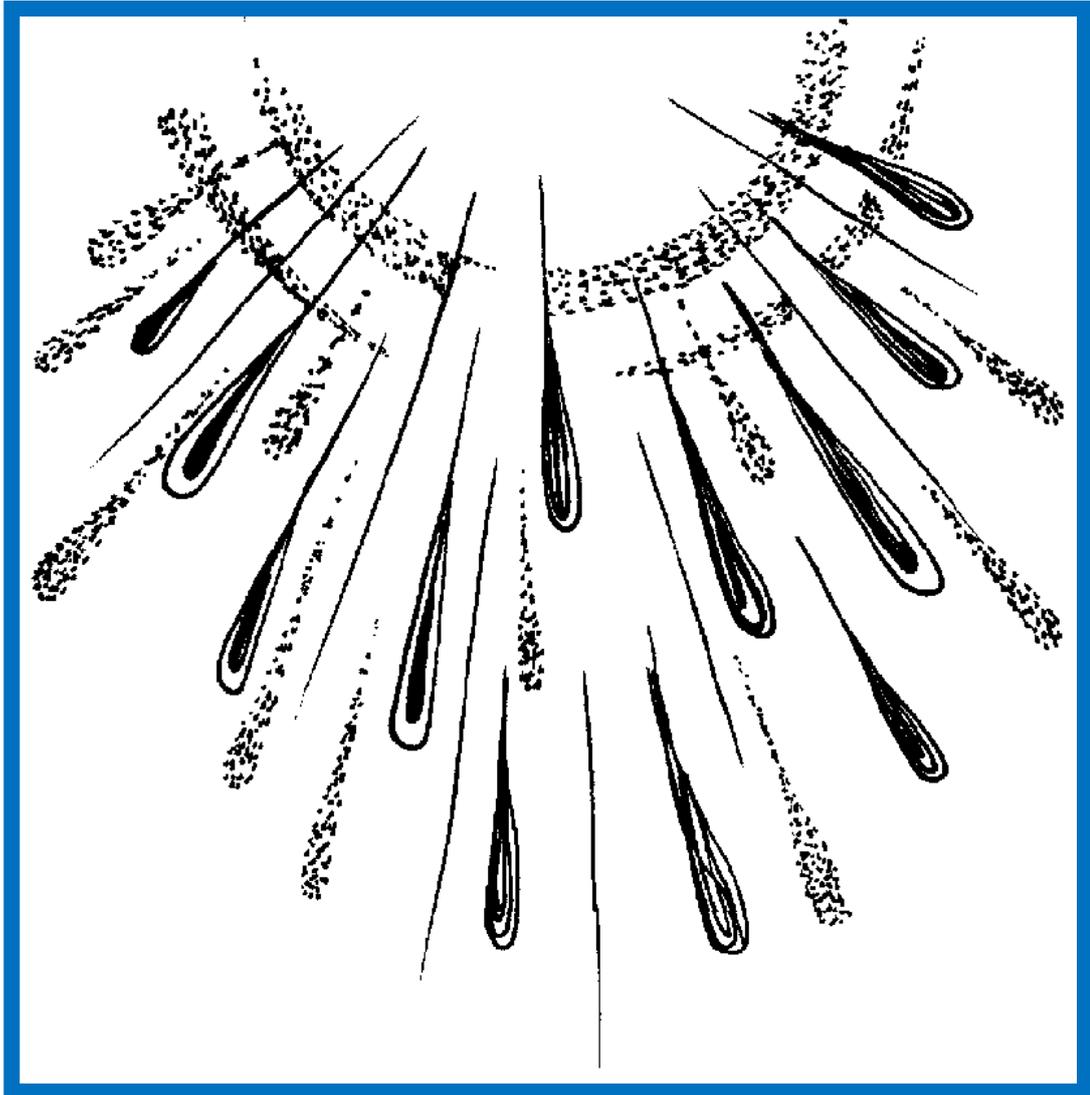


WINDOW ON WESLEY'S



APRIL 2016

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

Leysian Missioner: Miss Judith Burton BA

Lay Members: Dr Peter Briggs OBE
Dr Joy Leitch BSc DipEd MA

Museum: Mr Christian Dettlaff MA (Curator)
Miss Aisha Al-Sadie BA (Hons)(Learning
Support & Community Engagement Officer)

Administration: Mrs Tracey Smith

Organist: Mr Elvis Pratt BEng (Hons)

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Dear Friend

It's lovely to greet you in the lovely month of April. It begins with Easter and the message of the victory of life over death. It begins with the great cry "The Lord is risen, he is risen indeed." And we must hope that that great cry establishes the mood of the rest of the month. Geoffrey Chaucer thought this the best month in the English year – his Canterbury pilgrims headed off on their pilgrimage during this month, the month of sweet showers and warming days. The poet Robert Browning, in exile in Italy, wrote nostalgically about how wonderful it is to be in England "now that April's here". So we must enjoy it.

I'm happy to say that the difficult financial storms which we have been weathering for most of the last year are now safely behind us. Our accounts have been fully and forensically audited. Our systems of money management have received detailed attention and we are implementing robust systems to ensure that all remains well. We've given our very best attention to the governance of the Chapel and soon I'll be announcing the list of Trustees who will form the Circuit Meeting which cares for the policy and oversight of our assets. It's been a long haul and I'd like to pay tribute to Tracey Smith and Matthew Holmes. They have borne the full weight of management of these difficult matters and are enabling us to emerge from them leaner and fitter. It's been a tough time. But our "core business" has maintained its vivacity and proved resilient to these external buffetings. Church attendance has been high and our members' giving keeps on reminding us of the affection and commitment you all have for the work being done here. So it's with a sigh of relief and an expression of profound gratitude that I present this short report.

A lovely piece of family news to share with you. Our daughter Ruth has announced to us that she and her young man Nico are to be married at the end of May. So the Griffiths clan will be traveling to Montpellier in the South of France (where they live with our granddaughter Tammy) for a great festive time. We

thank God for this development in our family life. And that gives me the opportunity to welcome into the state of what Jane Austen called “conjugal felicity” our dear Judith (no longer Burton) and Alex Bell. They are to be married on the 9th of this month and quite a few of us are travelling to Cambridge for their Great Day. A brace of weddings for me and that fills me with pleasure.

That’s it for this time. This comes with the warmest of good wishes wherever you are. If you’re in a spot of trouble, or feeling low, or have some problems you find it difficult to wrestle with, please be sure of our prayers and our love.

The Lord bless you and bless you kindly,

Leslie Griffiths – April 2016

Church News

We have had a spate of birthdays and anniversaries this past month. We congratulate *William Bannerman* on his 60th birthday and *Gideon Agyei* on his 70th and *Georgiana Pratt* on her 85th birthday.

We also congratulate Brenda Stuchbery and Stanley Chapman who were married here on the 31st March sixty years ago. We send them our greetings and congratulations and hope that they may be able to visit us later in the year.

It was good to see *Marian Amponsah-Addei* back with us for Easter.

Our condolences go to *John Offeh and family* on the death of his sister-in-law.

On the 7th April *Apollos Gibson* will be celebrating his 80th Birthday and we congratulate him on that.

Saewoo Oh, our South Korean intern has been quite ill and has had to be admitted to UCH for investigations. We hope and pray that the problem will soon be diagnosed so that treatment can follow. In the meantime our prayers are with him.

Wesley Day May 24th 2016

This year Wesley Day falls on a Tuesday which means that we will begin the day's commemoration at St Paul's Cathedral with Evensong at 5.00pm. After the service in which the President of the Conference will read, we shall go through the North Door to hold a short service and wreath-laying at the statue of John Wesley.

We shall then make our way back to the Chapel, stopping off for a short service at the Conversion site near the Museum of London, in Bunhill Fields for a service at Susanna Wesley's grave before a service in the Chapel and a wreath-laying on John Wesley's tomb at his 'conversion time' – 'a shortly before a quarter to nine.'



WESLEY DAY TUESDAY MAY 24TH 2016

- 5.00pm Evensong at St. Paul's Cathedral
- 6.15pm Short Office at the Wesley Statue, North Steps of St. Paul's Cathedral
- 6.45pm Short Office at the Wesley Conversion Site, Museum of London
- 7.00pm Visit St. Giles' Cripplegate 'en route' to Bunhill Fields
- 7.15pm Short Office at the grave of Susanna Wesley, in Bunhill Fields, opposite Wesley's Chapel
- 7.30pm Proceed to Wesley's Chapel
- 8.00pm Service in the Chapel
- 8.45pm Concluding Prayers around the Tomb of John Wesley at 'about a quarter before nine.'

All are welcome and are free to join at any point. Please tell your friends from other churches about this occasion especially those who have never been before. There is a DVD of last year's Wesley Day celebrations (with different timings as it was a Sunday) available in the Museum for just £5.

Aldersgate Sunday will be commemorated on May 22nd and in the evening there will be a special service in which the Ordinands from our London District will give their testimonies. Everyone is welcome at this service, too, which begins at 6.30pm.

The Hymns of William Cowper

William Cowper was a contemporary of the Wesley brothers,



wrote hymns, three of which are in our current hymnbook and gave his name to the road near Old Street roundabout on which Central Foundation Boys' School stands.

Cowper was born in 1731 at Berkhamstead in Hertfordshire but spent most of his life in and around London. He was born into a family of some influence, his father was an Anglican clergyman and a chaplain to King

George II and his uncle became the Lord Chancellor and the first Lord Cowper.

However, he had mixed experiences growing up – bullied at his first private school, happier and enjoying sport at Westminster School, and seemingly content while training as an attorney and during the period after being called to the bar, when he was also writing satires and halfpenny ballads. But when he was offered a clerkship in the House of Lords, the dread of appearing before the House to stand an examination tipped an already existing tendency to depression into a serious nervous breakdown.

Between 1763 and 1765 Cowper's condition was such that he was put into an institution for the insane. He found refuge in his Christian faith and this was the inspiration behind his hymns. He moved to be near his friend, the former slave trader John Newton, the man who wrote the hymn 'Amazing Grace.' Cowper received a lot of encouragement from Newton but this did not stop him from continuing to suffer bouts of doubt and depression, indeed he even became convinced that he was eternally damned.

Cowper's hymns which are in *Singing the Faith* are 'God moves in a mysterious way'(104), 'Hark my soul it is the Lord' (426) and 'Hear us, Immanuel, hear our prayer'(650)

Erik Routley, a noted authority on hymns, described Cowper as “the only great classical English poet who was also a great hymn writer”. As a poet he developed a simpler and more natural style than many of his contemporaries, especially when writing about the natural world; as a hymn writer, he offers nuanced accounts of Christian faith, marked by sometimes overwhelming challenge as well as profound commitment – and this expressed through some of the most memorable phrases in the hymn book.

‘God moves in a mysterious way’ is, perhaps, Cowper’s best known and most well-loved hymn. There is about this hymn something of the cry made by the desperate father who brought his epileptic son to Jesus. Told by Jesus that ‘everything is possible to one who believes’, the father replies, ‘I believe, help my unbelief.’ This story Cowper quotes directly in the hymn ‘Hear us, Immanuel, hear our prayer,’ in the words “Judge not the Lord, by feeble sense, but trust him for his grace.”

‘God moves in a mysterious way’ was written at a time when Cowper was deep in depression and attempted suicide was, not for the first time, on the horizon. It is a hymn that has often been associated with fragile faith. It offers one of the most honest assertions of the experience of doubt and fear (verse 2) yet is a remarkable hymn of great and outward-looking faith.

In a footnote to the hymn Cowper made reference to another Biblical story – Jesus washing the disciples’ feet as told in John’s Gospel.



To Peter's protest against Jesus washing his feet, Jesus replies, 'You do not understand now what I am doing, but one day you will' – a statement that inspired the final verse of the hymn,

Blind unbelief is sure to err
And scan his work in vain;
God is his own interpreter,
And he will make it plain.

The apparent mystery of God's ways and the limitations of human understanding is the key to this hymn, as it is in Jesus' responses to the sick boy's father and to the disciple, Peter.

Erik Routley argues that such divine mystery is important, 'who will believe in the grace and power of God who can be reduced to human categories?' But he praises Cowper's skill in describing that mystery in a way which avoids negatives but instead uses positive themes.

Cowper focuses on God's ultimate grace and his purposes that ripen over time. That was helpful for him and it can be helpful for us, too.

Jennifer Potter

April Lunchtime Recitals

5th Carina & Chris Gascoine – Flute & Cello

12th Catherine Leonard - Piano

19th Jonathan Melling - Organ

26th Luca Luciano - Clarinet

From the Photo Archive

Last month we looked at photos of the front of the Chapel – one taken during the Second World War and one during a fire (was it arson?) in 1952. Now we



move from the front of the Chapel to the back. We know our back garden as a place with a few gravestones, Wesley's Grave and benches with an open area below Noble House where we put the tables full of food during our International lunches. Well,

all of that is very recent.

As you can see from the photo until the building was put up at the back in the 1980s the graveyard stretched right to the back fence, right up to the road. Clearly it was quite a mess for here we have a work group of young people – probably some of those living in the community that was here at that time in the 1960s and 1970s clearing away leaves and bushes and having a good old bonfire. It is hard to imagine that it could be such a mess given how it looks now. How difficult it must have been to have any ceremonies around the tomb!

The second photograph shows a much improved rear garden – a lawn, pathways and flower beds and with trees around the perimeter. One can see the buildings on the other side of Tabernacle Street at the top right of the photo.



All of the area to the right of John Wesley's grave had to be excavated to put in the foundations for

the building that now stands there. In order for this to happen all the graves in that area had to be exhumed and the remains were taken and reburied in a cemetery in Streatham. Sadly we do not seem to be able to locate the records of which graves were exhumed nor the location of the reburial in Streatham. If anyone has any light to shed on this matter we would be very happy to hear from you.

In the next edition of Window on Wesley's we shall look at the rear of the Chapel when it was a building site for the erection of Noble House in the 1980s.

Why not take your copy of WOW and go out to the back and just see how things have changed over the last 40 years.

Jennifer Potter

Early London Chapels still in existence: Spitalfields Chapel

If you look closely at the photo you will see that the banners hanging outside the wall of this building are written in a language other than English – in fact in Bengali – as this building is now a



mosque. It is situated on the corner of Fournier Street and Brick Lane and has a fascinating history.

In this part of the East End of London, Huguenot refugees settled in the 17th and 18th century. These people were French Protestants who were persecuted in France at the end of the 17th

century causing many of them to flee across the Channel to Britain. The street name, Fournier Street, gives away the French connection as it was in these streets that the Huguenots lived and carried on their businesses of silk weaving, lace-making and clock-making. The building in our photo was built in 1743 by these Huguenots as their Chapel. In 1819 the lease passed to the

Wesleyan Methodists although they had been using it before that as can be seen from some of the early Methodist preaching plans.

As this was a consecrated place of worship, it enabled Methodists to celebrate Communion in the building long before it was common or accepted to do so in other Methodist buildings.

From the print of the interior it can be seen that Huguenot Church architecture and early Methodist architecture were not that different.

Methodists continued to use Spitalfields Chapel until 1897. By that time a new wave of immigration had begun – this time Jewish from Russia and Central Europe – and so the building became a synagogue. Then

as the Jews prospered they moved further out from the East End to the leafier suburbs of north London and yet another new wave of immigrants came in – Bengali Muslims. So now this building is in its fourth incarnation and since 1976 has been the Jamme Masjid Mosque holding over 3000 worshippers for Friday prayers.



What fascinating history we live amongst! Why not pop around to see this building next time you go for a meal in Brick Lane!

Jennifer Potter

The Guarding of the God of Life

The God of life with guarding hold you,
The loving Christ with guarding fold you,
The Holy Spirit, guarding, mould you,
Each night of life to aid, enfold you,
Each day and night of life uphold you.

Ancient Celtic poem

A Century of the Right to Conscientious Objection

In 2014 there were many commemorations to mark a hundred years since the start of the First World War and these commemorations will continue until 2018 when we can think about the end of that terrible period of carnage.



In March 1916 the Military Service Act was passed by Parliament, which made military service compulsory for young, fit men. Many people, especially but not exclusively Christians, resisted this

compulsory conscription on the grounds that they could not, in all conscience go out and kill people. So, enshrined in this act was the right to conscientious objection.

On Sunday 20th March a service was held at Englesea Museum of Primitive Methodism to honour the witness and courageous action of the Conscientious Objectors, one hundred years on.

In choosing to resist enlistment for war, the objectors stood up against government, faced the hostility of their own nation and in many cases of their own friends, family and church family. They did this out of commitment to heed Jesus' call to 'love your neighbour' and 'love your enemy.' Many suffered greatly for their beliefs.

Here are some statistics about conscientious objectors.

During the First World War, 3,400 registered Conscientious Objectors (Cos) joined the Royal Army Medical Corps, or the Non-Combatant Corps (NCC), dubbed the "No Courage Corps". Some 6,312 were arrested; 5,970 faced a court martial and most were imprisoned. Eighty-one conscientious objectors died; others had mental breakdowns. Many continued to be ostracised after the war, even by their churches. Here are some of their stories.

William Burrell was a Wesleyan local preacher, and could not believe that Christ would take up a gun or bayonet. He wanted to become a missionary, but as a CO was imprisoned in Wormwood Scrubs, Wakefield Prison (where he feared for his sanity), and eventually Dartmoor.

William Done was a Primitive Methodist who worked on the family farm. He became the target of a hate campaign, which began with a white feather sent through the post, and another stuck on the farm gate. Arrested, he was taken to Chester Castle where he was stripped and ordered to put on army uniform. William refused, and was given only a blanket to cover himself. A court martial resulted in a sentence of six years with hard labour, which he served in Wormwood Scrubs, before being transferred to a work camp at Dartmoor.

Victor Murray, later to become the last vice-president of the Primitive Methodist Church in 1932, refused to support the war in any way. He knew this would lead to suffering, but told a hostile military tribunal, "Wise or foolish ... I must obey the call of Christ as it comes to me."

Samuel Wakelin became a Methodist because he was a CO. A Sunday School teacher, he was dismissed by the Strict and Particular Baptist Church for his pacifist views. His wife Lily suffered too, being shunned by other church members. Samuel served as a stretcher bearer, and found a home with the Primitive Methodists at Park Lane, Wembley. His son Paul became a CO in the Second World War, serving with the Friends Ambulance Unit. His grandson Mark became president of the Methodist Conference in 2012/2013.



Photo © Englesea Brook Museum

The chairman of a military tribunal examining men whose beliefs would not allow them to fight declared: "Men who are not Quakers ... are really not

conscientious objectors". One Wesleyan CO was told that he could not be granted exemption because it was "not part of the creed of the Wesleyans that fighting is a wicked thing".

Read and share your stories of Methodist responses to war and peace at www.methodistheritage.org.uk

Jennifer Potter

The Bronte's and Methodism

On the 21st April it will be 200 years since the birth of Charlotte Bronte. There are lots of special events being organised and many Bronte programmes on the TV and radio. There is an exhibition of paintings and manuscripts in the National Portrait Gallery in London and events and exhibitions in Haworth, the Yorkshire home of the Bronte's near to Keighley.



Patrick Bronte, father of this family of writers, Charlotte, Anne, Emily and Branwell was an Anglican priest but very much in sympathy with the Methodists.

William Grimshaw, a previous Anglican clergyman in Haworth became a great supporter of the Methodist cause and was entrusted with the superintendency of an extensive preaching Circuit which covered parts of Lancashire, Cumbria and Yorkshire and was known as The Haworth Round. There is a preaching plan in the Museum which shows the extent of this Circuit.

Charlotte often refers to Methodist preachers and class meetings in her novels and not always in a positive manner as some aspects of Methodism had become joyless and judgmental by that time. But the atmosphere of the Methodist Revival in her windswept and somewhat forbidding village colours her and her sister's novels.

Charlotte's sister Anne, who died at the young age of 29 years of tuberculosis wrote a hymn which was in *Hymns and Psalms*.



For those who know Haworth and its steep, windy, cobbled roads up to the bleak, Wuthering Heights-like, Yorkshire Moors there is no doubt where the imagery for the hymn comes from:

*Believe not those who say
The upward path is smooth
Lest thou should stumble in the way
And faint before the truth.*

The Brontë family had a hard life, most of them dying at a young age – yet these words and their Christian faith gave them persistence and encouragement. May these words do the same for us when we find the going tough.

Jennifer Potter



Eastertide Sequence

of Lessons & Carols

Saturday, April 23, 2016 • Six o'clock in the evening

St Barnabas' Church, Pimlico

*Free admission, with collection to support parish funds
Everyone most welcome!*



Christian Aid Week 2016 15th-21st May

It has become a tradition here at Wesley's Chapel and Leysian



Mission to support the fantastic work of Christian Aid. In particular, we've focussed these efforts around Christian Aid week.

Christian Aid is an 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 two ways Wesley's Chapel are 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 a retiring collection after at least one of the services around Christian Aid week. Simply come to worship and then donate. If you would be willing to shake a bucket after the service, please speak to Margaret as she will need a few helpers.

We also hope to once again form a group to take part in the Annual Circle the City sponsored walk on Sunday 22nd May. 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. To get a taste of what is on offer please see Kido's display of photos in the Radnor Hall.

For the walk to be a success we need walkers, and people to sponsor them. Please find Judith or Kido after the service to sign

up to walk with us! (Note, we're both away on the 24th April.) If you can't walk, but could sponsor someone please do. If you are looking for someone to sponsor please 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

Judith Burton

SERENDIPITY TWENTY-ONE

Charles Wesley: The Other Methodist

Part Two - They who search shall find

In the first part of this article, it was learnt that some visitors to Wesley's Chapel, John Wesley's House and the Museum of Methodism, have questioned whether Charles Wesley, and his contribution to Methodism are being overlooked. That this is not so, in at least John Wesley's House, has been described in Part One where Charles visits to the house and the record of his many meetings there with other Methodist preachers were reported. The company of preachers who once occupied John's House and were visited by Charles, are now long gone, but the exhibits in the dining room of the house, are not the only ones which remain to remind us of the younger Wesley brother. For example the back parlour, once known as the Charles Wesley Room, is furnished with the bureau and chairs that came from the study of Charles Marylebone house. While if a further reminder is needed of the connection that Charles once had with the house and Chapel then this is served by the print showing Charles preaching, which can be found hanging on the wall just outside the door to the first floor Study and serves also to draw attention to the frequent occupation by Charles of the Wesley's Chapel pulpit in the years leading up to his death in 1788. Also a memento of Charles

Wesley's family can be found in the form of the print, showing his younger son Samuel, which is placed on the wall just outside the doors to the Preacher's Rooms on the second floor of the house.

In view of what the house contains, to the discerning eye, it is clear that any visitor to John Wesley's House should be assured that while the house was once the home of John, his brother Charles visits are certainly remembered there.

Not all visitors to Wesley's Chapel include a tour of John Wesley's House as part of their itinerary, but if they go no further than the Chapel itself, then here too they will find major reminders of Charles. For example, at the east end of the Chapel in the apse, they will find on the south side, a large stone memorial plaque dedicated to Charles which is given equal prominence to the similar plaque, dedicated to John, that it sits opposite. Nevertheless, the height above the Chapel floor at which both monuments are placed, makes it difficult to see the inscriptions and perhaps, because of this, few visitors make the effort to take the time to read the following that is inscribed on Charles plaque:

*Sacred to the Memory of
The Rev Charles Wesley MA
Educated at Westminster School
And sometime student of Christchurch Oxford
As a preacher
He was eminent for ability, zeal and usefulness:
Being learned without pride ,
and pious without ostentation.
To the sincere, diffident Christian:
a son of consolation
But to the vain boaster, the hypocrite and the profane,
a son of thunder.
He was the first who received the name of Methodist
and uniting with his brother the Rev John Wesley,
in the plan of itinerant preaching,
Endured hardship, persecution and disgrace.
As a good soldier of Jesus Christ*

*Contributed largely by the usefulness of his labours
to the first formation of the Methodist societies
in these Kingdoms
As a Christian Poet he stood unrivalled
and his hymns will convey instruction and consolation
To the faithful in Jesus Christ
as long as the English language shall be understood.
He was born the XVIII of December MDCCVIII
and died the XXIX of March MDCCLXXXVIII
A firm and pious believer in the doctrines of the Gospel
And a sincere friend of the Church of England.*

The few who do more than glance at the plaque, and the fewer still that can interpret Roman numerals, might be somewhat surprised to see the date it gives for Charles birthday.

That is, XVIII (18th) December, MDCCVIII (1708), for is not 1707 given as the year of Charles birth at the end of all his hymns printed in "Singing the Faith" and other hymnals? Similarly, was it not nine years ago that worldwide Methodism commemorated the tercentenary of Charles birth in 2007?

In fact, just because something is carved in stone does not mean that it has to be believed; because, in this case, the date on the monument is incorrect , as Charles was certainly born in the year 1707, despite what the plaque at Wesley's and on the Wesley brother's memorial in Westminster Abbey would have us believe.

The error, in both cases, would seem to have arisen from a misinterpretation of the rather ambiguous reply John Wesley gave to his brother, when upon a request to remind Charles of his date of birth, John wrote back, "*You were certainly born before Christmas 1708*".

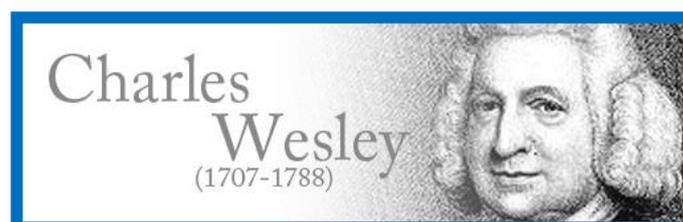
The misunderstanding, created by this reply, was only finally resolved in the 20th Century by a Methodist historian's investigation of the archives of Westminster School where Charles was a pupil from 1716 to 1726 and where his true birth

date was recorded. No one since that finding, has taken the trouble to correct the Wesley's Chapel and Westminster Abbey memorials and nor, is it likely that this will ever happen, so it is supposed that the inscriptions will remain to act as both as a trap to the unwary and as an intriguing puzzle to the well informed.

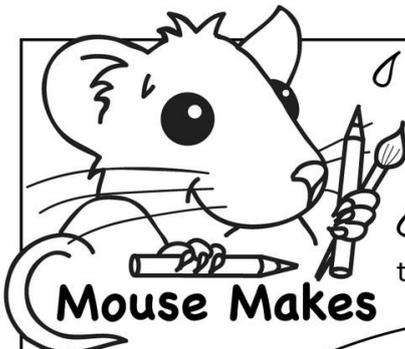
By the by, a replica of the twin portrait roundel of the Wesley brothers, which forms the centre piece of the Adams Acton designed memorial tablet in Westminster Abbey, is displayed on the south wall of the Museum of Methodism where it also acts as a memento of Charles. Indeed an additional reminder, in the form of his family connection, exists close by the roundel, in the huge painting, by Marshall Claxton, depicting the "Death Bed of John Wesley" and portraying some of those people who visited John in the course of the week before he died, as well as those who were with him at the end. The decease of Charles had of course occurred in 1788, but his wife Sarah, and their daughter Sally, were amongst those who had gathered around John's bedside and therefore portraits of the two can be seen in the painting. We also know that Charles and Sarah's youngest son Samuel was actually knocking on the front door of John Wesley's House, a little before the time of John's death at 10.00am on the 2nd March 1791.

At this point, having shown how Charles Wesley, and his importance to World Methodism is recorded by his memorial monument in Wesley's Chapel, as well as elsewhere, we will leave it to a future edition of Window on Wesley's to report the further reminders that can be found of Charles role in Methodism and of his associations with Wesley's Chapel.

Keith Dutton - Heritage Steward



CHILDRENS PAGE



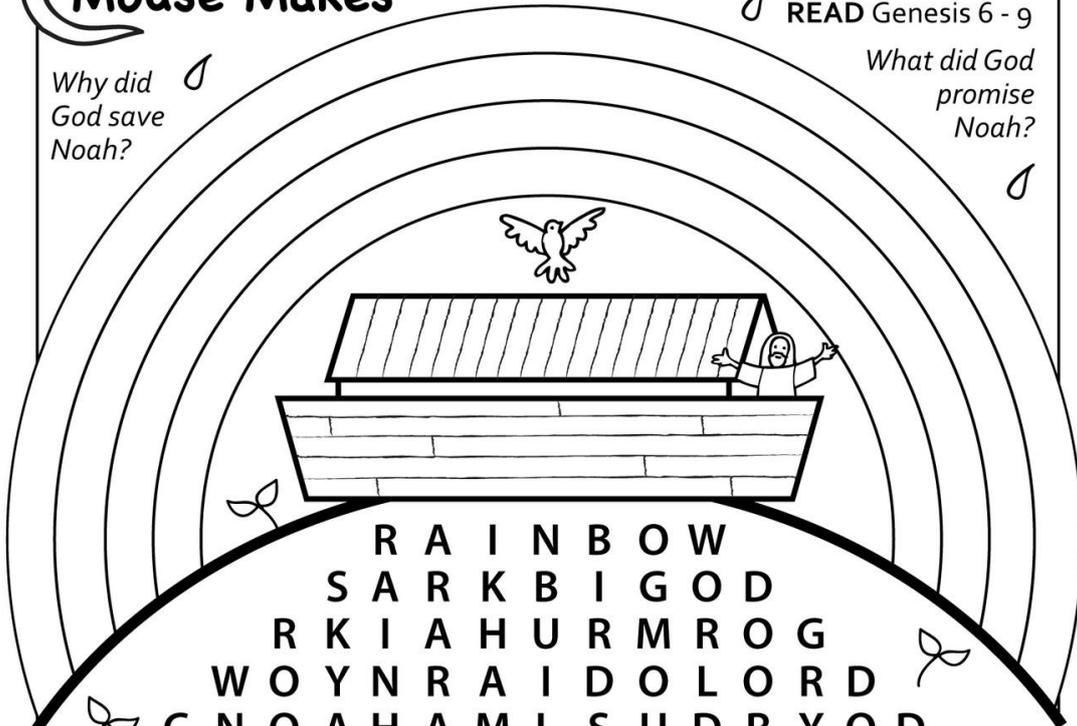
Mouse Makes

It rained and it rained, for forty days it rained until a great flood covered the earth. Only Noah and his family and two of every living creature were still alive, safe in the great ark that God had instructed Noah to build.
When the flood went down Noah came out of the ark, praised God and built an altar to the Lord.

READ Genesis 6 - 9

Why did God save Noah?

What did God promise Noah?



R A I N B O W
 S A R K B I G O D
 R K I A H U R M R O G
 W O Y N R A I D O L O R D
 C N O A H A M L S U D R Y O D
 Y O O F J A T A D H N G R A V E N
 W V T W O J A P H E T H E L E S L
 A E A R T H A N I M A L S T S T O
 T N R F S A C R I F I C E A E R W
 E A W O O D G R O U N D S R A O I
 R N F O R T Y D A Y S E V E N Y N
 G T I D O L I V E L E A F L O O D

GOD • NOAH • SHEM • HAM • JAPHETH • DESTROY • ARK • BUILD • TAR • WOOD • ROOF
 DOOR • ANIMALS • BIRDS • SEVEN • TWO • FOOD • SKY • WIND • RAIN • EARTH
 FORTY DAYS • WATER • FLOOD • WORLD • MOUNTAINS • ARARAT • DRY • GROUND
 RAVEN • DOVE • OLIVE LEAF • ALTAR • SACRIFICE • LORD • COVENANT • RAINBOW



SUNDAY SERVICES IN APRIL

3 rd	11.00am	Morning Service & Holy Communion Preacher: Jennifer Potter Officiant: John Beebe
10 th	9.45am 11.00am	Holy Communion – Leslie Griffiths Morning Service – Leslie Griffiths
17 th	9.45am 11.00am	Holy Communion – Leslie Griffiths/Kido Baek Morning Worship – Leslie Griffiths
24 th	9.45am 11.00am 7.00pm	Holy Communion – Jennifer Potter Morning Service – Jennifer Potter Taizé Prayer Service

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

“HONEST TO GOD” *By John Robinson*

April

7 th	Honest To God
14 th	Reluctant Revolution
21 st	The End Of Theism
28 th	The Ground of Our being

May

5 th	The Man For Others
12 th	Worldly Holiness
19 th	The New Morality
26 th	Recasting The Mould

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 Recital
	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**