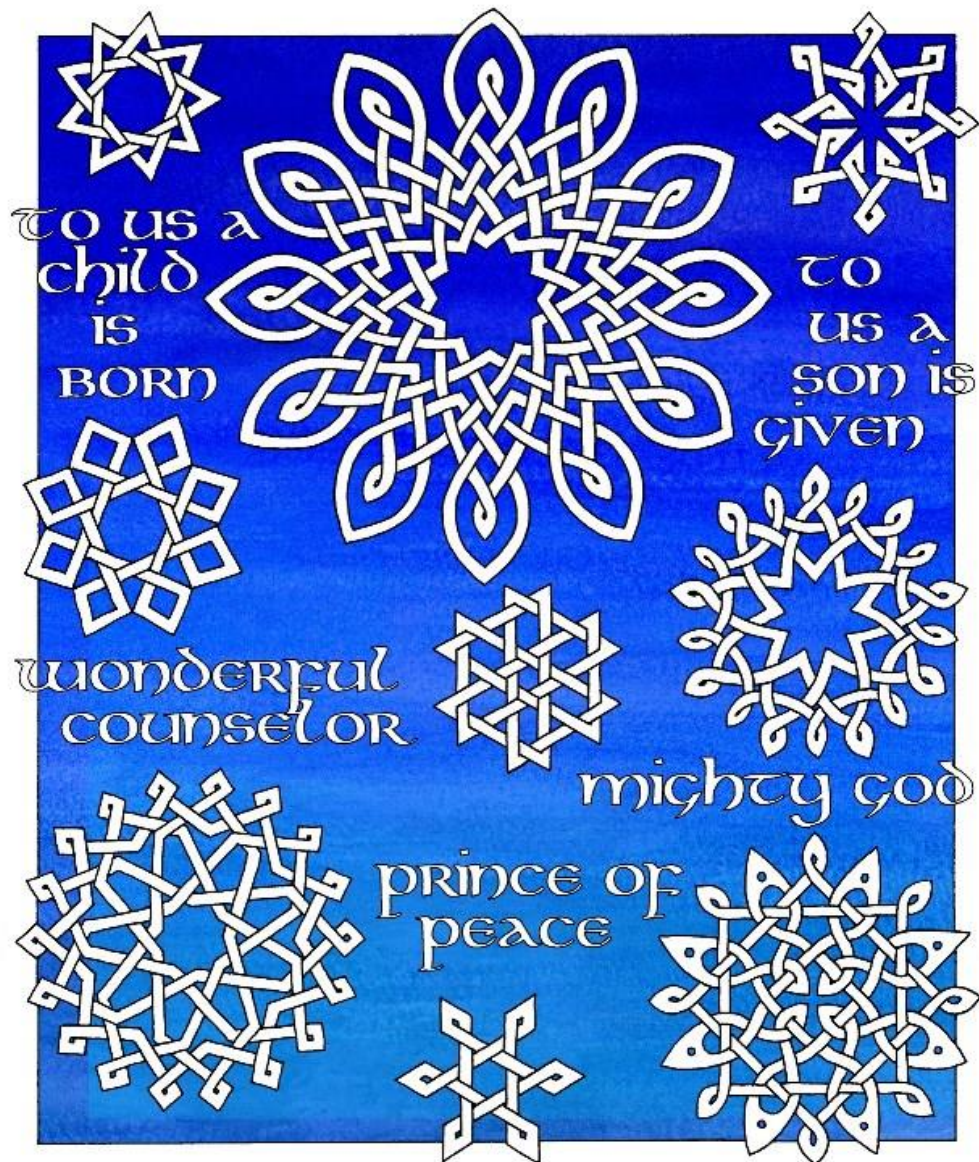


WINDOW ON WESLEY'S



DECEMBER/JANUARY

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 Beebe (Supernumerary)
Rev John Cooke MA (Supernumerary)
Rev Brian Goss MA (Supernumerary)
Rev Robert Maginley
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
Dr Peter Briggs OBE

Curator: Mr Christian Dettlaff MA

Administration: Mrs Tracey Smith

Organist: Mr Elvis Pratt BEng (Hons)

Church Office: 49 City Road
London EC1Y 1AU
Tel. 020 7253 2262
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Web Site: www.wesleyschapel.org.uk

Email: administration@wesleyschapel.org.uk

Dear Friend

Greetings to you wherever you are. This is the last such greeting that I'll be sending for this calendar year. In some ways I'll be very glad this old year finishes. The last six or seven months have been very onerous as we've applied ourselves to clearing up the mess left by the embezzlement of funds which I reported in an earlier edition of this magazine. The worst aspect of all of that has been the abuse of trust and withering disregard for fellow human beings which we've had to deal with. We have been applying ourselves in a very focussed manner to building robust corrective systems in which we can have full confidence as we move forward. What's more, we recognise the need to develop the role of our Trustees and to ensure that responsibilities for the management of our affairs repose firmly on our collective shoulders. The unfortunate consequence of taking these necessary measures is that every single (and simple) procedure seems now to be based upon the fear of failure and the management of risk rather than the trusting and positive outward thrust of an organisation moving forward. I suppose this is the price that we must pay as we seek to be more vigilant.

Against that grisly scenario, and in an entirely different mode, it's simply wonderful to report the installation of the final display cabinet in our Museum. At last, the job is done. It's been a four year process and, for the last two years, we've had to live with a partially completed product. You must see the finished product. It's brilliant! What's more, with a grant from the Rank Foundation, we're just about to take onto our staff a young professional woman of extraordinary experience and ability – Aisha Al-Sadie by name. She has already spent some time with us as an intern but her more recent experience has been in the running of a heritage centre in Scotland. Her mother Ruth (nee Milbourne) and uncle Ross are descended directly from one of the key Trustees of Wesley's Chapel in the 1780's and 1790's. Indeed, James Milbourne (the ancestor in question) was the central figure in the management of this place in the

time immediately following John Wesley's death. So much to look forward to then.

We've announced that we're not holding our usual Christmas Day Community lunch and celebration this year. Our clientele had diminished steadily over the years and took a severe knock last year when the nearby St Luke's Centre reversed its previous policy and opened on Christmas Day. I'm afraid that the availability of alcoholic beverages at St Luke's proved a very attractive feature and seduced a number of our people away from us. The whole experience had grown somewhat tired and we've decided to have a furlough this year whilst we assess onward plans. Naturally, we're sorry for any disappointment this causes amongst our people and I hope that you will be sympathetic to the decision we've taken.

There's so much to thank God for and the end of the year is a good time to take stock. Despite all the frustrations and heartaches of this last year, we continue to experience those "showers of blessing" from our heavenly father. We'll have an opportunity to express this gratitude at our Watchnight Service on December 31st. I hope to see you there.

With the compliments of the season and thanks for all you do – especially in the realm of prayer – I salute you in the name of our Lord Jesus Christ.

The Lord bless you and bless you kindly

Leslie Griffiths – December 2015



Church News

On the 15th November we baptised two young children, both red haired – *Michael Edward Garrett and Sophia Louise Garrett*. Michael 3 years old was in his element and went around the church waving to everyone. His sister, two month's old threatened to make quite a noise but was soon calmed by Leslie's dulcet tones. We ask for God's blessing on these children and their parents, *Louise and Michael*.

Tinashe Marriott Lusengo and Debbie Oluwaseyi were married here at the Chapel on the 5th November. It was a wonderful and long-awaited occasion and we wish them both a long and happy married life together.

We have had several one-year anniversaries of deaths that occurred last year – it is almost beyond belief to think how the year has flown. So we remembered *John Kwesi Afful, James Freeman and Yolanda Walcott-Jeng*.

During the past month we have said 'goodbye' to *Sarah Elliott* who was living in one of our bedsits and played the violin in the services. She has now returned home to Australia.

Rev Dr Gordon Barritt, who was attached to Wesley's Chapel as a Supernumerary in the 1990's died on the 11th November at the age of 95 years. For many years he was the Principal of the National Children's Home (now Action for Children) and he was also President of the Conference in 1984. His funeral was at Redbourn on the 2nd December.

Our condolences go to *Franck Thalmas* on the death of his father in the Cote d'Ivoire. It was good that he was able to travel to the funeral and to come back safe and sound although travelling through Europe the day after the Paris attack.

Congratulations to *Marie Louise Mensah and Krezanda Cenac* on the birth of their son *Kaiden Asriel*. He came into this world on the

24th November weighing in at 7lbs 10 ounces. We thank God for his safe arrival and trust that he will be a blessing to his whole family.



The Chapel's Loop System has not been working well for some time and at a recent check was found not to be operating at all. We are taking steps to install a new system as soon as we can. In the meantime we apologise to all those who have not been able to hear the services properly.

Budiriro Trust

By the time you read this article I hope you will have had the opportunity to taste the cakes and contribute to the work of this Trust.

Budiriro Trust is a small charity working to give educational opportunities to young Zimbabweans from poor families so that they can study in the Sixth Form and thus go on to college or university.

Peter Mavunga, one of our members at the Chapel and himself from Zimbabwe has been involved with the Trust for many years.

At present 12 young Zimbabweans are in school about to start their A levels. Without the help of a bursary from the Trust these young people would be at home or looking for a job despite being some of the highest achieving students in their O level results.

The Trust began in 1967 before independence and at the outset supported around a hundred students a year. At first some of them were sponsored to come to Britain but it was realised that many more could be helped if they studied in Zimbabwe, so that was what happened after 1980. The Trust has sought out schools which offer a good standard of education but charge lower fees. All education has to be paid for in Zimbabwe. Thekwane School, a

Methodist Secondary School, in Plumtree near the Zimbabwe/Botswana border offers a good standard of education despite the challenges of lack of textbooks throughout the school but particularly for A levels. Our image shows some of the eager students at Thekwane.

David Coultart, a former Minister of Education in Zimbabwe, has spoken about the current state of education in the country, “the system has been in such steep decline for the past two decades that it is now failing hundreds of thousands of children every year, and it’s getting worse fast.” Speaking of the Budiro Trust, Coultart has said, “Organisations like the Budiro Trust play a critical role in identifying children with potential at O Level ensuring that they go onto A Level. They will be the wealth creators of the future.”



Zimbabwe has lived in a perilous state for many years now affected by drought, by economic woes that mean that foreign currencies are used in the country and by HIV/Aids. Budiro Trust, in its small but dedicated way is trying to prepare young people for a better future and to be able to serve the nation.

The Methodist Conference London 2016
Central Hall Westminster: 30th June - 7th July 2016

Volunteers needed
Stewards, Help Desk Collators, Drivers, Crèche
Come and be part of the team that supports
The Methodist Conference
If you are interested please contact Carole Booth at:
Email: Caroleabooth@hotmail.com

Attending Conference in a volunteer capacity is a good way of finding out what goes, how our Church is governed and meeting old and new friends.

How things have changed!
A look at the Chapel's Photo Archive



Do you recognise this place? This is where you have your tea and coffee after service on Sunday. This is where the Boys' Brigade and the Girls play on a Tuesday and a Friday evenings. This is where we have large gatherings and show films. This is the Radnor Room before the refurbishment of the Chapel in the 1970s – probably from the early 20th century, though there is no date on the photo. What a difference – all those long wooden benches. No notion of flexible space then! Look at those hanging lights and walls covered in pictures –they would not have lasted long with the BB in residence! But the basic shape is still there, the windows and the clock are in the same positions, though not the same clock. Indeed the clock looks like the one that is now in the office.

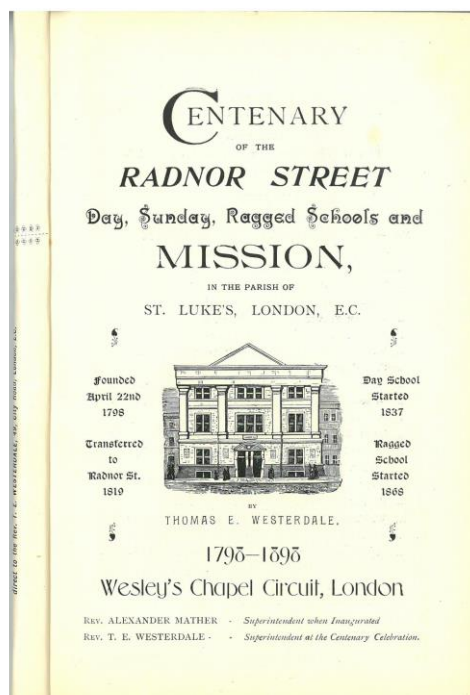
In this period the doors at the back of the Radnor room led to other rooms and the vestry was located there. All of that

disappeared when the building at the back was constructed in the late 1970s and early 1980s. That is when a staircase and another floor were put in on the right back of the Radnor Room to create storage space upstairs.

Where did the name 'Radnor' come from? Those of you who live near the Chapel may be aware that there is a Radnor Street just north of Old Street. It is where St Luke's Primary School is located. If you want more information about it ask Sally Colley, she lives on Radnor Street.

In 1798, shortly after John Wesley's death the Methodists at City Road decided they should become involved in educating the children who lived in the poor neighbourhoods around the Barbican and Aldersgate Street (how things change!). They rented a property as a school in Golden Lane but quickly outgrew this and wanted to erect a building of their own. They secured a plot of land on Radnor Street and transferred their activities there in 1819. The Premises were enlarged in 1837 and 1856 and completely rebuilt in 1883.

The Day Schools in Radnor Street were closed in 1903. So the room next to our sanctuary is a reminder of all the work done both during the week and on Sundays with the children living around the Chapel.



A lot more could be written about this and other schools set up by



the Methodists of the 19th century but that is a story for another time. It is not only the Radnor Room that has changed over time. Take a look at this other photo and see if you can detect where it was taken.

Have you got it? Yes, it's the foyer just in front of the Radnor Room – the staircase to the Museum and the basement rooms used to be straight opposite the north door. Just try to imagine it when you next go down to the basement floor.

Over the next few months we shall be digging out some old photos of people and places to tease you. If you are an old-timer here and have any photos from a bygone age, bring them along and we shall use them in an article.

Jennifer Potter

Gabriel and Mary

For a moment I hesitated on the threshold.
For the space of a breath I paused,
unwilling to disturb her last ordinary moment,
knowing that the next step would cleave her
life:

that this day would slice her story in two,
dividing all the days before from all the ones
to come.

The artists would later depict the scene: Mary
dazzled by the archangel,
her head bowed in humble assent,



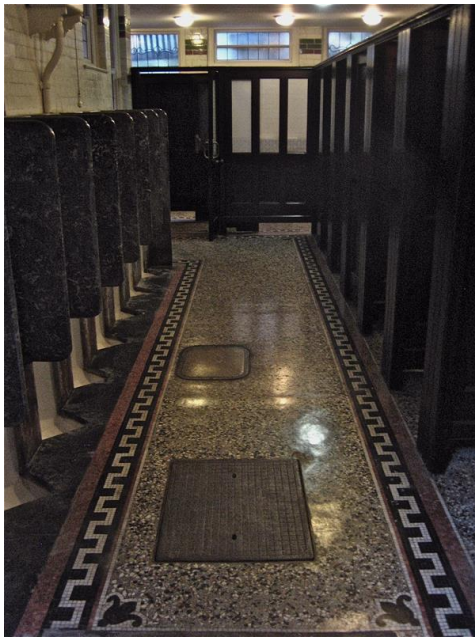
awed by the messenger who condescended to leave paradise to bestow such an honour upon a woman, and mortal. Yet I tell you it was I who was dazzled, I who found myself agape when I came upon her— reading, at the loom, in the kitchen, I cannot now recall; only that the woman before me— blessed and full of grace long before I called her so— shimmered with how completely she inhabited herself, inhabited the space around her, inhabited the moment that hung between us. I wanted to save her from what I had been sent to say. Yet when the time came, when I had stammered the invitation (history would not record the sweat on my brow, the pounding of my heart; would not note that I said Do not be afraid to myself as much as to her) it was she who saved me— her first deliverance— her Let it be not just declaration to the Divine but a word of solace, of soothing, of benediction for the angel in the doorway who would hesitate one last time— just for the space of a breath torn from his chest— before wrenching himself away from her radiant consent, her beautiful and awful yes.

© **Jan Richardson**

“Slovenliness is no part of Religion. Cleanliness is indeed close to Godliness” – John Wesley, 1791

Oftentimes, walking between Spitalfields and Covent Garden, I pass through Bunhill Fields where – in passing – I can pay my respects to William Blake, Daniel Defoe and John Bunyan who are buried there, and sometimes I also stop off at John Wesley’s Chapel’s in the City Road to pay a visit to the underground shrine of Thomas Crapper – the champion of the flushing toilet and inventor of the ballcock.

It seems wholly appropriate that here, at the mother church of the Methodist movement, is preserved one of London's finest historic toilets, still in a perfect working order today. Although installed in 1899, over a century after John Wesley's death, I like to think that if he returned today Wesley would be proud to see such immaculate facilities provided to worshippers at his chapel – thereby catering to their mortal as well as their spiritual needs. The irony is that even those, such as me, who come here



primarily to fulfil a physical function, cannot fail to be touched by the stillness of this peaceful refuge from the clamour of the City Road.

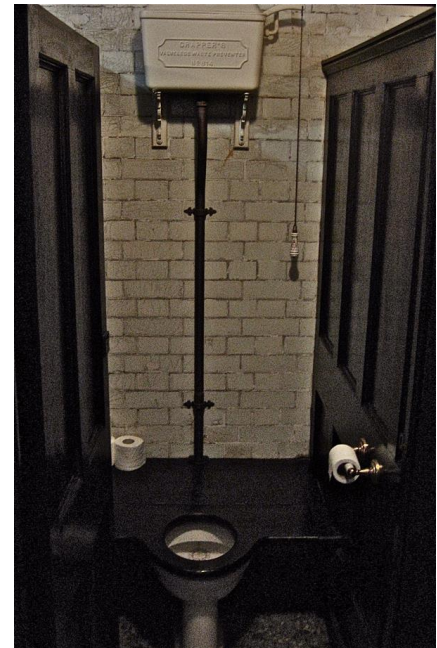
There is a sepulchral light that glimmers as you descend beneath the chapel to enter the gleaming sanctum where, on the right hand side of the aisle, eight cedar cubicles present themselves, facing eight urinals to the left, with eight marble washbasins behind a screen at the far end. A harmonious arrangement that reminds us of the Christian symbolism of the number eight as the

number of redemption – represented by baptism – which is why baptismal fonts are octagonal.

Never have I seen a more beautifully kept toilet than this, every wooden surface has been waxed, the marble and mosaics shine, and each cubicle has a generous supply of rolls of soft white paper. It is both a flawless illustration of the rigours of the Methodist temperament and an image of what a toilet might be like in heaven. The devout atmosphere of George Dance's chapel built for John Wesley in 1778, and improved in 1891 for the centenary of Wesley's death – when the original pillars made of ships' masts were replaced with marble from each country in the world where Methodists preached the gospel – pervades, encouraging solemn thoughts, even down here in the toilet. And the extravagant display of exotic marble, some of it bearing an

uncanny resemblance to dog meat, complements the marble pillars in the chapel above.

Sitting in a cubicle, you may contemplate your mortality and, when the moment comes, a text on the ceramic pull invites you to “*Pull & Let Go.*” It is a parable in itself – you put your trust in the Lord and your sins are flushed away in a tumultuous rush of water that recalls Moses parting the Red Sea. Then you may wash your hands in the marble basin and ascend to the chapel to join the congregation of the worthy.



Yet before you leave and enter Methodist paradise, a moment of silent remembrance for the genius of Thomas Crapper is appropriate. Contrary to schoolboy myth, he did not give his name to the colloquial term for bowel movements, which, as any etymologist will tell you, is at least of Anglo-Saxon origin.

Should you lift the toilet seat, you will discover “*The Venerable*” is revealed upon the rim, as the particular model of the chinaware, and it is an epithet that we may also apply to Thomas Crapper. Although born to humble origins in 1836 as the son of a sailor, Crapper rose to greatness as the evangelist of the flushing toilet,



earning the first royal warrant for sanitary-ware from Prince Edward in the eighteen eighties and creating a business empire that lasted until 1963.

Should your attention be entirely absorbed by this matchless parade of eight Crapper’s Valveless Waste Preventers, do not neglect to admire the sparkling procession of urinals opposite by George Jennings (1810-

1882) – celebrated as the inventor of the public toilet. 827,280 visitors paid a penny for the novelty of using his Monkey Closets in the retiring rooms at the Great Exhibition of 1851, giving rise to the popular euphemism, “*spend a penny*,” still in use today in overly polite circles.

Once composure and physical comfort are restored, you may wish to visit the chapel to say a prayer of thanks or, as I like to do, visit John Wesley’s house seeking inspiration in the life of the great preacher. Wesley preached a doctrine of love to those who might not enter a church, and campaigned for prison reform and the abolition of slavery, giving more than forty thousand sermons in his lifetime, often several a day and many in the open air – travelling between them on horseback. In his modest house, where he once ate at the same table as his servants, you can see the tiny travelling lamp that he carried with him to avoid falling off his horse (as he did frequently), his nightcap, his shoes, his spectacles, his robe believed to have been made out of a pair of old curtains, the teapot that Josiah Wedgwood designed for him, and the exercising chair that replicated the motion of horse-riding, enabling Wesley to keep his thigh muscles taut when not on the road.

A visit to the memorial garden at the rear of the chapel to examine Wesley’s tomb will reveal that familiar term from the toilet bowl “*The Venerable*” graven in stone in 1791 to describe John Wesley himself, which prompts the question whether this was where Thomas Crapper got the idea for the name of his contraption, honouring John Wesley in sanitary-ware.

Let us thank the Lord if we are ever caught short on the City Road because, due to the good works of the venerable Thomas Crapper and the venerable John Wesley, relief and consolation for both body and soul are readily to hand at God’s convenience.

(Grateful thanks to Spitalfields Life for this article and to Gerald Varley for drawing it to our attention).

Jennifer Potter

Christmas Eve at St Paul's Cathedral

Once again we look forward to joining with the congregation at St Paul's Cathedral for the Christmas Eve Communion Service. The service starts at 11.30pm but we must be seated by 11.00pm or else our reserved seats will be allocated to other people. The doors will be opened at 10.30pm.



Our seats are in the South Transept.

With your ticket you can ignore the long queue outside the Cathedral and go straight to the door and show your ticket and ask to go where the Wesley's Chapel seats have been allocated.

Let me repeat: with your ticket you do not need to wait in the queue outside the Cathedral and once you get inside please look for the Wesley's Chapel seats – Jennifer will be there looking out for you.

Please see Jennifer to put your name down for tickets – remember that we have only a certain number allocated and they are always in demand.

Christmas Day

For the first time in a very long time we shall not be hosting people for a meal and entertainment on Christmas Day. The reason for this is that numbers attending have been falling dramatically such that last year we had more helpers than guests. Many of our regulars have died, moved away or gone into residential care. We are looking into possibilities of hosting international students at Christmas time. So thank you to all who have helped us on Christmas Day in so many ways over many long years.

If you know people in the area around Wesley's Chapel who would like to have Christmas Lunch there will be one at St Luke's Community Centre in Central Street from 12.00-5.00pm. People should contact the centre before December 15th.

Watchnight Service – Thursday 31st December

Only four weeks to go and then we shall say ‘goodbye’ to 2015 – difficult to believe I know, but true. On Thursday 31st we shall bid this year farewell and welcome in 2016. We shall gather at 11.00pm on New Year’s Eve, review the year that is passing, remember those who have died and pray for God’s presence with us in the year to come.



We will light candles not just in memory of those who have gone but also who live far from us and who we can only see infrequently.

Please come and bring your family and friends. There is no transport problem on New Year’s Eve so begin 2016 with us at Wesley’s Chapel.

The service ends just after midnight so there is still plenty of time to party!

God of the waiting

God of the waiting,
give us courage to wait with those in the most broken
places of the world,
and with all those who struggle to be bearers of hope
there.

We pray with those who wait for wars to stop, for
violence to cease.

God of the waiting, turn conflict into peace.
And we pray for those who have given up on the
coming of hope,
because they feel they wait in vain
at checkpoints, at borders, for jobs, for food,

and for all those whose lives are crushed under the structures and systems of injustice.

God of the waiting, wait with your world.
Turn anger into reconciliation,
and our lack of hope into courage,
so that our waiting may be over
and all the things of darkness shall be no more.

(Thanks to Christian Aid for this prayer)

The hymn writing of Martin Leckebusch

Like many hymn writers, Martin's first text was written in response to a particular need. "I wanted to be able to sing a version of Psalm 139 ("O Lord, you have searched me and known me") but couldn't find anything suitable. "So, equipped with nothing more than a Maths Degree and arrogance, I said 'Right. I'll do it.'" The result, "My Lord, you have examined me", turned out to be the beginning of a relationship with the biblical psalms that has had a profound influence on Martin's writing and his broad perspective on Christian faith.



Martin grew up through the Methodist Sunday School but his conversion to faith, aged 14, came in a Pentecostal church and it is a more conservative theological position to which he says he still holds.

"I want to be a Biblical writer", he says, but adds that it is not only the Bible that sparks new hymns. "I draw on sermons, discussions, inspiration from creation, music and books." Recently, he has been reading Ron Ferguson's 'Chasing the Wild Goose – the story of the Iona Community'. While some of the community's values and positions step beyond his theological comfort zone, nevertheless Martin shares the community's passion for seeing what he describes as "the Sunday impact feeding in to the impact of Monday".

Martin has come to an understanding that “this is God’s world – he’s using us to look after it and we should be treating it in a right way”. In this way, Martin argues, eschatology (our understanding of death and an afterlife) becomes transformed into a response to the here and now. “Christians live out aspects of the future in the present, and because justice will matter on the Last Day, it must matter now.”

This broadening of Martin’s perspective on discipleship had already begun during his time as a student at Oxford and Brunel University in London. He’d become dissatisfied with a narrow rejection of ‘the world’, which he sees encapsulated in Bishop Graham Cray’s critique of some modern worship materials that would imply “We’ve got to get out of this place”. Rather, says Martin, one way of seeing the Church is as “the advance landing party of the age to come” – something akin to St Paul’s idea of Christians as a foretaste of God’s vision for the world. This belief has been reinforced by Martin’s engagement with the Book of Psalms.

The Psalms, Martin reflects, take us on far deeper explorations of our relationship with God than what he calls the “love songs to Jesus, which the conservative evangelical side of the Church has sometimes had a tendency to emphasise.” For example, he quotes the line that begins Psalms 14 and 53: “Fools say in their hearts, ‘There is no God’”: a truly challenging starting point for a hymn!

However, he does have this thought. Each time Martin has completed a volume of hymns and sat down to the task of creating Biblical and thematic indexes for the book, “what has surprised me is how many time times I list the theme ‘hope’ against a hymn”. In his everyday life as a family man and an IT Designer, he says that he’s in danger of being cynical, ground down by the day-to-day. Yet here in his hymns is an underlying hope – and a palpable confidence in the faith he persists in exploring: the real sign, perhaps, that the spiritual nourishment of his Sundays is providing the foundation for all his Mondays.

SERENDIPITY TWENTY:
George Whitefield –The Forgotten Methodist?
Part Five:

In the previous episode of this article it was described how overwork led to the untimely death of George Whitefield at the age of 56 in 1770. In America and Britain there was a general mourning of Whitefield's passing and as reported in a previous Serendipity article, John Wesley preached eloquent tributes to his friend in both of the latter's Moorfields and Tottenham Court Road, Tabernacles.

Although it is sometimes suggested that one of the differences, apart from their theology, (and their views on slavery), between the Wesley brothers and Whitefield was that he, unlike them, left no lasting legacy in the form of an organisation, this is really only partially true.

Wherever Whitefield preached he, like the Wesley's, galvanised the groups of people, who had been aroused, into forming religious societies associated with the Church of England. Many of these in Britain were subsequently visited by either John or Charles Wesley, and then often chose to become part of the Wesleyan Methodist Connexion. Others elected to remain separate, and eventually became independent Churches in the Congregational tradition, and then subsequently in recent times, in Britain at least, part of what is now the United Reformed Church. In Britain, in his time, Whitefield's followers built several meeting houses in his name of which three, all called Tabernacles, became the most important. These were:

- 1) Moorfields Tabernacle, which was the one established close to where Wesley's Chapel now stands. As indicated, the site eventually became the Congregational Church building which is now incorporated into the Central Foundation Boys School campus.

- 2) The Kingswood Tabernacle. This was established on the site of a meeting room for the religious society which sprang directly from Whitefield's first attempt at open air preaching to the Kingswood miners. The Congregational Church that was later built alongside eventually became a United Reformed Church whose congregation later vacated the building to worship across the road in a Moravian Church. Thus, the Tabernacle complex is now, unfortunately, derelict and awaiting restoration.

- 3) Tottenham Court Road Tabernacle. This is now the only one of the three still functioning, although not in the original building. The first Tabernacle of 1756 was replaced in 1899 but this building, was itself destroyed by the V2 rocket which fell on Palm Sunday 1945, taking with it, amongst other Whitefield relics, the original portrait that illustrated Part One of this article. The replacement church building was erected in 1957 and now houses both the London Chinese Lutheran Church and the American Church in London.

The 1899 Tottenham Court Road Tabernacle building, when it was a Congregational Church, became famous as a central London Mission when for fifteen years, until 1914, its pulpit was occupied by Rev Charles Silvester Horne, who, like his predecessor, Whitefield, was a similar forceful and magnetic personality, who attracted large crowds to hear him speak. In addition, he served for a time as an MP and was the author of such popular hymns as, "*Sing we the King who is coming to reign*", (StF no. 185), and "*For the might of thine arm we bless Thee, our God our father's God*", (H&Ps no. 435).

Incidentally, a similar, but later, preacher in the same mould was of course the Rev Leslie Weatherhead, who, as described in the Serendipity 10 article serialised in the April and May 2012 editions of Window on Wesley's, was like Horne, able to attract large

crowds eager to hear him preach from the pulpit of the City Temple in Holborn, a Congregational Church .

Like Whitefield, and Weatherhead, Horne was a charismatic preacher who filled the pews of churches whenever he spoke from their pulpits, but a particular reason why he has brought to the notice of readers of this article is because of an interesting and perhaps astonishing fact which is that he was the father of Charles Kenneth Horne. The latter, perhaps better known as Kenneth Horne, was his father's youngest child and grew up to become the Sales Director of Triplex Safety Glass and Chairman of the Chad Valley Company. However, his fame does not rest on his role as an industrialist, but comes from the fact that he was a very popular radio comedian. Those of us who can remember listening to comedy on the BBC radio in the 1940's, 1950's and 1960's, or are perhaps aficionados of the digital BBC Radio 7, or collect the CD's, know Kenneth Horne, who died in 1969, best from the comedy programmes "Beyond our Ken" or "Round the Horne". It is therefore, rather amazing that a popular 20thC radio comedian listened to by millions, should have this tenuous connection with George Whitefield the charismatic 18thC preacher revivalist heard so avidly by hundreds of thousands all over Britain and East Coast America at a time long before the existence of modern media outlets.

In 1726, John Wesley preached a sermon, on forgiveness, in Wroote Church, (one of his father's), which was interpreted as constituting a thinly veiled public criticism of his father, Rev Samuel Wesley, (as well as the rest of his family), for the cruel treatment of John's sister Hetty, (Mehetabel), who had been taken advantage of by a scoundrel. John's mother Susanna correctly comprehended the reason for the sermon, which greatly angered his father, telling her son, "*You writ this for Hetty*".

If Susannah were around today, maybe she would also equally shrewdly, identify the reason behind the composition of this series of articles. True, they were prepared in an attempt to outline something of the life of George Whitefield and the pivotal role he

played in the Methodist story, but perhaps, an ulterior motive was to reveal the rather astonishing serendipitous fact of the discovery of the connection that exists between a mid 20thC radio comedian and a major initiator of the 18thC religious revival. Thus Susanna, if she were still around, might well say, “You wrote this for Ken”.

If you have read this serial farrago from beginning to the end,(or you next sing StF no.185), then you can judge for yourself whether Susanna’s conclusion could have some truth in it, but hopefully, also , you will now appreciate how unfairly it is that George Whitefield has been largely forgotten and side-lined, since the modern day people of Methodism and other branches of Christianity both here, and overseas, owe a great debt to George Whitefield, who founded a children’s charity to look after the orphans of Georgia, but, in his major role, as the “The Awakener”, was with the Wesley’s and others, responsible for bettering the lives of many thousands by revealing to them the truth of the Love of God and proclaiming the Saving Grace of Our Saviour.

Keith Dutton - Heritage Steward

Are you looking for an unusual Christmas gift for a friend or loved one? Why not come and see what’s



on display in the Museum gift shop. Or alternatively why not visit our virtual shop on the Wesley’s Chapel Website:

www.wesleyschapel.org.uk We carry a full range of gifts for all tastes and all

purses, from, decorative china, ties and jewellery to stocking fillers such as keyrings, fridge magnets and pens. We even have our very own range of Christmas cards. It’s a great way to support your church and get through the Christmas shopping list without the stress of Oxford Street!



CHILDRENS PAGE



Cradle Roll birthdays

December 2015

6 th	Isla Ocran-Nunoo	4 years
12 th	Olivia Boafo	3 years
17 th	Sophia Moxon	4 years



January 2016

3 rd	Betsy Brogan	5 years
6 th	Amber Kawaley	2 years
8 th	Emma Davies	2 years
18 th	Olivia Osei	2 years

May God bless these children and their families

Christmas Prayer 2015

Loving, giving Father,

Thank you for Jesus, Emmanuel. Thank you that he came at Christmas and is alive and just as relevant today as he was all those years ago, and will be forever.

As many of us celebrate your coming to us, with our families, in warm, safe homes, in a democratic country, we pray for everyone who has left their homeland because of persecution, for everyone who is without shelter, or food, or family. Give us compassionate hearts, like yours, Lord. Help us, as Christ's body here on earth, to love and serve and make room for each other this Christmas.

In Jesus' name. Amen

Daphne Kitching

WESLEY'S
CHAPEL

Services

for the Christmas Season

December

10th
City Carol Service
12.45pm-1.30pm

6th/13th/20th
Sunday Services
9.45am - Holy Communion (except
6th December)
11.00am - Morning Service

9th/16th/23rd/30th
Communion Services
12.45pm-1.15pm

17th/24th/31st
Lunchtime Services
12.45pm-1.15pm

25th
Christmas Service
11.30am

27th
Sunday Services
9.45am - Holy Communion
11.00am - Morning Service

31st
Watchnight Service
11.00pm

SUNDAY SERVICES IN DECEMBER/JANUARY

December

- 6th 11.00am Morning Service & Holy Communion
Preacher: Leslie Griffiths
Officiant: Jennifer Potter
- 13th 9.45am Holy Communion – Leslie Griffiths
11.00am Morning Service – Leslie Griffiths
- 20th 9.45am Holy Communion – Jennifer Potter
11.00am All Age Worship – The Staff Team
- 27th 9.45am Holy Communion – Leslie Griffiths
11.00am Morning Service – Kido Baek
7.00pm Taizé Prayer Service

January

- 3rd 11.00am Covenant Service (with Communion)
Preacher: Leslie Griffiths
Officiant: Leslie Griffiths

10 th	9.45am 11.00am	Holy Communion – Jennifer Potter Morning Service – Leslie Griffiths
17 th	9.45am 11.00am	Holy Communion – Jennifer Potter/Kido Baek Morning Service – Jennifer Potter
24 th	9.45am 11.00am	Holy Communion – Leslie Morning Service – Leslie Griffiths
31 st	9.45am 11.00am 7.00pm	Holy Communion – Jennifer Potter Morning Service – Katherine Baxter Taizé Prayer Service

FREE ENTRY

WESLEY'S CHAPEL

Lunchtime
Music Recitals
Tuesdays at 1.05 – 2.00pm

January

5th Antony Gritten (**Organ**)
12th Gregor Mania (**Piano**)
19th S Saperia/C Lewis/L Lam (**Voice**)
26th "Ten String Fever" (**Strings**)

wesleyschapel.org.uk

DING DONG MERRILY ON HIGH (REMIX)



Ding dong merrily on high
The Wesley bells are ringing
Music filling up the sky
With Jen and Leslie's singing

La, la, Hosanna in the highest! (x2)



We are here to worship God
With singing and with dancing
Giving praises to The Lord
With melodies enchanting

La, la, Hosanna in the highest! (x2)



Listen to God's Holy Word
Being said by Jen and Leslie
This is the message of The Lord
By John and Charlie Wesley

La, la, Hosanna in the highest! (x2)



John Showemimo – Congregation Member

And finally.....

These jokes are sure to make you groan.... think Christmas crackers!

What's brown and sneaks round the kitchen?
Mince spies.

Why did the children call St. Nick "Santa Caus"?
Because there was Noël.

What carol is heard in the desert?
Camel ye faithful!



WESLEY'S
CHAPEL

"The Christian Agnostic"

Leslie D. Weatherhead

Thursday 12.45-1.15pm

January 2016

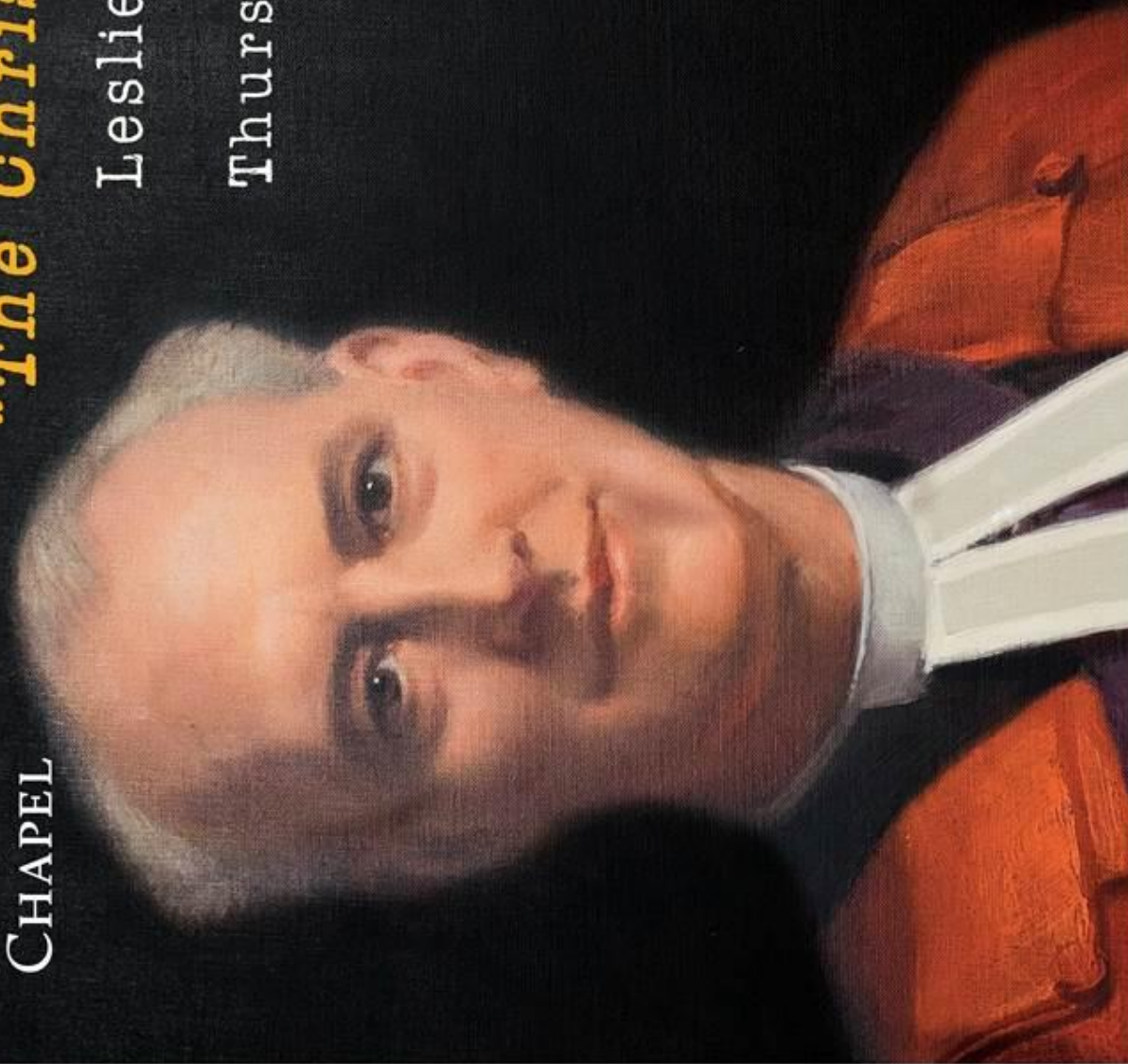
7th *The Christian Agnostic*
14th *Agnosticism & Doubt*
28th *Authority & Certainty*

February 2016

4th *God and our Guesses*
11th *Christ and his achievement*
18th *The Holy Spirit*
25th *& the Spirit of God*
Evil and Sin

March 2016

3rd *Death and Survival*
10th *Heaven and Goal*
17th *Credo and Commitment*



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 (Last 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	Stay and Play (pre-school)
	12.45pm	Service of Holy Communion
Thursday	12.45 pm	Lunchtime Service
Friday	7.00pm	Boys' Brigade & Girls' Association (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**

Merry
Christmas

