claim hope in the face of death, a hope in Jesus' resurrection that outlasts our strength and our lives.

It is in this spirit that I wish each of you and our church community a joyful Easter, and offer these chances for greater fellowship. **It is an extraordinary privilege to walk this way with you, saying 'Alleluia Christ is risen, He is risen indeed, Alleluia.'**

love, Jen

p.s. With space constraints, we are having an April break from the 'Meet your Trustees' 60 second interviews, but you can look forward to more to come. Make a point of welcoming someone you don't know at church, as an Easter resolution.

## **Church News**

It is with sadness that we report the death on 22<sup>nd</sup> March of *Keith Ware* at his home in Pickering, North Yorkshire. He was a member of Wesley's Chapel in the 1950s and was both a Treasurer and a Circuit Steward at times. He was a Friend of Wesley's Chapel and came each year for the November Anniversary. He was last here in 2017 when he gave an outline of the Chapel's life during his time.

We are also sad to report the death of *Patricia Smith*, who used to worship at Loughton Methodist Church and come to Wesley's Chapel for high days and holidays. She was a Headmistress in

Loughton and very involved with the overseas mission work of the Methodist Church. We send our condolences to her family and friends. May her soul rest in peace.

By the time you read this I hope the following has become true – we are hoping to see both *Doris McGovern* and *Monika Shaffer-Fehre* with us in Church on Easter Sunday. Both of them are getting better and we pray that that will continue steadily into the future.

We were very happy to welcome *Dexter Malcolm Coley* into the family of the Church by baptism on Sunday 25<sup>th</sup> March. He is the son of *Rob* and *Michelle* and brother to *Jackson*.

And finally the cradle roll birthdays for this April are:

- 9<sup>th</sup> Reginald Davies 1 year

May God bless this child and his family.

### **Celebrating Jennifer Potter**



As we know, Jennifer Potter will be ‘sitting down’ (i.e. Retiring from active ministry) this summer. We will miss her and we want to celebrate her ministry in this place! There are several ways to do this:

1. On Sunday June 3, 2018 she will preach and preside at the 11.00am service. There will be a catered lunch after for the whole congregation. Put it in your diary now and spread the word!

2. At Jennifer's request, gifts of money celebrating her ministry may be made (cheques payable to 'Wesley's Chapel and Leysian Mission) to the office, marked 'leaving lunch'. Her choice is to direct any gifts in excess of the cost of catering back to the Chapel, gift-aided.
  
3. There will be a 'Memory Book' in which to record your thanks, reflections, or hopes for her future. It will be available from Easter on a table in the foyer before and after worship, or in the office during regular hours. If it is easier you may write a letter and paste it in, the same with photos or other (smaller size) memorabilia you think say something about Jennifer's ministry. Let's give her something to remember us by!

Jennifer will be saying her own goodbyes and having smaller celebrations with the different specific groups she works with. Goodbyes are never easy: we want to honour her, and God's work in her, and all that she has worked for in this community. Please pray for her in this transition into the next phase of her own life and journey with God!

## **COME TO A CHURCH AWAY WEEKEND, WITH OTHERS IN THE LONDON DISTRICT!**

Register **BY 25 APRIL** for the Moving Stories Weekend, details as in the advert elsewhere in this edition.

Bible study led by our minister, Jennifer Smith; worship, good food, activities, and quiet space for all ages. Get to know others at the Chapel, and reflect together about migration in relation to our faith.

High Leigh Country House Conference Centre, Hoddesdon (Oyster zone 6 to Broxbourne Station). Transport may be arranged depending on who is coming and from where. Cost should not be a barrier: please speak in confidence to a minister should it be. There is no single supplement.

## **A scripture taster from Jen Smith:**

*Below is a fourth instalment 'taster' from the 'Fresh from the Word' daily Bible notes published by the International Bible Reading Association (IBRA). These were first published for days in early February, 2016: daily notes for 2018 are still available online or from good bookshops. These thoughts on commandments 7 and 8 were part of ten days on the ten commandments. Because 8 starts a new week there is small introduction to the last three days (to come in May's edition of WOW), and a shorter reflection on stealing. For each day, a short reading is recommended and followed by a reflection, then a short prayer or suggestion for further thought. We are working our way through month by month in WoW; May will see the final instalment!*

### **Saturday 6 February      Deuteronomy 5:18**

Neither shall you commit adultery. Deuteronomy 5:18

There is said to have been an old Royal Navy Wardroom toast, 'Wives and sweethearts, may they never meet!' The jocular assumptions were that getting caught was what made for problems, and that adultery was something men did to women. The record is silent as to whether there was ever an equivalent joke among navy women, or indeed military wives!

There are many different kinds of marriage, and many long ones that survive betrayals on both sides. But in its foundation, marriage is a vocation undertaken by two people who give themselves to each other exclusively. Many things can adulterate, or dilute, a love relationship, just as many things can adulterate or dilute any vocation. The heartbreak of betrayal is no joke, and sometimes marriages do not survive it.

This Commandment is not just about avoiding personal heartbreak or pain, however, but about the social good of stable households, and neighbours who are not fighting with each other

over who loves whom. In this, the Commandment links to the others in our readings this week, making a package of inter-related ethics. It is not just sexual infidelity that may adulterate a relationship: how many neglect a beloved through over-work? The American phrase 'golf widow' says something about the effects even of otherwise positive activities, and many Christian ministers or others who habitually put work first know the cost to their partners. The commandment asks each of us to take responsibility for ourselves married or single in the way we honour our relationships, among our many vocations.

God of new beginnings, help me to know your calling in my life, and be faithful to it. Amen.

Text for the week: The Lord our God made a covenant with us at Horeb. Not with our ancestors did the Lord make this covenant, but with us, who were all of us here alive today. Deuteronomy 5:2-3

### **Introducing the final three Commandments**

In this short week of readings, we will look at the last three of the Ten Commandments as recorded in Deuteronomy 5:1-22. The Commandments are an extraordinary gift to the people Israel, and to us as contemporary Christians – but they need handling with care. Misused, they have been brickbats with which to hit people, as if breaking them made one unloved by God.

I have suggested that we should look at the Commandments as a 'school for freedom,' an interwoven rule given to a people more used to being slaves. A slave is given orders and then punished for non-compliance; this is Covenant, not a contract depending on submission. Taken together the Commandments describe a way of life by which newly free people can learn to handle the sometime complicated responsibilities of freedom.

In following them we honour God, and each other. They lead to peace. Breaking them may well lead to pain and discord, and also dishonour God. But they are not a test we pass to get God's

love. That love is free. Jesus made this clear in the way he dealt with the rich young man who had kept them all, yet lacked one thing in Matthew 19:21: 'If you wish to be perfect, go, sell your possessions, and give the money to the poor...then come, follow me.'

### **Sunday 7 February Neither shall you steal. Deuteronomy 5:19**

Stealing breaks the peace of society: it sets neighbour against neighbour as much as adultery or violence. The command not to steal is about a divine economy in which those with wealth also have responsibilities for sharing that wealth. In the old ethical dilemma about whether was right for a man to steal medicine to save the life of his dying wife, a scriptural response should refer to much more than just this single verse, and the woman should surely get her medication.

Dearest Lord: Give me today enough that I may have a spirit of contentment, not so much that I forget your help. Amen

**Jennifer Smith – April 2018**

### ***Lunchtime Recitals in April 1.05pm @ Wesley's Chapel***

**April 3<sup>rd</sup> Paul Wilkinson - Piano**

**April 10<sup>th</sup> Kanon Myashita - Piano**

**April 17<sup>th</sup> Kumi Matsuo Piano**

**April 24<sup>th</sup> Maria Milanova - Piano**



## Interfaith work with refugees in Calais

Since the early 2000s, many refugees fleeing their home countries in hope of a better life in the UK have flocked to the crossing in Calais in hopes of crossing the channel.

In the last few years, tens of thousands have arrived escaping not only Syria but also Eritrea, Pakistan, Sudan and many other countries.

As a youth I've always had an interest in giving back and also learning from different cultures. In February through the



Methodist Church, I was given the opportunity to travel to Calais with an interfaith group of young people to volunteer.

Let me first say the whole experience was a real eye-opener before we even arrived at the Calais warehouse; the conversations on the subject of

religion and ethics I shared with those in the group were so insightful, there were people of the Jain, Hindu, Muslim, and Bahai religions that I shared so many of the same views with.

Once we were in the warehouse it was clear to see that they were majorly understaffed and it was freezing as well. The warehouse was divided into three many areas for volunteers. The clothes sort (where we would check the quality of clothes donated), the RCK kitchen (where we prepared the food for refugees) and the wood yard (where we chopped wood for the fires the refugees would later burn).

The atmosphere there was electric; I honestly didn't feel I'd have so much fun lifting heavy loads and chopping vegetables but the community spirit there is so nurturing. After being there a day I already felt like part of the warehouse family.

Although the warehouse wasn't without its problems, there was a major rat problem, the ceilings leaked and if that wasn't bad enough the French riot police were actively working against our best efforts, the tents we gave people were confiscated, camps were cleared and refugees brutalized.



Overall, the only downsides for me on the trip were that it was cold and I could only stay a week, so I am planning to go back with some of the friends I made on this trip in the summer.

I'm also hoping to start a donation to take back there soon so if you or anyone would like to support I would very much appreciate it.

### ***Jordan Abankwah – Member***

It's a Sunday lunchtime on that day in March when it shouldn't have been snowing but was and four of us have sat round the table at Honest Burger discussing how life is going. We've talked about the busyness of life and trying to fit in volunteering with work around the commitments of work and study; we've talked about how our experiences have made us stop and think; we've gotten to know each other a little. Then, we've wandered back to the chapel building and slumped down on the sofa's warming ourselves up with the drinks we picked up at Costa on the way back. We don't just go back to talking generally though, we pick up our bible study sheets and after some brief prayer start discussing the bible and what our understandings and experiences of the Holy Spirit are before praying again.

It's a Saturday evening earlier in the month and there are a different bunch of us standing around the Water Rats in Kings Cross waiting for the music to start. We stand there, sipping our soft drinks, and chatting. One of the people with us asks a little about the church she knows we go and which facilitates this social group that she's come along a couple of times to with a friend and I get into talking about the Love Feast service that's coming up. We tell her she's more than welcome to come along.

Just two snapshots of what our young adults group does. You might be wondering ok, but why are we investing in this as a Chapel? What benefit do these type of social activities have? Well, I'll be honest sometimes I ask myself these type of questions too – it's not the model of Christianity I was brought up with. I'm also accountable to the office holders and trustees as well as to the wider Chapel I want the Chapel to be spending its resources well and purposefully.

Sometimes, in the midst of this questioning God breaks through and gives me / us the encouragement we need that this is a path worth following. That encouragement can come through the conversations like the ones I've described above but the Spirit can touch more subtly when I'm all alone questioning over a cup of tea. This happened recently whilst I was reading a report called Loneliness Connects Us: Young People Exploring and Experiencing Loneliness, (2018), by Janet Batsleer et al. <https://mcrmetropolis.uk/wp-content/uploads/Loneliness-Connects-Us.pdf>

Amongst the key findings of this study were:

“Change and transition may impact on a young person's ability to connect and may lead to loneliness. It is important to support young people during these times.”

“Whether sexual, racial or cultural, difference can create a sense of isolation. Work to help young people bridge different experiences and identities.”

“Poverty can impact on a young person’s ability to participate and feel they belong. We must explore ways to make more things possible for everybody.”

“We live in a society that rewards winners but the drive for success can lead to loneliness, the fear of failure and disappointing others. Remain open to diverse forms of success and ensure young people feel they are valued for who they are.” Their suggestions for how to engage with these things included:

“Make and appreciate low-key offers of connection and companionship, especially at moments of difficulty or change.” and “Start the conversation and don’t give up on it, whilst creating opportunities for shared activities and interests where people can connect without talking, or at least before they start to talk.”

Wesley’s Chapel and Leysian Mission recognises the truth in those findings and we want to make sure nobody is excluded, or feels too ashamed to come to something because of their financial situation. We also recognise that we need to provide opportunities to support people through times of transition particularly, as well as to let people know they are truly valued for who they are not what they do or don’t achieve in life. We believe these are not only findings in the research but Christian principals.

So going back to my questions? Well, the bible study is followed by a meal because it starts the conversation and if you’re eating it doesn’t matter so much if you want to join in or just listen.

Similarly, with social events (comedy night this month and cinema trip in May), we plan to go to places where people share time with others but can connect without talking if they wish. It’s why we’re also providing an extended time for the young adults and any others who want to come along to get to know each other at the Greenbelt Festival in August, over the Bank Holiday weekend.

This principle is one we are taking forward into our book group which starts on April 12<sup>th</sup> with *The Tennant of Wildfell Hall* by

Anne Bronte, to which all are welcome. It's an all age group to which all are welcome. Another all age opportunity to which all are invited to get involved is Circle the City the Christian Aid Sponsored Walk on May 20th – see the advert elsewhere in WOW. Then of course there is also Moving Stories, the London Methodist District Conference in July which it would be great to see loads of you of all ages coming along to.

The issues related to change and transition are also ones we've been led to take into account in our planning for some months and they see us launch our 16-21 group with an open mic night at Wesley's Chapel and Leysian Mission on April 20<sup>th</sup> – 7 – 9pm (all in that age group welcome).

So lot's going on but not activity for the sake of being busy or being seen to be busy and no age limits on a group without a specific reason. What underpins it all is the desire for us to support people whoever they are and however young or old they are and journey with them as they grow into the people God created them to be with a greater awareness of His love for them. If you want details of any of the things going on that I've mentioned in this article please email me at [cw@wesleyschapel.org.uk](mailto:cw@wesleyschapel.org.uk) or phone / text me on 07483146777.

Spring Blessings

***Sally Rush - Community Worker (younger adults)***

### **Circle the City is 21 this year!**

Come and join us as we walk the streets of London on Sunday 20<sup>th</sup> May on a sponsored event to raise money as part of Christian Aid Week. We will be visiting various churches and other ancient



places of worship around the city of London, while being entertained and encouraged along the way.

There will be activities for the children who come and refreshments for all. This is our coming of age party, and we'd love you to come and join us on this momentous event.

All money raised will go to support our amazing work to alleviate poverty in 37 countries worldwide.

If you wish to join in please see Judith Bell or Sally Rush or go to <https://www.eventbrite.co.uk/e/christian-aid-circle-the-city-london-2018-tickets-34715685550> and register as part of the group "Wesley's Chapel and Leysian Mission"

### **Sitting Down: Jennifer asks for permission**

Some of you know but many of you do not know that Methodism has some strange terms and practices which date from the time of



Mr. Wesley. Ministers do not just get to a certain age and then retire – they have to appear before the Ministerial (Presbyteral) Synod and ask permission to 'sit down.' This year seven ministers in the London District asked for permission to sit down and I was among them.

In addition to standing up and giving a reflection on one's years in ministry, these days a minister is also asked to write a short article which goes in a booklet given to everyone at Synod. Here is an edited version of the article that I prepared for the recent Synod.

*The request for this reflection came just as I was preparing a sermon about the calling of the first disciples. This 'coincidence' (if that's the best way of describing it) led me to trace the nature of my own calling though, in my case, it was more a matter of a series of calls rather than a one-sharp-moment affair.*

*There I was, a shy girl from Yorkshire, not very pious, and from a tiny Methodist Church which had been built by wealthy Harrogate Methodists so that they did not have to worship with their servants – stationed to Wesley’s Chapel of all places. Could this be true? Some people set out with a career path in mind – that was never the case for me. It was all happenstance or, more properly, providential. At every stage I can see now, with the benefit of hindsight, there was a Methodist minister, who helped point me in a particular direction.*

*Under the ministry of the late Revd Ronald Atkinson I became a full member of the Methodist Church after a protracted period of prevarication. That man was patient, exceedingly patient with me and two other teenage girls. After coming into membership I decided I needed to be serious and asked to go on trial as a Local Preacher. Some members of the Local Preachers’ Meeting, were, shall we say, surprised.*

*Then off to University in Durham where I was active in Methsoc and very influenced by the two chaplains (those were the days!) – the late Martin Eggleton and John Turner, now retired in Cheltenham. John had recently returned from being a missionary in the Ivory Coast and urged his students to go overseas for some time to put their newly acquired skills to use and experience a different culture. I was only vaguely interested in this idea yet I came back from lectures one day to find a note on my desk, ‘you are going to Zambia.’ Well it wasn’t quite that simple but sure enough, early in 1971 I went to teach at a former Methodist, by then United Church of Zambia, Girls’ School called Chipembi.*

*There began my love affair with Africa – an M.A. in African Studies at SOAS followed and then 21 years in Botswana up to 1996 – teaching in schools and working with the Church ecumenically. I preached in the local Methodist Church – the only*



*white member at that time and gradually learnt the local language and gained an understanding of multi-cultural communication. Through the influence of the Chairman of the ecumenical Christian Council, Methodist minister, Rev Jacob Liphoko I became involved in many programmes of the Council with Street Children, HIV sufferers, the WCC Decade of Churches in Solidarity with Women and most fascinatingly an ecumenical mission to Hambukushu refugees who had fled into Botswana from the war in Angola.*

*In 1996 I came back to the UK as my mother was ageing and frail – back to a job in the then newly-created Connexional Team. My boss was Rev David Deeks and it was simply wonderful working in a Team with David at its head. I had finished my job in Botswana on Friday, flew to London on the Saturday, arrived Sunday and reported for work on Monday. I had temporary accommodation so, on the off-chance I wrote to Wesley's Chapel asking if there was accommodation. Leslie Griffiths was the minister, newly-arrived, but I was innocent of that fact and he was just a name to me – after all I had been in the African bush for over 20 years! I moved into a bedsit at Wesley's Chapel on the last day of 1996. I had the idea to do further training in the hope of going back to Botswana to become a minister. Well I did the training, part-time while working but, as you know I never went anywhere – 16 years later I am asking to sit down from Wesley's Chapel.*

*It is fair to say that Leslie Griffiths had a role in my being stationed to Wesley's Chapel and an even bigger one in my remaining there. I am stubborn (he acknowledged that in his reflection for last year's booklet) and he is stubborn, too. He loves banter and I love banter, too. We had a great time together but we also worked hard together. I owe him a great debt of gratitude for the pastoral and preaching skills I have learnt from him.*

*I have mentioned these ministers and their influence primarily to say to you, to us, (ordained Ministers) what an enormous impact we can have on peoples' lives often without knowing it. We have a*

*position of great privilege and of great responsibility – through sermons, in pastoral encounters, through friendships and conversation God uses us and our lay colleagues to carry forward his purposes.*

*I began by quoting the beginning of my sermon on January 14<sup>th</sup> and I will close by quoting its ending.*

*“God knew what he was doing when he called me to be a preacher, a teacher and to be a minister. He knew me ‘warts and all’ as he knows us all ‘warts and all’ yet he calls us into his service.*

*So I ask to sit down.*

**Jennifer Potter**

### **Empire Windrush – 70<sup>th</sup> Anniversary**

It was in June 1948 that the ship Empire Windrush set sail from the Caribbean to Tilbury bringing the first sizeable number of



migrants from the Caribbean to Britain. During the Second World War thousands of Caribbean men and women had been recruited to serve in the armed forces.

When the Windrush stopped in Jamaica to pick up servicemen who were on leave from their units, many of their former comrades decided to make the trip in order to rejoin the RAF. Many other young men heard about the voyage and simply fancied coming to England as an adventure and to see what employment they might be able to take up. The fare was £28.10s. Very few of these people intended to stay in Britain for more than a few years but we know that that was not always the case.

June 22<sup>nd</sup> 1948, the day when the Empire Windrush docked at Tilbury has become an important landmark in the history of modern Britain. People from the Caribbean, as with later migrations from the Indian Sub-Continent, Africa and the Pacific have now become a vital part of British society and in the process transformed important aspects of British life, not least the churches.

In 1948 Britain was just beginning to recover from the ravages of war. Housing was a huge problem for everyone and especially for migrants from the Caribbean who clashed with the white population over the issue of accommodation. There was much discrimination and conflict but gradually people from the Caribbean established their own organisations and to participate in trade unions, local councils and churches where they had access.



One indication of the effect on British life of the Caribbean population was the Notting Hill Carnival – a celebration open to all.

From the 1<sup>st</sup> June until 21<sup>st</sup> October 2018 there will be a free exhibition at the British Library in Euston Road entitled. “Windrush: Songs in a Strange Land”

***Jennifer Potter***

### **Wesley’s Chapel 1867**

Photography was invented in the early 1820s and became more and more popular and sophisticated as the century wore on. It was, of course, very expensive in those early days.

In her researches, Ruth Al- Sadie, one of our Heritage Stewards and sister to Ross Milbourne, has come across this early photo of the interior of the Chapel. It is dated 1867 and credited to C.E. Elliott, 36 Jewin Street – a road just beyond Bunhill Fields towards Aldersgate Street. It is the road where the Welsh Chapel is situated.



Was this the first photo of the interior of the Chapel? We do not know. If you look clearly you can see the lamps attached to the edge of the balcony. I have never seen a photo showing that before. You can also see that the lectern now positioned to the right of the organ is placed centrally in line with the pulpit. It seems as if there were blinds on the apse windows and that they have been drawn for this photo – to keep out the rays of the sun? The present apse windows were only put in at the beginning of the 20th century by the different branches of Methodism. So, if you know of any early photos of the Chapel, please let us know and get out your magnifying glasses and see if you can discern any other differences from the present situation that you can see in the photo.

***Jennifer M Potter***

## Mary, you were there

This is a relatively new hymn that is not in our current hymnbook. It has a very irregular metre both for the verse and for the refrain which makes it tricky to sing but it is a hymn which deals with the question of doubt in those who were there at critical moments of Jesus' life, death and resurrection. In the final verse it speaks of our doubt and resistance – perhaps this can be our companion in meditation at Easter and beyond.

1. Mary, you were there on the mount of crucifixion  
Standing by the feet of our Lord  
Did you ever doubt in the hope of resurrection  
Before the gardener called your name?

*Doubt can cloud our faith and lead to absence and confusion  
But resurrection Sunday will come.*

2. Thomas, you weren't there when Jesus stood among them  
Saying 'Peace be with you my Friends'  
Doubt turned to belief when He came and called you forward  
Enough to say 'My Lord and my God'

3. You who walked the road to Emmaus in confusion  
Failed to see Christ there by your side  
Only in the breaking of bread were your eyes opened  
'Risen indeed' was what you cried

4. Come Lord into hearts where the doors are locked and bolted  
Risen Christ stand now in this place  
Help us choose the path that will lead to faith and freedom  
Removing stones of doubt in the way.

*Call us by our names so we may know that you are risen  
For resurrection Sunday is here. Words and music ("Resurrection Sunday"): © 2014 Rachael Prince*

# Teddy Bear Service

An informal service for under 5s and their adults, taking place in the main chapel.

Last Tuesday of the month 10:30-11:00, and last Sunday in the month 1:30-2:00

Refreshments (and a small play area) will be available after each service.

The theme/story each month will be the same at both the Tuesday and Sunday services.



*John Wesley*  
Wesley's Chapel  
& Leysian Mission



For more information visit [www.wesleyschapel.org.uk](http://www.wesleyschapel.org.uk)



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## SERENDIPITY 27

### **Questions? Questions? Questions? – Part 1**

The Heritage Stewards, or guides, who are on every day duty at Wesley's Chapel, John Wesley's House and the Museum of Methodism, meet and greet visitors who come to us from all over the world. Some such pilgrims are already well informed and are often fully acquainted with Methodist History and the Wesley story. Indeed, some have fascinating tales of their own to tell. For most, it is usually enough for them to be shown all that is on offer and to be told of the facts and stories associated with this historic place. Nevertheless, it is often the case that visitors want to have their curiosities satisfied concerning particular matters relating both to the early days of Methodism and to the Wesley family; particularly the brothers John and Charles. The result is that specific questions are then posed to Heritage Stewards. In such instances this can make our duty times at Wesley's even more worthwhile than usual, since providing the answers may then be neither straight forward or obvious and instead may require the undertaking of some interesting research.

This latest article in the Serendipity Series is a compendium of some of the questions that visitors have asked, together with the answers that have been given. As to the questions themselves, they can arise either as a result of being in a particular area during a tour of the site, or else from something that has been said by a Steward while providing an explanation of a particular exhibit.

### **Question One: John Wesley – The Enthusiast?**

A starting point for guiding people around John Wesley's House is on occasions the Museum of Wesleyania in the front room of the basement. There such exhibits as John Wesley's "nightgown", his spurs and of course, his Teapot, are on display. Also one of the show cases holds a painting depicting John Wesley preaching under an ash tree, in the yard of St Thomas the Martyr Church, at the town of Winchelsea on Thursday October 7<sup>th</sup> 1790; this being

the last occasion on which he preached in the open air. Then the point is made that one of the reasons that John Wesley, much against his personal inclinations, took to preaching in the open air, or field preaching as it was called, was to enable him to reach more people; particularly those who would never attend a church service. Another, in fact, the original cause, being that the pulpits of most Anglican Parish churches, as well as those of many of the chapels of the “Dissenters”, were once closed to him. He had been forbidden access because he had been deemed to be an “Enthusiast”.

Many visitors when told this find it difficult to comprehend, for looking back from a modern perspective, enthusiasm would seem to be a virtue and something to be highly desirable in a Christian Minister. This, is of course from today’s standpoint, but 279 years ago at the time when Wesley and other “Methodist” preachers set out to spread and fan the flames of the Christian revival, to be called an “Enthusiast” was the equivalent of being designated as being mad, a fanatic and trouble maker of an extreme sort. But then, we are familiar with the Christian Gospel we were taught as children, read in our Bibles, hear on most Sundays in the sermons given in our Churches and its implications which we try, albeit, maybe, imperfectly, to live out in our lives. We have forgotten the power that Christ’s Gospel, his good news, can and does have, to change lives and influence society.

Imagine, if you will, what it was like for those 18<sup>th</sup> Century people, to hear, perhaps, for the first time, the saving grace of the Gospel of our Lord Jesus Christ, which was being spelt out by John Wesley and the early Methodist preachers. People who, filled by the Holy Spirit, passionately believed Christ’s Message of Salvation freely available for all, had experienced its converting power for themselves, were eager and voluble in publishing it to others and open in living it in their own lives.

Expounding this, as John and his Methodist co-workers did in public, struck a waiting chord in the hearts of many excited listeners, then energised and turned around their lives, but, some

others it frightened and disturbed. To the latter, hearing the Gospel of Christ expounded with fervour by such as John Wesley was to witness madmen, apparently intent on seeking to destroy peace and stability by returning the country to the conditions prevailing during the relatively recent period of the English Civil War and the interregnum with the infighting, religious fervour, anarchy and disruption that then prevailed, or else of fermenting rebellion. John Wesley's enthusiasm therefore seemed to them to pose a threat to both the stability of the civil state and the "religious decency" achieved in 1662, after the restoration of the monarchy, by the "Act of Uniformity" and the introduction of the Church of England Prayer Book. John Wesley, and fellow presbyters, such as George Whitefield, dubbed "Methodists", were therefore banned from using Church of England pulpits to spread their seemingly contagious sedition.

Then, the Methodists, impelled by God to proclaim the message that all Church of England clergy should have been expounding, had no other option but to take it outdoors and preach it in the byways and highways. But, in doing so, they encountered further obstacles. These being, that, strictly speaking, it was illegal to address crowds assembled in public, even on a matter of religion, and against canon law to preach in a particular parish without a licence to do so. Well we know John Wesley's response to the latter prohibition, for he said, "*All the World is my Parish*".

Nevertheless, John, whose sole aim was to revive the Church of England by bringing into it those who would otherwise, have never heard the Gospel of Christ, was doing so against the disapproval of both Church and state.

In the early days of John's mission when he sought to proclaim the Gospel of Christ in the only way open to him, he therefore fell afoul of the civil authorities who feared his purpose, in troubled times, was to promote sedition and rouse rebellion, and the Church authorities, in the person of the parish priests, who saw John as "poaching on their preserves". Thus local magistrates, in the guise of upholding the law, and unsympathetic clergy who did

not want their parishioners awoken, sought to prevent the spread of “Enthusiasm” by disrupting Johns meetings in any way they could; by fair means or foul. Nevertheless, Mr Wesley, and his Methodist brethren, ignored the calumnies together with the missiles thrown at them by both the secular and religious authorities of the day and continued to carry on with the work to which they believed God had called them.

With the passage of time, and as their true purpose was perceived and understood, misapprehensions regarding the nature of Methodists and of their “Enthusiasm” died away, and while their work was not often actively encouraged, serious opposition and persecution mainly ceased. Indeed, John was then often regularly invited to preach from the pulpits of many of the same churches from which he had been barred in the early days of his mission, although this was not always so. Indeed, Winchelsea is a case in point, since at that place where he gave what proved to be his last open air sermon, and by then was one of the most well-known, well respected personalities of the day, he was only preaching under the ash tree in the church yard, because the Methodist meeting room was too small to hold the large congregation and the Anglican rector, Drake Hollingbury, who is recorded as describing John Wesley as “*the Devil’s own*”, had barred him from the church pulpit. Nevertheless, by that time such extreme views were becoming rare.

It is sometimes said that one of the reasons why Britain did not undergo a revolution such as that which occurred in France, at around that time, was because of the work of John Wesley and the Methodists. Some historians now say that may not have been so, since they consider that there were too few Methodist converts to make a difference. On the other hand, the relatively small number of known members of the Methodist Societies, (some 70 – 80 thousand out of a general population of around 7 million by the time of John’s death), is not a true measure of their influence. This is because it does not count the actual masses of people, the family, friends, neighbours, acquaintances, etc., who, while not members of the societies, would have been touched

upon by the “yeast” of Methodism’s converts, so perhaps the early opinion of the power of John Wesley’s work may not be too short of the mark.

Now, having explained the significance of being dubbed an “Enthusiast” in John Wesley’s time, we come to the end of this part of the article and, will leave until future editions of Window on Wesley’s to relate a few more of the answers to other questions raised by visitors to Wesley’s Chapel.

***Keith Dutton - Heritage Steward***

### **What happened to our Easter Bonnets Tradition?**

We have a wonderful collection of photos from previous years of the Easter Bonnet ladies. Is this tradition still alive?



# Your next step?

Find out more about the Christian faith

Join a small group exploring The Pilgrim Course

**Where?** Philadelphia Room  
Wesley's Chapel and Leysian Mission

**When?** Sundays: 8th April – 13th May  
9.45am for 10am start. Finished in time to join 11am service.

**Contact** Judith Bell - 07419812849 / [missioner@wesleyschapel.org.uk](mailto:missioner@wesleyschapel.org.uk)  
Jen Smith - 07483146688 / [super@wesleyschapel.org.uk](mailto:super@wesleyschapel.org.uk)

This course is open to ALL who are interested in exploring the Lord's Prayer.  
Please let Judith know if you plan to join us so she can buy you a book.

pilgrim



A COURSE FOR THE CHRISTIAN JOURNEY

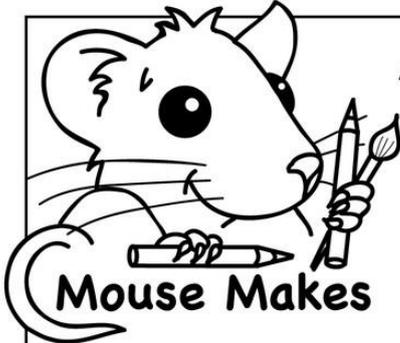
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# CHILDRENS' PAGE



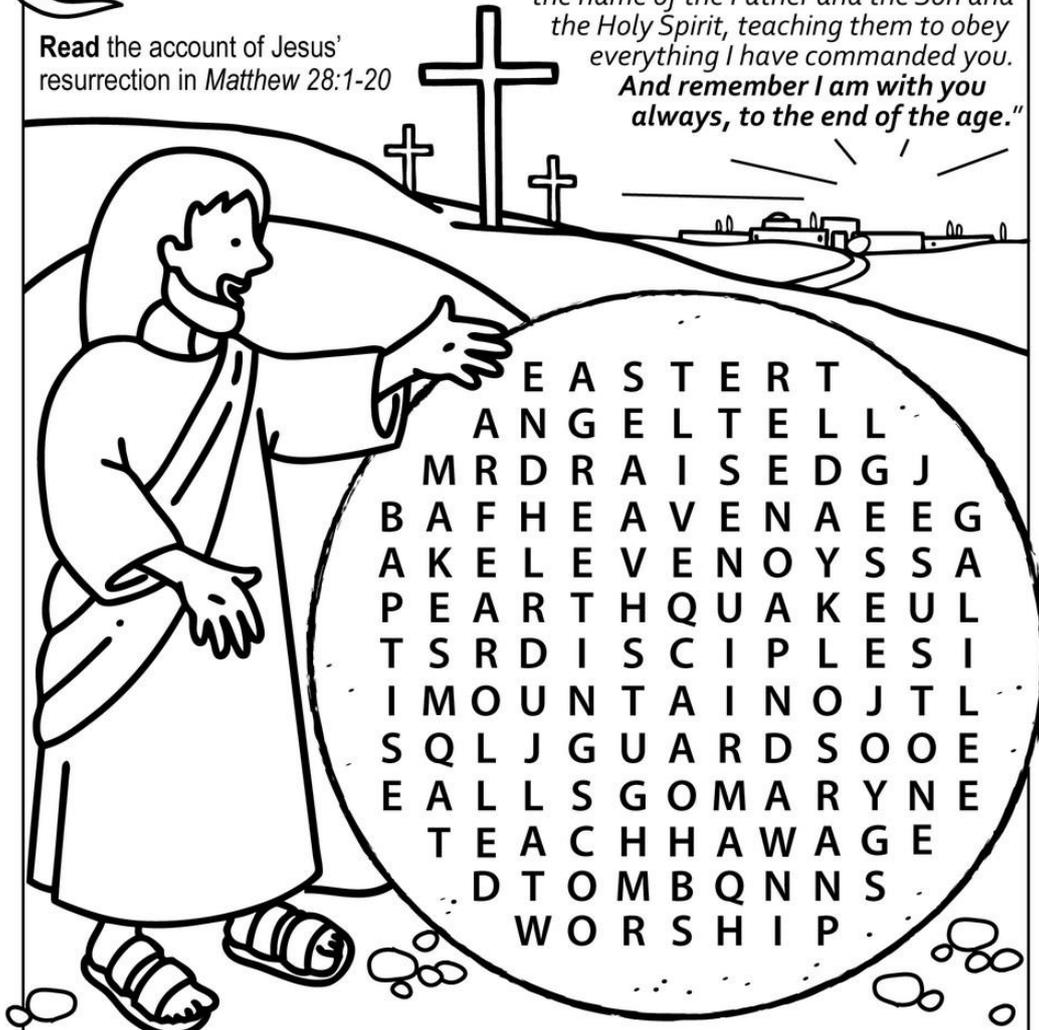
Read the account of Jesus' resurrection in *Matthew 28:1-20*

## JESUS IS ALIVE!

After Jesus had been raised from the dead He met Mary and Mary Magdalene "Greetings," He said, "Do not be afraid. Go tell my brothers to go to Galilee. They will see me there."

When the disciples met Jesus in Galilee He said to them, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptising them in the name of the Father and the Son and the Holy Spirit, teaching them to obey everything I have commanded you.

**And remember I am with you always, to the end of the age."**



Can you find these words from the story in the word search above? EASTER • DAWN DAY • MARY • TOMB • EARTHQUAKE • ANGEL • HEAVEN • ROLLED • STONE • GUARDS JESUS • RAISED • FEAR • JOY • RAN • GREETINGS • TELL • DISCIPLES • SEE • ELEVEN GALILEE • MOUNTAIN • WORSHIP • ALL • GO • MAKE • BAPTISE • TEACH • END • AGE

# OPEN MIC NIGHT

**Sat April 20th**  
**7-9pm**

**Wesley Chapel 16 - 21 socials launch event**  
A chance to perform or just come along and chill

**All aged 16 - 21 welcome to come along**

For more details or to sign up to perform contact Judith or Sally at Wesley's Chapel and Leysian Mission

Email: [cw@wesleyschapel.org.uk](mailto:cw@wesleyschapel.org.uk) or phone [02072532262](tel:02072532262)

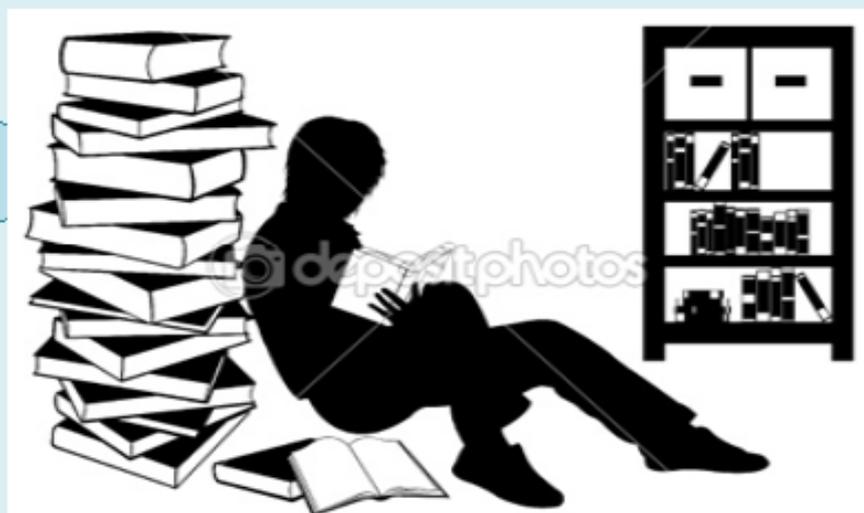


## Book Group - a space for EVERYBODY Wesley's Chapel and Leysian

### Mission



**2nd Thursday of each month from 12th April at  
Wesley's Chapel and Leysian Mission, City Road, in the  
Philadelphia Room from 6:30-8pm**



We will have some copies of the book available from the beginning of the month before. Please contact Sally Rush if you would like more details: email [cw@wesleyschapel.org.uk](mailto:cw@wesleyschapel.org.uk)  
Tel: 07483146777

## Weekly programme of events

Sunday	9.45am	Holy Communion (except 1 <sup>st</sup> Sunday in month)
	11.00am	Morning Service
	12.30pm	Methodist Women in Britain (MWIB) (First Sunday in the month)
	12.30pm	Wesley's Chapel Ghana Fellowship (Last Sunday in the month)
	7.00pm	Taizé Evening Service (Last Sunday in the month)
Monday	7.00am	Prayer Meeting
	2.00pm	Sisterhood Fellowship
Tuesday	1.05 pm	Lunchtime Recital
	6.30pm	Boys' Brigade & Girls' Association (11 & under)
	7.45pm	Boys' Brigade (over 11's)
Wednesday	10.00am	Stay and Play (pre-school)
	12.45pm	Service of Holy Communion
Thursday	12.45pm	Lunchtime Service

**If you would like to submit an article, poem, prayer or item of interest for this magazine please email it to:**  
**[manager@wesleyschapel.org.uk](mailto:manager@wesleyschapel.org.uk)** or leave it at the Church  
**Office marked FAO Tracey Smith**

Evening's

# TALIZIE

at Wesley's Chapel

A SERVICE OF PRAYER, SONG  
AND REFLECTION.

LAST SUNDAY OF EVERY MONTH

AT 7.00PM

IN THE RADNOR ROOM

