

WINDOW ON WESLEY'S



MAY 2019

STAFF

Minister: The Revd Canon Dr Jennifer H Smith BA PhD
M.Phil (Superintendent)

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

Authorised Presbyter: The Revd Dr Keith Riglin MA MTh ThD

Leysian Missioner: Mrs Judith Bell MA (Cantab)

Community Worker: Ms Sally Rush BA MA MLitt

Museum: Mr Christian Dettlaff MA (Curator)
Miss Gemma Smith (Learning & Community
Engagement Officer) BA (Hons) MA

Administration: Mrs Ling Arzeian
Miss Beatrice Omane
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Dear Friends,

Happy Easter! Thank you to all who helped with, and attended, our 30th anniversary celebrations on Palm Sunday last month, and who undertook the worship and work of Holy Week itself, along with welcoming our new members on Easter Sunday: another group will be received at Pentecost, next month. It is truly a season of celebration, after the long days and reflection of Lent. And a delight to share it with old friends of this congregation, especially its past ministers, and so many new.

During Holy week, the pattern of symbolic service in washing each other's feet, followed by the vigils of Good Friday and Holy Saturday were humbling and gracious. We were especially glad that the Revd Steven Cooper, our new minister, was able to join the congregation for the Saturday Vigil: he will join us in September, along with his wife Ruth and small daughter Seraphina. Welcome, in advance, Steven.

This month brings the regular festival commemoration of **Wesley Day, Friday 24 May, when we will be joined by the President and Vice President of Conference at St Paul's Cathedral for evensong at 5 pm, and then make the walking pilgrimage back to the Chapel past the Aldersgate 'flame,' and Susanna Wesley's grave. We will finish with a service here.** The community around Old Street is in continual physical flux, as is our wider city and world - our tradition has much to offer, not least as a counterbalance to the anonymity of city life and work. The combination of worship, welcome, and witness in which we are engaged together is a long term project, and durable. I am inspired to see the work in which members of this community are engaged, as you reach out to welcome new arrivals, to grow in grace yourselves, and to grapple with the challenges of our age: it is well done.

The **Revd Dr Calvin Samuel**, a regular visitor, will be our preacher on **Aldersgate Sunday, 19 May**, and we will also have in the Radnor Hall the **Transitions exhibition**, as part of the **District**

Moving Stories event on Saturday 18 May: many chances to reflect prayerfully on who we are as global citizens, and inheritors of this Wesleyan tradition. This last month you have welcomed new members and received many visitors, and cherished old friends – and we will continue to break word and bread together each week. Be encouraged and hold fast to what is good. Grace is all, and God is faithful.

With every good wish,

Jen

**‘MOVING STORIES’ Day
Saturday 18 May from 2 pm at the Chapel:**



It's only three weeks to go until we reach our District Celebration Day, spread the word! With speakers such as award-winning author Onjali Rauf and the President and Vice-President of the Methodist Conference, as well as performances from two choirs and the 'Transitions - Seen - Unseen' Exhibition (in the Radnor Hall), it promises to be an unmissable afternoon and a fitting culmination to the Moving Stories Project. **Please be advised that there will not be any parking available on the day.**

Old Street Roundabout Development

From 7 May 2019 to early 2020, the pedestrian subway on Cowper Street (subway 2) will be closed, as part of works to transform Old Street into a more pedestrian and cycle-friendly environment.

Signage will be in place to guide you, however please allow more time for your journey when using Old Street station.

Hi everybody,

Recently I was up at the Englesea Brook Chapel and Museum in Cheshire. This is a museum about Primitive Methodism and well worth a visit if you ever get the chance. Whilst I was there rummaging about in the library I read an account of a lady, in the late 19th / early 20th century, who had been asked by a parish visitor “is it right you are going to the Primitive Methodist Chapel?” The woman affirmed this was right to which the parish visitor replied “Well, you’ll not be getting any blankets or grocery’s this Christmas”. The woman smiled and replied “I don’t need them, since my husband has been part of the temperance movement and Methodists we can afford our own blankets and grocery’s.” I also read about how the Cambridge Group within Methodism formed small groups and if they had a member who had to leave their job, due to the ethics of it, they would be supported until they found another one.

I loved these stories because they are stories of transformation facilitated through communities. One tells the story of somebody who was helped out of having to depend on others whilst the other tells of somebody who was helped out of a situation where their faith was compromised by their work environment.

It is the same spirit as was behind these stories of the past which influences our employability work in the present.

We are seeking to support people into better employment so they can help themselves but we are also look to help we can help people choose employment where they can thrive.

There are a few ways you can help us with this:

1. If your company or one you are aware of is advertising a job, which is paying the real living wage as minimum and is not on a zero hours contract, we would love to advertise it on our opportunities board in the Radnor Hall. We will be seeking to update it regularly with information on training and vacancies.

2. If your company offers work experience opportunities, please let us know. A number of the young people in the church look for these opportunities and we are looking to help connect them up. Please contact Sally if you are interested in work experience or can offer them. (cw@wesleyschapel.org.uk or contact via the chapel office).
3. We are looking to set up a mentorship programme. If you would be in a position to get involved with this, please let Sally know. (cw@wesleyschapel.org.uk or contact via the chapel office).
4. Our employability conference is happening again on 22nd February 2020. If you would be interested in being part of the team planning this, or have an idea about what we can name it this year, again please contact Sally. (cw@wesleyschapel.org.uk or contact via the chapel office).

And finally Circle the City: Judith and Sally are unable to join in the walk this year. If you'd like to register as an individual register at ctc2019.eventbrite.co.uk or phone 020 7523 2125. If you are going and would like to be made aware of others we hear of who are walking please get in touch with Judith or Sally via the office.

Blessings

Sally Rush – Community Worker (Younger Adults)

Personal Thoughts on the Amalgamation of Leysian Mission & Wesley's Chapel Easter Day 1989

I think it is fair to say that the Leysian Mission and Wesley's Chapel were not the most obvious of partners. Since the founding of the Mission there had been friction between the two and this was only compounded when the Mission moved to a very grand

and imposing building just the other side of Old Street on City Road severely stepping on Wesley's chapel's toes.

However, the work continued for eighty years or so with both parties pretty much keeping themselves to themselves. There were contacts however and when the Mission was bombed during the war and the main church was out of action weddings would be conducted there. One such was my parents who were married at the Chapel after the war seventy years ago this year.

I like many of my generation were brought up in the Mission and most of us through the youth groups of Boys' Brigade and Girls' Brigade. Contacts with Wesley's were there but they were slight. The minister would come and preach once a year and I remember hearing several of these sermons, Colin Morris being the one that most obviously springs to mind.

When Ron Gibbins came to Wesley's things warmed a little and having set up his community at the Chapel young people from the Mission were encouraged to meet as a group there after the evening service downstairs in the 'pit' (now the Crèche/Lower Meeting Room). This was an important time, not least for myself and my sister Suzanne, as we both met our respective partners around this time.

Things were also now becoming a little difficult for the Mission. The building was enormous and so was the cost of maintenance. Neville Ashton had become the minister and clearly saw that, sadly, things had to change. I was now one of the Circuit Stewards along with Alan watts and my father and discussions were had, involving many people too numerous to name but many of them Old Leysians, over potential courses of action. The Mission would have to move. The building had a high value but it cost too much to run. Several projects were looked at (including St Luke's church) but none seemed quite right.

By now my personal links with Wesley's Chapel were much stronger. Following our wedding Katherine and I moved into John

Wesley's House (there were two flats in there in those days) and we lived there for a while until we were able to move into own flat.

Ron Gibbins had been somewhat influential in bringing Neville Ashton to the Mission and we began to see the sense in approaching, Wesley's as a potential amalgamation. It made a lot of sense both as Wesley's and the Mission had small permanent congregations, Wesley's was in need of further renovation and the Mission had a large asset that could be realised. Paul Hulme had come to Wesley's as minister and it seemed to us that the obvious step would be for the two churches to come together. Wesley's with its heritage and visitor work and the Mission with its outreach and cheque book. The appropriate Methodist Committees were set up and the process was completed (although it was slightly more complicated than that). We had by then pretty much sold off the Mission building but were meeting in a small part of the property that we were still allowed to use.

And so on that Easter Day, thirty years ago, we as a small but happy congregation led by our band marched down from the Mission to Wesley's for that last and first service.

In those early days I suppose you were seen as either a Mission person or a Wesley's person but as the years have gone on things have changed. With apologies to anyone I've missed, remaining from the Wesley's people from those days we see regularly Margaret Hazard, Bea and Alex Sarsah and Richard Miles and from the Mission side Alan Watts, Albert Smith and myself. In other words, the vast majority of the congregation now are neither Mission nor Wesley's but both. And that's great. Because that's what the amalgamation was all about.

Can I finish with thanks to Jen Smith with a few lines that she found in the Mission centenary book and which seem highly appropriate at this time:

'The influence of the Mission will continue through generations to come, and in some way or other, the work must go on.'

'Today the work does go on, in the life of this church, and we give thanks to God for what is past, and for the future.'

Richard Morley – Member & Boys' Brigade officer

What can I do for Whitechapel Mission?

A number of people have asked if there is anything they can do to support Whitechapel Mission. There are two things that you can do:

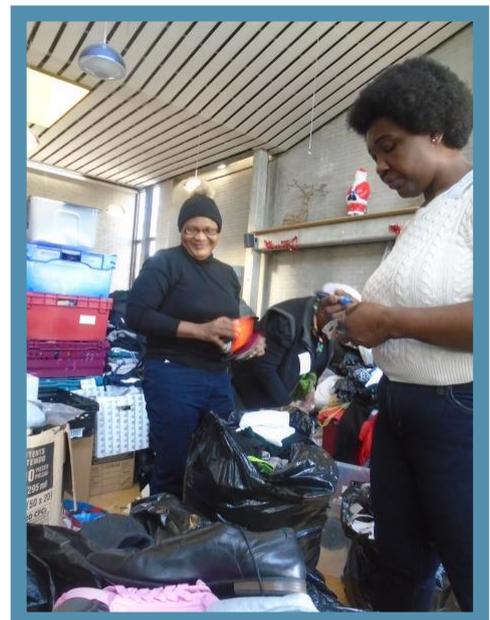
1. Collection for Wesley Day
2. Monopoly Challenge

If you are unable to participate in these but you are interested to be involved in this wonderful Methodist charity, look out for future events listed in WoW or speak to me to find out more.

Collection for Wesley Day:

We will be collecting items for Whitechapel Mission throughout May for Wesley Day. Please bring any of the following items and leave them in the labelled box in the Radnor Room by **Friday 24th May:**

- Blankets (note the Mission cannot take quilts)
- Toothbrushes
- Razors
- Hand Towels
- Bath Towels
- Men's Underwear (new)
- Socks
- Jeans 28-36"
- Rucksacks
- Men's Trainers
- Men's Shoes
- Trousers 28-34"
- Sleeping bags



- Winter Jackets
- Winter Coats
- Jumpers
- Baseball Caps
- T-Shirts
- Padded Shirts
- Hand Cream
- Face Cream
- Shampoo
- Deodorant
- Soap
- Shaving Foam

Monopoly Challenge:

On Thursday 20th June (time: noon - 4pm) join other teams in completing the Monopoly Challenge. Teams of 4 raise sponsorship money and then set about the challenge: four hours to make your way across London and visit as many of the sites on the Monopoly board as you can, taking selfies to prove it and collecting points along the way. I did this with a team from my office last year and it was great fun. We won two awards (most sites visited and top fundraiser).

So, if you have a team of 4 people already or if you would like to be a part of a team that we put together, please contact me (Cheryl.gurnham@cms-cmno.com) by **Friday 31st May** and if we have enough people interested we will put together a team or two.



Controversy surrounding John Wesley's Conversion

We celebrate Wesley Day every 24th May, and it is perhaps THE holy day of the Methodist calendar. Yet it is easy to forget that John Wesley's conversion experience on 24 May 1738 excited much comment and considerable controversy.

John had only recently returned from Georgia. He arrived in England on 30th January 1738 after a difficult and controversial posting. Differences with his parishioners saw him prosecuted by the authorities once and persecuted twice so that he, greatly discouraged, fled Savannah.

On return to England both John and his brother Charles found that their style of preaching regularly attracted great multitudes, caused commotion and sometimes offended. Many churches, at first open to them, closed their doors as the incumbents thought it proper to refuse the Wesleys the use of their pulpits. Five days before his conversion experience, John noted in his diary: "I preached at St John's Wapping, at three, and at St Bennett's, Paul's Wharf, in the evening. At these churches, likewise, I am to preach no more." (19th May 1738)

Far from a saint, John felt like a sinner, and following his difficult time in Savannah and the rejections in London, his spirit was bruised.

When John finally felt converted on the 24th May in Aldersgate Street, the pivotal and ultimately most joyous event of his life, and one we know about because he described it in detail in his diary, it was a complex experience. It was also an event which caused surprise, confusion – even outrage – amongst many who knew him.

John's elder brother Samuel for one, a high Anglican, objected to John's newly proclaimed message, that 'all can be saved' through repentance alone, and John's insistence, that until he understood this most fundamental message, he had not been a Christian. It

was not a message traditionalists wanted or were ready to hear. Nor was Samuel impressed by the powerful effects produced under John's preaching, such as sudden convictions, instantaneous conversions, and professions of those converted that they knew they were pardoned by the Holy Spirit.

Friends who had known the Wesley brothers, chiefly amongst them a Mrs Hutton, labelled John and Charles singular and irregular in their ministerial conduct, writing to Samuel on 6th June 1738: "But your brother John seems to be turned a wild enthusiast, or fanatic; and to our very great affliction is drawing our two children into these wild notions, by their great opinion of Mr John's sanctity and judgement. It would be a great charity to many other honest, well-meaning, simple souls, as well as to my children, if you could either confine or convert Mr John when he is with you; for, after his behaviour on Sunday the 28th of May, ..you will think him not a quite right man." It occasioned a drawn-out correspondence between the two brothers and an uneasy relationship thereafter.

Even their mother Susanna was unsure of what to think. Susanna Wesley believed in the tenets of the established Church. The idea of salvation through faith and repentance alone coupled with religious 'enthusiasm' would have made her profoundly uneasy. In a letter to Samuel in March 1739 she writes: "As far as I can see, they plead that these visions etc are given to assure some particular persons of their adoption and salvation. But this end is abundantly provided for in the Holy Scriptures; wherein all may find the rules by which we must live here and be judged hereafter..."

However, correspondence with John, and a visit from George Whitefield helped allay her fears. Susanna mentions this visit to Samuel in the same letter: "I then asked Mr Whitefield if my sons were not making some innovations in the Church; which I much feared. He assured me that they were so far from it, that they endeavoured all they could to reconcile Dissenters to our communion" and that "I could not conceive the good they did in

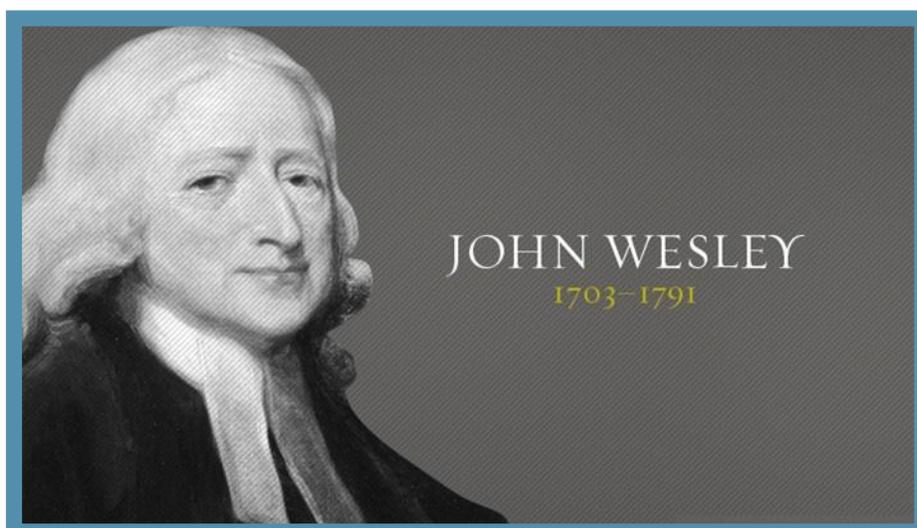
London". (8th March 1739). Eventually she sided with John and came to admire and support his work.

Of course, John's decision to preach in the great outdoors around this time was linked closely to his conversion experience and his ejection from many church pulpits. The establishment noted it with scorn, ridicule and, ultimately, envy. Even John wrote in his diary: "I could scarcely reconcile myself at first to this strange way of preaching in the fields; ...having been all my life (till very lately) so tenacious of every point relating to decency and order, that I should have thought the saving of souls almost a sin, if it had not been done in a church" (31st March 1739).

It was perhaps this preaching out of doors which brought John closer to ordinary people and which opened their hearts and minds to his message. Not that field preaching didn't result in frequent hostilities and occasional physical attacks on John! But ultimately going amongst the people and out of the physical and metaphorical confines of the church shaped the future of Methodism and turned a trickle into a stream. Today, we remember the good that came from John's conversion – not the controversy.

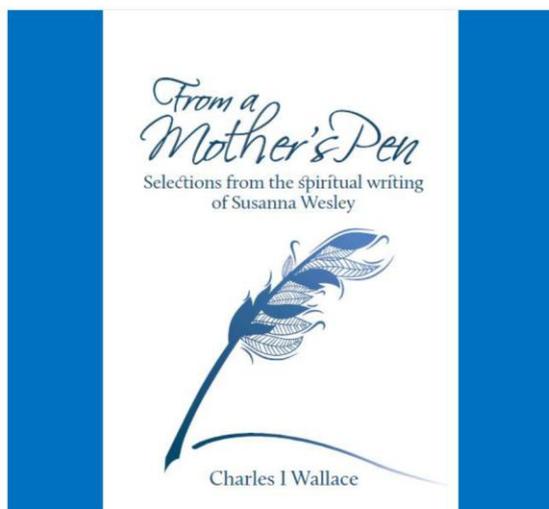
Christian Dettlaff

Curator Museum of Methodism & John Wesley's House



Book launch

From a Mother's Pen: Selections from the spiritual writing of Susanna Wesley



Thursday 16 May
6pm-7.15pm

Wesley's Chapel,
49 City Rd, London,
EC1Y 1AU

FREE entry | Online
booking: Eventbrite

For more information visit: www.methodistheritage.org.uk or email publishing@methodistchurch.org.uk .

You can order copies of the book from Methodist Publishing
www.methodistpublishing.org.uk



Susanna
Wesley

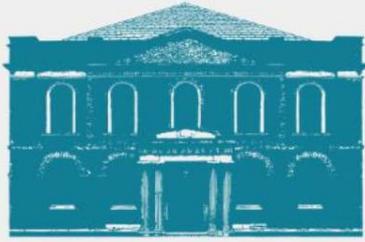
1669
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ANNIVERSARY
2019



Methodist
Heritage

The **Methodist** Church 

#susanna350



John Wesley
Wesley's Chapel
& Leysian Mission

We are hoping to refurbish the small ground floor kitchen in 2019. In doing this, we want to make sure that we create a kitchen which best suits the needs of the people using it. If you use the kitchen, please complete the survey and place it in the green post box at the back of church by Sunday 12th May.

Name: _____

1. How often do you use the small kitchen?

- | | |
|---------------------------------------|------------------------------------|
| <input type="checkbox"/> Daily | <input type="checkbox"/> Monthly |
| <input type="checkbox"/> Weekly | <input type="checkbox"/> Quarterly |
| <input type="checkbox"/> Other: _____ | |

2. What do you use the small kitchen for?

- | | |
|---------------------------------------|-----------------------------------|
| <input type="checkbox"/> Tea & coffee | <input type="checkbox"/> Fridge |
| <input type="checkbox"/> Cold drinks | <input type="checkbox"/> Cleaning |
| <input type="checkbox"/> Other: _____ | |

**3. What facilities would be useful for the new kitchen?
(choose your top 5 and label them 1-5, with 5 being the most useful)**

- | | |
|---|---|
| <input type="checkbox"/> Cupboard space | <input type="checkbox"/> Larger fridge |
| <input type="checkbox"/> Smaller fridge | <input type="checkbox"/> Swing doors |
| <input type="checkbox"/> Zip tap | <input type="checkbox"/> Stable doors |
| <input type="checkbox"/> Coffee machine | <input type="checkbox"/> Microwave |
| <input type="checkbox"/> Dishwasher | <input type="checkbox"/> Cleaning equipment |
| <input type="checkbox"/> Other: _____ | |

4. Do you have any other suggestions?

WESLEY'S CHAPEL
& LEYSIAN MISSION

Wise & Witty Words

Exploring Humour in the Bible

Thursdays at 12.45 - 1.15pm

May 2019

2nd A Wedding Riddle
9th More Than Moral
16th Hair of the Dog
23rd Being a Fool
30th Logs and Specks

June 2019

6th The 'Way-homer'

wesleyschapel.org.uk

SERENDIPITY TWENTY- NINE
Still More Questions – The Foundery
Part Four:

In the previous parts of this article serialized in earlier editions of Window on Wesley's, the details of how the Foundery began and some description of the work that took place on its premises were described. This concluding part is concerned with the final days of the Foundery and finishes by telling of the replacement that took its place.

How did the Foundery end and what was its Replacement?

In view of all the work that went on there, the wear and tear of the almost continual comings and goings, as well as the fact that the complex had started as a patched up ruin, it is not surprising that the maintenance of the Foundery buildings needed constant attention. Indeed, they had to be closed for renovation in 1764 and 1766 as well as for some extensive upkeep work on many other occasions during their working life.

Such essential work continued to be lovingly undertaken, but eventually it became obvious that a strategy of "make do and mend" was not enough as after almost forty years the structure was coming to the end of its useful life and indeed too, by 1776 the lease was starting to run out. Further, as the whole of the surrounding area which had been made respectable by the regular presence of the Methodists, was being redeveloped, it was likely that the City authorities would refuse to renew the lease. In fact it is probable that it was only the sympathy George Dance the Elder, the Clerk and Surveyor to the City Lands Committee, had for the work of Wesley, that had earlier spared the Foundery from seizure and destruction when the City were planning the building of a hospital in the area. But, this goodwill was not a factor that could be depended upon, thus demolition and a rebuild, on the same site was not a viable option.

Therefore, Wesley had to look around to find some alternative place, close at hand, where a replacement for his London Headquarters could be erected and its work perpetuated. Fortunately, there was, nearby, at the time, a large open stretch of empty, marshy, fields which were in use, for amongst other things as an area where cloth was dried as well as a rubbish dump where some of the rubble from the clearance of the buildings damaged in the “Great Fire”, including Old St Paul’s Cathedral, had been disposed. Wesley eventually secured a lease on part of this unpromising piece of land; specifically, for a plot located just opposite Bunhill Fields. Then using a £1000 subscribed by the Foundery Society members, augmented by sums of money collected in the form of the donations he begged from Methodist Societies all over Britain, John commissioned the erection of a building, fronting onto City Road, which was to be capable of holding all the London Methodists.

The foundation stone was laid in April 1777, then just over eighteen months later, this “*neat but not fine*”, New Chapel, (which in time became Wesley’s), built by Samuel Tooth, one of the members of the Foundery Society, largely to a design of George Dance the Younger, was opened on 1st November 1778.

The Society members transferred to this new worship centre and their former spiritual home was closed down and given up as a preaching place. Nevertheless, for some time while work continued on completing the City Road premises the Foundery buildings remained in use, mainly for weeknight activities, but also, for other purposes such as, housing the printing press Wesley bought in 1778 in order to be able to produce his publications, rather than to having to rely on commercial printers.

Further, the premises also acted, for a period, as living quarters for the preachers, as John’s house was not ready for his occupation until October 1779 while the building work on the preachers’ house, on the north side of the courtyard, was not completed until several years later. Indeed, there is a record from as late as November 1785 of one of Wesley’s preachers, James

Creighton, having to sleep at the Foundery, in spite of the dilapidated state, and despite the rain pouring through the roof. After this, what remained of the complex seems to have been rented out for storage purposes for a while, but then, as regards our story, the old Foundery buildings fade from the record.

For all practicable purposes, the work of the Foundery was effectively transferred to the New Chapel on 1st November 1778, and the “tottering fabric with the mouldering walls” that John Wesley’s first London headquarters had become, finished its’ work and bequeathed its inspiration.

Finally, several years later, anything that remained of the complex was demolished and the site redeveloped as has happened many times since. Thus all traces of the Foundery have long since disappeared and today the only tangible evidence of its past existence is in the form of the plaque attached to the Tabernacle Street, rear wall, of the Epworth Building, which now occupies the former site of Epworth House, the onetime home of the Methodist Book Room. In fact, even the plaque itself nearly went the way of the Foundery because, while the refurbishing work on “The Epworth” was in hand, it was removed from where it had been installed on 21st May 1932. Fortunately, the plaque was not lost, and was eventually replaced on the rear wall of the building, albeit in a slightly different, but more accessible position, where it was rededicated, on Wesley Day 2018.

Finally, before this story of the Foundery is concluded, you might be interested to know a fact relating to the cannons that were being manufactured in 1716 when the accident occurred which resulted in the ruins that John Wesley then had transformed into his first London headquarters. It could be supposed, that the explosion splattered their metal all over, leaving no substantial remains. Strangely, this seems not have been the case, since a malformed cannon remained to be salvaged from the wreckage. Indeed, because its’ manufacture had some indirect responsibility for the foundation of Woolwich Arsenal, it was kept as a souvenir

and consequently, continues to this day to be displayed as a memento outside the Museum of Artillery.

Unfortunate, though the accident was, in terms of the death and destruction that ended the work of the ordnance factory which produced the cannon, the consequences were far greater and more significant, than the establishment of the Woolwich Arsenal, for the more important legacy was the opening of the Foundery.

This, ultimately led to the foundation of Worldwide Methodism which, is today, the real heir of the Society that grew up in Windmill Hill, in as much as everything that the modern Methodist Church aspires to, as part of the Universal Church of Christ, can be traced in embryo to the Spirit inspired work of the men and women, that John Wesley gathered at his first London headquarters, and to their ethos which was bequeathed to Wesley's Chapel. If you have never been to visit the one-time site of the Foundery, then make the pilgrimage and there stand and give thanks to God for what was accomplished in his name.

Keith Dutton - Heritage Steward

Lunchtime Music Recitals in May (1.05pm) @ Wesley's Chapel

- 5th Caroline Storey & David Dreebin Voice/Piano**
- 12th Francesca Cannas - violin**
- 19th Jaga Klimaszewska - violin**
- 26th Zoe Lethbridge - Voice**

**Tuesdays @ 1.05pm
Entry Free of Charge**

Events at John Wesley's House & The Museum of Methodism

Wesley Day

Fri 24 May, 11am-3pm



Celebrate Wesley Day with us! You will be able to meet Wesley and the other Georgian residents of the House. For our family visitors, there will be the chance to make a stained glass window to take home inspired by the beautiful stained glass in the Chapel. Free Entry.

Physic Garden Celebration

Sat 8 June, 11am - 3pm



We will be celebrating the planting of our new Physic Garden at John Wesley's House. The House will be open for you to meet its Georgian residents and there will be trails and activities inspired by the garden. Free entry.

Art Workshop - Object & Memory

Sat 6 July, 10.00am-1.30pm



An experimental print workshop for ages 8-15 that explores the collection of Wesley's House and Museum coupled with personal articles. Free but booking is essential - please contact lso@wesleyschapel.org.uk to book a space.

John Wesley's Chapel, House & Museum, 49 City Road, London, EC1Y, 1AU

www.wesleysheritage.org.uk

WESLEY'S CHAPEL
& LEYSIAN MISSION

Teddy Bear Service

Last Tuesday of the month, 10.30 - 11.00

Interactive church service for babies, toddlers, and their parents, guardians or carers
www.wesleyshapel.org.uk

Wesley's Chapel & Leysian Mission Weekly Programme

Sunday	9.45am	Holy Communion (except first Sunday in month)
	11.00am	Morning Service
	12.30pm	Methodist Women in Britain (MWIB) (first Sunday in the month)
	12.30pm	Wesley's Chapel Methodist Men's Fellowship (first Sunday in month)
	12.30pm	Young Adults lunch & Bible Study (third 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	2.00pm	Sisterhood Fellowship
Tuesday	10.30am	Teddy Bear Service (last Tuesday in the Month)
	1.05pm	Lunchtime Recital (except July, August & December – free entry)
	6.30pm	Boys' Brigade & Girls' Association
Wednesday	10.00am	Stay and Play (pre-school – term time only)
	12.45pm	Service of Holy Communion (30 minutes)
Thursday	12.45pm	Service of the Word (30 minutes) <i>(followed by lunch & fellowship)</i>
Friday	1.00pm	Book Club (Second Friday in the month)
Saturday		Young Adults Social (first Saturday in the month) <i>(times may vary according to activity)</i>

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

**manager@wesleyschapel.org.uk or alternatively
administration@wesleyschapel.org.uk**

Evening
Taizé

*Wesley's Chapel
& Leysian Mission*



A Service of prayer, Song and Contemplation

**Last Sunday of every month
at 7.00pm**

Wesley's Chapel and Leysian Mission 49 City Road London EC1Y 1AU · 0207 2532262 www.wesleyschapel.org.uk