

**WINDOW
ON WESLEY'S**



APRIL 2015

STAFF

Ministers: The Revd the Lord Leslie Griffiths MA
(Superintendent)
Rev Jennifer Potter BTh MA MSc

Associate Ministers: Rev Pauline Barnett MA (Supernumerary)
Rev John Cooke MA (Supernumerary)
Rev Brian Goss MA (Supernumerary)
Rev Stephen Penrose (Supernumerary)
Rev Ken Start (Supernumerary)
Rev Ian Yates (Supernumerary)

Student Presbyter: Mr Kido Baek BTh MA

Lay Members: Miss Judith Burton BA (Leysian Missioner)
Dr Joy Leitch BSc DipEd MA
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Dear Friend

Easter!

I love it. This is my bounciest and most wonderful time of the year. The magnolia tree in the front garden of the Manse has burst into flower. Daffodils trumpet once again their perennial victory over the depredations of winter. Colour comes back into the realm of nature. The days are longer and the light shines into the early evening. Everything's on an upward curve as the birds build their nests and the electric blankets disappear from our beds. "O to be in England, now that April's here." As I said – this is my time of the year.

We've ploughed through Lent and given everyone an opportunity to engage with its massive themes. Holy Week gives us an entrée into some very dark places. As we meditate on the suffering of Jesus and wonder at his capacity to withstand the slings and arrows of outrageous fortune, so we find that these reflections raise important questions that we too must face. When all our defences are stripped away from us, what remains of our essential self? Are we made of strong stuff? Or do we stand shivering and naked before the cruel forces of life? How firmly are we committed to the noble qualities and the high virtue we hear ourselves talking about so often? When the blasts of misfortune and the raking awareness of just how vulnerable we are break in upon us, will we just cave in without a struggle? I truly believe that the more deeply we engage with the experience of Jesus, especially during his last days on earth, the more competent we become both to address the questions I've identified and also to equip ourselves to face life's challenges.

So I hope that our Holy Week programme has helped you to focus on these deep and challenging themes. The more we've delved into such matters, the better fitted we are to enjoy the exhilarating message of Easter. We can spring to attention and live our lives victoriously in the knowledge that God has entered

the very depths of the human experience and given us the confidence, putting our hand in his, to live our lives in a positive and fulfilling way. A happy Easter to you, my friend, and to all your loved ones.

As I look back over the last few months, I realise just what a battering the Church has received. Grim Death has knocked on the door of so many of our members and their families. We continue to hold them fast in our prayers and hope that the message of Jesus-raised-from-the-dead may prove beneficial and a blessing to them.

So now to the new season. Wesley Day is the next visionary moment that begins to come into view. The year rolls on. And it takes us with it.

The Lord bless you and bless you kindly,

Leslie Griffiths – April 2015

Church News

On Mothering Sunday we welcomed into the family of the church by baptism, *Blue John Andrews*, son to *John and Elizabeth*. We pray for God's blessing upon this little boy and ask that he may be a real blessing to his parents and wider family.

On Sunday 22nd March, we baptised *Doris Arthur*, daughter to the late *Gladys and Bismarck Arthur* and granddaughter to *Agnes*. As the baptism was just after Doris' 9th birthday she was able to make her own responses. We pray that Doris, too, may be a blessing to her family and to us at Wesley's Chapel.

We are happy to report that *Shirley Pollaya* is now out of hospital after her surgery. She is making good progress. Our prayers are with her for a full and speedy recovery. We look forward to seeing her back with us soon.

Apollos Gibson is now out of hospital and in the Bridgeside Lodge Care Centre, Wharf Road, just off City Road. He is now much closer to us than he was when he was at the Royal Free Hospital and so hopefully it is easier for us to visit. We pray that his health will improve so that he will be able to come home.

URGENT REQUEST

Committed volunteers are needed to help to make sandwiches one Sunday in each month. If you are strongly moved to do God's good work please speak with Juliette Burton.

Christian Aid Week 2015 **10th – 16th May**

Every year the people of Wesley's Chapel support the fantastic work of Christian Aid. The main focus of our efforts take place around Christian Aid week. This year is no different, and there are now even more ways for you to get involved.

Christian Aid is a Christian organisation that insists the world can and must be swiftly changed to one where everyone can live a full life, free from poverty. Their work includes campaigning for change, providing aid in emergencies, and long term healthcare work.

This year there are three ways Wesley's Chapel is supporting Christian Aid week, and each requires your help to make it work.

The easiest way to be involved is to bring your money to church! Margaret Hazard will be organising retiring collections after the services around Christian Aid week, and the Sunday School are planning to hold a bake sale on the 10th May in the Radnor Hall

after the service. Simply come to worship and then donate or buy. If you would be willing to shake a bucket after the service, please speak to Margaret Hazard as she needs a few helpers.

We will also be taking part in the Annual Circle the City sponsored walk. This is fantastic event; a chance to explore many of the



churches hidden around the city, to share in a fun afternoon with friends, and to take part in the many activities that are on the route. See the pictures in the Radnor Hall for a taste of the event last year. For the walk to be a

success we need walkers, and people to sponsor them. From next week (12th April) find Judith or Kido after the service to sign up to join us! If you can't walk, but could sponsor someone let us know and we will match you up with a walker.

With your help this week will be a great chance to raise money, raise awareness and change lives!

Prayers & best wishes for a blessed Easter,

Judith Burton – Leysian Missioner

STOP PRESS – Christian Aid

Many of you will remember my sharing with you “My Advent Journey” promoted by Christian Aid. I’m delighted to tell you that £3 million was raised for the maternity services in Kenya. But, because the government had promised to double every donation made, it means that a total of £6 million was raised. Fantastic! Thank you to all those who contributed to this.

Zena Goss

READ THIS BEFORE 7 MAY
THE CHURCH OF ENGLAND'S OPEN LETTER
ON THE GENERAL ELECTION 2015

In early spring, The Church of England's House of Bishops released an open letter to help people approach the upcoming General Election more thoughtfully. It is a booklet of 126 short bullet points, called "Who is My Neighbour?" (The bullet point format makes it an "easy read.")

Throughout the letter, the author links major issues back to some of the biggest themes of Christianity – making politics refreshingly practical and visionary. "We should use our votes thoughtfully, prayerfully, and with the good of others in mind."

The letter does *not* have a party loyalty: "...we want to...dig deeper into questions about the trajectory of our political life and visions of the kind of society we want to be and which political life should serve."

Major themes include:

- "The accumulation of power and wealth in fewer and fewer hands"
- The need for policy decisions that value vulnerable people
- The present levels of "insecurity and anxiety" in our society
- The need for sense of place-identity
- The importance of "intergenerational justice"
- The need for forms of community which go beyond what the government or the free market can supply

The General Synod asks us to consider policies in the light of three criteria:

- Is it fair, especially to the vulnerable?
- Is it generous, reflecting our obligation to share our resources?
- Does it consider the medium and long-term?

In the midst of all the campaigning that will go on this month, I would like to suggest, “Who is My Neighbour?” as a North Star to steer by. If enough of us start asking politicians questions like these, our votes really will make a difference.

Read it for yourself

Search online for: The Church of England Who is My Neighbour? PDF:

<https://www.churchofengland.org/media/2170230/whoismyneighbour-pages.pdf>

Or phone to request a printed copy: 020 7898 1326

Lorraine Davis – congregation member

Congratulations

Anne Marsden Thomas, the organist at St Giles’ Cripplegate, our nearby Anglican Church in the Barbican, was awarded the MBE in the New Year’s Honours list for services to Organ music and the teaching of the organ. Each year she organises an International Organ School at St. Giles.



For the last few years Anne and her husband, Brian, have come as volunteers on Christmas Day to help with our guests here at the Chapel – in the kitchen as well as on the piano!

Well done, Anne this is an honour most richly deserved.



Methodism around the British Isles

It is a long time since we have done an article about Methodism in another part of the world and even now this article is about one of the smaller Channel Islands – Alderney.



The Channel Islands are nearer to the French mainland than to Britain. Back in the 11th century the islands were owned by the Duchy of Normandy and they passed into the ownership of the British Crown when William the Conqueror invaded and became King of England in 1066. When England lost Normandy in 1204 in the struggle with the French, the Channel Islands remained in British control up until today although for most of that time French remained the main language of the islands.

Methodism was first taken to Alderney in March 1787 by Adam Clarke, a young Irishman who had been sent to Guernsey by John Wesley. (Adam Clarke is buried at the back of Wesley's Chapel in a grave just next to John Wesley.) Clarke heard that the people of Alderney could speak English, so he travelled there and stayed just three days. A man from the island of Jersey came to continue the work that Clarke had started.

In August 1787 John Wesley landed on Alderney having been blown off course on his way to Guernsey. He preached on the beach and gradually a Methodist Society grew and the first church built. The small band of Methodists faced a big challenge because it was compulsory for all men on the island to take part in military exercises so that they would be ready if there was a threat to invade by France. These exercises were usually held on a Sunday and the Methodists refused to take part and were severely punished for their pains. Eventually they gained the right to do their military exercises on a weekday.

The present building at Butes was opened in 1852 because so



many English-speaking people had come to the island at that time as they were involved in building defences against Napoleon III.

By 1860, when the breakwater and government works were nearing

completion, the membership of the Methodist church was 162, the population being nearly 5,000. A Wesleyan day school thrived as well as Sunday schools but when the workforce left the church membership inevitably dropped. Nevertheless, there was a strong missionary zeal among the congregation and both men and women went to work in France and Haiti. One of these missionaries, Jean-William Herivel, died of yellow fever only two years after reaching Haiti.

At the end of the nineteenth century the population and church membership again rose as the British government had a garrison stationed in Alderney. When this was withdrawn, membership fell again. On June 23rd 1940 almost all of the population was evacuated and the island was occupied by German forces. The Church at Butes was used by the occupying forces as a place of worship. Special Services and gatherings organised by churches on the mainland, through Channel Island Societies, helped to keep Alderney people in touch with each other. Those who returned after the war had not only their own homes to rebuild but neglected church properties to restore. The cost of maintenance eventually proved too much, so apart from the Church and schoolroom at Butes and the manse, the rest was sold. In 1983 there was a time when Butes was left without a minister. The membership fell to eight and there was a possibility of closure. However, under the inspired leadership of Margaret Cosby and Alistair Carter the church survived and a pastor was appointed. When the 200th anniversary of Wesley's visit to the islands was celebrated in 1987 a time capsule was placed under the church steps.

Although numerically small, Alderney Methodist Church is still large in spirit and aims to keep in tune with the expectations and challenges of modern living. Butes became one of the first churches to be on the internet; a cyber-café was run in its recently refurbished School hall. A retired Alderney-born Methodist Minister, Rev Arthur Mignot was appointed by the Bishop as Associate Minister at St Anne's Anglican Church and he preaches regularly in that Church. He can be seen in the picture with the Vice President of the Conference, Gill Dascombe and the Chairman of the District, David Hinchcliffe, during the Presidential and Vice Presidential visit in January this year.



Rev Mignot will celebrate sixty years of ordination this year.

When Jean de Quetteville explored the possibility of continuing the work begun by Adam Clarke, he said that if ten people could be found who would join the Church, then he would become their Minister. Ten did come forward to confess their faith in Christ, and nearly 230 years later the Christian message is still being proclaimed and practised at Butes Methodist Church in Alderney.

We pray for the Methodists on the small island of Alderney and for their witness to the residents of the island and to tourists.

Nun on a Bicycle

Now here she comes, rattling over the cobbles,
powered by her sandals, the gentle downhill
and the grace of God. Now here she comes, her habit

what it was always waiting to become:
a slipstream. Past stop signs, the Pedestrian
traffic at rush hour, the humdrum mopeds,

on a day already thirty in the shade:
with her robe fluttering like solid air,
she makes her own weather. Who could blame her
as the hill sharpens, she picks up speed and smiles
into her future, if she interrupted
the Our Fathers she's saying in her head,
to say Whee, a gentle Whee, under her breath?
O cycle, sister! Look at you now, freewheeling
through the air conditioning of the morning –
who's to say the God who isn't there
isn't looking down on you and grinning?

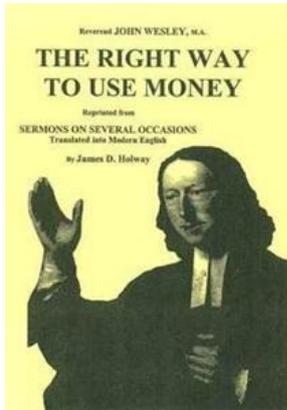
Jonathan Edwards

Ethical Investment: Pioneered by Methodists in the UK

Ethical investment or socially responsible investment is something that has only really become mainstream in the world of financial investment over the last forty years or so. Before that people, pension funds and even churches put their money in shares or other investments in order to get a good return and had little or no influence over where their money was invested. Indeed it was, and still is, the responsibility of trustees to get a good return on the money for which they are responsible. With the growth of the movement for ethically responsible investment criteria were established to help investors avoid putting their money into funds which gain their profits from alcohol, cigarettes, weapons manufacture, pornography and such like activities.

However those who write about these things sometimes cite John Wesley as one of the 'early adopters' of this concept of socially responsible investment though in his sermon "The Use of Money" he could not have imagined that the churches would come to have millions of pounds under investment. Wesley was concerned

with how people gained their money and how they used it once they had it.



He urged people not to make money in any way that was harmful to others, especially to workers in those activities such as tanning or any work that involved the use of chemicals.

There were three factors that contributed to Methodism having a pioneering role in the development of socially responsible investment. Firstly the 1960 Methodist Church Act allowed Methodism to pool all its financial resources into one fund – monies from churches, circuits and the Connexion together with the pension funds. Secondly, unlike most other churches, Methodists did not ‘farm out’ their money to secular institutions for management but decided to manage the money ‘in house.’ Thirdly in 1972 what had become the Central Finance Board of the Methodist Church asked Charles Jacob to become the first professional manager of the funds.

Charles Jacob is still alive aged 94 years and holds a very honourable place in the development of ethical investing far beyond the bounds of the Methodist Church for which he was awarded the MBE in 1988. His origins were very humble. He grew up in South- East London. His father died when he was five years old leaving his family with no home and no money. He joined the youth club and Sunday School at his local Methodist Church. That was the start of a lifelong commitment to Methodism. When he was 14, the man who ran the youth club got him a job as an office-boy at a stock-broking company. Charles Jacob made the most of this opportunity and eventually worked his way up to become a partner in the firm. However in 1970, at the peak of his career, he had a breakdown and was on heavy medication for three years. Doctors told him that he would never work again. Jacob now says, “I don’t believe that God sends suffering into this world but I am absolutely convinced that he uses it for his own purposes, if we allow him.”

So in 1972 Jacob came to manage Methodist Funds first of all on a two-day a week basis. When he began he had £3-4 million but by the time he retired from the position there was more than £250 million under management.

Charles Jacob had studied ethical mutual funds in the USA and had realised that their investment screening was usually negative – excluding companies with interests in tobacco, alcohol, weapons manufacture and at that time – investment in Apartheid South Africa. He sought to establish investment funds which would use positive as well as negative criteria – funding environmentally-friendly developments for example.

For many years Jacob endeavoured to establish the first Ethical Unit Trust in Britain but the proposal was refused on three occasions by the Board of Trade. Finally in 1979 the barriers were overcome and the Trust was able to be launched by the Quakers – the Friends Provident Stewardship Fund and Charles Jacob became a member of its first Committee of reference.

The Central Finance Board of the Methodist Church (which is located a short distance from Wesley's Chapel in Bonhill Street) has meanwhile gone from strength to strength.

As well as managing Methodist monies it also has an arm, Epworth Investment Management through which it is able to manage funds for other churches and charities. There is also a Joint Advisory Committee (JACEI) on the Ethics of Investment, which continues the work of Charles Jacob – not only looking to exclude investment in damaging industries or activities but looking to include socially and environmentally cutting edge developments in its portfolio. The staff of the CFB regularly engage with the management of companies in which they are invested and have recently been in the forefront of working with mining companies on more sustainable ways of mining.

The work of Charles Jacob and of the Methodist CFB is one of the unsung achievements of Methodism. If you would like to know

more about the work that the Board does and be able to read the research papers on different industries and issues, especially climate change – there is a website –www.cfbmethodist.org.uk – which gives full information.

Jennifer M. Potter

Where are the Women Hymn-writers?

Hymns have been important in Methodism from its very earliest beginnings. While in Georgia John and Charles Wesley gathered hymns together and published their first hymn book at Charlestown in 1737. It included many translations of German hymns, especially those of the Moravians who had so impressed the Wesley's.

Do you check to see who wrote the hymns that we sing in church? When they lived? Whether they were male or female?

By and large women are far less represented in all recent Methodist hymn- books than men. In our current hymn book,



Singing the Faith, there is just one woman represented in the 'top ten' – of those who have most hymns in the book. That woman is Shirley Erena Murray – a lady from New Zealand, whose hymns we have looked at in a recent edition of *Windows on Wesley's*.

However there are a few other exceptional women hymn-writers that we should look out for. Cecil Frances Alexander was born in 1818 and lived throughout most of the Victorian era. She was married to the Bishop of Derry in Ireland and produced hymns specifically for children but which have become firm favourites for adults, too – “All things bright and beautiful”, “Once in Royal David's City” and the hymn without which no Good Friday commemoration is complete, “There is a green hill far away.”



Another very prolific hymn writer was the American Fanny Crosby, otherwise Frances Jane van Alstyne, who is said to have written almost as many hymns as Charles Wesley – 8000 – and that is no mean achievement for a woman who was blind from shortly after birth, as a result of the incompetence of a doctor.



Fanny Crosby wrote hymns that we sing frequently – especially “Blessed Assurance” and “To God be the glory.”

Anne Bronte, one of the famous literary Bronte family also wrote a hymn, which has not survived into our current hymn book, but was in *Hymns and Psalms* – “Believe not they who say the upward path is smooth.”

Catherine Winkworth (1827-1878) translated over 400 German hymns into English – the most well-known probably being “Now thank we all our God” and “Praise to the Lord, the Almighty, the King of creation.” Anna Laetitia Waring, (1823-1910) wrote the well-loved hymn, “In heavenly love abiding.”

Another of these Victorian women hymn-writers was Frances Ridley Havergal (1836-1879) - her well-known hymns are “Take my life and let it be” and “Master, speak, thy servant heareth.”

We have a local lady, the late Emily Chisholm(1910-1991) from Loughton, to thank for one version of the advent hymn “The holly and the ivy” and for the English translations (in collaboration with Leslie) of the Taizé chants we use in our monthly services.

Eleanor Farjeon(1881-1965), a writer of works for children wrote the very popular hymn, “Morning has broken” to the Gaelic Tune Bunessan.

There has been a flourishing of hymn-writing in recent years with both women and men well represented. One of those Methodist

women hymn writers whom we have interviewed here at Wesley's Chapel is Marjorie Dobson – she has nine hymns in our current hymnbook.

We know a few of these hymns – “Lord you call us to your service” (664), “Listening God, you hear us when we cannot speak” (524) and “God, hold us, enfold us through desolate loss” (733).



Surely all of us, both men and women, can gain inspiration from these hymn-writers and have a go ourselves – as John Dotsman, a member of our congregation, has already done.

Jennifer M. Potter

SERENDIPITY NINETEEN

Part Three:

In previous episodes of this story it has been told of an unlikely wedding present that John Wesley gave to one of his preacher colleagues and it was questioned as to whether the nature of the present reflected something of John's own experience of married life with the former Mary or, Molly, Vazeille. As will now be explained, this for John turned out to be something different from what he had anticipated.

Firstly, his brother and sister-in-law, although they had known Molly Vazeille as a member of the Foundry Society, found difficulty in being civil to her when she became John's wife. Indeed they started to quarrel with her almost from the first occasion that they met her after the wedding, and continued to do so almost every time that they were together. thereafter. Thus, John, right from the beginning of his marriage found himself surrounded with family dissension; his wife's money affairs were also a trouble to him. There was moreover, the question of her town house as well as the education of her children to be sorted

out, which all fell upon him and for which he could ill afford the time and energy. Further, Molly would appear to have expected John to settle down to the sort of stable married life to which she had grown accustomed with her first husband,

John, however, had no intention whatsoever to alter his previous bachelor mode of living by one iota in order to accommodate his wife, or to compromise in any way, but instead expected her to conform to his requirements and the necessities of his calling. It must be remembered that John, whatever his virtues and qualities, as well as his religious insights, was very much a man of the 18th C and shared much of that period's male attitudes and prejudices relating to women and female rights.

To her credit, Molly would seem at first to have tried to be the sort of wife that her new husband expected and indeed, for a time, travelled with him on several of his journeys, when she often provided very useful assistance. Nevertheless, this cooperation eventually ceased and there is no doubt that Wesley's continual travelling and consequent frequent absences from his wife contributed to the deterioration of the marriage. Further, there were certainly other causes, as Molly would appear, at least, in all the accounts that have come down to us, to have been very possessive as well as both jealous and vindictive. To some extent, John laid himself open, since with his permission, Molly had full access to all his ingoing and outgoing correspondence, including the letters to his female converts and co-workers, thus leaving her free to misconstrue the meaning of their often affectionate and florid language.

Molly was also alleged to have passed some of the possibly compromising contents of certain of John's correspondence, on to his enemies for use against his interests. There were reports too, that she circulated details of what she considered to be his faults, and then there were tales, told by his friends of John suffering actual physical violence at the hands of his wife; although he always denied the latter to be true. Nevertheless, whatever the reality of the details of the marriage, it is certain that husband and

wife parted and needed reconciliation on at least several occasions, only eventually to separate for good in 1778. Thus, while Molly did share John's quarters at the Foundery, she never so much as set foot inside Wesley's House on City Road.

To us, distant as we are in time from the events of John's life, his wife seems a strangely faceless person, and to some extent this is because only three of Molly's letters to John have survived the Methodist 'shredders'. Thus it is, that almost all we know about her relationship with John comes from his Journal, his extant letters and the reports of his friends. Although most of the latter are negative in tone, some would seem to suggest that a 'silver lining' might be discerned behind the 'dark cloud' that his otherwise unsuitable marriage cast over John's life. For example, as the Rev John Berridge, a colleague of both the Wesley brothers and his friendly rival George Whitefield, put it:

"Marriage has quite maimed poor Charles and might have spoiled John and George too, if a wiser master had not sent them a brace of ferrets".

Be that as it may, Mary must have had quite a lot to put up with, by having to choose between either enduring the hardships of a peripatetic lifestyle by travelling hither and thither with her husband or else, staying behind on her own, to be prey to malicious comments and to the self-induced jealousies engendered by the misreading of his correspondence.

The lack of sympathy expressed by John Wesley's biographers is weighted heavily against Mary Vazeille Wesley, and virtually the only dissenting voice is to be found in Max Woodward's book, "One at London", a history of Wesley's Chapel, in the form of the book's frontispiece, which states:

"We shall never know Mrs Wesley's side of the story".

After 1778, John and Mary would seem to have left each other, for good since John's last letter to his wife is dated 2nd October

1778. Indeed, by that time, the state of affairs in the marriage was such, that when Mary died three years later, John had so little knowledge of her circumstances that he did not even learn of her death and burial until nearly a week after the event. As he laconically noted in his Journal:

“Friday 12th October: I came to London and was informed my wife died on Monday. This evening she was buried, although I was not informed of it till a day or two after”.

That was all, and we do not even know for sure where she died; it might have been in Newcastle-upon-Tyne, where one of her daughters lived or it could well have been with one of her other children; perhaps at Wandsworth since she was buried not far away in Camberwell. Unfortunately, her grave at the parish church has now been lost to a road widening, as too has her gravestone which carried the epitaph:

*“A woman of Exemplary Piety.
A tender Parent.
A Sincere Friend”*

All of these sentiments may have been, and probably were true, but although she left John a ring in her will she should never have married him, while he, as his brother thought, should never ever have married at all.

Nevertheless, married he was and it is perhaps John’s own encounter with married life that might have prompted his choice of the wedding present given to his preacher colleague. Certainly, the attitudes expressed by the verses on the roundels, aptly sum up something of John’s experience of repenting at leisure from the folly of marrying in haste.

At this point in the story we will again break off and leave you to wait in anticipation, until a later edition of Window on Wesley’s, for the next episode in which will be told something of the people to

whom John Wesley gave the onetime wedding present which is now an exhibit on the top floor of his old House.

Keith Dutton - Heritage Steward

April Lunchtime Recitals

7th Roger Press - piano

14th Chris Gascoine - Cello

21st Catherine Leonard - Piano

24th Keats Quartet (string)



SUNDAY SERVICES IN APRIL

5th Easter Day

11.00am Morning Service & Holy Communion
Preacher & Officiant: Leslie Griffiths

12th 9.45am Holy Communion – Jennifer Potter
11.00am Morning Service – Jennifer Potter

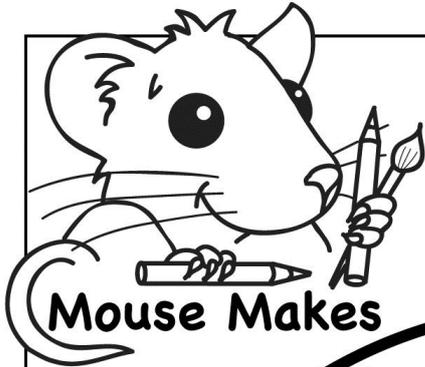
19th 9.45am Holy Communion – Leslie Griffiths
11.00am Morning Service – Leslie Griffiths

26th 9.45am Holy Communion – Jennifer Potter
11.00am Morning Service – Leslie Griffiths
7.00pm Taizé Evening Service

April Cradle Roll Birthdays

24th James Williams 5 years

CHILDREN'S PAGE



Colour the picture and cut out. Make into an Easter card or hang up.

Jesus said to Martha,
"I am the one who raises the dead and gives them life again. Anyone who believes in me, even though he dies like anyone else, shall live again. He is given eternal life for believing in me and shall never perish. Do you believe this Martha?"

"Yes, Lord," she said "I believe you are the Messiah, the Son of God, the one we have so long awaited."

Matthew 11:25

<p>JESUS WAS CRUCIFIED</p>	<p>JESUS SON OF GOD Matthew 3:16-17 SAVIOUR John 3:16-17 LORD 1 Corinthians 1:9 SHEPHERD John 10:11</p>	<p>JESUS WAS BURIED</p>
<p>JESUS IS WITH US</p>		
<p>JESUS IS RISEN</p> <p>JESUS IS ALIVE! Read the Easter story in Luke 22-24</p>	<p>THE WORD John 1:1-50 THE WAY John 14:6 THE LIGHT John 8:12 THE BREAD John 6:35 THE LAMB John 1:29 THE DOOR John 10:9 THE LIFE John 11:25-27</p>	<p>JESUS IS ALIVE</p> <p>Jesus said: "I am the resurrection" Read Matthew 11:14-44</p>

And finally..... smile lines

It was Palm Sunday but because of a sore throat, 5-year-old Johnny stayed home from church. When the family returned home, they were carrying several palm fronds. Johnny asked them what they were for. "People held them over Jesus' head as he walked by," his father told him. "Wouldn't you know it," Johnny fumed, "the one Sunday I don't go and he shows up."



The church was badly in need of a coat of paint. So the minister decided he'd do the job himself. But all he had was one tin of paint. So he got a bunch of buckets and some water, and he thinned the paint enough to cover the entire church. Then he spent all day painting. That night it rained—very hard—and washed all the paint off. The minister was quite discouraged and asked God, 'Why...why God, did you let it rain and wash off all my hard work?' To which God thundered his reply, 'Repaint! Repaint! And thin no more!'



Thursday Lunchtimes
at Wesley's Chapel (12.45-1.15pm)

“Their voices live on”

March

9th Janani Luwum

16th Dietrich Bonhoeffer

23rd Manche Masemola & Esther John

30th Oscar Romero

April

**7th Lucian Tapiedi & Grand Duchess
Elizabeth of Russia**

14th Martin Luther King

21st Wang Zhiming

28th Maximilian Koble

ALL ARE WELCOME

Weekly programme of events

Sunday	9.45am	Holy Communion (except 1 st 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 (First Sunday in the month)
Monday	7.00am	Prayer Meeting
	2.00pm	Sisterhood Fellowship
Tuesday	1.05 pm	Lunchtime Recitals
	7.45pm	Boys' Brigade (Company & Seniors: over 11's)
Wednesday	10.00am	Parents/Minders & Toddlers
	12.45pm	Service of Holy Communion
Thursday	12.45 pm	Lunchtime Service
Friday	7.00pm	Boys' Brigade (Anchors: 5-8 years)
	7.00pm	Girls' Brigade 2 nd London Co
	7.00pm	Boys' Brigade (Juniors: 8 ⁺ -11 years)

If you would like to submit an article, poem, prayer or item of interest for this magazine please email it to:

pa@wesleyschapel.org.uk

or leave it at the Church Office marked FAO Tracey Smith