

# WINDOW ON WESLEY'S



**MAY 2020**

## **STAFF**

**Ministers:** The Revd Canon Dr Jennifer H Smith BA PhD  
M.Phil (Superintendent)  
The Revd Steven Cooper BTh, MA(Cantab)

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

**Authorised Presbyter:** The Revd Canon 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  
Mrs Tracey Smith

**Caretaking:** Mr Adrian Beviss  
Mr Louis Oludare

**Organist:** Mr Elvis Pratt BEng (Hons)

**Church Office:** 49 City Road  
London EC1Y 1AU  
(T) 020 7253 2262  
(E) [administration@wesleyschapel.org.uk](mailto:administration@wesleyschapel.org.uk)

Dear Friends,

Welcome to this lockdown version of Window on Wesley's, for May 2020. And a happy Easter, as the days continue to lengthen despite the lockdown. Sometimes there is a fashion to ask a minister to 'give a word,' which usually leads to more than one: so let me resist that temptation, and give us only one word this May: **Nevertheless.**

It is a good scriptural word, 'nevertheless', popping up all over the Bible - it is a bridge between a hard reality and a promise. Remember how our lockdown here has progressed: in early March we brought in hand gel and then recommended that vulnerable people stay home. On 15 March, we worshipped with an in-person congregation of 46, and an online congregation of over three thousand. Then in the week leading up to 22 March we closed down entirely.

Nevertheless, from that time, we have been sharing morning prayer Monday to Saturday at 10 am– you may be among the 250 or so who have been joining in online or by phone each day. We have also livestreamed worship, building links with people across the United Kingdom and the world; we have been joined by 2-3000+ each Sunday and more during the week.

Nevertheless, I am in awe of the work I see members of this congregation undertaking: from nurses and medical staff to drivers, teachers, artists and care workers, you have been faithfully doing the hard day by day work to make things better during this outbreak. And where you are not able to be out and about, you have phoned each other, encouraged each other, dropped food parcels and prayed for one another. We have all had bad days, and we will have a few more, but nevertheless we can borrow faith from others when bad days come.

Tony (Sopha) Touch, our Global Mission Fellow was briefly ill in late March: nevertheless, he is back to work at Whitechapel Mission, which has stayed open during this time. The Mission

has given unbroken service to some of the most vulnerable. Nevertheless, our trustees have planned and re-planned, helping to set a course for the next few months as we understand the financial and other effects of lockdown for the church.

Nevertheless, pastoral leaders have been doing the faithful, unflashy work of care and contact, while learning officer Gemma Smith has brought out a schools' package 'Wesley's Words of Change,' and Community Worker Sally Rush has been doing 1:1 virtual mentoring and reassure young people in the community through the Soapbox youth centre.

Nevertheless, our Curator Christian Dettlaff has been bringing much more of our Museum collection online, and Missioner Judith Bell has been coordinating children's provision and offering pastoral care. You can read more about each of these things in this edition of WoW. Nevertheless, we have something to say to our world, to help re-build.

Nevertheless, behind the scenes, our administrative team has been at work from home to manage cash flow and communications. And yes, we have straitened times ahead.

All of us. There will be a new normal, and hopefully, this time will be a lever for good change in our society.

But nevertheless, God will continue to bless us on bad days and on good, and we will help each other to rebuild jobs, education, culture, and fellowship of all kinds. Nevertheless, it is good to have you as companions on this journey, and I thank God for each of you. Please stay in touch with news and ideas: we cannot wait to be back together in person!

***With every blessing, Jen***

**A note about church finance:** before the lockdown, our weekly giving had been on a gentle increase. You have been investing in one another, and in God's work among us, and we want to

protect that investment. Since the lockdown, our weekly giving has predictably gone down or been delayed. The church has lost the income from site users and visitors, and we expect that our investment income will be much reduced. Many of us as members also have had reduced income, or lost income altogether if we were self-employed – and sometimes while continuing to provide the work and help so needed by our communities. As we can, we will rebuild together.

**We need regular, sustained, and small support as we can give it, from all of us.** Please, consider a small regular donation through the DonR website: [www.donr.com/wesley](http://www.donr.com/wesley) or standing order (please contact [manager@welseyschapel.org.uk](mailto:manager@welseyschapel.org.uk) for further details) or you can give up to £20 by text message: **text WESLEY followed by amount to 70085; e.g. WESLEY5 to give £5.** : do not worry if you are not able to give hundreds, or even tens of pounds. Every small bit helps, as we rebuild. And let the church fellowship know how you can be supported: we will continue to support members and others in extreme need, where a small grant from the benevolent fund can make all the difference. And we will cut budgets where we need to, while doing our best to protect staff levels and the investment you have already made in mission developments. Please support one another, and your trustees, as we work out what God intends.

### **Worship at Wesley's Chapel & Leysian Mission**

Whilst the Chapel is currently closed to meeting physically, our worship continues via livestream on the internet. Join us at [www.wesleyschapel.org.uk/livestreaming](http://www.wesleyschapel.org.uk/livestreaming)

Worship services are available and are livestreamed at the following times:

#### **Monday – Saturday**

10.00am Morning Prayer from the Methodist Worship Book

## **Wednesday**

12.45pm Service of Holy Communion

## **Thursday**

12.45pm Service of the Word

## **Sunday**

9.45am Service of Holy Communion

11.00am Morning Worship

All live-streamed services remain viewable afterwards: find previous services at [www.wesleyschapel.org.uk/previous-services](http://www.wesleyschapel.org.uk/previous-services)

We also have a new dedicated email address for prayer requests which will be received directly by our ministers Jennifer Smith and Steven Cooper, and will be prayed during the course of the Daily morning prayer service. Please send all prayer requests to: [prayer@wesleyschapel.org.uk](mailto:prayer@wesleyschapel.org.uk)

And for the 'morning larks' among us: Jen Smith will be leading the 'Prayer for the Day' on Radio 4 for the whole week beginning 30 May, through 5 June. It airs at 5.43 am, but (fortunately) we can also listen again later.



## **Wesley Day & the Weekly Updates**

During the current pandemic the work and mission of the Chapel continues and we are therefore sending out regular weekly updates via Mailchimp to keep everyone up to date with what's going on. If you would like receive the update on a regular basis or sign up to receive details of any of the regular activities and

events at Wesley's Chapel & Leysian Mission simply follow the link: <http://eepurl.com/c-aWr5> and complete the online form.

**Wesley's Day on 24th May** is fast approaching and we'd like to invite you to get involved in the virtual celebration we are planning. We'd like you to send a short (15 second maximum preferably landscape orientation) video of yourself answering the question "**What would John Wesley celebrate and what would grieve his heart if he were alive today?**" Please send your contributions via [minister@wesleyschapel.org.uk](mailto:minister@wesleyschapel.org.uk), Whatsapp (07483160593) or WeTransfer by Friday 8th May.

Note: we may not be able to include all but we will do our best to include as many as possible. Children may also record videos but they must be submitted by their parent/guardian along with a completed consent form: contact [manager@wesleyschapel.org.uk](mailto:manager@wesleyschapel.org.uk) for a copy of the form

Keep safe and keep in touch,

***Wesley's Chapel and Leysian Mission team***

### **Reflections on Communion in a time of separation**

*Our Minister, Steven Cooper writes...*

During this time of Covid-19, with many suffering, and all of us living in lock-down, we are finding that there is a variety of things that people find helpful and important as we navigate this very strange period together. One thing that we can celebrate at this moment is God's continual presence alongside us in the midst of this traumatic experience—God who in Christ has overcome death, and opens to us the gate to everlasting newness of life. And one of the things which the Church, in a unique way, is able to offer at this moment is our continued worship of God; and this has been a priority for us on the staff team here at Wesley's.

A particular challenge though has been how the church should celebrate Holy Communion, whilst we are prevented from gathering together. We considered, among the leadership at Wesley's, at the outset of the current lock-down that it was important for us to continue regularly to celebrate the sacrament of Holy Communion: it is an essential part of our life as God's Church, something we have always celebrated at least weekly at Wesley's; indeed, I would incline to the view that celebration of Holy Communion is the most important thing we do as the Church: it proclaims Christ's death and resurrection to the world, it manifests our togetherness and our unity in Christ, and it feeds us—in a spiritual way (which is nonetheless in a real way)—in our daily life as Christ's disciples and witnesses. For this reason, Jen, Keith and I continue, between us, to lead services of Holy Communion, livestreamed on our website, at 9.45am each Sunday and at Wednesday lunchtimes.

How though, when we cannot be together physically, do we share in an act of worship that has at its centre a physical loaf (or wafer) of bread, and a physical cup of wine, which normally would be broken and divided and shared between us from the common table of our celebration? And how may we do so in a way that is sensitive to the real sense of loss that, as the congregation, many feel at the impossibility of receiving physically from that table at this time? How, in this situation, do we also honour the essential understanding of ministry in the Methodist tradition, that (while ordaining certain individuals to representative roles as presbyters and deacons) recognizes no essential difference in status or privilege between those who are ordained and all other members of the Church? These are the dilemmas that have shaped our thinking and our practice around how we celebrate Communion at Wesley's at the moment.

The first thing to say is that our communion in Christ is real, full stop. So a celebration of Holy Communion is a celebration of something that is real, whether that be gathered together and sharing together physically (as we would under normal circumstances) or be it sharing in the celebration via livestream.

Our celebration of the sacrament bears witness to this communion that we share, however physically separate we may be.

The second thing to say is that, as a sacramental celebration—that is, a celebration that, in significant part, finds its meaning in the physical symbols that we use—Holy Communion has at its heart the symbol of one bread and one cup. Within Methodism and elsewhere, some have, understandably, posed the question: can't members of the congregation following via the livestream simply join in with their own individual bread and wine at home? My own view (reflected indeed among my presbyteral colleagues at Wesley's) is that that approach—which is outside our tradition and outside our discipline—would actually diminish the effectiveness of what we are doing when we celebrate with one bread and one cup. It would not bear witness in the same way to the communion that in Christ we share. Rather, in the sacrament we affirm, very powerfully: one bread, one cup, one Christ, one communion.

At Wesley's, as we have felt our way through how most appropriately to do this in the present unprecedented circumstances, we have adopted an unusual approach in our attempt to square the circle of how to celebrate the sacrament while being sensitive to the impossibility of the congregation physically receiving of it. To this end, when I or Jen and Keith lead the Communion service on our livestream at present, we do so in the normal way, except that—in order to express solidarity with the viewing congregation—after breaking the bread, at the point when we would normally all eat the bread and drink the wine, we share with you in *not* receiving these elements. Instead, at that point, Jen or I invite you to share with us in a prayer of 'spiritual communion': seeking to enter more fully into the communion that in Christ we share, in spite of our physical separation—while of course longing for the time when we will be together in each other's company once again. This is the prayer that we make:

“Jesus my brother,  
who brought divine Life out of human death,  
you are meeting me here and now in this place, in this moment.  
I pause to remember that the one thing I desire above all others is  
for you to be with me.

Though I cannot receive you in bread and wine today, come into  
my heart and show me you were already there within me, by your  
love lighting my darkness from within.

Open my eyes to your sacred presence in each thing you have  
created and in every moment you give.

As each of your followers does their part where they are, may we  
all grow together in love and in richer, fuller communion.

Make us one with you and with all who love you in every time and  
place. Help us to feel and to know that we are united as members  
of your body.

With all your people, may I share your risen life, which renews all  
creation.

I offer myself to you in service, as an act of spiritual worship.  
Amen.”

It may well be said that this is a strange way to celebrate Holy  
Communion, that it is incomplete: and indeed it is. But we are  
living in a time of strangeness and incompleteness. And, while it  
may be strange, for us to celebrate the sacrament in this way is  
surely *less* incomplete than (as some churches are) not doing so  
at all.

I pray that, as we long to be together once again, you too may  
continue to find strength and sustenance through our worship at  
this time, impaired as it is. I welcome your feedback on this—and  
indeed, please never hesitate to be in touch about any matters of  
concern to you. Please feel always free to reach me on 07483  
160593 or [minister@wesleyschapel.org.uk](mailto:minister@wesleyschapel.org.uk)

In the midst of this difficult time, I wish you every blessing.

**Steven**



## A Thought Provoking Letter

Hello to all who read WoW, I hope you are doing well, especially in the current circumstances! As you may remember, I wrote in the last WoW what it is like to work from home when usually one's day involves face-to-face contact with a team of heritage stewards, groups, organisers and the public in general. With this presently impossible, I've been researching our objects for our online museum object catalogue.

Just as a reminder, our online catalogue will provide greater access to our collections and make it possible for 'virtual visitors' from all over the world to engage with our heritage. It is now available at <https://www.wesleysheritage.org.uk/exhibits/explore-the-collection/> and you're most welcome to take a look if you haven't yet!

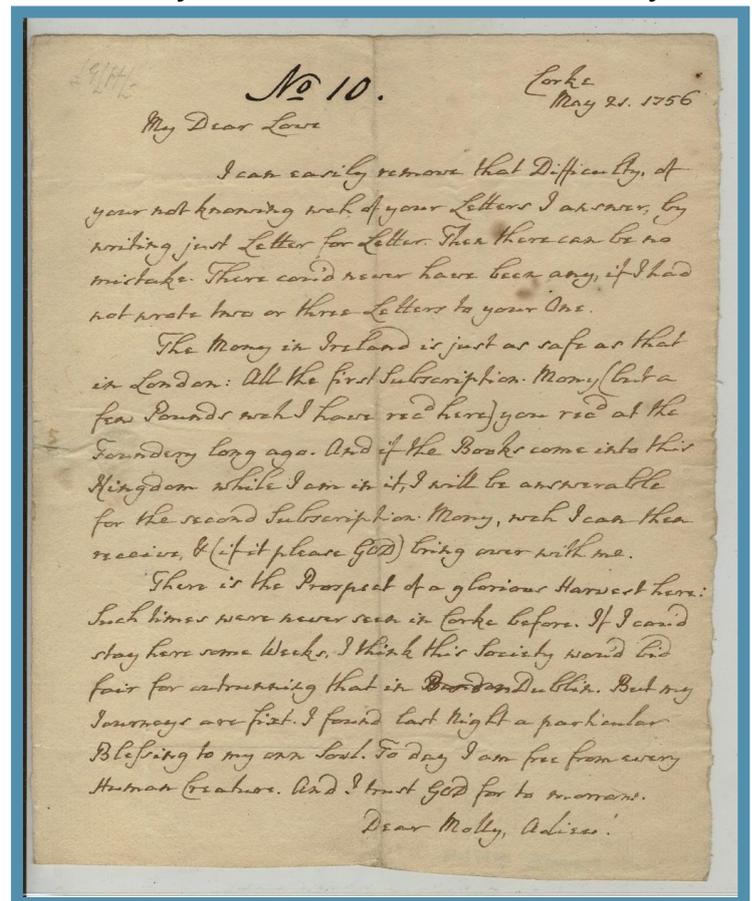
My daily dose of online cataloguing is uncovering many new angles and interesting stories. However, nothing has been more poignant so far than a letter John Wesley wrote to his wife Mary (or Molly, as she was commonly known) in May 1756 when he was travelling alone in Ireland.

As a recap, the marriage of John and Molly in 1751 was not a success - to say the least. The wedding had come after only a few weeks' whirlwind romance, and as something of an unwelcome surprise, shock even, to many, including John's own brother Charles. Apparently, Charles was 'thunderstruck' when he learnt of it and when John announced his intentions at the next church service, Charles observed and commented on the response of the congregation, that it 'made us all hide our faces.'

The signs weren't good from the start. Both John and Molly were headstrong, used to having their own way and, aged in their mid

forties, were unlikely to change. As it turned out, the marriage wasn't a success and ended in public fights, spats and repeated separations; the final split came in 1771 when Wesley wrote in his diary (in Latin): "Finally, she left for good. I did not forsake her, I did not dismiss her, I will not recall her."

The letter in the online collection Wesley wrote to his wife on May 21st 1756, five years into their marriage. It is quite brief but contains all the hints that this marriage is already under strain; even under a sense of doom. The opening lines are tense and deal with issues which have arisen from misunderstandings; John complains that his wife is negligent in writing; he in turn justifies his financial affairs - Molly must have complained. Finally, John proceeds to remind her of the overarching importance of the ministry and travel in his life, "But my journeys are first". We know Molly found it hard to accept that her husband was travelling constantly and it caused many arguments between them.



The letter is short, the tone is terse and 'off', and the letter's content stands in stark contrast to Wesley's opening line, "My dearest love" and his signing off "Dear Molly, Adieu". Was Wesley being ironic? I don't think Molly would have been pleased with the letter - do you?"

**Christian**

## Interesting Stories

"One of the things I miss during lockdown about my daily life at Wesley's is my work with our heritage stewards. They are a great bunch of committed, hardworking and exceptionally reliable volunteers without whom our museum and the heritage tours at Wesley's just couldn't run. At the end of the day, we often have a natter about how the day's been, particularly the visitors they've taken round and the experiences they've had. We always have visitors from all over with us and no one day is ever the same. Here's a taster from one of our stewards:

*Hi all,*

*A story I have for you goes like this:*

*A few years ago, when I was young, I used to play Cricket for Buckhurst Hill Cricket Club. One of my team mates was a certain David Miles who worked for his father's building firm of Hammond and Miles.*

*About two years ago I started on a tour of the house with a British couple who had retired to New Zealand years ago. They were on their first visit back to UK since they left. The man seemed to know something about the buildings and after a while his wife rather sheepishly said that her husband had helped to rebuild Wesley's Chapel in about 1980. He said that his name was Hammond and he had worked in his father's firm Hammond and Miles on the Chapel contract!*

*We had a most enjoyable trip round although there were others in the group so I didn't have much time to talk to Mr Hammond about the work. He did point out to me though the additional external supports which had been added to the Chapel's walls to prevent them from falling outwards.*

*He remembered David Miles very well. I recounted to him some of my stories of playing Cricket with David.*

*I had lost touch with David since I stopped playing Cricket and tried to get in touch with him more recently but none of his other former Cricket colleagues had even a phone number for him.*

*Such is life. I enjoy the daily prayers from Jen and Keith and am very much missing you all. When we get back to normal I will never again complain if there are no visitors!*

*Keep well.*

**Peter Richardson – Heritage Steward**

**Our Learning Officer writes:**

I hope everyone is keeping well. Like everyone, I am adapting to a new routine and finding new ways of working. It's been interesting thinking of new projects, and how to adapt existing resources, but I am looking forward to being back at the Museum, House and Chapel!

Social media has been an important way for us to stay in touch with our audiences whilst we're closed. We've been doing a 'Museum Alphabet' and linking objects and stories from the House, Chapel and Museum to each letter of the alphabet. It's been comforting to look back at some of our open days and given me an opportunity to learn a bit more about some of the objects in the collection. We're just over half-way through, I'm still thinking of what to do for X and Z!

Our partnership work with other museums still continues. In June we were due to host some school visits as part of a partnership with Newington Green Meeting House and Benjamin Franklin House. The sessions were to be based around literacy and the theme for our part was spoken word which is of course a great link to John Wesley! As it's unlikely we'll be able to host the visits, I instead used several objects from the Museum to develop an online resource. The aim is for students to write a short speech

about something important to them using John's words as the inspiration. The sessions from all three sites will be hosted on the Newington Green Meeting House website and the project will be officially launched in May. If you want to have a look at our resources though, they are available on our website under the 'Wesley's Words of Change' section:

<https://www.wesleysheritage.org.uk/learning-programmes/>

Next up, I'll be revising the content from our last virtual open day to celebrate Wesley Day. There will be downloadable activity and information sheets for all ages available from 24 May so why not take a look?

Take care all!

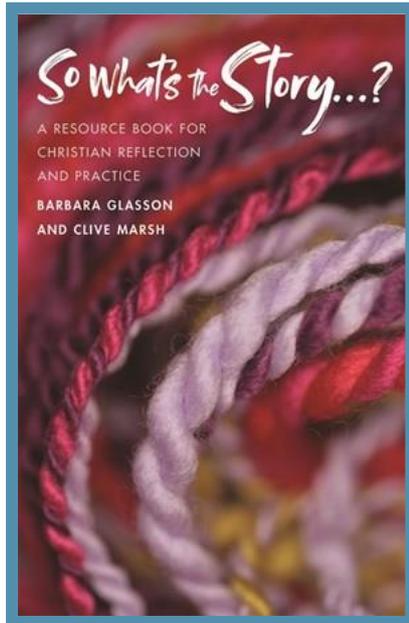
***Gemma Smith***

Hi!

We live in live in strange and difficult times at the moment but it's still important to have a laugh every so often. That's what our young adults did when they did a scavenger hunt. It started with everybody going to find a spoon and then trying to balance it on the end of their nose. This was followed by CD's and books which everybody spoke about, pyjama tops or night shirts they put on over their day clothes and a drumming session on the tins or jars they had gone and found. Yes, it was silly but we all enjoyed it. It's an example of a game you can play with your friends even though you're all in different houses.

As a group we are supporting one another and studying faith stuff, as well as having some fun at times. We welcome anybody aged from 16-30's who wants to join us. Get in touch with me [cw@wesleyschapel.org.uk](mailto:cw@wesleyschapel.org.uk) and I'd be happy to send the zoom invite out to you for our sessions on Saturday at 4:30pm.

It may be that you're looking for a faith book to help you process during this time and I can highly recommend "So What's the



Story?” By Barbara Glasson and Clive Marsh, this year’s President and Vice President of the Methodist Conference. We’ve been studying this as a group since the new year and there seems to be a new resonance in this in our current time – how do we interpret the story we’re living in now? How and where do we find God in this time? I’d highly recommend this book to you.

Continue to keep safe and keep in touch as we move on into whatever May holds.

### ***Sally Rush – Community Worker (Emerging Adults)***

You’ll remember in April we featured a poem written by one of the performers from concert of emerging talent, Leah Cadogan. She has kindly allowed us to publish another of her poems this month.

### **Nostalgia – by Leah Cadogen**

Leah says “I wrote this one inspired by a number of things – some sort of weird combination of reading about post colonialism, cuts in arts funding, and being totally fed up of our modern human habits of just not caring enough about each other – especially in cities. So this one is a bit political, a bit opinionated, and a bit unsure of itself – but then again, aren’t we all?”

We need those days back  
The days where we in tribes used to speak our minds  
and write  
and conjure up worlds of flight.  
Dreams were real and all seemed only an extension of our  
imaginings

Where drama was a religious rite  
Where paradigms were met with blighted  
Pride, humility a value  
That could be expressed in dances shown  
And songs vocalised  
Not industrialised  
Our tongues weaving in and out  
Of days collecting water  
And preparing our cattle for the slaughter.  
Worldwide in our tribes of primitive bliss  
The golden age of thought of creative flow  
Where boundaries only in rivers flowed  
And the great unknown  
Was a mere story  
Was all a story  
Was not a history that would write itself  
We had to write our own  
Each woman,  
Man  
Person in between  
The seams of reality  
Could write their own  
Mythological  
Fictional dream  
To coincide with life.  
We need those days back  
Before development griped  
And civilisation  
Modernised our  
Creative vibes into payments  
and models and programmes boggling our  
minds with informational secrets  
already known to our bodies  
in our bones.

But social diction  
told us fiction  
was for pages only.  
So alone we sit  
At our communal screens  
Screaming for something we could touch and hold  
And drum and kick and spin and whack  
For something we could hold.  
And live  
And feel searing our skin  
Stretched over worlds  
We used to be immersed in.  
Now but a glimmer of shiny glass  
Gives us a glint  
A sold minute  
A single sight of what we could have been  
In our collective perspective, our worldwide dreams.

### **Emerging Adults May Social programme**

All at 4:30pm and all by Zoom please contact  
[cw@wesleyschapel.org.uk](mailto:cw@wesleyschapel.org.uk) for details.

May 2nd - We'll be looking at Handling Bad Stuff in Chapter 10 of  
"So What's the Story"

May 9th - Social where we'll be catching up and playing some  
games via Zoom

May 16th - We'll be looking at Inhabiting Stories: Living it Out

May 23rd - Wesley themed social with quiz



This month we are lucky to be able to feature another hymn which was written by one of our members, John Showemimo:

*Bless your servants, Father  
Bless us here below  
As we serve our neighbours  
Let your radiance show.*

*Bless your servants, Father  
Teach us, Lord we pray  
How to care for mankind  
Guide and show the way.*

*Bless your servants, Father  
Let us show your light  
In our daily living  
Doing what is right.*

*Bless your servants, Father  
Open eyes to see  
Wonders of thy power  
When we follow thee.*

*Bless your servants, Father  
Morn to rising sun  
As we share The Good News  
May your will be done.*

Next month John has promised us another of his compositions based on Paul Simon's "Fifty Ways To Leave your Lover". Watch this space!



## News from Leysian Missioner

My last article for Window on Wesley's was in February, when I reported on the young people's trip to 3Generatre. As you can imagine much has changed since then, and yet the key threads remain the same.



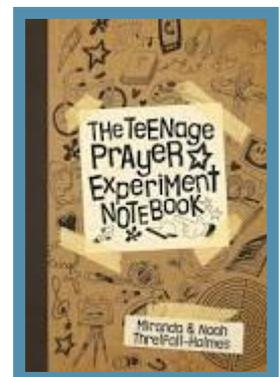
Pastoral Care, and staying in touch is particularly important at the moment. Since lockdown, we've begun a weekly email update which

our existing network of Pastoral Leaders are helping us to cascade to our members. (You can also sign up to receive the update directly here <http://eepurl.com/c-aWr5>)

Our Pastoral Leaders are also continuing to conduct their usual role; walking alongside those their groups as the journey in faith, offering a listening ear and support in both good and bad times. We're so grateful for their support, wisdom, and insight. However, this time has also reinforced the need for us to expand the team, particularly (but not only) with those who are comfortable communicating via online means. If you would be interested in talking more about becoming a Pastoral Leader, I'd love to hear from you ([missioner@wesleyschapel.org.uk](mailto:missioner@wesleyschapel.org.uk) / 07419812849).

When it comes to our children and young people's work, there's much going on too!

You may have heard Jen reference in our 11am Sunday worship the Sunday School emails which have been going out, and can be signed up to using the link above. The emails contain a weekly activity or challenge, along with links to resources and ideas to help encourage faith development – whether it be deepening knowledge, or experimenting with new forms of prayer.



3Generate, a weekend away for Methodists aged 8-23, is currently still scheduled to go ahead (in Birmingham) this October, with ticket sales opening (and often selling out) in June. We'd love to take a group again. So, if you are interested in helping us offer this to our young people by coming along as a leader, please let me know ASAP

Boys Brigade and Girls Association is also continuing to run, by moving online. BBatHome is looking to launch this week with activities to do at home, and a monthly virtual meeting. Contact their Captain, Matthew Smith, via [5london@boys-brigade.org.uk](mailto:5london@boys-brigade.org.uk) to find out more.

Teddy Bear Worship allows under 5s and their families to connect with God and worship in an age appropriate way. Resources are being produced so that people can worship privately in their homes, but we're also running a group worship session via zoom. As of going to press, two such session will have taken place (looking at the Last Supper, and the Resurrection) and we plan to continue with our monthly (last Tuesday of the month) pattern.

Our Stay and Play usually provides a place for the littlest members of the local community to run around and play in a large indoor space, whilst their grown-ups have an opportunity to connect with one another. Although no longer meeting weekly, we are planning to take part as planned in "The Giant Wiggle" in aid of Action for Children. Consider joining us online on Wednesday 20<sup>th</sup> May for a morning themed around The Very Hungry Caterpillar, or donating via <https://www.justgiving.com/fundraising/wesleys-chapel>



Finally, for now, our relationship with The Leys, Cambridge remain strong. In my role as a Governor of the school, I've been part of conversations surrounding how lockdown impacts their staff and pupils, and the decisions the school has needed to take. On a lighter note, building on our strong

relationship with the Art Department, we've been very lucky to receive some excellent drawings from pupils whose creations have been inspired by the life of John Wesley. We are thinking of using these as a stimulus for a wider drawing competition – watch this space!

***Judith Bell – Leysian Missioner***

## **SERENDIPITY THIRTY THREE**

### **SO WHY METHODIST?**

Why are the people of Wesley's Chapel called Methodists? This is a question that is frequently asked of heritage Stewards and to answer we usually have to first explain what a Methodist is, and also something about what is called the Methodist Church.

Wesley's Chapel, differs from most others in the connexion since like a few others, such as Westminster Central Hall, it is a Circuit of a single church. In John Wesley's time things were very different, for Wesley's, or the New Chapel, as it was then known, was just one of the fifteen Methodist meeting places collected in the London Circuit. It was thus, in those days, like my own Church, Upminster, which is one of the eleven that form the Romford Circuit out at the eastern edge of the London area. It too, like Wesley's, belongs to the London District which is one of the thirty-six Districts of 4182 churches which comprise the connexion of the Methodist Church in England Scotland and Wales. With some 80 million members, the worldwide Methodist Church is one of the largest Protestant denominations within the universal body of Christian people.

Along with our fellow Methodists the people of Wesley's, share a calling to increase awareness of God's presence and celebrate God's love; to help people to grow and to learn as Christians through mutual support and care; to be good neighbours to

people in need and to challenge injustice; to make more followers of Jesus Christ.

But why are we called Methodists? This is a question which as noted already, is often asked since it does not seem to be an obvious name for a group of Christian people. Well that is, it is not necessarily so obvious today. Thus, to provide an answer means looking back to the early days of our denomination, in fact to the time when Methodism first began as a revival movement within the Church of England in the early years of the 18<sup>th</sup> Century.

The general definition of the word “method” is: *a way of proceeding or doing something; especially a systematic or regular one*. This should be kept in mind when we look at the use of the term Methodist as the name for our denomination. For this we need to remember our founders John and Charles Wesley.

In 1720 John Wesley left Charterhouse School where he had been a scholar since 1713 and went up to Oxford University where he studied at Christ Church College. After graduation and becoming ordained as a Church of England priest he became a Fellow of Lincoln College. In 1728 he took leave of absence from his role as a tutor, in order to assist his father Rev Samuel Wesley. This being to take charge of his father’s small church in the parish of Wroote and enable Samuel to concentrate on his main parish of Epworth.

John’s younger brother Charles had meanwhile left Westminster school where he had been a scholar since 1716, to go like his brother, up to Oxford University where, similarly, he too studied at Christ Church College. There, in 1729 he, and some like-minded friends, started to meet together regularly for prayer and to study the Bible. In that same year John was summoned back to Oxford to resume his position as a tutor.

Back at Oxford, John was quickly introduced to the small group of students, and others, that Charles had gathered for Bible study and prayer. John quickly reorganised this gathering as a religious

society of the type which was then generally common; although, apparently not at the university. The group were thus differentiated from their fellows at the university by their piety and in particular by their regular attendance at Communion services. This was because, despite the fact that one of the principle objectives of Oxford University, in the 18<sup>th</sup> century was to educate future clergy for the Church of England, many of the students and their tutors had, it would seem, only a limited relationship with the practise of Christianity. They therefore tended to restrict their attendance at college chapel services and in particular, to reduce the taking of Communion to the minimum.

John, Charles and their fellow members of their society therefore stood out as they continued to behave in the way to which the brothers had been accustomed from early childhood under the tutelage of Susanna Wesley their mother at home in Epworth. Not only this, but the society, which subsequently came to include George Whitefield, did not limit themselves to just theological discussion and prayer but they gave practical expression of their Christian faith. This taking such forms as paying for poor children to gain an education, of providing clothing for the needy, of visiting inmates at Oxford prison and generally seeking to find ways of helping those less fortunate than themselves.

All these activities tended, as suggested, to mark them out from their fellows in the colleges and the university who far from applauding their efforts, actually became angry at the groups regular performance of what was only to be expected to be the normal duty of those professing to be followers of the Lord Jesus Christ. So much so were the societies efforts resented, that complaints were made to the university authorities. Not only that, but they were laughed at and mocked. The latter in the form of bestowing upon them such derisory names, as "Holy Club", "Bible Moths" and other less savoury terms, but they also became to be called, more usually, "Methodists". This being because of the society's member's methodical habit of meeting regularly at set times, their regular and frequent attendance at Communion and their systematic charitable activities.

It was a “smaller world” in those days and the “scandal” of the activities of John, Charles and their followers, spread to beyond the university. So it was that they actually became attacked by the media of the day in the form of an editorial in a newspaper, which in 1732 denounced “the unorthodox behaviour of the Oxford Methodists”.

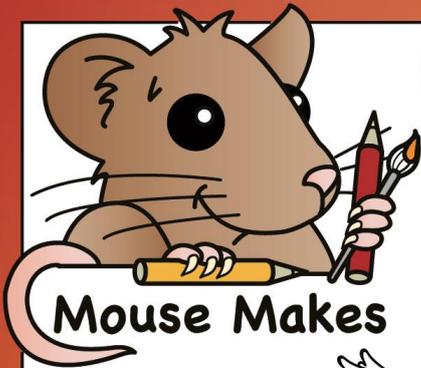
John Wesley regarded the terms Methodist and Methodism as being applied by others, “by way of reproach”. He habitually spoke of “the people commonly, (or vulgarly) called Methodists. Nevertheless, the term spread to include any of the unorthodox evangelists who were fervently spreading the religious revival of the 18<sup>th</sup> Century so that they too, whether or not they had any connection with the work of John or Charles Wesley, became known popularly as Methodists.

Despite the fact that one of these Methodists, the independent, unorthodox and popular preacher, George Whitefield, was for a time considered to be the “leading light” in the movement, John tried to confine the title to refer only to followers of his brother and himself. Indeed, John’s genius for organisation, his instinct for leadership, the incessant travelling by means of which he nurtured and controlled the societies, he and Charles, and, in time, their helpers, had founded, meant that eventually much of the fruits of other evangelists became subsumed. Thus, Wesleyan Methodism became the dominant strand and inheritor of the revival and the title.

So, came it about that a one-time derisory term became the proper name of the connexion of societies formed by the Wesley Brothers which emerged as the British Methodist Church and the seed from which the world wide movement grew and continues to expand. It is why the congregation of Christian people who meet at Wesley’s Chapel are called Methodists.

***Keith Dutton - Heritage Steward***

# Children's page



## Mouse Makes

"The fruit of the Spirit is  
**love, joy, peace, patience,**  
**kindness, goodness, faithfulness**  
**gentleness and self control.**

If we live by the Spirit, let us also  
 behave in accordance with the Spirit"



**Read**  
*Galatians*  
 5:13-26

How many  
 other words can you find  
 using the letters from:

### FRUIT OF THE SPIRIT?



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



A M E N  
 G C H H  
 R R H E O D  
 J E E E A P O

Which  
 symbol goes  
 with which fruit?



- LOVE • CARE • CHERISH • JOY • DELIGHT • PEACE • ACCORD**  
**AGREEMENT • UNITY • CALM • CONTENTMENT • REST**  
**PATIENCE • TOLERANCE • KINDNESS • COMPASSION • HELP**  
**GOODWILL • GENEROSITY • GOODNESS • HONESTY • INTEGRITY**  
**FAITHFULNESS • LOYALTY • TRUST • GENTLENESS • CONSIDERATE**  
**SELF CONTROL • RESTRAINT • FRUIT • SPIRIT • LIVE • SERVE**

## Wesley's Chapel & Leysian Mission Weekly Programme Weekly Programme

Sunday	9.45am 11.00am 12.30pm  12.30pm  12.30pm  12.30pm  7.00pm	Holy Communion (except first Sunday in month) Morning Service Methodist Women in Britain (MWIB) (first Sunday in the month) Wesley's Chapel Methodist Men's Fellowship (first Sunday in month) Young Adults lunch & Bible Study (third Sunday in the month) Wesley's Chapel Ghana Fellowship (last Sunday in the month) Taizé Evening Services: International Service (second Sunday in the month) #Reflective Service with Open Prayer (last Sunday in the month)
Monday	2.00pm	Sisterhood Fellowship
Tuesday	10.30am 1.05pm  6.30pm	Teddy Bear Service (last Tuesday in the Month) Lunchtime Recital (except July, August & December – free entry) Boys' Brigade & Girls' Association
Wednesday	10.00am 12.45pm	Stay and Play (pre-school – term time only) Service of Holy Communion (30 minutes)
Thursday	12.45pm	Service of the Word (30 minutes) <i>(followed by lunch &amp; fellowship)</i>
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](mailto:manager@wesleyschapel.org.uk)**