

STAFF

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The Revd Ian Yates (Supernumerary)

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Mr Erick Hunter (Global Mission Fellow)

Museum: Mr Christian Dettlaff MA (Curator)
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Dear Friends,

Greetings this March, as we move into Lent together. We are living in the shadow of war in Ukraine, the pressure of rising prices and costs, international insecurities, and a constant stream of information shouting for our attention.

In the midst of all the tumult and noise may I suggest we pause, step back, and listen? To God, to one another's prayers, and to the voice of scripture. Not as a withdrawal from the world, but as a way of ensuring we do not withdraw. We need to prepare intentionally to remain engaged with good work to build peace, and to deeply identify with those who are harmed in this war. We will of course offer to aid of all kinds, but without that stepping back to refocus and listen to God, we stand far greater chance of compassion fatigue and information overload, and neither will serve God and neighbour. Lent is a timely moment to do this, as we prepare again to walk alongside Jesus to the cross at Easter. There has never been a time when church was more important, and we are part of that, wherever we find ourselves.

A year ago in church we worked together to raise money for the remodelling of a kitchen: we had a memorable 'pancake challenge,' in which Steven and I competed, using 18th century ingredients to make new recipe pancakes: he won hands down and the money was raised. We were also remembering Mary Ludlow, whose legacy gift got us started.

The kitchenette may have been a small thing in relation to all the work we do as a congregation, but its success was a strong statement about where our instinctive values and priorities lie. Because of who Jesus is we believe in welcome, in providing basic good care, and in church as a place where those who come will find both.

In the year to come, there will be chances to work together to do 'vision development,' and 'mission plans,' and we will draw multiple voices into a conversation to discover where God has

given us work that we can do that no one else can. That will be good, and constructive. But make no mistake, a snappy strap line will never replace the basic, instinctive, clear priorities of a community. And you have continued to demonstrate yours.

So I thank God, in the midst of considerable uncertainty and many competing needs, for this congregation and its basic founding instincts. And I look forward to the development of more explicit 'mission visions' around which we can coalesce, and draw others to join. God is faithful and at work.

And here is a quick summary of what has been happening at City Road in February:

- Erick Hunter, Global Mission Fellow has arrived from Wisconsin the USA and begun work to support young adults ministry and fellowship.
- New members and those wanting to become members are gathering for reception later in the spring.
- the BB/GA has launched an 'anchors' section for aged 5-8 with volunteers among our young adults, which means we have ages 5-18 meeting Tuesday nights for prayer, games, craft, and food.
- Leysian Missioner Thomas Smith has renewed our social media and other communications, to increase our digital footprint, and is working with Sunday school leaders to re-plant our children's ministry.
- The Leadership on a Journey exhibition has begun travelling – first to Cardiff, to help launch the "Men on a mission" walk to London by youth president Daud Irfan and his father Revd Irfan John.
- Learning Officer Gemma Smith is back from maternity leave, and bringing our learning programmes out to local schools again.
- Curator Christian Dettlaff has been preparing for the re-accreditation of our Museum, by the Arts Council.

Go well and safely, friends.

Jen

Welcoming Edgardo Colon Emeric, Dean of Duke Divinity School, North Carolina, USA

On March 29 2020 (week 2 of the first lockdown) you may remember Wesley's Chapel and Leysian Mission hosted the BBC Radio 4 Sunday Service, with guest Edgardo Colon-Emeric, Dean of Duke Divinity School in North Carolina in the USA. Edgardo is a Methodist minister and author of the highly acclaimed book '*Oscar Romero's Theological Vision: Liberation and Transfiguration of the Poor.*' In 2020 he recorded his sermon for us, as travel became impossible.

We are glad finally to welcome Edgardo to preach in person, as he joins us for Mothering Sunday on 27 March this year! For those who would like to hear more specifically about Romero and his legacy, Edgardo is also preaching on Saturday 19 March at 11 am at a special service at St Martin in the Fields, Trafalgar Square – see the flyer elsewhere in this issue advertising and giving details of ticketing. Welcome Edgardo!

Lenten evening talks at Union Chapel: The Beloved Community

Do you live in or around N1 close to Union Chapel on Compton Terrace?

Every Wednesday evening throughout Lent Union Chapel will be exploring Martin Luther King Jr's vision of an ideal society 'the beloved community', from different perspectives. The series begins on Ash Wednesday, 2 March at 7 pm with an introduction to the theme by Richard Reddie. Then later sessions will explore specific areas of inclusion including women, LGBTQ+, and creation.

Union Chapel is also having a special event on the evening of 23rd March which is 'Meet Your Neighbours'. They are inviting local faith, identity, and activist communities to get to know each other. They are hoping to have a good number of people there,

come if you are interested! You can find out more about these events on the Union Chapel website:

<https://unionchapel.org.uk/church/church-events>

Reflections on the Russian invasion of Ukraine

At lunchtime on 24th February, I took a walk, as I often do, from Wesley's Chapel to the Co-op round the corner on Old Street. This was the day that the sickening and horrific news was emerging that Vladimir Putin was mounting a full-scale invasion of Ukraine. Walking via Featherstone Street, just across the road from the Chapel, I turned into quiet, empty backstreet Mallow Street. As I turned the corner, I imagined being suddenly confronted there by a French soldier, wielding a gun, part of an invasion force seeking to take control of the city, intent on killing me, and anyone else should we stand in the way. I imagined that I too was armed with a gun, hastily provided to me, as to many of my fellow citizens, as part of a national effort to defend ourselves from invasion by a hostile power. I imagined what I would do in that moment.

I have never held a gun. I have never—save perhaps, on occasion, in the wryest and most darkly comic of ways—had the slightest imagination that I should ever hold a gun. And certainly, in all seriousness, never have I imagined holding a gun with the intention of shooting another person. And yet, as I pictured, in my mind's eye, that imaginary confrontation in Mallow Street with a French soldier—who, in this imaginary scenario, in all likelihood has no more desire to be there, taking part in a brutal unprovoked invasion of his next door neighbour, than I have that this be happening—I imagined what I would do. And the truth is this: were this a situation of actual *war*, and my neighbour were actually going to kill me and destroy our whole way of life and our freedom lest I resist, I have no doubt that I would shoot him, and kill him. And however many of his comrades should come round the corner next.

It feels perverse and surreal to be writing in this way. This is truly a scenario that I have never imagined before, and it is

nightmarish to me to imagine being in that situation. And yet, today I picture it very clearly.

For this is *exactly* the situation in which thousands of ordinary Ukrainian men and women in Kyiv, a sophisticated modern European city with many similarities to our own, find themselves at this moment, together with their brothers and sisters across Ukraine: men and women who have never held guns, armed as part of a national civil defence effort, now ready to kill—because truly the horror of war has overnight changed their reality, their view of the world has been irrevocably changed, and suddenly they have no other options. The unimaginable is suddenly the reality.

War is something that really changes how a person views the world. The unimaginable is suddenly real. Some of you reading this will have memories of this, even here in London, from decades ago in the 1940s.

In 2014 I had the joy of getting to know a group of Ukrainian young adults, through an international gathering of young adults with the Taizé Community in France; and I have made further Ukrainian friends, through encounters when I have visited Taizé more recently. Spending time with that group of young Ukrainians in 2014 was particularly significant, taking place at the time when Putin was in the process of annexing Crimea from Ukraine. The sense of solidarity with these young people as their nation experienced the horror of this hostile assault was something very beautiful and important.

On Thursday 24th February, as Russia mounted its full-scale invasion, I contacted these Ukrainian friends to offer my support and prayers, and to see how they were. One, a woman in her thirties living in Kyiv, a scientist, replied, “Thank you a lot, Steven! Your support is important! All people are worried. Many people are trying to leave the capital... Now I am in Central Ukraine at my parents’ house... From the north, Russians and Belarussians are trying to capture Kyiv... we are being attacked and bombed from all sides... Thanks for your support!”

Another, a young professional in her mid-twenties replied simply, “Thank you, Steven! I’m in Kyiv, trying to calm panic.”

Last Sunday as I write this, as we approached the beginning of Lent, the Church remembered the Transfiguration of Jesus. This was a moment in which, for the disciples who witnessed it—Peter, James and John—their view of Jesus, of who he is, and of what he means—was irrevocably changed. And this changed how they then viewed the world too, recognising the reality of a world in which God in Christ is with us: a world in which we can know that, because of the glory and goodness of God present in our world—which those disciples saw in the face of Jesus in his Transfiguration, and which all would come to see in Jesus’ death and through his Resurrection—ultimately evil shall never prevail: goodness and truth and life shall always hold sway over evil and falsehood and destruction. It is no coincidence that the gospel account of the Transfiguration is immediately followed by the account of Jesus casting out a demon, or evil spirit, that had taken hold of a boy.

If ever there were a manifestation of something truly demonic at work in the life of our world in the present day, it is surely to be seen in the actions of Vladimir Putin’s regime in Ukraine at this moment. And it will be cast out. Because we live in a world in which Christ is present, in our hearts and lives—and indeed in the lives of people of good will the world over—and in which, through the power of God at work in the world, such evil shall not prevail.

“Your support is important!” my friend affirmed to me. Our world is entirely interconnected. As impotent as we may feel to help in Ukraine at this moment, the very fact that we are people of Christ, who stand for a world in which evil can never be allowed to win, matters. Evil only ever prevails when the world around it succumbs a world view that is cynical and hopeless, in which it is believed that evil can win the day. It is on just such a worldview that Putin has pinned his hopes for victory over Ukraine. But because of Christ, we do not see the world that way. Because of Christ, we see that the world is one in which evil can never win. And because we constitute part of a great multitude of humanity

the world over who share that vision, we indeed play our part in making that so. The world will not allow Putin's evil to win the day, and the world is not that way by accident: and we are part of that—even as heart-breakingly difficult it may feel to us to make a difference in this moment.

So pray, and support Ukraine and Ukrainian people however you can. However small it may seem, it matters.

Elsewhere in this issue of *Window on Wesley's* I'm pleased to share with you details of a wonderful opportunity for the young adults among you, to join with me and others from the Chapel in a visit to Taizé this summer—a place where such important encounters can be made, friendships discovered, and lives profoundly enriched.

As always, if there is anything you would like to discuss, or support that you may need, don't hesitate to be in touch.

May you have a holy Lent. God bless you this month in all that it brings,

Steven

All we can and the Methodist Church in Britain have launched an emergency appeal in response to the events unfolding in Ukraine. To donate now follow this link:

<https://www.allwecan.org.uk/donate/ukraine/>



Lent at Wesley's Chapel and Leysian Mission



Lent is a season for self-examination, fasting, and repentance: this year we will look at different 'sins' and 'virtues' in Christian tradition. What do these things mean for us today? How can we live well together, and better? Real world light-hearted reflections from our local preachers, and all welcome.

Wednesday 7.30 pm Communion: lasting 30-35 min in person and livestreamed.

2 March	Pride (with the imposition of ashes)
9 March	Greed
16 March	Lust
23 March	Envy
30 March	Gluttony
6 April	Wrath

Note: the new 'Holy Club' covenant fellowship groups for 18-25/26-35 ages meet at 6pm.

Also during Lent on **Thursdays at 8.00pm Compline (Evening Prayer): lasting 25-30 min on ZOOM only**

10 March	Chastity
17 March	Temperance and Charity
24 March	Diligence
31 March	Kindness
7 April	Patience and Humility

The Zoom details are as follows:

Topic: Ecumenical Lent Compline

Time: Thursdays at 8pm, from 10 March to 7 April

Join Zoom Meeting

<https://zoom.us/j/99995368936?pwd=QIVpRHhNWm8wNE8rT28rZGUrU29CUT09>

Meeting ID: 999 9536 8936

Passcode: 496735



10 March - 7 April
8pm via Zoom

**Ecumenical
Lent
Compline
(Night Prayer)**



Our minister, Revd Steven Cooper writes...

In July 2022, we're inviting young people aged from 15 to 29 from Wesley's Chapel & Leysian Mission to join me and others on a journey to Taizé, an international Christian community in France. Founded out of the conflict of WWII, Taizé is an extraordinary place. Each week it offers several thousand young people from around the world time and space to breathe, to listen, to think and to live for a while to the beat of heaven. People that go to Taizé often say it's an experience that's changed their lives. We hope you'd like to join me and others as we travel there in July. Please read on for lots of information about what Taizé's like, what goes on, how we'll be getting there and staying there and what it all costs. We hope you'd like to come and see, experience, enjoy Taizé for yourself.

What is the week in Taizé about?

The week-long meetings at Taizé are about searching, listening and thinking about what it means to be a human being, and how we can do something to bring justice, peace and hope to our world.

We camp, or sleep in simple dormitories, eat out of plastic bowls, stay up late and spend amazing amounts of time singing and talking and sharing. No one who has been to Taizé comes back unchanged. So why not journey with us and see what there is to discover?



The meetings provide a space where young adults can meet people their age from other countries and talk about important things. But at the same time it is also possible at Taizé to discover how to be on your own.

Three times a day everyone gathers with the community in the church for prayer with songs, a scripture reading and silence.

Each day, the brothers of the community introduce a biblical



reflection organized by language, followed by a time of discussion in small groups.

In the afternoon there are workshops which explore themes of faith and life touching on work, society, art and culture, social justice, world peace...

Between the meals and times of prayer there is plenty of free time. In the evening there is a great time of socializing at 'Oyak' where over refreshments, there is singing, dancing and all kinds of spontaneous entertainment in the midst of the crowd. And the church is always open for those looking for quiet.

Nothing is compulsory about Taizé. The wonderful sense of freedom there makes the times of prayer and meeting tremendously compelling. You just want to take part in everything because there is so much to be learned and experienced there. Our trip is to experience life as part of a faith community. As such, it can be a powerful experience, and we will also be expected to join in and volunteer, for example by serving the meals, washing-up and keeping the site tidy.

A typical day at Taizé Monday to Friday

8.15am Morning Prayer, then breakfast

10.00am Introduction to the day with a brother of the community followed by small group discussion

12.20pm Midday Prayer, then lunch



*Recreation time at Oyak,
Taizé after Evening Prayer*

2.00pm Optional song-practice during the afternoon, international small groups or practical work

5.15pm Tea

5.45pm Themed workshops

7.00pm Supper

8.30 pm Evening prayer, then vigil with songs in the church, or free time. On Fridays, evening prayer is followed by a vigil around the cross.

9.30 pm Free socializing time at 'Oyak'

11.30 pm Night silence across the camp.

Saturday

3.15 pm Themed workshops

8.30 pm Evening Prayer: Service of Light with candles to celebrate the Easter mystery

Sunday

8.45 am Breakfast

10 am Sunday Holy Communion



Trip details and costs

We plan to travel by train (Eurostar), departing London on Saturday 23rd July and returning late on Sunday 31st July.

For young people from Wesley's Chapel & Leysian Mission, the cost is subsidized: the total inclusive of travel, accommodation and food will be £175 (£195 for those aged 25 and above)—but we will have a fund to provide additional subsidy as required, in order that cost need for no-one be prohibitive. You will need a valid passport and appropriate visa for visiting France, and arrange travel insurance (help can be provided with these arrangements if needed).

Bring a sleeping-bag and camping mat. There are shower and washing facilities on site. It can be hot in France at that time of year, but it can also rain. Come prepared!

Interested?

For more information and to book your place, or if you have questions regarding Taizé or the trip, please contact Revd Steven Cooper on 07483 160593 or at minister@wesleyschapel.org.uk, or call via the office on 020 7253 2262. (Those under 18 at the time of travel need to have parent/guardian consent.)

Read up on Taizé at: www.taize.fr

Debt Free London - The bus will offer an in-person advice centre by expert advisors.

The bus will be stopping at locations throughout London in March. Below are some local visits to Islington.



Friday, 4 March - Brickworks Community Centre, Crouch Hill, N4 4BY

Tuesday, 15 March - St. Luke's Community Centre, 90 Central St. EC1V 8AJ

Thursday, 31 March - Hold - The Living Centre Behind British Library / St. Pancras Station

- Debt Free London provides free advice for anyone living, working or studying in London.
- They work with local advice agencies, citizens advice bureaus and independent charities like Toynbee Hall that have been serving their local community in the East End since 1884 to provide advice that is local to each client.
- The 'Debt BUS-ter' will tour across London, with the aim of reaching and assisting Londoners in need and will visit some of London's most deprived areas. The bus will serve as an

in-person advice centre where Debt Free London's expert advisors will be on-hand to offer free, confidential, expert advice to anyone who needs assistance or help with any topic around debt.

- In addition to their 'Debt BUS-ter' tour, Debt Free London also re-launched their free 24-hour helpline which will run until 22nd May to support Londoners in need.
- www.debtfree.london/bus
- 0800 808 5700

SERENDIPITY THIRTY-SEVEN

John Wesley's House: Part Seven

In the last part of this article, our virtual serendipitous tour of the house which was once the home of the founder of the Methodist Church, was concluded just at the point where we were about to ascend to the second floor.

The Second Floor

We climb the two short flights of stairs, and in doing so change our direction of travel. Consequently, we arrive on the second-floor landing facing the front of the house. On this floor there are two more rooms to visit, the Preachers Room and the 19th Century Bed Room.

The Preachers Room

This is entered from the far end of the landing and occupies the full width of the front of the building. Like all the rooms on this floor it has a lower ceiling and is lit by shorter sash windows than on the Ground and First Floor rooms. This is because we have climbed from the "grand/showplace" area of the house, liable to be seen by visitors, to the workaday, more private areas.

From the three windows in this room. We can, during the winter months, look across the City Road and see Susanna Wesley's grave in the Bunhill Fields burial grounds opposite. At other times of the year the growth of vegetation makes this impossible.

The Preachers Room has been thus labeled because it is thought that it was occupied by visiting itinerant preachers who lodged here while they were in London. It does not contain any furniture they might have used since they most probably slept on the floor wrapped in their bed rolls. Such furniture as is present either once belonged to John Wesley or else is just on display here.

The Tall Boy

This tall chest of drawers which stands against the rear wall of the room, was once owned by John Wesley and used to store his clothes. These cabinets with their tier of drawers, served in the 18th Century, some of the purposes of the wardrobe in modern times. It is however, relatively tall and as such, it often gives one cause to wonder, how John, who was of somewhat short stature, could find what he needed in the top drawers? Perhaps this is irrelevant, since we know John employed a man servant and he would perhaps look out John's clothes for him.

John Fletcher's Study Chair

Placed to the right of the fire place is a leather armchair that was once in the Study of the Rev. John Fletcher, whose portrait hangs over the fireplace in John Wesley's bed room.

John Atlay's Portrait

Hanging over the fireplace in this room is a Portrait of Rev. John Atlay who was John Wesley's Book Steward from 1773 to 1788. His function was to take charge of the printing and publishing of the books and pamphlets written or compiled by John Wesley. He was also, incidentally, one of the four preachers who, as noted were found out by John to have been oversleeping, when they should have been taking an early morning service.

Each side of the fireplace, as in other rooms are cupboards, once open shelves, surmounting tiers of drawers.

Other Furniture Items

Besides John Wesley's Tall Boy, some other items of furniture are on display in the Preachers Room, including, to the right of

the room against the north wall, a chest of drawers known as a Low Boy, because it is shorter than a Tall Boy, but used for a similar purpose.

In front of the windows is a bench, similar to those in the Museum of Methodism and the Foundry Chapel, which was, like them, once used in the original "Foundry" to seat women members of the congregation who attended the services there.

Ordination Certificate

Hanging on the wall between two of the windows is a certificate of ordination, signed by Rev. Thomas Coke in his capacity as Bishop of the Methodist Episcopal Church.

Coke, one of John Wesley's right hand men, was commissioned as a Superintendent, by Wesley to go across the Atlantic, to the infant independent U.S.A, to ordain Francis Asbury, a prominent preacher and leader of the American Methodists. Then, to commission Asbury as a fellow Superintendent, to help set up the Methodist Episcopal Church.

Both Coke, and Asbury quickly exchanged their titles of Superintendent, to that of Bishop. Hence, the descendent of the M.E.C., the United Methodist Church, in America, and wherever they have planted Churches in the world, have Bishops, while the British Methodist Church has retained the title of Superintendent as indeed, have many of the overseas Methodist Churches founded by its missionary activities.

John Wesley's Wedding Present to the Rev. Adam Clarke

One other item on display in the Preachers Room, is of interest. This is the present John Wesley gave to one of his preachers, Rev Adam Clarke, the man who composed the epitaph engraved on John's tomb, on the occasion of Clarke's marriage. It is now displayed in a case with an accompanying label describing it as a set of 16th Century Roundels, or platters once used to serve dry food, such as nuts, at the end of a meal. However, to a modern

eye, they more closely resemble the circular place/table mats used to protect polished surfaces from hot dishes.

But what makes these little objects so interesting is that the backs of each of these, are decorated with an attractive pattern, accompanied by four lines of doggerel verse. In Elizabethan times these would fulfil the same sort of entertaining purpose that the little mottos, or silly jokes serve in modern day “crackers”. But, on these roundels, the little verses they carry are all about the pitfalls of marriage and the woes which will almost certainly afflict the bridegroom. Thus, it is perhaps difficult to grasp that these things were once actually thought suitable to be a wedding present. But John Wesley certainly gave them to Adam Clarke.

Maybe, John’s own experience of the married life was what prompted him to choose to give such a gift? In mitigation, it should be mentioned that with his poor eyesight John might not have been able to read the verses, which are in any case, miniscule and inscribed in Elizabethan English. It is perhaps more likely that John gave his trusted friend these valuable antique set of roundels as a useful present to someone setting up home. In any case, their condition suggests that they did not receive much use, so perhaps Mrs. Clarke never saw them and indeed, if she did was not bothered by them as the Clarke’s had a long and happy marriage; unlike the donor of the gift.

It is now time to move on, but as we emerge from this front room, an item displayed on the left-hand wall, just outside the door, is something of interest that should not be just passed by. It is a print of the 12-year-old Master Samuel Wesley, the younger son of Charles and therefore a nephew of John Wesley. Samuel is shown standing by a desk and in front of a pipe organ, with a manuscript of music in his hand. As noted earlier, Samuel was a musical prodigy and a composer from a very early age. In the picture, can be seen the volume of the musical score for an oratorio on the subject of “Ruth”. This is said to have been composed by Samuel at the age of six although not written down until he was eight.

Samuels talents were not fully appreciated until after his death, nor given the acknowledgement they deserved, because as the Church of England were the major commissioners of music at the time, Samuel missed out, as his surname of Wesley then tended to tell against him.

Now, if we move along the landing, we will come to the last room on this floor that we can visit. This has been set up to show that the use of the house continued after John's time. It is entered by turning to the right after we return back towards the staircase.

At this point, we will leave to later editions of "Window on Wesley's", both the completion of our visit to the second floor, and our exploration of the basement of the house.

Keith Dutton – Heritage Steward

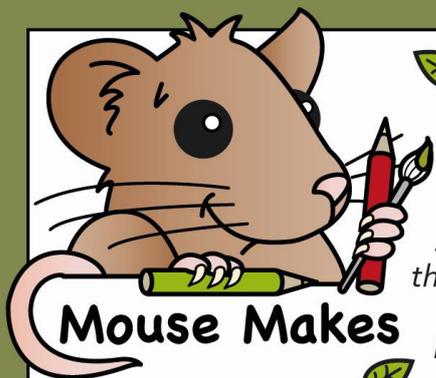
And finally.....

Looking

In Swansea there used to be a well-known firm of solicitors called W G Christian and Sons. A letter sent to them from overseas was addressed simply: W. G. Christian, South Wales. It eventually arrived at their office with a note from the Post Office attached. It read: "No Christians in Cardiff – try Swansea."



CHILDREN'S PAGE



GOOD FRUIT OR BAD FRUIT?

Jesus said:
*"No good tree does not produce bad fruit,
 nor does a bad tree produce good fruit. Each
 tree is known by its own fruit...
 ...Good people bring good things out of the good
 they stored in their hearts. But evil people bring evil
 things out of the evil they stored in their hearts.
 People speak the things that are in their hearts."*
 - Luke 6: 43-45

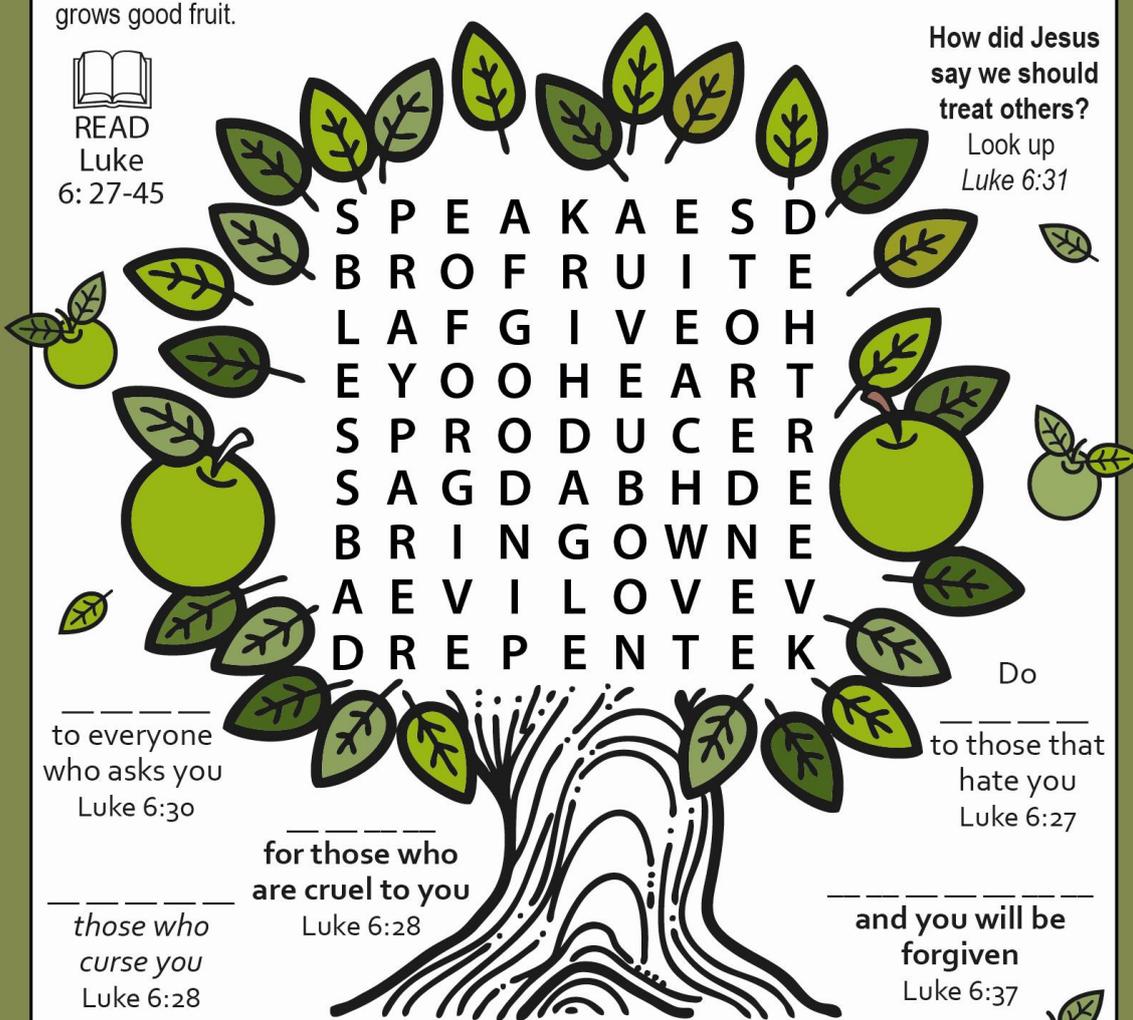
During LENT ask God to help you through His Holy Spirit to turn your hate to **love**, your impatience to **patience** and your unkindness to **kindness**, so we can be like a good tree that grows good fruit.



READ
 Luke
 6: 27-45

How did Jesus
 say we should
 treat others?

Look up
 Luke 6:31



 to everyone
 who asks you
 Luke 6:30

 to those that
 hate you
 Luke 6:27

 those who
 curse you
 Luke 6:28

 for those who
 are cruel to you
 Luke 6:28

 and you will be
 forgiven
 Luke 6:37



Find these words from **Luke 6** in the word search above.
 GOOD • BAD • FRUIT • TREE • HEART • EVIL • EACH • OWN • STORED
 PRODUCE • BRING • SPEAK • REPENT • FORGIVE • LOVE • BLESS • PRAY • GIVE



ARCHBISHOP ROMERO TRUST

Microphones of God

Romero's message for the present time

An ecumenical service to mark the
42nd anniversary of the martyrdom
of Archbishop Romero



Speaker:

Edgardo Colón-Emeric

Dean of Duke Divinity School, NC

Saturday March 19th at 11.00am

At **St Martin-in-the-Fields, Trafalgar Square, London WC2N 4JJ**

All are welcome



contact: romerotrust@gmail.com website: www.romerotrust.org.uk

Archbishop Romero Trust registered charity no:1110069

Worship at Wesley's Chapel & Leysian Mission

Monday – Saturday

10.00am Morning Prayer from the Methodist Worship Book

Wednesday

12.45pm Service of Holy Communion

7.30pm Lenten Communion Service (during Lent)

Thursday

12.45pm Service of the Word (paused during Lent)

8.00pm Ecumenical Compline (during Lent) – **Zoom only** (see details elsewhere in this issue)

Sunday

9.45am Service of Holy Communion (except first Sunday of the month)

11.00am Morning Worship

7.00pm Service in the style of Taize (first Sunday of the month)

All services except the Wednesday Lunchtime Communion Service are also 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:

manager@wesleyschapel.org.uk