

WINDOW ON WESLEY'S



AUGUST 2020

STAFF

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

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

Dear Friend

Welcome to the August edition of Window on Wesley's, as we begin the slow and phased process of 'Re-gathering' on site as a church. Thank you to all who have been keeping in contact, giving each other encouragement, participating in worship, supporting those who are furloughed or made redundant, and of course living with bereavement. This has been a time when many households and relationships have been under pressure, and also when some of us who live alone have been very isolated; the usual support of accidental communities has also been largely absent and/or changed shape.

We are all having to live with much more uncertainty about the future, and the different ways people respond to that can set workplaces, households, and friend groups up for conflicts: some of us try to plan hard for every possible contingency, others resist any plan at all; some become anxious, some withdraw. These are days which call for the most extraordinary generosity from us, as Christian people. And we are equal to it, to being peacemakers and midwives in the many contexts we find ourselves.

The public voice of church is also important, never more so than now. We are not just a private members' club whose public presence is limited to equipping individuals, but an active neighbour to the many institutions of our economy and politics. Recently I heard a fascinating study about how societies change for good, or ill, that has excited me about the role for our church right now.¹ This study was about how people change their minds, and how values like hospitality, justice, or tolerance gain or lose momentum in public life. The study concluded three things:

1. Violence and social breakdown between groups builds slowly: implicit messages that de-humanise or vilify create

¹ Podcast of the NPR radio show 'The Hidden Brain', the episode *Romeo and Juliet in Rwanda*. (widely available)

- space for us to get used to an idea gradually, until it becomes normal.
2. Bystanders are important: active bystanders can tip a situation into violence and breakdown, or towards peace. Individuals matter.
 3. Social contacts between groups that are divided are important. Friendships, love relationships, regular contact with those who are different from us: these matter to build peace.

I was not actually surprised by these three conclusions. As our mission vision develops, they describe some things we probably know intuitively, and also see demonstrated in scripture. These are things which already shape our fellowship, and can shape our public voice: they describe a way of being engaged for good that is far more subtle than trying simply to shout louder than others.

Be bold, be brave: be gentle. What you choose is important. And welcome to August, whatever may come.

Every Blessing, Jen

Church News

Congratulations to **Rodney Coker**, member of this church who has been accepted to be a paid full-time intern for the Methodist Church from September 2020-August 2021! Rodney will split his year's internship between working for the Joint Public Issues Team (JPIT) and for a Conservative Member of Parliament. Sally Rush is able to signpost younger adults to any number of opportunities like this one that exist in the life of the church or our partner organisations, to build a rich CV and access all kinds of training.

A belated goodbye to **Global Mission Fellow Sopha (Tony) Touch**: after delays and cancellations of flights, Tony hopes to travel home to Cambodia on 8 August. We wish him well! And we hope to welcome a new Global Mission Fellow in September

2021, God willing. The 2-year programme is open to Methodists from around the world aged 18-30. For more information, speak to one of the ministers.

Jen Smith has recently joined the Governing Council of the University of Roehampton, and become a Trustee of the Southlands Trust. In this role she will represent the Methodist heritage held in Southlands College in the governance of the whole University. In a time of real vulnerability for universities, she is particularly interested in Roehampton's offer of wider access to higher education and better retention for students from non-traditional backgrounds, or 'first in their family' to university.

BLACK LIVES MATTER: MY STORY (Part 2)

Last time I wrote I finished where I was about to leave school and the Youth Employer informed me that I could not get employment in a bank because I was coloured and that I should choose another profession preferably in the service industry. I left school under a dark cloud.

I enjoyed my leisure time with family and friends who had all

**BLACK
LIVES
MATTER**

come from the Caribbean in similar circumstances as our family. My dad and his friends didn't go to pubs because they were not made welcomed, so they bought a bottle or two of rum or whiskey and had small parties at home.

In St Lucia rum and coconut water is a favourite drink. At that time there were sugarcane plantations and three sugarcane factories which produced sugar, rum, molasses, and by-products such as biofuel and animal feed. My friends and I would buy a bottle of Stones Ginger Wine or small bottles of Babycham or Cherry B (whatever we could afford) and some nuts or potato crisps, and enjoyed them at one another's homes in turn.

My dad told us of an incident which occurred in a pub in Islington. Two of his friends had gone in to have a drink and after waiting for a long time to be served, the barman served their drinks. He came later to their table to collect the empty glasses and said 'I won't be washing these. No one will want to drink from them again'. He then chucked the glasses into the fireplace where they smashed to bits.

My attempt at making a white friend was dashed when, a girl who was also leaving school that Summer, invited me to come to her home for afternoon tea. I asked whether her parents had agreed for me to come, and she said 'yes'. It was a rainy afternoon and my friend met me near her home so that I would not be walking around in the rain searching for her house. When we got to her home she knocked on the door. Her mother opened the door and asked who I was. She said to her mum: 'I told you I was bringing a friend for tea'. Her mum said; 'you didn't tell me she's not one of us'. And she pulled her daughter inside. I stood outside in the rain not knowing what to do, and my 'friend' opened the door and said to me: 'I'm sorry, but my mum said you can't come in'. When I got home my mother was surprised that I came back so soon and asked me what happened. I told her that my friend's mum didn't let me in.

I've written a poem in memory of that day - it's called:

"The Girl Who Came To Tea"

Tea strainers, tea pots, tea leaves or tea bags.
The English afternoon tea is an important time for
Family and friends to gather and discuss their day's events,
Of gladness or sadness,
It is a circle of inclusion to share baked beans
Or sausages and mashed potatoes,
Or even small squares of cucumber sandwiches.
An invited guest, the girl at the door
Her eyes are brown, her hair is black,
But her colouring, her colour is all wrong.

She's not like us, she's not one of us.
Did the Almighty make her so or
Did she create herself?
Whatever the answer she cannot be included,
within our circle.
For those that rule have said that
Doors must close against her – And her kind.

In spite of the Youth employer's predictions that I would not be able to get employment other than in the service industry because of my colour, I went to an employment agency and got a job in an Auditor's office in Angel, Islington. I have to smile when I remember how the interview went. The employment agent telephoned to introduce me to my prospective employers and I sat there while she described me saying: 'She's from the Caribbean, she's very nice, she's not very dark, I'm sure you'll like her'. I don't remember hearing her say whether I had the necessary skills for the job. I listened while the Manager said he would ask his staff if they had any objections to working with someone from the Caribbean.

I was doing something I enjoyed, working with figures. The pay was £5 per week which, I was told, was a good starting wage. There were three other girls in the office and they invited me out to lunch sometimes. I went out with them a couple of times and later made the excuse that I liked to stay at my desk for lunch and read a magazine. I didn't feel that I fitted in and after my earlier experience of trying to make white friends, I feared such a rejection again

I left that employment about nine months later and found another job at the Chicken Inn in Victoria, through a friend, at double the pay. My wage of £10 per week was more than what my dad earned. Black people earned less than half of what a white person earned although doing similar jobs. I, however, had to work till 9pm three evenings a week.

Chicken Inn was a busy place, consisting of two restaurants, a large cafeteria and a take-away section. I worked as a cashier in the takeaway section but also served at times. I liked working there not only because my friend who told me about the job vacancy was a chef there, but because the staff were from countries, all over the globe. Working with many black people was not without its racist incidents.

I remember vividly two occasions of racism by customers because they were so shocking. With one I was directly involved, and with the other, indirectly. A lady had come in to buy some food to take away. She said that she would like someone else to serve her. I explained that I was the only one there at present, since my colleague had gone to lunch. She said that she wants to talk to the manager I wondered whether I'd done something to offend her, but then I couldn't recall ever seeing her before. I called out for someone to go and get one of our managers. A supervisor came and enquired as to what the problem was. The supervisor was white but from Austria. The customer said that she would like someone white to serve her. My supervisor told her that I was the one on duty at present. She asked my supervisor if she could take a white person from another section to serve her. My supervisor then said to her: 'Madam, this is our staff, and if you're not happy with them, you're free to go elsewhere'. The woman got really angry and said 'I've never been so insulted, that could never happen in South Africa'. Apparently she was white South African.

The other incident was when a man accused a young black girl of stealing his wallet. He had bought chicken, chips and a drink, and alleged to have rested his wallet on the counter, turned away for a second, and the girl had stolen it. The manager was called and he questioned the girl, and looked behind the counter, but didn't find the wallet. The man then insisted that the police are called. I returned from my 15 minute tea break to this commotion. The young girl looked very frightened. The police questioned and searched the girl and her handbag, and the immediate vicinity behind the counter, but they didn't find the wallet and told the

customer that he must be mistaken, and had probably lost his wallet somewhere else. He became furious and said to the two policemen, "you are not going to take her word against mine- a white man'. He, inevitably, got a free meal.

I wondered when such racism will ever end. If there was a God, He was certainly white like the blue eyed, blond haired pictures of Jesus I'd seen in Cathedrals and churches everywhere and if that was so, God didn't care about black people. At that time there was the Apartheid Regime in South Africa, Civil rights movements in the USA, and in England, black West Indians were trying to 'find their feet' and struggling to get acceptance from their white neighbours.

I also had more evidence that God was white since, when my Mother came to England and was looking for a Methodist church to attend, we found a church near Caledonian Road, near to where we lived. The Minister said to my mum, 'you might be better off going to a church down the road, where there are more of your people'. We knew what he meant, that he didn't want us as part of his congregation. We tried the church 'down the road' and the majority of the people were black Caribbean whose praise and prayers were laud and lively. My mum who was a Methodist was used to a quieter and meditative form of worship, so we became churchless.

My sister decided to go back into education and she asked whether I'd like to do the same. We both enrolled into the City and East London College to pursue a secretarial course, two evenings a week, from 6-9 pm. After two years we obtained certificates in Shorthand and Typewriting. With our new qualifications, we had a wider choice of jobs. We found secretarial jobs in the same company in City Road. We were fairly happy there if we didn't let the fact that white girls got promoted with higher pay, while we were overlooked. After working for a few years we decided to go on a holiday to St Lucia. I worked on Saturday mornings as a cleaner to save up enough to pay the air fare which was about £120. We booked a

December flight so we could spend Christmas in St. Lucia. But the 1973 fuel crisis, which resulted in power cuts and the three day working week, also affected our flight from Heathrow which was delayed for a week.

It was wonderful going 'home' to St. Lucia and the aeroplane was filled with people going back to the Caribbean islands for the first time in over a decade. When the plane was about to touchdown, many people got out of their seats and were jumping, clapping and cheering. I felt sorry for the airhostesses' who tried, in vain, to get the passengers to calm down and to go back to their seats resulting in people being sick all over the place.

It was lovely to see relatives and friends again after so long and the stark brightness of the tropical sun and the lush green of the trees. We had lost one week of our holiday due to our outbound flight being delayed and so my sister and I decided to stay a further week in St. Lucia. Of course, we lost our return fare and had to find jobs to pay our fare back. We also lost our jobs. Our Employers had called our home and spoke to my mum saying that if we didn't return to work within seven days, our employment would be terminated. We found employment in St Lucia and stayed for about six months. My mum was not happy that we had both stayed much longer than we had originally planned, and asked if one of us could come back to London. I missed my parents and brothers very much and although I thought of St. Lucia as 'home', I realised that I had left those whom I loved the most, behind. I agreed with the saying: 'home is where the heart is'.

The years passed, I got married and had a son. He was constantly ill with a cold and my husband and I were frequently called from work to come to collect my son from his nursery to take him to the Doctor or even to the hospital depending on how ill he was. My son was asthmatic but was not diagnosed till he was four years old. I decided to give up work for a while, and stay at home with my son.

Having more time on my hands, I thought about a new career path. I believe God was speaking to me then. I thought about going into teaching, but had many doubts: am I capable of completing such an academic course? Would I get a student loan, and so on. But as I say, God must have been calling me. I remembered how I had wished there was at least one black teacher in my school, who could understand that I was a human being and had needs and feelings like anyone else. I'll stop here and continue with the final part of Black Lives Matter – My Story in the September edition of Window On Wesley's.

May God remain with us all.

Betty Maynard, Trustee and Church Member

Our Minister, the Revd Steven Cooper, writes...

Lockdown and changes ahead

Usually as we approach this time of year, there is a sense of winding down for the summer holidays. But this has proven to be a very topsy-turvy year. Many of us have experienced something akin to a period of enforced sabbatical from normal routines of life and work over the past months; and for some, this August—in contrast to the summer holiday period that it might normally be—is proving to be the time when we find ourselves returning to something of those routines. For some of us, the easing of lockdown comes as a welcome relief; while, simultaneously, it is a time for tentative and cautious steps, in a situation that remains far from normal.

Here at the Chapel, there is a feeling of definite momentum this month, as we begin in small ways to open our doors to the public once more, and as we develop ways of re-gathering as a church community. For me, after working almost entirely from home for around four months since mid-March; since mid-July I have been back in person at the Chapel almost every day, and I have found it hugely energizing and encouraging to be back in my office,

leading worship from the Chapel, able to share more interactively with colleagues—and indeed to have begun to welcome members of our fellowship through the doors once more, at the weekly Wednesday lunchtime communion service.

The feeling of forward movement at this time is therefore strong: I pray that it continues, and that we aren't faced with another complete lockdown. And I really look forward, as far as possible, to seeing more of you all in the weeks and months ahead—not least when we open the Chapel doors once again, as we hope to do soon, for Sunday worship. Further information about this will be forthcoming very soon.

And I offer my immense thanks to our volunteers among you—welcomers and stewards—who are working with Jen and me and the team here at the Chapel as part of these preparations. Thank you! By the grace revealed in Jesus Christ, God continues to bless us even in times of challenge and upheaval—and that blessing is manifest in the time and generosity and commitment of the Wesley's Chapel & Leysian Mission community, in seeking to be of service to one another and to our wider community and world at this time.

In all this, I am very aware that, for some of you, the prospect of a physical return to the Chapel will still be a long way off; and indeed, there will be limits—with the constraints of 'social distancing' that we continue to follow at present—on the numbers that we will be able physically to accommodate in the Chapel at any given time. We therefore continue to work to keep in touch remotely, and through seeking to make our worship accessible by phone and online. If you have particular needs, please don't hesitate to be in contact: we are here to support you in every way that we can. And again, I give thanks for the blessing that you continue to be to one another, through the networks of pastoral support, both formal and informal within our fellowship, that are proving so valuable during these days. A reminder that you can reach me—to talk about anything—on 07483 160593.

Methodist Conference developments

The sense of momentum as things develop here at the Chapel this month dovetails with a broader sense of momentum around various things in the broader life of the Methodist Church, following on from the annual Methodist Conference last month. As I reported last month, Wesley's member Sarah Murray—one of our younger adults—and I both represented the London Methodist district at the Conference; and you can see a handy 'digest' of the Conference's business at:

<https://www.methodist.org.uk/about-us/the-methodist-conference/conference-2020/the-conference-business-digest/>

Particular highlights of the Conference's work included a commitment to work very actively to make the Methodist Church into 'The Inclusive Methodist Church'—working strategically and with necessary resourcing to overcome discrimination and inequalities of all kinds within the life of the Church, including a clear commitment to affirm that Black Lives Matter. This is something with which I envisage we will play an important and prominent role here at Wesley's, and was hugely encouraging. Another highlight of the Conference was the adoption of a new whole-church strategy for evangelism and growth: working in a truly inclusive way at every level of our Church's life to make evangelism and growth—in its broadest sense—part and parcel of what it is to be the Methodist Church.

Lastly, it was a joy to be able to affirm the induction of our new President and Vice President of the Methodist Conference: the Revd Richard Teal and Carolyn Lawrence, whom we look forward warmly to welcoming to share in worship with us here at Wesley's Chapel at the beginning of the new Methodist 'connexional year' next month.

In these continuing times of strangeness and uncertainty, I pray every blessing upon them, and on each of you this month, in whatever lies ahead.



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



Summer I-Spy Trails



Throughout the summer we will be adding I-Spy trails to our courtyard. You are welcome to drop in and take part, the courtyard is open daily.



29th July - Flowers

5th August - Bugs

12th August - Museum Treasures

26th August - Mr Wesley and Friends

49 City Road, London, EC1Y 1AU



Hi guys,

I hope you are all keeping well. I wrote this hymn a while back to the tune of Monkland, as you know, the tune is used for "Let Us With A Gladsome Mind" by John Milton. Let me know what you think.

Thanks, **John Showemimo – Church Member**

PRAISE THE LORD WHO REIGNS ON HIGH

Praise The Lord who reigns on high
Let the music fill the sky;

Brothers, sisters, let us sing
Loud hosanna to The King.

Let us blaze His name around
Praise Him with the trumpet sound.

Sing His name with songs galore
Only Him shall we adore;

Hallelujah Praise The Lord
Worship Him for He is God;

Let us tell His Name abroad
Lord of Lords and he is God;

He's The One with awesome might
Filled the world with radiant light;

Praise Him for his faithfulness
Slow to chide but swift to bless;

Praise The Lord who reigns on high
Let the music fill the sky;

Hi everybody

What's been happening during lockdown with our emerging adults and how's this been developing?

Well – we've been keeping our eye on resources and opportunities emerging from the church nationally and are really pleased to say that Rodney Coker, one of our young people has gained a role as a Methodist Intern working with the Joint Public Issues team and a MP over the coming year.

We've been meeting together for prayer, social activities and bible study once a week during April, May, June and July. We're now going to be turning that into a fortnightly pattern of social on 1st Saturday of the month and bible study on the 3rd Saturday of the month. Please do get in touch with me - Sally (cw@wesleyschapel.org.uk or via the Chapel) if you are aged 18-early 30's and want to get involved).

Our emerging adults have been involved in working on digital inclusion projects with the Islington and Hackney chapter of Citizen's UK. I've recently been given the privilege of becoming co-chair this chapter of the organisation. Two of our emerging adults have attended their two day training during July.

We've been developing our work with Soapbox and offering 4 sessions a week (Tuesday- Friday) since May. These have been half hour or hourly sessions where I've journeyed with about 10 young people to help support them during this period. Some of the journeying we've been doing has involved helping them work on time management and career development. For some we've been somebody to listen to their frustrations and dreams during this time, when they've been totally shielding for health reasons. For others it's been about helping them to regain their confidence and motivation after the initial shock of lockdown.

We've also been developing our employability conference work in an online format. With Soapbox we held two mini conferences

online, reaching 20 young people in total; one in May and the other early July.

The latter of these conferences developed our working with London Village Network who are collaborating with Soapbox and ourselves in this work. We are going to use their Power of the Hour to offer weekly sessions for a smaller number of young people with professionals.

If you'd like to volunteer an hour of your time to the organisation for mentoring or are a young person who'd benefit from discussing your career ambitions with professionals in the industry do get in touch. Their chief executive Rachel has provided the explanation and contact details below:

Do you have an hour to spare to support local youth?

Can you help grassroots charity London Village Network (LVN) tackle network poverty? LVN enable's the village to help raise a child. Their mission is to ensure that every young person (14-24) has access to positive networks.

Founder Rachael Box said 'We safely brings the community together by asking adults to give just 1 hour. We called this the Power of an Hour. One hour might not seem much but collectively the hours are transformative. Our evidence is showing



that just 10 Power of an Hour interactions is enough to change a young person's life'.

LVN's work is underpinned by a smart, cost-effective, scalable app that manages, safeguards and measures the impact of Power of an Hour'

LVN are looking for adults from a diverse range of backgrounds to offer their Power of an Hour by simply registering how they can help on the LVN app.

LVN deliver Power of an Hour in youth settings online and across Islington and Camden, including Soapbox. All youth 14-24 are invited to get involved. They too can use the app to register.

Download the London Village Network app from the app store
Visit www.londonvillagenetwork.com for more information
Get in touch to see how LVN can help your business reach their CSR objectives.

Volunteer Voices

“I could not have had a more rewarding sixty minutes. It was an easy chat with engaging and motivated young people. I’m keen to give another hour”

Emma – gave her Power of an Hour online to a group of IT & Digital BTEC students

“I was careful to prep for giving my hour on-line by breaking the world of digital marketing into bite sized chunks so that I didn’t overwhelm my young person”

Lucy’s - gave an on-line 1-2-1 Power of an Hour to a 15 year old girl interested in digital marketing

We’ve seen an increase in requests from young people over the past few weeks as more youth practitioners return to work. Young people have asked to meet people from the following backgrounds. If this is you, please check your details are up to date and live on the LVN app. Know colleagues, family and friends that would be interested in giving the Power of an Hour, please spread the word.

Music production Security Finance and banking Food, hospitality and catering	Lawyers - youth and family TV and Film Production and Technical Estate Agents
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Sports, fitness and well-being coaches and personal trainers Event Management IT and Digital - UX, adobe, cyber security, AI, programming and coding; mobile app development; data modelling; digital 2D/3D graphics; animation and visual effects; software testing; programme management and finance	Illustrators Construction and related trades Make Up Artists Game designers Medical professionals – all types Chefs Legal (family, youth, IP, media, contract and general) Business Start Up
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Keeping Everyone Safe

Safeguarding is front of mind at LVN. We work hard to ensure that everyone’s experience is fun, relaxed and conversational but never at the expense of keeping everyone safe, including their personal data.

Blessings - Sally

If you're in the 16-30'S age group and want to know more contact Sally Rush (cw@wesleyschapel.org.uk)

Sally Rush - Community Worker (Emerging Adults)

Tales of a Travelling Preacher – Part 2 Memories of Fifty Years as a Methodist Local Preacher

In this instalment we look at Graham’s and his time as a Circuit Preacher:

On returning from Cliff College I went to work at the Railway Children’s home, here, in Woking to get some experience of working with children before starting my Teacher Training. It was

here I met Christine, a young Swiss Housemother who was responsible for 'The Pickles' a mixed group of 5-7-year-old girls and boys.

In the spring of 1970, I applied to Bishop Otter College in Chichester to train as a teacher and I was accepted to start in October. Christine and I built our relationship all through my Teacher Training at Bishop Otter College, Chichester from 1970-1973

In June 1970 I was Fully Accredited as a Local Preacher, following in the footsteps of the many called, by God, to be one of 'Mr Wesley's Preachers.' I received the letter confirming my status from the President, Brian O'Gorman. One of the sentences in that letter says,

'Go into your task knowing that Christ has you, and that his Word is as relevant today as ever.'

Those words were to set the tone for the next chapter in my life.

Whilst at College my preaching was very curtailed, but I was invited to preach at Shiphams Paste Factory Christian Fellowship. Fortunately, they were not having a run of either Bloater or Chicken Paste on the two occasions I was there. They produced a 'perfume' which seemed to permeate everywhere across the city!

In 1973 I returned home to Bournemouth and taught for a year at Homefield College in Sopley near Christchurch. I worshipped at Springbourne Methodist Church, when not travelling to Woking to visit Christine and the 'Pickles'. I also became one of a group of Bournemouth Local Preachers who travelled to various chapels in Dorset, Hampshire and Somerset - Dorchester, Blandford Forum, Branksome, Westbourne, Springbourne, Kinson, Boscombe, Bournemouth and Whitsbury, the furthest afield being Wincanton in Somerset - a ninety-mile round trip taking both the morning and afternoon services.

I was also planned to preach at Crendell Chapel where I attended as a child from 1956-63, when the congregation from the Congregational Chapel at Cripplestyle, where I lived, joined with their actual and church families to celebrate Easter, Whitsun, Christmas and Church Anniversaries. I also took the services at Sandleheath Methodist Church where I had been a member of the Youth Club in my teens; they were special memories. It was at Crendell that I first discovered the Methodist Hymnbook and learned two of my favourite traditional hymns: *'Yes, God is good, in earth and sky from ocean depths and spreading wood.'* And *'God has given us a book full of stories which was made for his people of old.'*

Christine and I were married in August 1974 and I came to live with her at the Children's Home in Oriental Road. She worked as a Housemother, with a group of ten 7-9-year-old boys and I supported her in the evenings and at the weekends while teaching at Horsell Secondary School during the daytime.

As we only had one weekend off in three, the 'Travelling Preacher' did not get out as much or as frequently, I took my place on the Circuit Plan and regularly visited Knaphill, Sheerwater, Byfleet, Ripley, Chertsey, Addlestone, Weybridge, Shepperton and Walton-on-Thames Methodist churches and occasionally at West Byfleet and Walton-on-Thames URC and the Free Church at the bottom of Walton Road in Woking. Trinity (Woking) was my home church and as we had a full time Minister, Local Preachers were not often planned there, and I only preached twice in the first ten years. However, I was asked to help plan the church's and the Minister's first Christingle service, which is now an annual event.

I was often planned to take the Boys and Girls Brigade Parade Services at Sheerwater and all-age worship at Knaphill. As a consequence of that and my teaching experience I was asked to take part in a Circuit Youth Weekend based at Sheerwater, a shared Methodist/Anglican church, and with the participants to put together the closing Circuit Youth Service It was a challenge

but a wonderful and enjoyable experience and it had a very positive outcome.

In July 1980 I took a break from teaching and was appointed as Principal of Woking Homes both the Children's Home and the Care Home for elderly, retired, railwaymen and women. In 1985 the 'Railway Children's Home' celebrated its Centenary. I had tried to arrange for the Bishop of Guildford to preach at the Centenary Celebration Service at St Paul's, Maybury where the children used to attend Sunday School, but it didn't work out. Then with about two weeks' notice I was approached by the Vicar of St Paul's, the Homes Chaplain, to preach at that service. He would have but felt it would be right for me to do it. I accepted and was given permission to preach in an Anglican Church for the first time. It was also my largest congregation so far, with over 300 people mainly old Boys and Girls.

As the number of children had declined Christine and I with our own children, Daniela and Bernhard, left the Homes in 1987. I returned to teaching and Christine to continue her nursing career as a Home Carer for the elderly. In 1990 I was appointed as Deputy Head of a large Middle School in Camberley then in 2001 Vice Principal of a large Primary school between Clapham and Brixton in South London.

Graham Warr – Local Preacher & Heritage Steward

Dear Friends

We have designed the following survey via Survey Monkey to help us identify what the impact of removing free transport for children will be on our congregation, what methods of transport they intend to use when they come back to church when able, if they have a blue badge and if they have digital inclusion.

The link to the survey

is: <https://www.surveymonkey.co.uk/r/M5JXWRL>

The purpose of this will be twofold:

- 1) To help us do some data collection from the congregation to understand how they are going to be impacted by TFL changes.
- 2) To help us plan moving forward with our social justice work.

The data will be anonymous but will give us some idea of how people are impacted, for us to then do follow on work for.

Thank you,

Sally

'Save Us Grandpa'

In the May edition of *Window on Wesley's* our curator wrote of the acrimonious relations between John Wesley and his wife, Molly, their separation, and John's harsh words in 1771. Although there was no further communication between them, I think the following story shows that some good survived the relationship.

On Monday 20 June 1774, John Wesley had been preaching in the area around the Orphan House in Newcastle. He took his estranged wife's daughter, Mrs Smith, and her two daughters in the chaise with him, and Mr Smith (Molly's son-in-law) and another man accompanied them on horseback. Suddenly both the chaise horses bolted and they raced at full speed, narrowly avoiding a cart, and continued at breakneck speed. The terrified girls cried 'Grandpa, save us!' All Wesley could do was reply, 'Nothing will hurt you, do not be afraid.' Fortunately, Wesley's son-in-law eventually overtook the chaise, stopped the horses, and all was well.

Judith Lampard – Heritage Steward & Local Preacher

Virtual Junior Church & Virtual Youth Group

On Wednesday the 8th July, we ran our first virtual Junior Church & Youth Group Sessions.

After an evening of conversations, both groups voted to continue to meet online, and to meet fortnightly. These sessions can be joined by video, or over a traditional audio call. If you are interested in taking part in future please contact me via missioner@wesleyschapel.org.uk / 07419812849. Our next meetings are on Wednesday 5th August. Youth Group have chosen for their meeting on this day to be a quiz based on the theme of Equality, Diversity & Inclusion in the Methodist Church.

Zoom Fellowship & Evening Prayer

John Wesley may not have been a fan of tea, but it's fair to say that in "normal" circumstances, many of us like to have a drink and a natter after worship. Worship at home, and in person under current guidelines, have sadly put a pause on this.

If you're missing this time of fellowship, then perhaps consider calling into zoom fellowship on a Sunday evening. The virtual room is open for visitors from 5pm, but people arrive as and when they wish. At 6pm we say evening prayer together, before saying our goodbyes. You can share in this time via traditional landline, or via an internet enabled device. If you'd like to know more, please speak to Judith.

You Cannot Always Believe What You are Told

Part Two:

In the previous part of this article, attention was drawn to examples, in and around Wesley's Chapel, of information carved in stone many years ago and still visible at this time; inaccurate information, that is, which was not properly verified before the

carvings were made and have not subsequently been rectified. These being examples of cases where we cannot always believe what we see with our own eyes. Similarly, we cannot always believe what we are told since myths are often related as facts. That is, either because they have been handed down verbally by apparently reliable sources, or else are in the form of information that has been reprinted time and again. The following are just such examples:

John Wesley's "Tea-pot"

To continue this article, we come to the matter of John Wesley's famous Tea-Pot. In the little Museum of Wesleyana which is located adjacent to the kitchen in the basement of John Wesley's House, there is a display case on the north wall. In this case, amongst other items, including some of the personal possessions of John Wesley and his family, can be found a large tea-pot. This ceramic article, is very old and now has a damaged spout and lacks its lid. The pot, said to have been made by the Wedgwood pottery in Staffordshire, is adorned with a blue pattern and printed with two "Graces" intended to be said at meal times.

On one side of the pot, where the verse is surrounded with a floral wreath, the blessing is:

*Be present at our table Lord
Be here and everywhere adored
These creatures bless and grant that we
May feast in Paradise with Thee*

On the other side, where the verse is again surrounded by a floral wreath, the return thanks is:

*We thank Thee Lord for our food
But more because of Jesus Love
Let manna to our souls be given
The bread of Life sent down from Heaven*

These graces, which are said to have been John Wesley's favourites, were composed by John Cennick, who was one of John Wesley's first lay preachers. According to tradition, the checked design around the top and bottom of the tea-pot, is patterned after a piece of a blue dress belonging to Sarah Wedgwood the wife of the famous Staffordshire potter. The flowers above the spout being the national flowers of Great Britain: the rose, the thistle and the shamrock.

The "Tea-pot" which is famous in Methodism, is as indicated very old, and because it is said to have once been in the ownership of John himself, it is usually known as, and labelled as: "John Wesley's Tea-pot".

There are several variants of the story of how the pot came into John's hands, but the following narrative was published in the September 1911 edition of "The Ladies Home Journal".

"In 1760, John Wesley, while passing through Burslem in Staffordshire, stopped and talked with Josiah Wedgwood, the master potter, who was weeding the flowerbed in the garden of Ivy Cottage; his home, next to his workshop. A year later, Josiah is said to have made the tea-pot and presented it to John Wesley."

This, substantially, is the story concerning the origin of the pot, which is handed down and relayed to visitors to John Wesley's House. Nevertheless, despite the apparent authenticity of this account, despite the label on the "Tea-pot", and both the guide book and the video telling of John Wesley's ownership, such claims may well be erroneous. While John Wesley is known to have made many visits to Burslem and other pottery towns, his Journal does not record any meetings with Josiah Wedgwood. Further, Wedgwood was, as the son of a Unitarian minister, a keen Unitarian, and as such, would have been unlikely to have been sympathetic to John's cause.

Of course, these known facts would not necessarily have stood in the way of whoever wrote the story, related in the Ladies Home Journal. Indeed, it has a history which long predate its publication in that magazine. For example, the following, quoted in an article that J.G.Wright published in an early edition of the Proceedings of the Wesley Historical Society.

Methodist Ceramics

Concerning the celebrated Tea-pot of John Wesley, a remarkable story is told by Rev.R.M. Spoor in the illustrated Hand-book to City Road Chapel, which he published in 1881. This is, as follows:

“Here also is kept the famous Tea-pot used by Wesley for his household and at the Sunday gatherings of his preachers when they met for breakfast, before going to their several appointments for the day. It is said to have been presented by Wedgwood, the famous potter of Staffordshire - - - -. Visitors are generally amused at the size of the Tea-pot. It will hold over four quarts, [one gallon]”

J.G. Wright comments, that it is doubtful whether this legendary story can be sustained in any singular particular. Except as to the size of the pot, it does not seem possible to ascertain any direct facts concerning it. As, then, there is no reliable information, we must rely largely on probabilities. With regard to the pots capacity, evidently Mr. Spoor was in error, since, unless perchance a four-quart pot was temporarily substituted for the one we saw in the City Road vestry, some forty years ago, and which is now in the Museum at Wesley’s House, then it will only hold about two quarts, [half a gallon].

The legend concerning the presentation by Wedgwood and the use of the “Tea-pot” by Wesley, is without doubt, mythical. The present firm of Wedgwood & Co, suggest that their predecessors did manufacture tea-pots of a similar design, but are unable to name any date. It is more modern in form and pattern than is consistent with tea-pots in use in Wesley’s time. Further, it is

noted that in the text of the two Graces printed on its sides, there is limited use of the old long form of the letter “s”, which was almost, if not quite, in universal use up to the end of the 18th Century.

It is very probable that tea-pots of this pattern were manufactured for sale to the general public and that the one at the City Road was presented to the Society Steward for the Chapel to use at their meetings, where it would be equally appropriate to a Methodist as to any other tea drinking community. Or, possibly it belonged to the chapel keeper of the time and found its way into the preacher’s vestry for occasional use there.

It is believed that the only kind of tea-pot made by Josiah Wedgwood, to which the name of John Wesley was attached, was a pot his company produced around the year 1772, (not earlier, and possibly later), on which Guy Green printed a picture of Wesley, based on a portrait made of Wesley by the artist N. Hone, [note: the original article includes a photograph of this tea-pot, an example of which is on display in the Philadelphia Room). It will be seen how different in appearance and style it is to the more “modern” one attributed to be John Wesley’s. The connection with Wesley being no more than that, Wedgwood probably used the portrait of a popular man to embellish his wares and to attract sales.

With regard to Wesley’s alleged use of the “Tea-pot”, a fairly diligent quest has not revealed any practice of him assembling his preachers for morning tea. John, himself, says that being convinced that the drinking of tea was injurious to his health he gave it up in the year 1746 and there is no evidence that he renewed the habit in later years; indeed in 1748, he wrote the pamphlet, “*A letter to a Friend concerning Tea*”, against its use. In his correspondence, with his preachers, John occasionally advised them to “*drink no tea*”, and at the 1788 Conference he classified tea along with the “drams”, “tobacco” and “snuff” categories, which he advised his preachers not to use.

From the foregoing considerations, it would be safe to conclude that the story relating to the “Tea-pot”, as printed in Rev. R.M. Spoor’s hand-book cannot be sustained, and that Wesley himself, never used it or even saw it.”

Of course, the Rev. Spoor is neither the first or, the last person, to identify the “Tea-pot” on show in John Wesley’s House, and highlighted in the current introductory video, as having once been John’s own personal property. Further, J.G. Wright is not the first to have doubted both the story of the ownership of the “Tea-pot” and the veracity of the claim regarding its origin. Indeed, Cyril Skinner, the onetime curator of the House and Museum, reported in the August 1997 edition of the Heritage Stewards Newsletter, that a few years previously, visiting representatives of the Wedgwood Company had examined the Tea-pot and had been unable to find the presence of any of the Wedgwood factory marks. Consequently, they were unable to confirm the pot in Wesley’s House as being of their company’s manufacture, although they did indicate that at some date, a tea-pot of a similar design had been made by their pottery. In fact, it is known that the Wedgwood Company did produce replicas in 1907 to celebrate the centenary year of the Primitive Methodist Church; William Clowes, one of the founders of Primitive Methodism, was a relative of Josiah Wedgwood.

To sum up, the claims concerning the “John Wesley Tea-pot”, which seem to have been of long standing, even before they were published in 1881, seem not to be true. Not only is the capacity of the pot no more than about half that claimed, but far from having once been owned by John Wesley the pot may not even have ever been seen by him or to actually have been manufactured by Josiah Wedgwood. Indeed, the only association with John may be the two Graces, which while not having been composed by Wesley, may have often been used by him at meal times.

Nevertheless, Wesley’s ownership of the Tea-pot has come to be accepted as a “fact”, over the years and indeed, the pot has at times assumed the “mantle” of a relic. For example, in Helen G.

McKenny's "City Road Diary" for the years 1885 -1888, when her father was the Superintendent of Wesley's Chapel, she records that one of her "duties" as the "Daughter of the Manse", was to show visitors the "Wesley relics" which included the clock and the "Tea-pot".

Whatever the origin of the "Tea-pot" may have been, and whatever may be the way that it ended up as one of the treasures of John Wesley's House, the claims relating to it, still go on being circulated. Indeed, the Autumn 2014 edition of "Methodist Heritage News", carried an article concerning the "Take One Object Exhibition" at Epworth Old Rectory in March 2014. There was retold, once again, the story published in the September 1911 edition of "The Ladies Home Journal" concerning the "Tea-pots" ownership and its origin.

Thus, the aura which has come to surround "John Wesley's Tea-pot", is just another instance of the effect of information, (even of doubtful provenance), being repeated, so often, that with repetition and over time, it assumes the appearance of veracity. Still, the myths relating to the "Tea-pot", are good stories and their telling and retelling, has certainly helped to sell a great many replicas over the years.

A John Wesley Saying?

Finally, to conclude this article, we come to a saying that is claimed to have John Wesley as the author. Indeed, the saying concerned is said to be one of his most well-known and most often quoted. Nevertheless, it would appear once again to be a case of the continuation of a misattribution by one authority being cited as fact by another and then published by others who have never taken the time to search for the original evidence. In this way, this so called saying of John Wesley, has come, over time, to be, as suggested, the one by which he has become most popularly known. Indeed, it will be found emblazoned on the welcoming notice in the Foyer of Wesley's Chapel with a facsimile of John's own signature at its foot.

The saying being:

*“Do all the good you can,
By all the means you can
In all the ways you can
At all the times you can
To all the people you can
For as long as ever you can”*

Several dictionaries of quotations follow the “Oxford Dictionary of Quotations” in ascribing this to John Wesley. As John Vickers writes in his book, the “Myths of Methodism”, [on sale in the Museum of Methodism], “The saying certainly is a memorable summing up of the Christian ethic. Indeed, the meaning, if not the exact wording of many of its clauses, may be identified somewhere in Wesley’s voluminous writings. Nevertheless, there is no evidence that the statement, as a whole, was ever made by John Wesley”. Just another case then, where something is repeated so often that in time it becomes accepted as a fact.

To conclude it is trusted that this article has given you cause to pause, and to think, especially in these days of false news propagated over the internet and elsewhere by some politicians. What is set in stone, often repeated, or related as fact should not always be taken at its face value and particularly so, if it has been accepted as true for a long time, for God has given us our intellect and the ability to question accepted authority as is our duty, if it appears we may have grounds to do so.

Keith Dutton, Heritage Steward



Did you know?

"The concept of a lightening 'attractor' or rod, which renders the uncontrollable force of a storm harmless, is hugely controversial. It challenges a fundamental aspect of Protestant and Catholic theological meteorology - that storms are delivered by the 'Prince of the Power of the Air', Satan himself, and the only means to resist them is through prayer. **Franklin is an arch infidel, according to people like John Wesley.** In the heated eighteenth century struggle between science and religion, the lightening rod is an excellent weapon. And it works."

Sent in by Walter Umpleby, Heritage Steward, as quoted from: 'The Wrong Kind of Snow – The Complete Companion to the British Weather', by A. Woodward & R. Penn, Hodder and Stoughton, 2007

Rooms to let

The Wesley's Chapel and Leysian Community will have rooms available from mid to late August, and is looking for a new people to join the community.



The cost of the rooms available vary and as part of the community we will also require people to volunteer time and commit to coming to our monthly gathering.

To find out more details and request an application form please contact the office at Wesley's Chapel and Leysian Mission (tel: 020 7253 2262) or email Sally Rush our community worker (cw@wesleyschapel.org.uk)

And finally.....

Morning Prayer

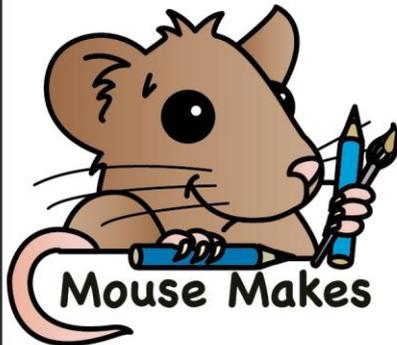
When morning in russet and saffron clad
Is mantling the hills in a dew-soft plaid
To the song of the moorland two-wings glad
Let my heart upraise;

When light creeps in through the chinks of the door
When the mist ascends from the mountain floor,
When the ocean shimmers like burnished ore,
Let me give thee praise.

O God of the morning, Christ of the hills, O Spirit
who all the firmament fills,
O Trinity blest who all goodness wills,
Keep us all our days.

From Prayers of the Western Highlanders

Children's page



The **PSALMS** are hymns of **PRAYER** and **PRAISE** to God.
*"I will proclaim your greatness, my God and king; I will **thank you**: I will **praise you** for ever and ever."*
Psalm 145:1-2

Glory to God



Cut out and colour these cards to help you to **thank** and **praise** God.



"Your word is a lamp to guide me and a light for my path." Psalm 119:105

God's World

"The world and all that is in it belong to the Lord: the earth and all who live on it are His."
Psalm 24:1



Praise the Lord!

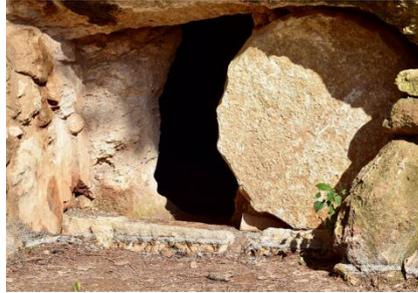
*"Let everything that has breath, **praise the Lord**."*
Psalm 150:6



Give thanks!

*"Your constant love is better than life itself, and so I will **praise** you. I will give You **thanks** as long as I live; I will raise my hands to you in prayer."*
Psalm 63:3-4





A Pilgrimage To The Holy Land

With the Chairs of the London District

Tuesday 16th – Tuesday 23rd March 2021 | 8 Days Based in Jerusalem & Galilee | Cost: £1,795 (shared) and £2,220 (single).
Cost includes return flights, full board and en suite accommodation except travel insurance

You are invited to join the London District as part of Woven, its theme for 2019 – 2021 to discover for yourselves the setting of some of the most important events in the life and ministry of our Lord, Jesus Christ: in Jerusalem, the surrounding area and further north in Galilee.

To make a reservation, visit methodistlondon.org.uk/pilgrimage or contact Fola Oyeleye on **020 7654 3845**.

In the event of cancellation due to Foreign Office advice, our group will be offered an alternative date to travel or the opportunity for a full refund.

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

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 – ***this service is now also open to the public to attend in person***

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

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

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