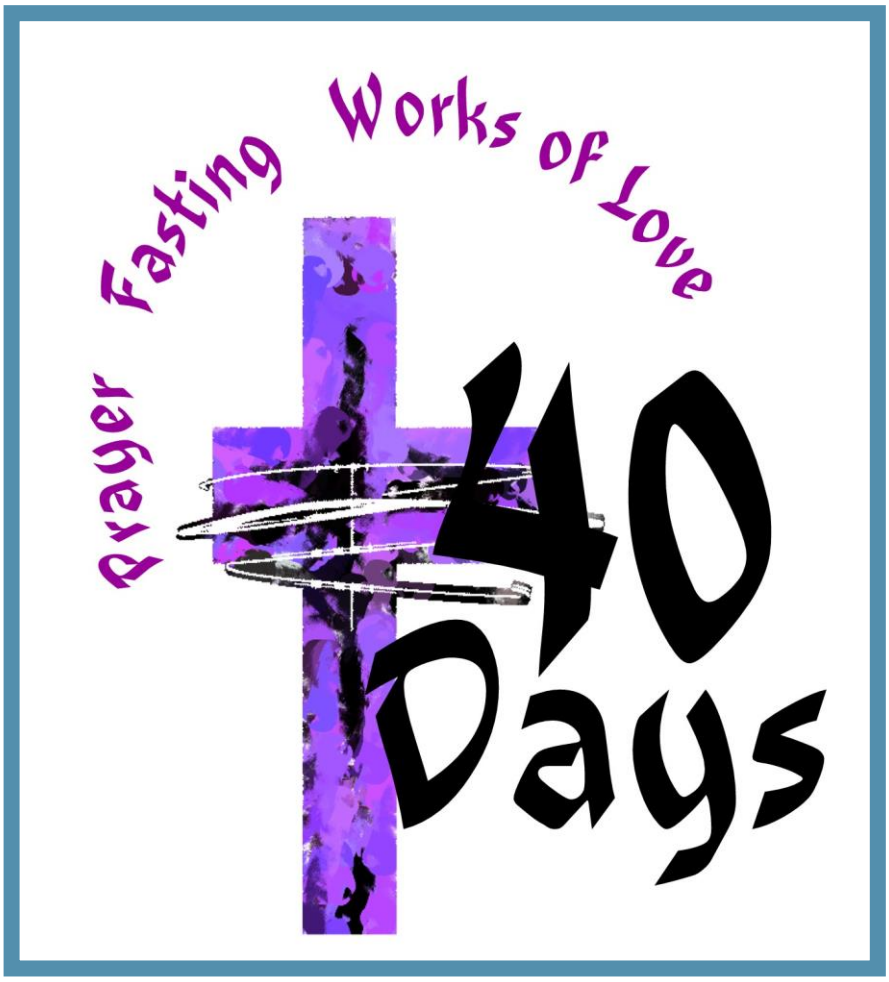
Wesley's Chapel
& Leysian Mission

WINDOW ON WESLEY'S



FEBRUARY 2023

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 Paul Hulme BA (Supernumerary)
The Revd Dr John Lampard BA M.Th (Supernumerary)
The Revd Stephen Penrose (Supernumerary)
The Revd Ian Yates (Supernumerary)

Lay workers: Mr Thomas Smith (Leysian Missioner)
Mr Erick Hunter (Global Mission Fellow)

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

Administration: Mrs Ling Arzeian (Finance Officer)
Miss Beatrice Omane (Administration Assistant)
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Dear friends,

Welcome to the February edition of Window on Wesley's.

Good news: we have started offering ESOL (English for Speakers of Other Languages) classes for refugees and those seeking asylum housed in Islington, alongside Union Chapel. This will also link into our 'Warm Space,' which continues. The classes so far are drawing Sudanese, Afghans, and will attract others. We are also planning a 'conversation corner' where anyone can practice English at the hotel. This is a perfect chance to volunteer on a shorter term, ad hoc basis, with no specialist skills needed!

This is for me an exact demonstration of what it means to be a local church with global reach, and it is deeply Methodist. Our Global Mission Fellow Erick Hunter is coordinating this, building on the volunteer offer of one of our members, a qualified ESOL teacher, who happens to speak Arabic and is also part of the Holy Club young adults group. The Revd Jungseob Park from Kwanglim Church in Seoul will also be helping, improving his own spoken English at the same time. We will be working with folk from anywhere who have become refugees here in this local community, helping people to engage and make a new life: this is deeply Methodist and uses our unique set of qualities as a church.

One of the teachers described an ESOL class learning the phrase 'I used to…,' and their forming sentences like 'I used to have a job,' or 'I used to have a home;' she says it became a litany of loss. She switched tack, asking for sentences from the phrase 'I hope to…' "I hope to have a flat, I hope to have children'. How might any of us make sentences from these phrases, this Lent? 'I used to,' 'I hope to…' If you would like to get involved, you can do without any special preparation: have a word with Erick Hunter, Global Mission Fellow, or with the office.

And have a look to see what is on offer this Lent: a trip to Bristol, visits to local churches, Wednesday evening worship, daily

prayer… and of course, the procession (with donkey) on Palm Sunday and events of Holy Week. Dive in!

Blessings, Jen

Sabbatical March -May 2023

Friends, from the beginning of March I will be on sabbatical for 12 weeks: this is a requirement for Methodist ministers every seven years, though I deferred a year because of COVID. The sabbatical asks the minister to take 12 weeks completely away for study, travel, or a different kind of service. In my case, I will be working on a project about preaching, and about sermons specifically. I hope this will not only improve my own offer here and elsewhere, but feed into how Methodism thinks about apologetics in the new language of online and fast paced life. While I am away Steven Cooper will be 'Acting Superintendent': thank you in advance to the extra help we will be getting from our supernumerary ministers and others. And I will look forward to being back in the first week of June.

Congratulations 'Dr' Dr Griffiths!

On Friday, 27 January 2023 the University of Roehampton honoured the Revd Dr Lord Griffiths of Burry Port (Leslie)with an honorary Doctorate in recognition of his service to the University and to Southlands College. Leslie spoke warmly of the importance of arts and humanities alongside STEM and technical education and congratulated the other graduates and their families. We are proud to claim Leslie and Margaret both as continuing friends of the Chapel. Leslie 'sat down' from his role as Superintendent here in 2017, and he and Margaret moved to Croydon where they are both active in the church, and in many other avenues of service.

Welcome to the Revd Jungseob Park, Kwanglim Intern

The first Sunday in February we will commission a new Kwanglim intern from Seoul, South Korea: the Kwanglim church is among the largest in the world, with over 75,000 members, and in covenant relationship with us at Wesley's Chapel. Jungseob will move into a bedsit on site as soon as possible, and will be with us for six months initially. He is working to learn about John Wesley and his ministry and mission and then is helping us to reflect on how we can best serve our neighbourhood as a global church with local roots. He is away from his wife and two children (14,10) so please make him welcome!

News from Judith Bell...

I've been matched with the Norfolk Broads circuit, and will be working in the area around Great Yarmouth and Gorelston in particular. Alex and I are both feeling positive about the match. Prayers for us, my fellow students, and the churches/communities we will be working with very much appreciated.

We send congratulations to Judith on her probationer stationing, and details of her welcome service in September will follow!

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"Thank you all for your kindnesses, prayers and help after the death of my beloved grandmother Nana (Mrs Della Burrell, formerly Stevens, nee Todd). She was a proper old school Matriarch and we are all bereft. She grew up in Hackney and was married at Paragon Road Gospel Hall, to John Stevens, of Stevens the florist Walthamstow.

As you can see, I have some roots not too far from here! "

Every blessing,

Thomas Smith – Leysian Missioner

“And what does the Lord require of us but to do justice, and to love kindness, and walk humbly with our God?” (Micah 6:8)

When I went to China to live and work, I was only able to take a few books with me. I was reading at the time the diaries of Kenneth Williams edited by Russell Davies, and so it was that Kenneth Williams came to China with me.

I was working with the Amity Foundation and Keith Riglin, known to many of you, came out to China to visit and gave me recordings from the BBC comedy series ‘Around the Horne’ featuring Kenneth Williams, so there is a generation of Chinese English teachers who know all about Jules and Sandy and Rambling Syd Rumpo.

Christmas and the New Year have come and gone and as usual there have been plenty of opportunities to watch the ‘Carry On’ films. ‘Carry on Cleo’ is one of the best known of these films and includes Kenneth Williams playing Julius Caesar as his bodyguard attempts to assassinate him, and declaiming:

Infamy! Infamy! They’ve all got it in for me!

‘Infamy’ is defined by Oxford Languages as ‘an evil or wicked act’: "one of history's greatest infamies" and "a day that will live in infamy" are examples given of the use of the word.

Christians all over the world join together to pray for Christian unity during this week and next week (18 -25 January). This year the churches of Minneapolis have drawn up the material for the Week of Prayer for Unity, and that in the dark shadow of the infamous murder of George Floyd in May 2020. We are asked to consider how to promote racial justice at all levels of society, and we remember that this year we are also commemorating thirty years since the infamous murder of Stephen Lawrence in London.

The murder of George Floyd by a police officer in Minneapolis in May 2020 brought people out onto the streets during a pandemic; a global wave of solidarity making it impossible to ignore the deadly

consequences of institutional racism and the power imbalances that deny human dignity.

On 22 April 1993 a teenager was murdered on the streets of London while waiting for a bus. Stephen Lawrence was murdered simply because he was black. His murder revealed the ugliness of racism, and this was compounded by the systemic failures of the police to bring Stephen's murderers to justice.

The theme of the first part of the sixth chapter of the Book of the Prophet Micah is 'God's Requirement'. At the beginning of the chapter, God takes his people to court:

Hear what the Lord says: Arise, plead your case before the mountains, and let the hills hear your voice…for the Lord has a controversy with his people, and he will contend with Israel.

In verse 6 there is a change of scene as an unidentified individual chastened by God's indictment offers a series of responses in order to set things right:
With what shall I come before the Lord, and bow myself before God on high?

This is followed by God's reaction in verse 8:

And what does the Lord require of us but to do justice, and to love kindness, and walk humbly with our God?

In this single sentence the prophet Micah sums up the legal, ethical and spiritual requirements of religion. The words are very similar to those of Isaiah chapter 1, verse 17, 'Do good; seek justice' – the overall theme for this Week of Prayer.

These requirements are not abstract. In effect God is saying: 'It is not **what** I want, but **whom** I want, that counts':

The message of Dr Nicola Brady, General Secretary of Churches Together in Britain and Ireland is not so much a message about what is wanted but about what kind of people are wanted; a

message to us as individuals, churches, communities, nations helping us to recognise where we have gone wrong and to commit ourselves to working together to put things right:

As we join with other Christians around the world for this year's Week of Prayer we pray that our hearts will be open to see and hear the many ways in which racism continues to destroy lives, and to discern the steps we can take as individuals and communities to heal the hurts and build a better future for everyone.

"And what does the Lord require of us but to do justice, and to love kindness, and walk humbly with our God?"

To do justice: God requires justice from all people, all the time, in all spheres of life. This is a central part of the Ecumenical Partnership between Jewin Welsh Church, St. Giles Cripplegate, St. Joseph's Catholic Church, and Wesley's Chapel as we affirm that we will take time to listen, try to understand and respond to each other and to the joys and hopes, the griefs and anxieties of the people of our time and place; that we will value each person, rejoicing in their gifts, and celebrating our rich human diversity; that we will support action for justice and peace initiatives in one another's churches.

To love kindness: kindness to create in us an attitude and outlook of openness, unity, and love; the necessary conditions for forging the kind of person, church, community or nation that justice then regulates.

To walk humbly: would be better translated as to walk **carefully**, a theme in W.B. Yeats poignant poem:

Had I the heavens' embroidered cloths,
Enwrought with golden and silver light,
The blue and the dim and the dark cloths
Of night and light and the half-light,
I would spread the cloths under your feet:
But I, being poor, have only my dreams;
I have spread my dreams under your feet;

Tread softly because you tread on my dreams.
And so we are sent out to do justice, to love kindness, to walk carefully.

In the sending out prayer for this service, a Franciscan Benediction attributed to the earliest followers of St Francis, we ask God to send us out with anger at injustice, oppression and exploitation of people, so that we may work for justice, freedom and peace.

We also ask God to send us out with tears to shed for those who suffer pain, rejection, hunger, and war, so that we may reach out our hand to comfort them
and turn their pain into joy.

We come together as a rainbow people, united in the beautiful diversity of God's creation, woven into the dream of life.

In that embroidered cloth, George Floyd was a vulnerable young man, with his heartrending cry to his mother in the moments before his life was taken from him. Stephen Lawrence was a promising young man looking forward to fulfilling his dream of becoming an architect. We unite with their tears and resolve to do better, united by God's call to do justice, to love kindness and to walk carefully, and in our common plea:

But I, being poor, have only my dreams;
I have spread my dreams under your feet;
Tread softly because you tread on my dreams.

Revd Richard Brunt - Minister, Jewin Welsh Presbyterian Church

Radiate webinar

Do you have an interest in global relationships and global mission?

Join the Global Relationships Team for a time of storytelling where you will hear from Mission Partners and about the most recent work of the World Mission Fund at the Radiate webinar.

Wednesday 8 February, 2023 at either 1-2pm or 7-8pm via a Zoom webinar.

A webinar of storytelling for people with an interest in global relationships, mission and the work of the World Mission Fund.

Book your place now

For more information please visit The Methodist Church website

Our Minister, the Revd Steven Cooper, writes…

"My eyes have seen your salvation"

February is a kind of transitional month in the rhythm of our life as a church: the festivities of Christmas and new year recede in the rear-view mirror, and we move into the more reflective period of Lent, beginning on 22nd February with Ash Wednesday. On the last Sunday in January, I preached at our partner church, St Giles' Cripplegate. As is customary in the Anglican tradition, they celebrated on that day 'Candlemas'—or, more formally, the Feast

of the Presentation of Christ in the Temple. This serves as a sort of mid-point in the transition I referred to above, and recalls from the Bible the events of Luke 2:22-40, where the infant Jesus was brought by Mary and Joseph to the temple to be dedicated to God according to Jewish custom, and where he is greeted by the old man Simeon, who recognises that this child is the Messiah, the Saviour. At certain points in the service, the congregation all lit candles; and the readings in the service also recalled the Old Testament prophetic words of Malachi 3:1-5 ("See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple…") and also words from the New Testament, Hebrews 2:14-18.

This is what I preached on that day…

"*See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple.*" (Malachi 3:1)

Simeon, as a righteous and devout individual—someone who would have been well versed in the Hebrew scriptures—when he came guided by the Spirit to the temple that day (see Luke 2:22-40), he would doubtless have been reminded of those words of the prophet Malachi. Words which were written probably in the time following the Exile; when the people of God were beginning to return to the land from which they had been exiled, but still really in a state of disarray, still very much subject to the rule of foreign powers—no longer a people with their own sense of autonomy and control over their affairs that they had once had. They lived for many years in a state of effective oppression, of injustice, of lacking their own agency. And so Simeon, by the time Jesus came, had been part of this people awaiting many years the restoration of that which had been lost: the restoration of peace, of justice, of the possibility of the people to live freely.

And now, guided by the Spirit, he comes to the temple and he beholds what he clearly sees to be the fulfillment of that promise, captured in those words of the prophet Malachi: "the Lord whom you seek will suddenly come to his temple… he will sit as a

refiner and purifier of silver, and he will purify the descendants of Levi and refine them like gold and silver, until they present offerings to the Lord in righteousness." (Malachi 3:1,3) These words speak of an awesome and transformative power, that Simeon beholds in this child Jesus: the power to turn around all that which has been thrown into disarray over the past years; the power to bring healing and restoration and purity, in a place that has been sullied by violence and oppression.

And so Simeon declares: "Master, you are now dismissing your servant in peace, according to your word; for my eyes have seen your salvation, which you have prepared in the presence of all peoples, a light for revelation to the Gentiles and for glory to your people Israel." (Luke 2:29-32)

"*You are now letting your servant depart in peace.*" Simeon has recognized the promise of true peace made real in this child Jesus Christ. And these words then have echoed through the life of the Church for centuries since: at every service of vespers or evensong we hear these words of the *Nunc dimittis* recounted, made our own: "Lord let us now depart in peace."

And yet, clearly, we just have to look at a newspaper any day of the week at this time, to see that we do not live in a world of peace. The violence in Ukraine, most especially, seems to make a mockery of these words. How do we reconcile this recognition of Simeon some two thousand years ago, declaring peace to have come in the child Jesus, with the fact that our world is so clearly very far from that peace? That power, represented in those words of Malachi, that Simeon saw realised in the child—where is that? How do we recognise that as true? How long must we wait, for the peace that Simeon declared to have arrived?

Well, the answer to this is captured, in a sense, in the words of the Letter to the Hebrews that we heard. God indeed sent Christ into the world as one who was to be a bringer of peace; but Jesus did not fulfil that task in himself alone: he started something of which we are a part. In the words of the Letter to the Hebrews, "Since the children share flesh and blood, he himself likewise

shared the same things, so that through death he might destroy the one who has the power of death." (Hebrews 2:14)

We are the children. We are the ones who as we come before this table and partake of the bread and wine, the body and blood of Jesus, enter into the Body of Christ. We become part of Christ's own work—of peace, of restoration—in the world: that which Simeon beheld and celebrated that day. We do not look for the day when we may say, "we are now departing in peace." *We are the peace.* We are called, as the Body of Christ, to be that peace in the world: to be the light that shines as a light to a world wrapped in darkness and violence, in which peace is longed for. We, as the Body of Christ, are called to be that light, to be that peace—because the Spirit of God, in Christ, is doing that: is alive in us as Christ's Body, as Christ's children as Christ's family.

One of the last times I preached here was on the Sunday immediately following the invasion of Ukraine by Russia last February—now coming up for nearly a year of violence and occupation and military barbarity in that nation. What I recalled back then was that this violence, this intention that is so evil in its character, will not prevail: because God has come into the world in Christ, and is alive in us and in people of good will the world over. Because of that, the promise of peace is assured: it is being made real, in us, in the world; in all whom the spirit of Christ inhabits. This violence which the state of Russia under Vladimir Putin is seeking to pursue in Ukraine will not prevail; because ultimately peace *is* alive, and the promise of restoration is happening, through the people of God, and serves as a light to our world.

A few weeks ago in one of the interviews that Prince Harry undertook in relation to the publication of his autobiography, he spoke of his desire and that of the Duchess of Sussex to be reconciled with the Royal Family; and he said in this interview that he very much hoped that that would come to pass, and more than that, he saw the possibility that that reconciliation could be an inspiration to others: he spoke of his aspiration that it might have a kind of "ripple effect" within the world, if that were to happen.

He acknowledged this might be a lofty ambition. And yet I think there is something noble in that aspiration, that is evocative of our calling as the people of God in Jesus Christ: we are called, as we come to this table, to allow Christ into our hearts—to think of those candles, that we lit a moment ago, as representing a fire that Christ lights within us, that drives us towards work of restoration and peace and reconciliation in all that we do, wherever the opportunities present themselves. And we are called to aspire that that, too, may have a kind of ripple effect in our world.

This is the way in which the peace that Simeon proclaimed, when he saw Jesus brought into the temple, is being and will be realised in our world. We are the peace. We are the ones called, through the inhabitation of Jesus Christ in our own hearts and lives, to become the light that is a light to the world. And so, as we come before this table, as we receive the bread and wine, the body and blood of Jesus Christ today: let us once more welcome Jesus into our hearts, invite Jesus to light that fire within us; to accept the calling upon us to be people of peace, that may spread and bring light to our world.

Amen.

A pastoral focus during Lent

One of the ways in which the light of Christ shines in us as his people, the Church, is in our care for one another. This month we celebrate the ministry of pastoral care that is exercised within our congregation, in our annual commissioning on 5th February of our thirty-four Pastoral Leaders. Thank you so much to all of you who share in this ministry! Every member of the church should be assigned the care of a Pastoral Leader, although we have some members who are currently awaiting assignment to a Pastoral Leader, and work is underway in earnest to allocate all those of you who are in that position. Part of our aspirations in responding to this is that we may grow our faithful and wonderful group of Pastoral Leaders. Do consider whether you may have a vocation to this ministry within the life of our congregation: please do have

a chat with me if this is something you might be interested to explore.

We wish also to support the link between each member of the church and your Pastoral Leader: to this end, beginning in Lent this year, we are creating an opportunity after church each Sunday for members to meet with their Pastoral Leader to get to know each other a little better, and simply to 'touch base' with each other. The plan is for a few of our Pastoral Leaders each week, on a rota basis, to have an opportunity after the 11am service to meet with 'their' members in this way. We will advertise a schedule of which Pastoral Leaders are available for this, week by week. Please do subscribe to our weekly 'Notices and News' email via our website—or via the office to be sent a hard copy—to keep up to date with this schedule; and please do take the opportunity to connect with your Pastoral Leader. It is a great joy and privilege to be able to serve one another in this way, and it is in relationships such as these that the life of Christ shines and flourishes among us!

Sharing in partnership with our neighbour churches

One further set of relationships that I look forward to growing and flourishing during this coming Lent is between our group of neighbouring churches in our various traditions: Wesley's together with St Giles' Cripplegate (Anglican), Jewin Welsh Church (Presbyterian) and St Joseph's, Bunhill Row (Roman Catholic). We will be sharing in a Lenten 'Pilgrimage of Grace' together: for four Saturday mornings during Lent, we are all invited to gather at each church in turn, to discover something of each church's own life and practice, our past, present and future ministries, and to share together in fellowship, prayer and praise. We will meet from 10.30am to 11.30am each Saturday morning in Lent (refreshments available from 10am), starting on 25th February right here at Wesley's Chapel & Leysian Mission; followed by St Joseph's (4th March), St Giles' (11th March, for those not travelling to Bristol…), and Jewin (18th March). Please do come along if you can!

Stay in touch

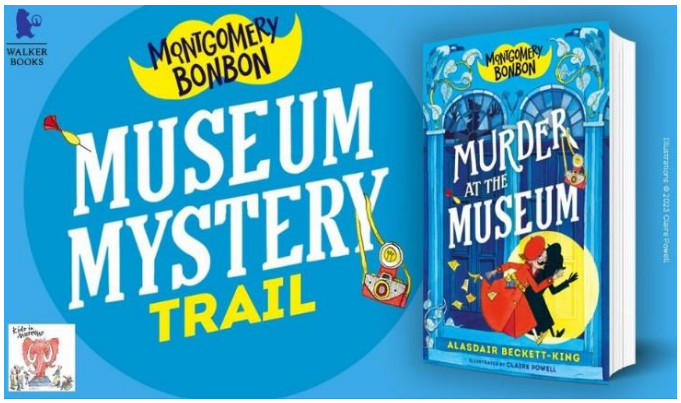
As always, if there is anything you would like to talk about at any time, I love to share with you in whatever it may be: please don't hesitate to be in touch by phone or email, or just drop in at the Chapel (I am usually around!)

Wishing you every blessing this month, as always.

Steven

Montgomery BonBon Museum Mystery Trail!

Go undercover and test your detective skills here at the

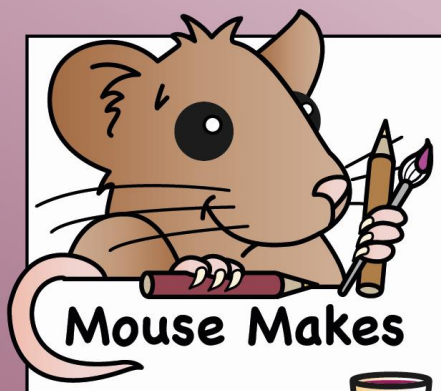


Museum of Methodism as part of the national Montgomery Bonbon: Museum Mystery Trail, organised by Kids in Museums and Walker Books. The trail celebrates the release of new children's book Montgomery Bonbon: Murder at the Museum written by comedian Alasdair Beckett-King and illustrated by Claire Powell. Grab an activity sheet, solve puzzles and have fun with your family this half term. Remember to pick up a free moustache bookmark to get in the mystery-solving mindset!

Visit the Kids in Museums website to find out how you could win a signed copy of the book and your very own detective kit!

The trail will be available at the Museum from 14 February until 31 March.

CHILDRENS PAGE



Mouse Makes

What was the special meal Jesus was preparing to eat?

__ __ __ __ __ __ __ __

Matthew 26:18

What did Jesus take, bless and break?

__ __ __ __ __

Matthew 26:26

What did Jesus give thanks for and share?

__ __ __

Matthew 26:27

What did Jesus say this represented?

His __ __ __ __ __

Matthew 26:27-28

What did Jesus say this represented?

His __ __ __ __

Matthew 26:26

Jesus instructed his disciples to continue to break bread and share the cup "in

__ __ __ __ __ __ __ __ __ __ __

of me."

1 Corinthians 11:24-25

SUPPER
LAMB • LORD
DISCIPLES
TOGETHER
EVENING
ROOM • JAR
WATER • TWELVE
JESUS • CHRIST
NIGHT • TOOK
THANKS
BLESSING
BROKE • GIVEN
COVENANT
DRINK • EAT
FORGIVENESS
SINS • HOLY
COMMUNION
EUCHARIST

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R	O	O	M	B	C	U	P	T	O	O	K	E	H
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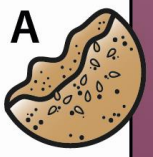

Find the words from the questions too!

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LUNCHTIME MUSIC RECITALS

FREE ENTRY

FEBRUARY

TUESDAYS @ 1.05PM

WESLEY'S CHAPEL & LEYSIAN MISSION

Feb 7	Feb 14	Feb 21	Feb 28
Louis-Victor Bak Piano	Yoshino Kitao Voice (Soprano)	Trio de Lumiere Flute/Piano	Crispin Lewis Voice (Tenor)

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

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