

WINDOW ON WESLEY'S



MARCH 2021

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Dear Friends,

This month will mark one full year since we began our pandemic response: we did not expect still to be living with restrictions twelve months on, and few of us anticipated the economic and social shifts that have accompanied the pandemic in the UK, and overseas. For all of us this has been a time of real dislocation, separated from friends and family with jobs and households shifting, and children out of school, and in again, and out. For some these have been times of real hardship and anxiety, punctuated by grief and worry about illness and the death of loved ones. And we have done our best to hang together, and to continue to 'answer the call' to love and care for one another and our communities. We will need space to lament, and to remember what is lost – and there will be that space.

Nonetheless, God has been faithful. We did not expect in our wildest mission plans that in March 2021 we would regularly gather over a hundred households for Morning Prayer, six days a week. We did not expect that we would be livestreaming from the garden, nor drawing new members and friends from around the country. We did not expect that our congregation would give such a hearty endorsement to the digital inclusion schemes getting laptops and data to local households, to help with school and employment. SO there has been real hardship, and also real hope.



As we move towards Easter, we will all be asking again what it is to 'answer the call', and how God answers our call. One person described to me this week how she feels like helping strangers is a prayer for her own children: she had been to get a neighbour she didn't know a food parcel, without being asked, and she said 'Anyone one of us could be in despair, and by the Grace of God

you hope someone would help them.’ Her grandchildren are one of the households to receive a laptop and data. Another went to a single man looking for work, for whom being able to look online and attend interviews is a massive life change. There are not enough laptops to help everyone who has need, but each one is a prayer for the future.

The day will come when we are back in church, and can sing, and can shake hands, have communion and all the rest. We will have a soft start here and move slowly to re-build everyone’s confidence, so watch for the notices. And stay in touch, please: you are beloved.

With Blessing, Jen

NEWSFLASH: SUCCESS IN THE KITCHEN CHALLENGE!

After the generous seed gift of 2000 pounds from the estate of Mary Ludlow, and an unexpected gift of 1000 from the Beatrice Laing Trust, members of our congregation and friends have worked hard and met the 10,000 goal to refurbish our ground floor kitchenette, in under a month! Thank you so much all who have given, and so good to see so many small donations add up so quickly.

In the ‘Kitchen Challenge’ on pancake day, Jen and Steven went head to head on zoom to compete to make the best pancake, as judged by vote. They both had to use a Georgian ingredient from John Wesley’s book *Primitive Physic*: mint. We’re glad to say Steven won 63 to 46, so can be declared the PANCAKE KING. Jen is not bitter, not at all really... and to prove it here is the losing recipe:

Wesley’s Mint Pancakes

For the topping:

1 ripe mango

1 pomegranate

1 big handful mint
juice from one lemon
a pinch of sugar
2 Tablespoons desiccated coconut

For the Pancakes: (BBC Good food)

100g plain flour
2 large eggs
300ml milk
1 tablespoon oil, plus extra for frying

Put 100g plain flour, 2 large eggs, 300ml milk, 1 tbsp sunflower or vegetable oil and a pinch of salt into a bowl or large jug, then whisk to a smooth batter.

Set aside for 30 mins to rest if you have time, or start cooking straight away. While the batter is resting, prepare the fruit topping.

Set a medium frying pan or crêpe pan over a medium heat and carefully wipe it with some oiled kitchen paper. Put the dried coconut in the pan without oil, and move it around until light brown and toasted evenly: be careful not to burn! Set these aside to cool.

Cut open the mango, slicing down alongside the flat central stone on each side and removing the thick skin from each half before slicing. Remove any flesh left on the stone, and add to the mint and lemon juice. Cut the pomegranate in half and standing over a sink or towel to catch juice, gently tease the seeds out and add to the fruit. Sweeten with sugar to taste.

Heat and re-oil the pan. When it is hot enough that a bead of water skates over the surface, cook your pancakes for 1 min on each side until golden, keeping them warm in a low oven as you go. Try to flip them by hand, half way!

When you have all your pancakes, arrange them on a plate. Top with the fruit, and finally with the desiccated toasted coconut. Enjoy!



All Sisters and Brothers - Sustaining hope with refugees & asylum seekers

Free online event: Thursday 25th March

The London Churches Refugee Fund are delighted to announce an online meeting in collaboration with the Church Times, in support of refugees and asylum seekers. It will feature keynote speaker Fr Timothy Radcliffe OP (Dominican friar, author and former Master of the Order of the Preachers) speaking on the topic shown above.

The meeting will also include a view from the front line of refugee response, presented by Zrinka Bralo, CEO of Migrants Organise. There will be a chance for Q&A and the event will be rounded off by a special appearance of Alfred Enoch, star of the Harry Potter films and much more as well as a Patron of LCRF.

The meeting is on Thursday 25th March 2021, 6-7.30 pm. It is free to attend (donations invited) but you need to pre-register at [All Sisters and Brothers: Sustaining hope with refugees & asylum seekers \(churchtimes.co.uk\)](https://www.churchtimes.co.uk/all-sisters-and-brothers-sustaining-hope-with-refugees-and-asylum-seekers). We hope you can join us!

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

This month falls entirely within the Church's season of Lent—traditionally described as a 'penitential season'; and indeed it is that. But that perhaps somewhat austere phrase warrants a little unpacking. At times, the experience some have had of the Church (not necessarily here at Wesley's, but in general) has been quite negative, and a focus on penitence has sometimes come across in a way that has left individuals feeling worthless, crushed by an awareness of any wrong they have done, and a sense that Church is there to make us feel bad about ourselves and to put us in our place.

Where that has been people's experience it is a tragedy, because in reality Lent is about just about the very opposite of that: far from being about putting us in our place, Lent is about laying the ground for us to *go forward* into something quite extraordinary—that is the incredible experience and joy of living our lives as disciples and apostles of the Risen Christ.

Lent is, fundamentally, a season of *preparation*. In as far as Lent is a season for penitence—that is, self-examination, recognition of our faults and of our sins, and repentance, turning to God and seeking by God's grace and guidance to live differently—that penitence is not a negative thing, but is about preparing us for something fundamentally positive and amazing.

And as such, Lent is not only a time for penitence, but for preparation in many other ways too. This is why, for example, Lent is often taken as a special time for Bible study, and the Church runs 'Lent groups' and the like. Likewise, it is a time when traditionally those who are new in Christian faith prepare to be received into full membership of the Church, or indeed to be baptised.

Those things are reflected today, in our life here at Wesley's Chapel and Leysian Mission—and you can join in them! Throughout this Lent, we are engaging in Bible study, aided by

the London Methodist District's Lent course, *Woven*. See



www.methodistlondon.org.uk/lentcourse2021

Join us on our livestream (or catch up afterwards) each Thursday at 12.45pm for a short service, giving input from the course, which takes as its basis the Bible readings from Sunday's worship each week—and then you're warmly invited to join too in 45 minutes of Bible study with others via Zoom on Sunday afternoons at 5.15pm: see the calendar section of the Wesley's Chapel website for a link to access that gathering.

As well as this we have a lively group of individuals who are sharing in our 'membership course' on Wednesday evenings, preparing to be received into Church Membership here in the near future—exploring the various ways in which we get to know God. Please keep them in your prayers; and indeed all are welcome to join us for those sessions if they are of interest: again, please see our website calendar.

And in the Lenten season, it is opportune to celebrate the launch of our *Disciple* Bible study course last month: a dozen of our number have embarked on this intensive course which runs



through to the end of the year, exploring deeply the Bible and its significance to our lives, reading daily and meeting every Saturday, with a wonderful group which has got off to a flying start. The current *Disciple* course is no longer open to new participants, but please encourage its members by your prayers through this year—and let me know if you would be interested in joining the course when it runs again in the future.

Lastly I return to the night that presaged the beginning of this Lenten season: Shrove Tuesday, when I was delighted to claim victory in our 'Feed My Sheep' Kitchen Challenge pancake

contest against Jen! Here are my recipes for the pancake concoctions that secured that victory:

Apple pancakes with mint

Prepare a pancake batter, using the same recipe Jen used (see above).

Core a Granny Smith apple, and then slice the apple horizontally into slices 2 or 3mm thick.

Lightly oil and heat your frying pan, then pour in the batter for one pancake. Immediately, while the batter is still liquid, add three or four of the apple slices—laying each one in the batter separately, so that they don't overlap—so that the apple slices become part of the pancake.

Cook and flip the pancake in the usual way.

Serve the pancake, sprinkled with chopped fresh mint, and dusted with icing sugar. Enjoy!

Strawberry and mint pancakes

Take some tinned strawberries in syrup, and drain the syrup using a sieve or colander.

Cook a normal pancake using the same recipe as above (without apple).

Serve with the strawberries, sprinkled with chopped fresh mint, and dusted with icing sugar. Delicious!

American style pancakes with maple syrup (BBC Good Food) **Ingredients:**

350g/12oz self-raising flour
1 tsp bicarbonate of soda

½ tsp salt
2 tbsp caster sugar
200ml/7fl oz buttermilk
400ml/14fl oz semi-skimmed milk
2 free-range eggs
85g/3oz unsalted butter, melted, plus extra for frying
maple syrup

Method

In a bowl, sift together the flour, bicarbonate of soda, salt and sugar.

In a separate bowl or jug, mix together the buttermilk, milk, eggs and butter. Pour the wet mixture into the dry ingredients and stir to combine. Do not overbeat – stir just to combine.

Melt a small knob of butter in a large frying pan. Using a ladle, pour some batter into the pan to make a pancake. Depending on the size of the pan, you may be able to make more than one pancake at a time, or if you are confident you can use two pans at the same time.



Cook the pancakes for about a minute, or until the underside is golden brown and the top is bubbling. Turn them over using a palette knife or fish slice and cook for another minute. Keep the pancakes warm in a very low oven while you cook the remaining batter.

Serve the pancakes stacked on top of each other, drizzled with maple syrup. Yum yum!

Wishing you all every blessing this month,

Steven

Hi Everybody

Are you 18-early 30's and interested in joining a group of people who mix social activities with service to the church and the world around them, bible study and developing their leadership skills? If so, please get in touch with me (Sally) cw@wesleyschapel.org.uk or via the church office.

Our group has continued to develop over the lockdown and some members travelling home for lockdown. We have done a lot of quizzes and there is now a desire to become a quiz team that looks to get involved in the local community, which we're looking further into.

We looked at Fruitfulness on the Frontline, and what it means to be a Christian in daily life. Now we are exploring Finding the Way, and the Methodist Way of Life a little more.

We have been very involved in the church's work with Citizen's UK and the Shoreditch 300 campaign where we were part of an effort to give laptops to people who were digitally excluded.

We also have a weekend away over the summer August Bank Holiday weekend when we go to Greenbelt festival to chill, get to know each other a little more and enjoy music, talks and art. If you're interested in coming along but aren't part of the group normally please do let us know.



Sounds like a big investment of time and energy? Don't worry you get involved in as much or as little as you'd like. Nobody is expected to attend everything it's about what works for you.

We're not a clique either. New people are always welcomed, whoever they are and whatever they do or don't believe. We are a mix of people who are from different backgrounds, and countries and we welcome everybody including the neurodiverse, disabled, LGBT+, straight, able bodied and everybody else. Our key message is you are welcome in this group if you fit in the age group.

Blessings Sally

Rooms to let

The Wesley's Chapel and Leysian Community currently have rooms available to let, and is looking for new people to join the community. For further details and to request an application form please contact the Chapel office (tel: 020 7253 2262) or email Sally Rush our community worker (cw@wesleyschapel.org.uk)

The following is an adapted version of a talk given to Women's Institutes, Townswomen's Guilds and pensioners groups given by one of our wonderful band of Heritage Stewards as well as being one of our team of archivists Kate Poole:

Part I: My heroine

If I were not a Methodist I would be prepared to bet money that nobody who reads this has never heard of my heroine, a woman who led a remarkably obscure life, and yet whose achievements affected hundreds of thousands of people years after her death. Her life was so obscure that until recently nobody even knew her date of birth, until an odd paper buried in an archive listed her as being born on 23 October 1760. Maria came from a very ordinary family; her father was a farm labourer in Oxfordshire and there was nothing unusual about the Milles family except that they were not members of the Church of England. They worshipped at a chapel run by George Stonehouse, an early follower of John Wesley. We don't know whether they called themselves Methodists, or

simply just Nonconformists. Maria learned to read and write, so perhaps there was a little school attached to the chapel, because she would certainly not have been admitted to the Parish school.

When she was old enough, probably about 12 or 13, Maria was sent to work, as were so many girls of her age and class, at the local 'Big House', and in Maria's case it was a very big house indeed, because it was Blenheim Palace, where Maria would have been a very small fish in a large pond. She almost certainly began her working life as either a scullery-maid or as a laundry-maid, the two lowliest positions in the servants 'hierarchy'. I'm inclined to think that she may have been a laundry-maid, for reasons which will be clear later. Over the years she would have worked her way up the ladder – kitchen-maid, housemaid and so on. The only thing we can be sure of is that she must have been a very good servant, because against all the odds she came to the attention of her mistress, the Duchess of Marlborough, described by Queen Charlotte as 'the proudest woman in England'.

The Duke and Duchess had a daughter, Lady Anne Churchill, who when she was in her late teens would have emerged into polite society, with the object of finding a suitable husband. A young woman in her position would need her own lady's maid, and the Duchess chose Maria, now 25, for the job. This of course meant a great promotion on the staff ladder, but the job was by no means an easy one. The lady's maid looked after her mistress's clothes, kept them clean and in good repair, would wash and iron the more intimate and delicate garments (which is why I think she may have been a laundress). She had to keep abreast of the latest fashion in hairstyles and she had charge of the jewel box. Above all, she literally had to dress and undress her mistress, because one of the status symbols of the 18th century lady was the way her clothes fastened. Ordinary women's dresses fastened at the front, so they could dress themselves, but the upper class lady's bodices were laced at the back, so a servant was essential. At that period parties and balls started very late at night, and often did not finish until 3 or 4 in the

morning, so poor Maria would have to sit up and wait to put Lady Anne to bed, then put the clothes away neatly, and maybe even do some washing before she could go to bed. And of course, if her mistress was short-tempered, her maid would be the first to suffer.

Lady Anne eventually found herself a husband, the younger brother and heir of an Earl who suffered very bad health and lived abroad, so the young couple moved into the Earl's London house. Three daughters were born, then, in 1801, a son and heir. Later 5 more children arrived. By this time the Earl had died, and Lady Anne's husband succeeded to the title, and rather more money – though in their opinion never enough, because the new Countess aspired to be a leader of London Society. One of her problems was that every fashionable lady employed an equally fashionable French maid, but the Countess had Maria, an Oxfordshire country woman, to wait on her. She didn't dare sack Maria or send her home, because the Duchess, her mother, was still alive, and still a force to be reckoned with, so she solved the problem by appointing Maria 'housekeeper', although they already had one. So Maria was redundant; she had her own room, and was paid her usual wages, but had no work to do – until she found her true vocation.

A word about Maria's master and mistress – a very unloveable pair. The Earl was bad tempered, brutal, even vicious, a bad master and a dreadful landlord. His wife was not so bad, but she was bone-selfish, interested only in parties, balls, fashion and jewels. They were appalling parents – their eldest son later said that he only saw his father when he was sent for to be beaten. Nasty things as well as good things trickle down from the top, and the servants who were supposed to look after the children stole the money provided for their clothes, ate their food, stole the nursery coal, and hardly even bothered to keep the children clean. Maria had had no chance to marry and have a family of her own, but she loved children, and decided her mission in life was to care for them. So she took a charge of nursery, kept the children fed, clothed, clean and warm, but above all she loved

them as no one else ever had, they in return loved her. They had had no religious training, so Maria told them Bible stories, psalms and hymns, and taught them prayers. They all loved her, but the one who loved the most was the eldest son, young Anthony. He adored her, and she him, and they spent all their time together. He called her Nanny, but their relationship was more like mother and son.

When Anthony was 7 he was sent away to the Manor House School in Chiswick. It had been a good school, but the owner and headmaster was growing too old to care for anything except discipline and the rod, so it was dirty and dark, with horrible food, and as a converted lunatic asylum, all the windows were barred. There was a great deal of bullying, and as a quiet, gentle, rather shy boy, Anthony would have been a natural target, except that he discovered in himself an unexpected natural talent for boxing., which kept him fairly safe. But he hated the place, which, as he said later, gave him an early hatred of oppression and cruelty.

However, in the holidays he could go home to Maria, until, when he was 10, he came home to find Maria gone and her room cleared and empty. She had died after a short illness in June 1810, aged 50. He was heartbroken and felt completely alone in the world. But Maria had made a will, and left him the only thing of value that she possessed – the watch that had been her father's present on his retirement from the Blenheim estate. Anthony wore it for the rest of his life, and always said that it had belonged to the best friend he had ever had. He also used every day a prayer that Maria had taught him, but unfortunately he never wrote it down, so we don't know the words.

Maria led what she would have considered an unimportant life. But that little boy was Anthony Ashley-Cooper, who grew up to become the 7th Earl of Shaftesbury, probably the greatest philanthropist this country has ever known. The word philanthropist means 'lover of mankind', and we usually associate it with somebody with a lot of money to give away. But Shaftesbury never did have much – thanks to his parents he was

not a rich man by the standards of his day. His philanthropy was driven by a genuine Christian love of people, a desire to convert the whole country to real, active Christianity, and he acknowledged that everything he did was inspired by what he had absorbed from Maria Milles. He said 'I was convinced that God had called me to devote whatever advantages he might have bestowed upon me in the cause of the weak, the helpless, both man and beast, and those who had not to help them'.

Kate Poole – Heritage Steward/Archivist



As part of the 3 Generate initiative our children and young people are inviting you to Tune into God each Friday evening.

They invite you to join them from 5:10 – 5:30pm each Friday for a chance to pause and tune into God.

The format will be as follows:

5:10 Join us via Zoom. Email the church office for the link or better still sign up directly at <https://bit.ly/Fridays517> We'll spend 5 minutes of welcome chatting and catching up with each other before we spend a couple of minutes saying thank you to God for positive things in our life.

Then we'll be quiet as we use art, music, scripture and poetry to help us reflect on what God might be saying to us.

Finally, there will be a chance for you to bring your concerns to God before we say goodbye

Serendipity35: Part Four **Wesley's Chapel Tour**

This final part of this article, will describe a few of the other features of the interior of Wesley's Chapel which intrigue and interest our visitors.

Previous parts of this article have speculated on what John Wesley might think if he were to return now and observe the changes that have taken place in the Chapel since he last occupied its pulpit, so here are a few more features which have changed in ways with which he might, or might not agree.

The Chapel Pulpit

Other alterations have also taken place in the intervening years since February 1791 when John last took part in a service at his Chapel; some more obvious than others. One that he would certainly notice if he were to ascend into the pulpit now, is that this raised, enclosed, platform is not as elevated as he would have remembered it. Standing there, at that time, John, despite his small stature, would have been in eye contact with people in the galleries. For, when first installed the place where he stood to preach was raised some five feet higher than it is now. Then too, the pulpit, although sited in its current position was a much more impressive structure. A "three decker", typical of the period, and with its bulk blocking any view of the communion table in the apse by the congregation in the nave, it consisted of an assembly comprising:

At the top, the pulpit, to which the preacher ascended to address the congregation; beneath it, and entered by passing through the arch under the pulpit, was a desk which the leader of the service occupied to read the prayers; at the bottom, the lectern, which was from where the precentor led the hymn singing.

This mahogany structure was made especially for the Chapel and gifted by a Mr. Andrews of Hereford. It was altered to its present

appearance in 1864, when the intermediate desk and the lectern were taken away. Then the pulpit, was turned anticlockwise by ninety degrees, so that the entry door became, as it is now, on the north side, and then lowered by five feet, or so, to its current height.

Although these changes made passage through the arch beneath no longer possible, they did enable the communion table in the apse to be glimpsed by the congregation in the nave.

The carpentry involved resulted in the removal of some of the timber which was mostly discarded although the piece that was retained, now forms the plinth supporting the small statue of John Wesley that stands by the back exit to the Museum of Methodism.

The Baptismal Font

Although, as indicated earlier, John Wesley might now decry the comparative gloom brought about by the stain glass replacement of his original windows, two other features of the modern Chapel would be more likely to either annoy him or else fill him with dismay. The first of these being the baptismal font, for he would recognise by its presence that one of his major fears concerning the future of his Methodist Societies had come to pass. In setting out to spread Scriptural Holiness throughout Britain, John and his brother Charles had sought to rejuvenate the Church of England.

That is by reviving the faith of the people of his homeland and encouraging them into the fellowship of the body which the brothers considered best fitted to serve God. This they tried to do by forming societies of believers as an adjunct to their local Anglican parish Church. To this end both John and Charles fought to ensure that all converts to their societies remained faithful to the Church of England. They always insisted, that their followers attended Eucharist at their local parish church and that their baptisms, weddings and funerals too, should be on Church of England premises. Further, they insisted that Methodist Society preaching and prayer meetings should only be held at times that did not conflict with the services at the local parish church.

John by seeing the presence of the font, would realise that the separation the Wesley Brothers sought to prevent, had, despite their best endeavours, come to pass.

When Wesley's Chapel first opened it was not equipped with a font, as it was not needed. Any of the children or adults attending the Chapel and who were members of the Methodist Society, were expected to have already been baptised. Perhaps, in the nearby St. Luke's which is the Church of the Parish in which the Chapel is situated. Indeed, it was not until 1828 that a portable font, of a type intended for mission fields was installed. By this time Methodism had lost its close alignment with the Church of England and the two branches of Christianity had separated. This portable font, which was probably similar in design to one that is in the modern Foundry Chapel, remained in use until 1891, when the present baptismal font was introduced as part of the centenary renovations already mentioned.

The current font, which is a construct of three different types of stone, has an unusual history. This includes a legend relating to the oldest component, the 12th/ 13th Century bowl, or basin. A story, told in the Shropshire town of Madeley, from where it came, suggests that this bowl might, in its original location have once have been used to water Oliver Cromwell's horse. But there is a true and more interesting story concerning the whole font. This links together the abolition of the slave trade, a sugar plantation, on a Caribbean island, and a good friend of John Wesley who once lived in the heart of an area involved in the nascent Industrial Revolution. For full details please refer to Serendipity Twenty-Eight.

The Chapel Pipe Organ

Although, the presence of the font would perhaps cause Mr. Wesley some regrets, another feature of the present Chapel would be likely to be a source of annoyance. This is the presence of the pipe organ in the west gallery. As described in Serendipity Thirty-One, John Wesley specifically forbade the use of any musical instrument to accompany congregational hymn singing in

his newly opened replacement for the Foundery. His opinion being that a cappella singing was in accord with the simplicity of the practice of the early Christian Church to which John aspired.

Thus, as they had done at the Foundery, the congregation in Wesley's new Chapel, sang their hymns following the lead of a precentor who stood at the lectern at the base of the triple decker pulpit. Indeed, they as well as the congregations of most of the meeting houses in the Methodist Connexion, continued this practice of unaccompanied hymn singing until long after Mr. Wesley had completed his earthly ministry.

Although pipe organs began to be installed in other Methodist meeting places early in the 19th century, it was not until 1882 that Wesley's Chapel followed the trend and purchased a second hand instrument, the first of several new or rebuilt organs that have served duty here. The current instrument, a rebuild and upgrading of an earlier organ, was installed in the west gallery in 1937.

The Chapel Monuments

An obvious feature of the modern Chapel interior is that now this "Cathedral of Methodism" contains many monuments and busts located in a corner of the building, or attached to the north, west and south walls. These include the memorial tablets to John Wesley and his brother Charles in the apse where they are accompanied by plaques to their friends and colleagues John Fletcher and Thomas Coke. John would, no doubt, modestly decry the fulsome tribute inscribed on his plaque, but would surely approve of the sentiments expressed on the monuments of his brother and his friends, But, for the rest, his opinion might well be in line with his comments regarding the monuments he saw in Westminster Abbey, "*What heaps of unmeaning stone and marble!*".

Needless to say, all the memorial tablets, plaques and busts were not present in John's time, but only started to be installed in the 19th century. They do, nevertheless, record for posterity the

names, and some of the achievements of Methodist people and provide a lesson for us today. If you are interested, then full details of all the monuments, including further information relating to the people concerned, can be found in John Vickers little booklet, "Who was Who and Who did What: a short guide to the memorials in Wesley's Chapel". This can be obtained from the bookshop in the Museum of Methodism.

So concludes this part of our Serendipitous tour of the interior of Wesley's Chapel. In a later edition of Window on Wesley's it is intended to finish the tour of the Chapel and its precincts and then commence an exploration of Wesley related sites in the vicinity. If you are interested, then make sure that you secure your copy of the magazine.

Keith Dutton - Heritage Steward

Isolation

Isolation! Isolation! I sat in isolation,
I had been told to do so.
Physically still with mind wandering,
Wandering in thoughts and memories
Of incidents dating back for many a year.
Recalling stories and childhood fables,
Reciting to myself those multiplication tables
That I was reasonably accurate about.
How long? How long this isolation?
For the memories of fables and tables
Were regularly repeated – close to boredom.
Looking back had its limitations;
Looking forward was the answer but, where to?
To hope. To better times to come and the
Banishment of Isolation.

AGW – congregation member

Worship at Wesley's Chapel & Leysian Mission

Monday

8.00pm Ecumenical Compline (until 22nd March) on Zoom, contact [the Office](#) for further details

Monday – Saturday

10.00am Morning Prayer from the Methodist Worship Book

Wednesday

12.45pm Service of Holy Communion

Thursday (during Lent)

12.45pm Service of the Word – Woven the London District Lent Course

Sunday

9.45am Service of Holy Communion

11.00am Morning Worship

7.00pm Service in the style of Taize (second and last Sunday of the month)

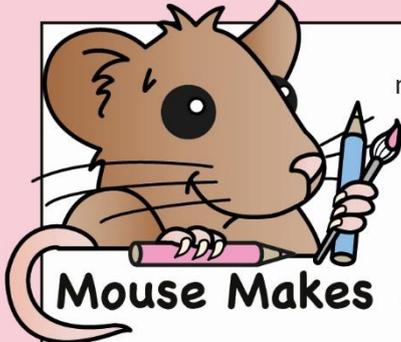
There is currently no in person worship. All services are live streamed (www.wesleyschapel.org.uk/livestreaming) and remain viewable afterwards at: www.wesleyschapel.org.uk/previous-services

We also have a dedicated email address for prayer requests which will be received directly by our ministers Jen and Steven, 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: <mailto:manager@wesleyschapel.org.uk>



CHILDREN'S PAGE



Mouse Makes

Who is my mother?
Look up the Bible verses then find the mother's names in the word search

CAIN and ABEL
Genesis 4:1-2

JOSEPH
Genesis 30:22-24

ISHMAEL
Genesis 16:15

TIMOTHY
2 Timothy 1:5

RUBEN
Genesis 29:32

GAD
Genesis 35:26

SAMUEL
1 Samuel 1:20

OBED
Matthew 1:5

ISAAC
Genesis 21:3

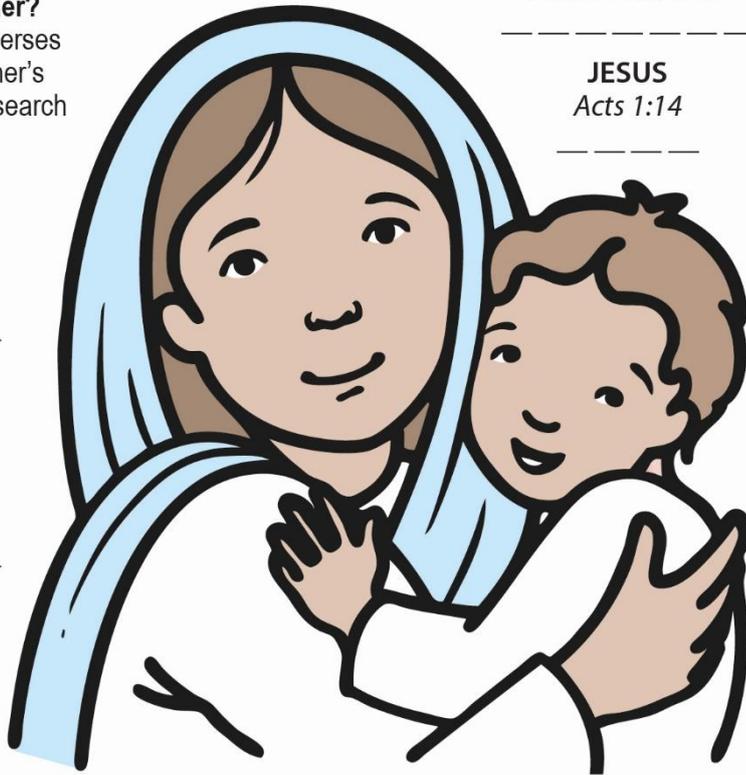
Jesus was **loved** by his mother Mary, she looked after him, worried about him and prayed for him. She **cuddled** Jesus when he was born, **cried** when he died and **rejoiced** when he rose from the dead.

SOLOMON
1 Chronicles 3:5

JOHN
Luke 1:57-60

ESAU and JACOB
Genesis 25:24-26

JESUS
Acts 1:14



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

There are two other words in the word search, can you find them?