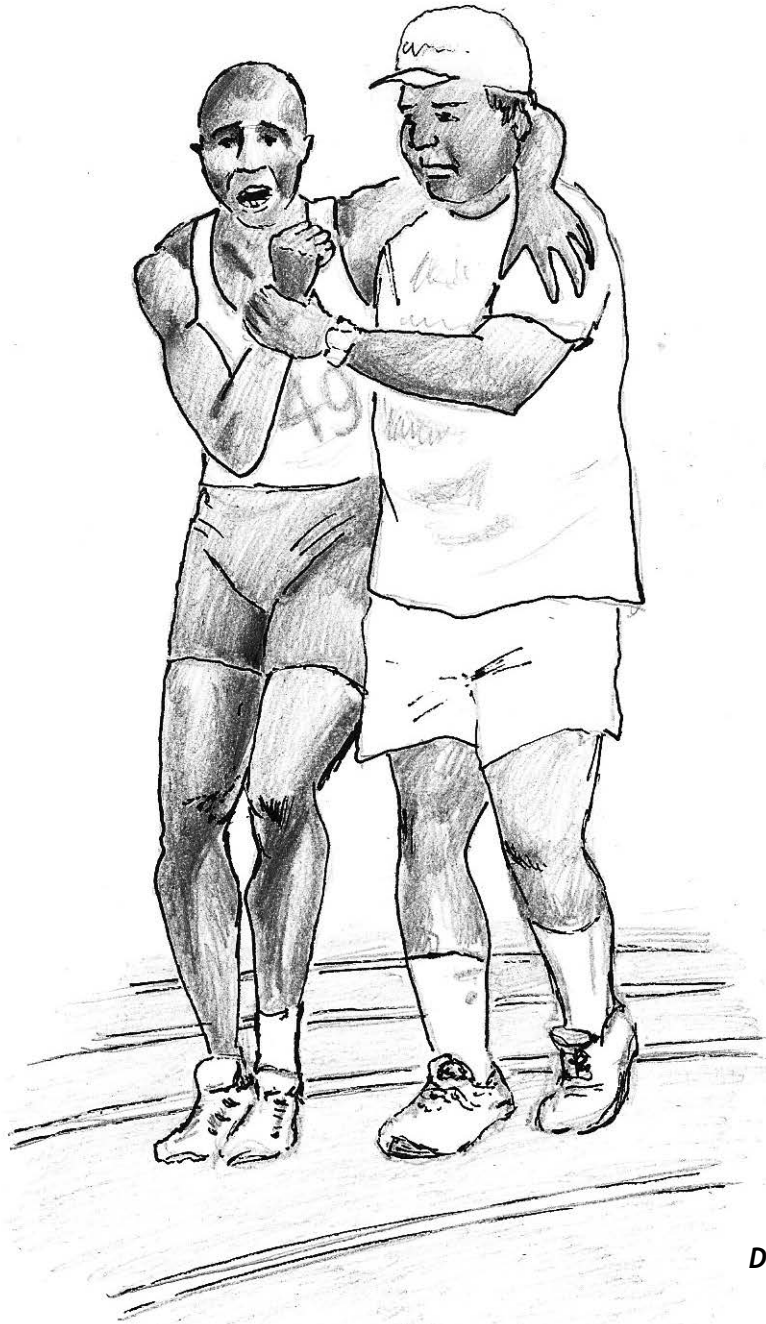


# Wesley Memorial *news*

The magazine from Wesley Memorial Church, Oxford | Summer 2016

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*Derek Redmond being helped to complete his race by his father in the 1992 Olympics. He lost the race but it was a great Olympic moment!*

## *Questioning Success*

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The Manse, 26 Upland Park Road, Oxford

Dear Friends,

Browsing in Blackwell's second-hand department recently, I came across an intriguing little book, *Self-Culture and Self-Reliance*, by the Rev. W. Unsworth. My eye was caught partly by the late-Victorian binding, partly by the title, and partly by the tell-tale logo of the Wesleyan Conference Office on the spine. Further investigation revealed that this was the sixth edition of Unsworth's book, an 1892 reprint of a volume first published in 1870, and that the full title was *Self-Culture and Self-Reliance, under God the Means of Self-Elevation*. On the fly-leaf was the name of Albert Newton Cooper, The Pitts, Headington Quarry, 1908, and, beneath, the words 'In ever loving memory of Albert Newton Cooper, who died November 20th 1909, aged 18 years', and the name of Ada Horwood, also of Headington Quarry.

When time allows, I hope to find out more about Albert Cooper and Ada Horwood, and about W. Unsworth. But evidently *Self-Culture and Self-Reliance* sold well, and it spoke to an age of improvement, of aspiration and of achievement. The phraseology sounds quaint and dated to us, but the underlying ambition is surely very familiar. Among the contemporary best-sellers on my shelves are titles like *Leading at a Higher Level* and *Getting Things Done* (and perhaps more realistically, *How to Survive as a Church Leader*). We are used to the rhetoric and expectation of success, in education, in the workplace, in our relationships and in the Church. And it has been suggested that this expectation has been heightened and strengthened and nuanced by the increased mobility and the growth of individualism in late-modern societies. Put simply, people are under pressure to succeed, in all sorts of ways. Part of the construal of success is to achieve visible, measurable and experiential personal fulfilment – we need to feel good about ourselves and about our lives. And in a world of rapidly shifting relationships, we need to make a positive initial impression, and so quickly gain acceptance, trust and respect. And this is to say nothing of SMART targets and performance-related pay.

But what happens when we don't 'succeed', or when we don't feel 'successful'? These are themes explored in this issue of *Wesley Memorial News*, and they are hugely important, both pastorally and theologically. We want to recognise achievement, honour aspiration, and encourage people to do their very best. There is much to celebrate, and we gladly rejoice in that. But we also want to resist narrow definitions of success which straitjacket the wonderful diversity of human beings made in the image of God. We want to help people to resist the unthinking rhetoric which piles pressure onto fragile lives or which undermines people by suggesting to them that they have somehow 'failed', simply through not conforming to a particular set of social expectations. And we do so in the name of a God who works patiently with a recalcitrant and fractured world, who chooses to be incarnate as a Galilean peasant, and whose purpose of cosmic transformation is accomplished through a criminal's death on a cross. In the name of God, we suggest some different definitions of success, and we question some of the accepted understandings and unthinking assumptions which militate against human flourishing.

Within the Christian tradition, and particularly the way of being Christian associated with the Wesleys, we find resources to help us navigate the culture of success. First and foremost, the Wesleys underlined the priority of grace - the love of God for all people, regardless of status or achievement. We are put right with God by grace, appropriated by faith. We are not justified by success. But the quality of Christian living mattered too. The Wesleys also emphasised the call to holiness, understood as perfect love for God and for other people. It may be seen how this could lead to anxiety about spiritual achievement, but in practice this seems not to have been the case, because there was a strong sense that transformation was itself a work of grace, experienced in and sustained by the Christian community. How we today hold together the gift of grace and the call to perfect love offers plenty of food for thought. But, with a parting nod to Mr Unsworth, it is not about self-reliance or self-elevation.

Yours in Christ,

*Martin Wellings*

# Editorial

As this summer edition of *Wesley Memorial News* goes to press, the football has ended, Andy Murray has won the Wimbledon final, and the Rio Olympics are just around the corner. Great sportspeople strive for success, and we applaud them. But do we – and should we – approach our own lives in the same way?

As the debate continues over what it means to be ‘successful’ in education and professional achievement, we want in this issue to ‘question’ the models of success around in our society. The reflections and personal stories that follow suggest that ‘success’ is an elusive thing and not

always helpful. Disappointment and failure can be our companions too. We are challenged to question whether, in our bubble of western privilege, the ‘success’ we worship is misguided. We remember that before Christ there is no measure of our achievement, but only grace.

Our cover picture depicts father and son holding on to each other in the midst of pain. What, after all, is ‘the prize’ we find ourselves sometimes chasing? What, after all, truly transfigures our humanity?

With all good wishes from the *Wesley Memorial News* editorial team.

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## Success and coaching

People’s views of success play a key role in work based and life coaching. Some of you will know that I’ve recently moved from being a senior manager in a housing association to building up my freelance coaching. It gives me a privileged opportunity to talk deeply with people on a one-to-one basis about their goals and therefore almost inevitably about how they view success.

Success can, of course, be getting a job, promotion, changing careers, success in exams, good reviews, an MBE. Undoubtedly most people want these proofs that they are ‘successful’ and can manage their lives financially and much of my coaching covers these areas. However, once over a basic threshold of sufficient income, there is a need for something more. I remember the teenager with excellent GCSE results, who said how useless the results were without friends to share them with; the successful senior manager who decided she wanted to retire early to spend time with her increasingly frail mother; the person who chose to do a job with a charity because the role is more beneficial to society than the better paid alternatives; the parent working part-time because she wanted to be there for her children. All are saying there is more to life than material success.

People I coach often demonstrate by their choices that they want to prioritise nurturing the invaluable love of family and friends. That can sometimes be difficult when society’s pressures often push the other way to meet yet more targets and earn yet more. There is the need for what we do in life to be in line with our deeply held beliefs, passions and values. That’s why the graduate decided to do a course that would enable her to give practical help overseas – in a highly paid job elsewhere, she wouldn’t have been happy. It’s why the administrator explored if she can do something creative in the next phase of her career as creativity is where her passion lies. There is also the need to nurture our health and well-being, which is why the action plan I helped someone draw up recently included regular runs around the park, as she said how much better they make her feel.

How does our Christianity help? It can help us decide what we do in our lives by driving our beliefs, passions and values. It can help us withstand some of society’s strong materialistic pressures by reminding us of the importance of loving our neighbours and the world. It can help us to see the need to look after ourselves, so that we can continue to live a life helping to bring God’s kingdom on earth.

*Wendy Spray*

# Success cannot be measured

Two years ago a letter began to circulate online. It had been sent to primary school children as they prepared for tests. The letter explained that tests focus on assessing one particular skill and that those setting them don't know about the other talents and gifts that the children have:

*"They do not know that many of you speak two languages. They do not know that you can play a musical instrument, or dance, or paint a picture. They do not know that your friends can count on you to be there for them..."*

It was a good letter, written to remind children of the truth that their worth cannot be measured by academic achievement. Knowing children who were facing these tests I knew that this was a message they needed to hear but also that many of them found it difficult to believe.

Western culture values attainment. Market economics teaches us that growth, profit and quantifiable success are important and we can subconsciously value people according to what they do or contribute. This is a problem; it leads us to devalue not only others but also ourselves when we feel unable to act or give because of illness, ageing, financial or personal difficulties.

At the heart of Christian theology is a very different account of worth; God creates out of love and created life has intrinsic value. The Bible is full of those who are loved and called by God not because of their success but their frailty and brokenness.

## ***We are all valued and loved no matter what.***

The parable of the prodigal son illustrates the outrageous nature of love. The younger son has not only failed to be successful but has also done terrible things. He asked for his inheritance in a culture where that was tantamount to wishing his father were dead; he rejected his family; he lived a hedonistic lifestyle, squandered his money and had to eat with the pigs.

Yet when he returned home he found his father had been waiting for him and was now running towards him, arms wide open. His father's actions protect him from the scorn and potential violence of a community that would condemn him. His father loves him regardless of all that has happened and without asking for an account of it. He is loved because of who he is.

It is worth playing with the roles in this parable. To cast God as loving father may offer a glimpse of God's infinite love through the closest equivalent we can find, a pale, human reflection. But we could cast ourselves in this role; we could recognise our call to love others and ourselves regardless of achievement or failure.

The letter sent to those children broadened the focus from academic achievement but still pointed to things they did. We are asked to go further; to refuse to measure people by what they

do and to share the absurd message that we are all valued and loved no matter what.

This impacts the way we view older people who cannot do as much as they used to, children who we may hope will do much in the future and also those in more complicated situations. Those who seem to refuse to work or help themselves. Those who will never achieve what we or they may have hoped for. We are asked to face and name the reality that no-one can be worth any more or any less because of what they can, can't or won't do.

May we continue to celebrate achievement and success but remember too that all creation is intrinsically valuable, that we are called to love without judgement and, that as we do, we encounter Christ in others.

*Alison Mares*

*Alison will be joining the Oxford Circuit as a probationer minister in September.*



# Success at 90?

Is reaching the age of 90 an achievement? How does a 90-year-old assess a long life? Should famous 90-year-olds like the Queen and David Attenborough be congratulated for their longevity? David Attenborough, when interviewed, swiftly dismissed congratulations. He put the success down to the 'luck' of remaining healthy. Robert Protherough, one of Wesley Memorial's nonagerians, was equally reluctant to explore his situation, but did agree to be 'interviewed' – so here are some of his thoughts.

At the age of one Robert was given a rugby ball as a birthday present by his father. Mr Protherough senior was a man who had 'made it' in business, having worked his way up from the position of clerk to a managing director of his firm. Clearly he had high ambitions for his only and much-loved child, and not only for his prowess on the

rugby field. Perhaps he had the wrong son. Robert remembers only wanting from an early age to succeed at writing. He was encouraged in this by winning, at the age of 6, a prize for writing a Christmassy piece for a News Chronicle competition. At school it was writing and also reading novels which interested him and, despite the rugby ball, he had no interest in sporting prowess. So, having, near the end of WW2, 'failed' as a Bevin Boy down a mine in Kent through ill health, it was an achievement to be appointed as a cub reporter on the Kent Messenger. Robert remembers the pride he felt when an article about hop pickers appeared in the paper with his own by-line.

Robert's father, despite his different 'measures of success', was supportive when it was clear that his son was keen to pursue a career in journalism. And, after Robert was advised to get a degree if he wished to work in Fleet Street, it was his father who, knowing nothing about universities, steered him towards Oxford. There Robert's view of success took on a new dimension. He discovered that he enjoyed debate and research and began to value academic achievement. During this time Margaret entered his life, at a JWS social at Wesley Memorial and they were soon making plans for their marriage. What was important in life changed again for him as they together made plans for an early wedding and earning a living outside the cloistered walls of university became a priority. To his father's



surprise Robert chose to become a teacher and for the first years of their married life he and Margaret lived on a small income, while Mr Protherough senior was driving a company car and staying in hotels on business trips. But Robert discovered that he had chosen the right career almost by accident and enjoyed teaching English. There was also a new sense of achievement in seeing pupils succeed.

As their family grew, Robert moved into a College of Education and then into a university department where he continued to train teachers. In looking back he sees this career progression as motivated by a desire to extend his experience and work with different kinds of learners. Although he continues to feel proud of the books about English teaching which he wrote in middle age, they came originally from his wish to share what he had discovered with other teachers.

Now, retired for many years, Robert finds that he sees his past career differently. In his words,

*"Those of us who are academics tend to measure ourselves against others in the same field. I have been reminded that I used to say of my books, 'I want this to be the best that's ever been published!' And now, of course, things have moved on, and we see that any success is only temporary. When I briefly knew Roger Bannister in his late eighties, his claims to fame had little to do with the first four-minute mile, and were all to do with his later life as an academic."*

What is it then that counts as achievement at 90? Robert's first reaction to that question is to grunt, *"To have survived."* But as we talked he returned to the final words of a poem by Philip Larkin, one of his favourite writers, and a neighbour many years ago in Hull. The poem, *An Arundel Tomb* explores Larkin's thoughts about a mediaeval tomb for a knight and his wife on which the stone figures are shown holding hands. He writes, in conclusion, that the stone effigies could,

*"Prove our almost-instinct almost true;  
What will survive of us is love."*

For Robert this expresses the wish and the hope that this will prove to be true.

Judith Atkinson

# Measuring success during ebola

Last year I received a medal with a fancy ribbon and the Queen's head gazing out serenely. I've never had one before and doubt that, working in nursing, I ever will again. Being British I am faintly embarrassed by it and keep it in its box in a drawer. So, what is it for? It is the Ebola Medal, given in recognition of service in West Africa during the ebola outbreak.

In late November 2014 I travelled out with a team from Oxford University to carry out a clinical trial of a drug that had been short-listed by the World Health Organisation (WHO) as a potential treatment for ebola. We were a mixed group of doctors and nurses from as far afield as Canada, Spain and Dundee. I left my job in North Wales, said emotional farewells to family and friends and less than ten days after agreeing to go was in Monrovia, Liberia in an ebola management centre run by Médecins Sans Frontières (MSF).

ELWA 3 management centre was the largest ever built in response to an ebola outbreak. Just two months earlier it had been full to capacity (250 beds) with distraught families leaving sick and dying relatives at the gate knowing it was their only slim hope of survival. At that time there was no proven treatment for ebola and no vaccine against it. The disease spread with terrifying speed from Guinea, through Liberia and Sierra Leone. The most recent figures from the WHO put the total cases of ebola at 28,616 of whom 11,310 died.

We arrived with high hopes knowing that if this drug worked it could save hundreds of lives. But no one had ever carried out a clinical trial during a disease outbreak before and we had to overcome various problems before we could commence. These ranged from the practical – how to get a signed consent form out of the 'hot zone' (by means of a zoom camera on a nifty stand) to the logistical – how to get the drug shipment itself from the USA to Liberia over the Christmas holiday period (the US military saved the day here). We waited for what felt like months (it was only a few weeks) for actual permission to start whilst the ethical committees of MSF and the WHO debated the details of the trial protocol. And all the while we saw people dying, every day, young people, children, mothers, fathers.

Finally, at the start of January we were given permission to start. By this time the number of cases had fallen dramatically as the effects of the wider public health measures of case diagnosis and contact tracing became apparent. We were only able to enrol and treat four participants, all of whom sadly died, before the company manufacturing the drug decided to withdraw it from use and we were forced to abort the trial.

I came home in the middle of January 2015 wondering what we had achieved. Writing an article on the theme of "Questioning Success" seemed more than apt for this situation.



As staff and volunteers couldn't touch anyone for fear of infection, it was only when they were in full PPE (personal protective equipment) that they could hug or hold hands. The local staff would always pray as a group before entering the hot zone.



Survivors' wall.



Maria with ebola orphans.

On bad days I am painfully aware that the drug trial failed and we were unable to save anyone. Receiving a medal from Queen and country to acknowledge this seems laughable.

But then I think about how we managed to get a trial up and running in just under four months; how committees and departments in Oxford and around the world pulled out all the stops to make this, and other trials of treatments and vaccines happen in time to save the lives of people they had never met. I recall how our little team of strangers came together with the common goal of wanting to do something, giving up Christmas with our families without question. I recall being able to make some of the unaccompanied children in the treatment centre laugh; celebrating with staff when a patient was discharged having survived; meeting local MSF staff who simply thanked us

for being there, for ensuring that they and fellow Liberians had not been forgotten. As an act of solidarity it was truly humbling.

So I keep my medal to remind me of the bravery and hard work of all involved and of the ordinary Liberians I met whose lives have been changed for ever. I am thankful that in a time of great fear and need, ordinary people once again came together to support each other. That surely is a real measure of success.

*Maria Moore*

*Footnote: Along with an Australian MSF colleague I continue to support a group of orphans in Monrovia, enabling them to live with extended family and attend school by paying annual school fees. If anyone wishes to contribute please get in touch and I will provide bank details.*

## Re-creation in prison

There is a basic assumption motivating the chaplains at HMP Grendon, a therapeutic prison, where I was working until recent retirement. This assumption is that Christ has died for every individual, whoever they are, whatever their crime, and they are therefore of infinite value. The common public attitude that serious, violent offenders should be locked up and the key thrown away does not offer any second chance, any rehabilitation or, in Christian terms, any chance of re-creation or redemption. It fails to see offenders as people of intrinsic worth, individuals who can be reclaimed for society if their needs can be properly identified and addressed. Grendon has a remarkably low recidivist rate, which suggests the investment in a therapeutic approach is a sound way forward.

Men, usually serving very long sentences elsewhere, can apply for a place at Grendon when they decide they want to change their ways. If they are accepted as suitable for therapy, it is in fact themselves who are changed. The process is not an easy ride. They have to work really hard in group therapy five days a week for two to five years, taking responsibility for their own actions. Art therapy and dramatic reconstructions are also available, often reducing to weeping heaps those who appear hardboiled and beyond any redemption. Digging into their backgrounds usually brings up terrible childhood memories, so it is damaged men who have become offenders.

Alcohol and drugs also play a big part in offending histories. Anger management, educational standards, rejection of criminal values, democratic approaches and being employed usefully for the benefit of the prison or wing community are all part of the rehabilitative therapy. Does it work?



Many men manage to reduce their category of risk while at Grendon. Some are even able to go on to serve the rest of their sentences in open prison places. It is particularly gratifying to see in the longer term men restored to society, to their families and in employment. That is what many would see as success. For us as chaplains success comes much earlier. When men perceive the damage their old way of life has done not just to others but to themselves and their self worth hits rock bottom, it is then that they can turn the corner. As they are helped to value themselves, they come to understand the value of other people and determine they will make no more victims. We would see that new understanding as the work of grace in a man's heart, whether or not they claim any faith of their own. If it is God who makes all things new, then he's working overtime in Grendon.

*Judy Turner-Smith*

# Jenny's musings

Working for Christian Aid can help give a whole new perspective on what success is or what a successful life looks like. For lots of the people Christian Aid is trying to help, a successful day is one when no one in your family is hungry when they go to bed. Getting your children an education is a monumental success. And the consequences of failure are so much worse than they generally are for us here.

This perspective can also help us to reflect on what constitutes success here in a rich country. It doesn't have to be about power or money or status. A successful life could be one that consistently helped others, that spoke out for people who have no voice, that gave generously from their own resources to enable others to live a better life, that gave their time, their love to support those around them or on the other side of the world.



Pauline with her flourishing onion crop.  
Credit: Christian Aid/ Clément Lonfo

Seen in this way, Wesley Memorial's support for Christian Aid projects in Burkina Faso over the last six years confers great success on us! We raised £17,122 which, with various levels of match-funding from the EU, means more than £80,000 to help these communities. Our final update from the project tells us about Pauline, who used to be one of the poorest ('least successful?') people in her community. She was invited to join ODE's (Christian Aid's partner organisation) market garden project. She helped clean up the site for the garden, was given a plot, some seeds and tools, and was trained up in production techniques. Now she's harvesting a field full of onions to sell.

The income will mean she can buy enough food for her family, and send her children to school. She's also growing sorrel so her family can eat fresh vegetables even through the dry season.



Issaka Sinon has harvested more than 300kg of rice with seeds and training from ODE. He says 'With the support of the project, there is hope'.  
Credit: Christian Aid/ Clément Lonfo

We have helped to make this happen, to enable Pauline and her family to have a more successful and more secure life, maybe even to flourish in the future. Hooray!

The match-funded Burkina Faso project is coming to an end and Church Council has agreed to continue giving 5% of our local *Open Doors* fundraising to Christian Aid, for Christian Aid to decide how best to use. This willingness to give in an 'unrestricted way' is hugely helpful because it means Christian Aid can support more complex projects, those which don't make it into our news, and those for which we can't get match-funding. It means Christian Aid can give immediately when an emergency strikes, and can fund the kind of transformative campaigning or advocacy work which will ultimately get rid of more poverty than donations ever can. So good decision, Church Council!

One last question that's on my mind – is a successful church one that has lots of people inside or one that has the greatest effect on the world outside? Put like that, we'd probably all say the latter, so then why do so many churches (us included?) mind so much more about the former?

*Jenny Ayres*



# Digitally Reconstructing Tudor Music Manuscripts

From the copying failures of a Tudor amateur musician to successful digital reconstructions by 21st-century music lovers...

Success doesn't always look like we expect it to and sometimes things we initially perceive to have been successful aren't so much in the long term. When the Elizabethan gentleman John Sadler sat down to copy his music partbooks little did he know that he had chosen an overly acidic ink. He filled his manuscripts with Latin sacred music from throughout the Tudor period and adorned them with elaborate initials, colourful inscriptions and charming pictures of birds, animal and plants. Yet over the centuries this ink has burned through the paper leaving his once beautiful partbooks stained, difficult to read and too fragile to be handled. Sadler must have thought of his music books as a copying success, but today they represent a failure to mix or acquire good quality ink.

I'm currently working for the Tudor Partbooks project based at the universities of Oxford and Newcastle. One of our tasks is the creation of a digital reconstruction of Sadler's partbooks using photo-editing techniques that will return them to their former glory so they can be read and performed from once more. Our reconstruction project too has seen changing ideas of success. Initially we imagined that the project team would be able to reconstruct these manuscripts in c.700 hours so they'd be ready to start performing from in around 18 months. As the books were not accessible it was not until the digital images were made that the full scale of the task became apparent. As we started work we soon calculated that the amount of time required would really be closer to 3,000 hours! At this rate the project would not be finished before the funding ran out.

Yet as failure seemed to be looming, a solution presented itself that is turning the reconstruction project into a far more significant success story than we had ever imagined. We were giving a talk on the project at Oxford Early Music Festival when we were approached by some early music enthusiasts offering to help with the task. This opened our eyes to the possibilities of getting volunteers involved. A year later and we now have c.50 volunteers around the world whom we have trained through a series of online videos to help us with the digital

reconstruction. Volunteers are of all ages (c.18-75!), including sixth formers, students, those in retirement, early music enthusiasts, amateur and semi-professional performers, and people with interests in digital image manipulation or graphic design.

Working alongside so many enthusiastic volunteers and sharing the research and creative process with them has been a rewarding experience on both sides. We benefit from the volunteers' observations and varied perspectives, while some have even brought technical knowledge that has helped to develop our reconstructive methods. Our volunteers tell us that they are having a lot of fun learning the reconstruction techniques, watching the cleaned images emerge, seeing how the music of past centuries was written and preserved, and getting a sense of 'what musicologists do'.



Volunteer restorer Penny at work during our recent open day.

Although unplanned and born out of near-failure, meeting these challenges has opened up new definitions of success. It may still be taking longer than intended, but now not only will the reconstruction be completed, but we will also have been able to share the process with interested musicians and image editors around the world, giving the project a wider impact and significance than we ever imagined.

We're always looking for more volunteers and you can find out more by visiting our project website ([www.tudorpartbooks.ac.uk/getinvolved](http://www.tudorpartbooks.ac.uk/getinvolved)) or by visiting the current exhibition of Tudor partbooks in Christ Church Upper Library, open 10am-1pm and 2-4:30pm on weekdays until 13 August (details at: [www.chch.ox.ac.uk/tudor-partbooks-and-music-collection](http://www.chch.ox.ac.uk/tudor-partbooks-and-music-collection)).

*Katherine Butler*

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# Shalom, chaver!

Four of us from Wesley Memorial, together with two Oxford friends and a contingent from Lime Walk, recently went on an unforgettable journey: the pilgrimage to the Holy Land led by Bruce and Rob Thompson. We were 34 in all, made up of quite a few from the Lincoln District (of which Bruce is the Chair), and others from across the country. We very soon got to know each other and the group became a close fellowship in the course of the week. This was helped by our guide Adrienne, who on the first day asked us to pick two people we didn't yet know and make them our chaverim or special friends, people we would look out for each time the group moved on. It was really a way of making sure no one got left behind, but soon we were looking out for each other across the whole group in other ways, too. For example, when I had a 'good trip' at Masada, falling heavily on rock, a bevy of carers immediately formed around me and looked after me!

We spent four days in and around Jerusalem, and three in the Galilee. We saw a tremendous amount, guided



Mensa Christi, or Peter's Primacy.

by Adrienne (whose knowledge of both Jewish and Christian history was phenomenal), driven by Zed (who got our bus out of some extremely tight spots), and ably led in worship by Bruce. At each place we visited we had a reading, sang a song, or said a prayer, and even had Communion services in the Garden of Gethsemane, by the Garden Tomb, and in the Galilee.

It was all fascinating and much of it was moving, too: for example, when we prayed 'for the peace of Jerusalem' at Dominus Fleuit, the place on the Mount of Olives where Jesus is reputed to have wept over Jerusalem; in the Garden of Gethsemane, with its ancient olive trees; at the Western Wall, where some of us prayed alongside Jewish worshippers; at St Peter Gallicantu, where Peter denied Jesus three times; and in an underground cave at the house of Caiaphas, where Jesus could have been held after his arrest. I wasn't surprised to find that some of the main sites – the Church of the Holy Sepulchre in Jerusalem, the Church of the Nativity in Bethlehem, even the Via Dolorosa – felt less authentic for being the more 'touristy'.

But the real highlight for me was in the Galilee. We went on an old fishing boat crewed by two men who told us they were called Peter and John. As we crossed the lake, they demonstrated to us how they traditionally cast their net, first over one side of the boat (where it came up empty, of course) and then on the other side, where they caught ... one plastic fish! But it was a pleasant trip, during which we learned some Israeli

songs and did some dancing. 'O Sabbath rest by Galilee! O calm of hills above!' Later we sang Whittier's famous hymn looking across the lake at the Golan Heights on the other side, and it was a chilly reminder that just over those hills people were killing each other in Syria. The Syrians should be our chaverim too: people we look out for.

About twenty years ago I was meditating, and I saw a little basalt church by a lake, with a pebbly beach which had a big rock on it and the water lapping against it. I knew somehow that this was the Sea of Galilee. Possibly I had seen a picture of this scene when my parents came back from the Holy Land at about that time. Anyway, as I prayed, I became the water, and God became the rock, and instead of feeling weak and watery I suddenly felt safe and accepted. I have never forgotten that meditation, and had hoped that I would see this scene when I got to the Galilee. And, later that day, there it was: Mensa Christi, or Peter's Primacy, it's called, and it's the beach where Jesus is meant to have given breakfast to the disciples after his resurrection. It was exactly as I had seen it in my meditation all those years ago.

It was there that Jesus asked Peter three times, 'Do you love me?', and commissioned him to look out for the flock. Jesus forgave him his denial; his weakness was accepted, he only had to be the water and Jesus would be the rock. He does the same for us too. What a friend we have in Jesus: a true chaver.

*Joanna Tulloch*

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# New roots

I walked out of that door nearly sixteen years ago, with a one year contract, too much luggage and without a long-term plan.

'Economic migrant' is an OK label to explain why I left Spain for the UK years ago, but the reasons are more complex to unpick. I was young and a little adventurous and wanted a change. I wanted some space for myself to explore different ways of being, without facing the pressure to conform in a very traditional society. In my early 20s, I was ready to fly the nest. I wanted to be independent, and earning my own money was a sure way to achieve this. A challenge in a country where unemployment is typically above 20%, much higher for the under 35s.

Now when I visit and step into that time-travel capsule that my parents' flat is, it seems to have shrunk, shelves packed with childhood mementos, old toys and well-thumbed books. It was me who wanted to go, and yet some days I still wonder about the kind of person I could have been, had I chosen to stay. And yet, like Heraclitus said, you cannot step into the same river twice, because my old neighbourhood has changed, society has changed, and I have changed.

Little by little, England has become my adoptive home country, whatever the political future brings. Moving here opened up opportunities I wouldn't have had, from improving my language

skills so that I could read the original books (not translations), to meeting an amazing bunch of people from different walks of life, to travelling across the country and beyond. I had no history when I came here and enjoy creating my own as time passes. It was also interesting how the exotic or unknown became the everyday, from charity shops to double-decker buses. As I have grown older, my definition of success has changed and this will continue to happen as we are forever changing. I have many career/writing/entrepreneurial goals yet unfulfilled.

There's always a price to pay for success, or something that passes as success. For every day that my roots become firmer here, it's a day when my 'other life' that could have been mine hasn't existed. I have had to fight without much needed support sometimes. Family celebrations are often missed and much time is spent away from my elderly parents. I know that one day the phone will ring, and we will have run out of time.

One day, at a posh supermarket in Valencia, I overheard a middle aged man talking to the lady in the till. He was born in one of the Valencian-speaking small towns surrounding the city. Something struck me about the effortless way in which he spoke. He never learnt to speak in a language that wasn't his own. He was truly home. And then I realised, that my life here is amazing and I wouldn't change it, but that unspoken yearning for home is still well and truly alive underneath my new roots.

*Eva Oliver*

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## Dirge from Cymbeline

Fear no more the heat o' the sun,  
Nor the furious winter's rages;  
Thou thy worldly task hast done,  
Home art gone and ta'en thy wages;  
Golden lads and girls all must,  
As chimney sweepers, come to dust.

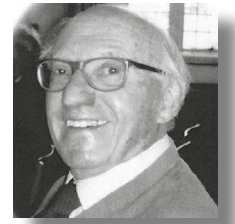
Fear no more the frown o' th' great;  
Thou art past the tyrant's stroke:  
Care no more to clothe and eat;  
To thee the reed is as the oak:  
The sceptre, learning, physic, must  
all follow this, and come to dust.

Fear no more the lightning flash,  
The all dreaded thunder stone;  
Fear no slander, censure rash;  
Thou has finished joy and moan.  
All lovers young, all lovers must  
consign to thee, and come to dust.

No exorcisor harm thee,  
Nor no witchcraft charm thee!  
Ghost unlaid forbear thee,  
Nothing ill come near thee.  
Quiet consummation have,  
And renowned be thy grave!  
*William Shakespeare*

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# Obituary — Geoffrey David Lemmon



1927 — 2016

Geoff Lemmon was born in Plymouth on 15 September 1927. His father Harold was an engineer in the Royal Navy, and during the Second World War he was posted to Tobermory, on the Isle of Mull. Geoff, his mother, and his twin sister Barbara, also went to Tobermory, but soon returned to the South West, where Geoff completed his schooling in Totnes and then trained as a civil and municipal engineer with Plymouth City Council. Work took Geoff to Bath in 1951, Bristol in 1954 and then Oxford in 1957, and there he stayed, working in the city engineer's department until retirement. In his spare time Geoff enjoyed playing the violin, and playing badminton. A lifelong Methodist, Geoff joined Wesley Memorial while living in Botley, and he

was a founder-member of the Central Fellowship, through which he met and married Ann. He filled many voluntary roles in the church, including pastoral visiting, staffing Open Church, leading Wednesday Prayers, and serving at Lunchbreak. He was the local advocate for the Queen Victoria Seamen's Rest, in Poplar, and chaired the fundraising and support group for National Children's Home (later Action for Children). With Ann, he was a generous host to generations of JWS students, and a stalwart member of the Open End house group. Geoff was a steadfast, kindly man, with a great sense of fun and a quiet, thoughtful faith. He died following a fall on 10 May 2016.

*Martin Wellings*

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## Notes from Church Council

There have been 3 recent meetings.

### Full Meeting — 3 March 2016

Matters discussed included:

- The welcome service for Rev Alison Mares will be at 7pm on Saturday 3rd September at Kidlington Methodist.
- Circuit staffing was discussed following consultations in all circuit churches.
- Safeguarding.
- New radio microphones had been funded through an anonymous donor.
- Energy use.
- As the Christian Aid project in Burkina Faso was coming to an end, it was agreed that Christian Aid should decide on future projects to ensure that the money donated through *Open Doors* would be most effectively used.
- Finding a new treasurer is a priority.

### AGM — 17 April 2016 (Minutes on the website)

Reports had been circulated and there was opportunity for questions.

- Stewards for the coming year were appointed: Janet Forsaith, Jo Godfrey, Mary Lines, Simeon Mitchell, Maria Moore and Paul Spray.
- Church Council members appointed: Freda Cammack, Anna Clements, Lawrie Coupland, Jack Godfrey, Sophie Hague, Esther Ibbotson, David Matthews, Malcolm McCulloch, Derek Rawson, Martin Slade and Kirstie Vreede.
- There was a discussion about how to keep the congregation informed about Methodist heritage and how Methodism works including its structures. Martin Wellings agreed to follow this up.
- Norma Perry was thanked for all her hard work and commitment over many years to the role of coordinating door stewards for Sunday morning worship.

### Extraordinary Meeting — 26 May 2016

This meeting was to discuss the current situation with the *Open Doors* project, particularly the scope and funding of

Phase Three (John Wesley Room and old kitchen). Derek Rawson's report had details of the current financial situation and progress with the building work. There was a discussion about the recommendations from the *Open Doors* Steering Group. Phase Three was approved, and the steering group were asked to continue monitoring the current financial situation and address matters raised in the meeting. They will report in July.

Martin Wellings also informed members of the confirmation classes he has led, the recent deaths of Geoff Lemmon and Heather Harris and reported that, from September, Rev Adam Stevenson would be assuming pastoral responsibility for Cowley Road Methodist Church, instead of his current role at Wesley Memorial.

The next full Church Council meeting will take place on Thursday 7 July 2016.

*Janet Forsaith, Church Council Secretary*

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# Treasurer's report

from 1 September 2015 to 31 May 2016

This is a brief summary of the key points from the presentation to the finance and property committee which met in mid-June.

The building work for the *Open Doors* refurbishment project has had an impact on Wesley Memorial's general funds in the first nine months of the current financial year. We had estimated the income from lettings to be considerably less than last year, but although it is lower, it was not as low as expected. As a result the general funds deficit at the end of August 2016 will be around £10,000 to £15,000. This will be covered by the funds available in the Repairs and Maintenance reserve, but it will also leave us with more than expected in this reserve.

Other key income figures for the nine months are: Offerings were just over £75,000, gift aid refunds £15,280, and investment income £7,122 all just slightly higher than budgeted. Expenditure figures were more or less in line with the budget

although caretaking costs were more, reflecting the higher than expected usage of the buildings.



*Open Doors* funding is in place for the current building work in the hall area (Phase Two). This should be completed by July. The contractors will then move to start the work on the John Wesley Room (Phase Three). Church Council have approved £170,000 for this, which includes using a £90,000 loan from the circuit. So far we have been fortunate in being able to recover much of the VAT paid during Phase Three. We will continue to apply for VAT refunds on all the building work which, we hope, will enable us to include additional items in the Phase Three plan. Further VAT refunds from phase 3 will help us to repay the circuit loan, although more fundraising will still be needed.

Thanks again for all your generous financial support.

*John Cammack, Church treasurer*

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## Success on film: a review of *Brooklyn*

Based on the novel by Colm Toibín, *Brooklyn* begins in a provincial Ireland of the 1950s, where Eilis and her sister Rose live with their widowed mother. Here parental authority is a force to be reckoned with, the local community polices the proprieties of youth, and girls become at the most bookkeepers, until marriage, to a local, draws them into homemaking, motherhood, and familial duties of care. Rose, the elder sister, has accepted this; Eilis, younger, restless, impatient with all these suffocations, resists, and when Rose is able to procure through a local priest a ticket to America, her sister travels to Brooklyn, with its promise of choice and freedom. While working in a department store she takes a night course, falls in love with an Italian-American, secretly marries him, and slowly weaves the beginnings of a new life in a new world. But then Rose becomes ill. So Eilis returns to Ireland. Concealing her marriage, a period of intense uncertainty ensues as she wrestles with many competing claims: her past and her future; the familiar and the strange; her own needs and those of her grieving mother.

What might this beautifully shot and surprisingly poignant period piece contribute to our discussion of 'success'? Is it that Rose's self-sacrifice lies behind Eilis' flourishing, that somewhere someone bears the cost of the individual's fulfilment? Or do we applaud Eilis, who is brave enough to challenge inherited notions of what a life should be and map a path in unknown territories? Or is it the difficult task of letting go that resonates, as global opportunity parts families and forever complicates notions of 'home'? There are many perspectives on any narrative of supposed 'success'. For me, Toibín, who has long looked to Henry James as literary father, deals ultimately in painful ambivalences, and finally even Eilis must feel and bear these herself: human identity is complex, and our most significant choices are rarely simple. When Eilis travels first to the States she may be dreaming of 'success'; but as the film progresses, 'success' is far too flimsy a word and concept to contain the many threaded sadnesses, joys and tensions of her evolving adult life.

*Fiona Macdonald*

# News from Phab (People Have ABilities)

The most exciting thing we did recently was our holiday in Avon Tyrrell. Here is a picture of all the members who went on this holiday, which was taken when we were at Mudeford.



While on that holiday we went swimming, and did archery as we did last year, but new activities for us include having a campfire, as you can see below.



We also went on the High Ropes, where some of us either climbed trees and walked along a log up among the treetops, or were hoisted high to swing acrobatically. The picture below left, shows Trisha, normally in a wheelchair, climbing a tree.

We are also Hinksey Heights Golf Club Captains' Charity this year, and have been to two events hosted by them. One was the Captains' Drive, which launches the golfing year, and the other was the Captains' Charity Day, held recently. The Golf Club are donating the proceeds of the raffle to us, as well as other ingenious fund raising ideas, and their members have donated some very generous prizes.



Hinksey Heights have a Foot Golf course (a combination of football and golf), and we tried our own variant, throwing, rather than kicking the ball, with a picture here. If you want to see more, check out our video at the last page of <http://oxford-phab.paladyn.org/wp/blog/2016/04/10/hinksey-heights-captains-drive-in/> which shows Simon's amazing throw from some distance straight into the hole!

In March we served refreshments in the Hall, with the profits being split between Phab and *Open Doors*.

We are looking forward to another event in connection with Wesley Memorial – the annual Phab garden party on 17th July at Liz and Terry Stock's house. We are grateful that our friends at Wesley Memorial support this. See you there!

John Lines



# Open Doors update

In our services of Confirmation and Baptism we, as a congregation, are asked if we will so maintain the Church's life of worship and service that those being confirmed/baptized may grow in grace and in the knowledge of the love of God and of his son Jesus Christ our Lord, to which we respond 'With God's help we will'. I think that the success of the *Open Doors* project can be seen as a measure of the way in which we ensure that the premises we have to offer for service to the community in the centre of Oxford, are adequate for that purpose.

We are nearing completion of Phase Two – the works to the Hall including the new two-storey extension to the rear. The seventh report on progress and photographs can be seen in the Link Porch.



View of the new Bradbury Room from the Hall with its window in place, with the servery, podium and store underneath.

We have now paid £486,974 (including VAT) to the contractor although, thanks to the efforts of our church manager, the good news is that we are now receiving refunds of the VAT we have paid. To date these amount to £38,100 and we are expecting more to follow.

Our April lunch for external funders was attended by the Deputy Lord Mayor of Oxford, Colin Cook, whose visit coincided with that of a Wednesday Coffee regular celebrating her 100th birthday. We are continuing to make applications for grants and recently have received £1,000



You never know who will be at Wednesday coffee! Mrs Florence Tomlinson, with her card from the Queen, chatting to Deputy Mayor Colin Cook.

from the Doris Field Trust (bringing their total to £6,000) and £10,000 from the PF Charitable Trust. Applications outstanding include the Garfield Weston Foundation, The Pye Charitable Settlement, the Joseph Rank Trust and the Trust for Oxfordshire's Environment (TOE2). We have also received a donation from the Oxford Mission Church (Koreans).

Our own fundraising efforts have raised £845 from the JWS Pudding Party, Model Railway Day, Phab serving refreshments to Saturday shoppers, the premier of the Godfreys' film, *The Town that Sang*, and an Oxford Shakespeare Walk led by Peter Berry. All were most enjoyable events.

In addition to our own fundraising, we have also been donating 5% to Christian Aid for its partnership work in Burkina Faso. That project has now come to an

end (see page 8 in this issue and also the framed certificate in the Link Porch thanking Wesley Memorial for its donation of £17,722) but we are continuing to support Christian Aid in its general work for the duration of the project.

We are now moving forward with Phase Three and as part of this we are inviting individuals to contribute towards the cost of the new equipment for the 'Blue' kitchen. Thanks to those who have already contributed – if you are able to help please contact John Cammack or Paul Spray.

In order to implement Phase Three, we plan to bring the rear of the premises into use at the same time as taking the JWR and Blue kitchen out of use. Whilst this will no doubt cause much inconvenience, we have demonstrated during



Rooflights and new window in the Bradbury Room overlooking the History Faculty.

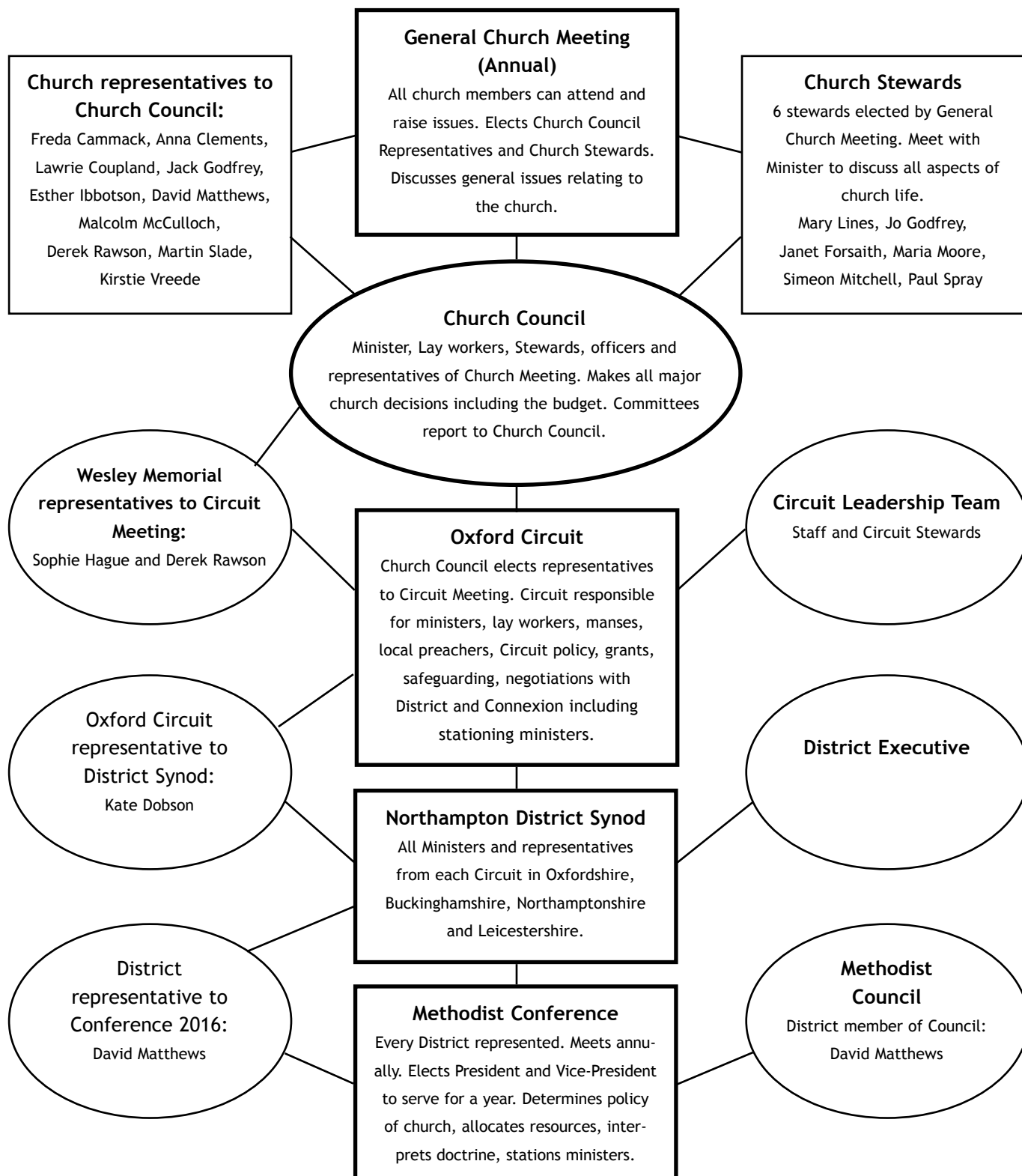
Phase Two that we are able to be flexible in coping with change and hope we can continue the momentum with Phase Three so that we can claim 'success' in completing both phases this year.

*Derek Rawson*

# Making connexions

A number of members of Wesley Memorial are involved in the wider life of Methodism, for instance as representatives to the Circuit Meeting, District Synod and even the Methodist

Conference. Here is a guide to who's who in an explanation of our structures of governance.





# Where are the decisions made?

If you are seeking to find out what's going on in Methodism and which bodies make decisions, take a look at [www.methodist.org.uk/who-we-are/structure](http://www.methodist.org.uk/who-we-are/structure) which is a very useful guide.

## Local Church

The AGM elects the stewards and the Church Council. All major decisions come to the Church Council, which ensures the physical and spiritual well-being of the church. Church Council makes appointments to committees and appoints leaders of groups and junior church staff. All key decisions to do with the building and finance are made here. It also takes reports from The Finance committee, the Property Committee, the Circuit officers, the Pastoral committee and all the activity groups. It meets 3-4 times per year.

What can Church Council not do?

It cannot appoint a minister as all ministers are appointed by Connexion and Circuit in the Stationing Process

How to find out: [www.wesleymem.org.uk/governance.htm](http://www.wesleymem.org.uk/governance.htm). Minutes are available here or in the church office. News about the church can be found at [www.wesleymem.org.uk](http://www.wesleymem.org.uk).

## Circuit meeting

Circuit stewards and meeting members from all churches meet at least twice per year to look after Circuit finance, staff, manses, and oversee matters such as the closure of a chapel. The invitation of new staff is made from the Circuit, and carried through the Stationing process by the Circuit stewards and the appointed Invitations Committee. Grants to churches from Circuit funds are decided here, and reports on activities are received and shared.

What can the Circuit meeting not do?

It cannot sell a building without permission from the Trustees for Methodist Church purposes. It cannot close a church: the individual Church Council makes that decision. It cannot give permission for major building plans: that comes from the District and Connexion.

How to find out: [www.oxfordmethodists.org.uk/](http://www.oxfordmethodists.org.uk/) or talk to a member of the meeting.

## District

The district is made up of a number of circuits, and is led by a district chair. As well as providing leadership within the district, the chair is a member of the Connexional leadership team, with an overview of the whole Connexion.

Districts hold a twice-yearly district synod which sets district policy and may bring matters to the Conference. (Lay people are members of the synod.) They also hold a ministerial synod for presbyters and deacons, which is an opportunity for ministerial training as well as for debating issues.

Districts differ in terms of the kind of support they offer to local churches and circuits, but this can often include:

- encouraging Connexional priorities
- offering or subsidizing training
- giving pastoral care to ministers, deacons and key lay people
- providing people who represent Methodism to the local media
- having an overview of legal obligations
- organising large initiatives.

[www.methodist.org.uk/who-we-are/structure/the-district](http://www.methodist.org.uk/who-we-are/structure/the-district)

## The Connexion

The whole Methodist Church in Britain!

[www.methodist.org.uk/who-we-are/structure/the-connexion](http://www.methodist.org.uk/who-we-are/structure/the-connexion)

## The Conference

The governing body of the Methodist Church in Britain. It meets annually to appoint the new President and Vice president, ordain ministers, and make major decisions on national church issues. During the Conference week, it is possible to listen to the debates on-line. Conference 2016 dates: 30 June to 7 July. [www.methodist.org.uk/conference](http://www.methodist.org.uk/conference)

## The Methodist Council

As Conference only meets once a year, the Methodist Council undertakes ongoing work on behalf of the Conference. Council meets quarterly.

See [www.methodist.org.uk/conference/methodist-council](http://www.methodist.org.uk/conference/methodist-council) where minutes of the meetings are available. These meetings run over 3 days and the agenda papers are 100 plus pages long!

*Kate Dobson*

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# The Wesley Memorial Lectures

The inaugural series of Wesley Memorial Lectures will be given on Tuesday 19 and Wednesday 20 July, by the Rev. Dr Jane Leach, author, broadcaster and Principal of Wesley House, Cambridge. The title of the series will be ‘What language shall I borrow?’, and this will be developed over the two lectures to consider, first, ‘Speaking of God in private – the art of pastoral conversation’ and, second, ‘Speaking of God in public – the urgency of deprivatising God’.

Dr Leach offers this explanation and introduction to the series: ‘In the world since the Charlie Hebdo attacks it is increasingly difficult to speak of God without being branded a fanatic. In this mini-series Dr Leach explores, in conversation with two of John Wesley’s sermons, the challenges and opportunities of speaking about God in contemporary life. In the first lecture she will reflect on Wesley’s Sermon ‘*On pastoral visiting*’ and in the light of her experience of teaching practical theology in church and healthcare settings open up questions about how the story of God’s redeeming love might be told and heard in a variety of

1:1 situations. In the second lecture she will comment on Wesley’s Sermon, ‘*Scriptural Christianity*’ and explore, in the light of her experience on *Thought for the Day* on Radio 4 the ways in which it is and is not possible to speak about God in contemporary public discourse.



‘Jane Leach is a Methodist presbyter, Principal of Wesley House, Cambridge and President of the Cambridge Theological Federation. She teaches practical theology in the University of Cambridge and at Anglia Ruskin University and is a regular contributor to Radio 4’s *Thought for the Day*. Her reflections on five psalms were part of this year’s York Lent Course and she is a regular contributor to the Methodist Church’s daily online bible study. Her publications include: *Walking the Story: in the steps of saints and pilgrims*, 2007, and, with Michael Paterson, *Pastoral Supervision: A Handbook.*, 2nd edition 2015.’

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## Musical success!

On 22 May, my brother Billy and I held the premiere of our musical film, *The Town That Sang*, at Wesley Memorial. After working on this film since August of 2014, sharing the finished product with an audience was not only a terrifying experience, but also quite a good time to reflect on what we had achieved.

Firstly, it occurred to me that simply getting to this point was quite a Big Deal. The finished film, which lasted just under 30 minutes, had taken over a year and a half of our lives, from the idea’s conception to the film’s completion. Sitting in church watching the film for the first time, I honestly was wondering quite exactly how we’d managed to make it to that point.

We had written a script and a lot of songs, run a Kickstarter campaign to fund the project, found someone to orchestrate and arrange the music, auditioned a cast, recorded the soundtrack with a live band, rehearsed with the actors, found and hired locations, acquired the necessary film equipment,

actually filmed the whole thing, then edited, mixed sound, written and recorded the score, and packaged the DVDs. About 90% of this was Billy. I was only involved in the music side of things, and even that was exhausting enough for me.

Admittedly, it wasn’t perfect. Maybe the jokes could have been funnier, the songs more polished, and the jazz hands slightly jazzier. But none of this really mattered because, at the end of it all, we had finished our film. Something existed in the world that didn’t exist before, and it had all happened because we sat down and decided that we wanted to make a musical.

So, what next? Well, I’m currently writing a new musical about lives of John and Charles Wesley, called *Amazing Love!*, which we will hopefully be performing at Wesley Memorial next year. I’m now a full convert to the musical theatre writing process, and I can’t wait to share my next project with everyone!

*Jack Godfrey*



# Heard it on the grapevine...

**Births:**

Sebaga Lebotse, 15 March  
Eleanor Judith Stammers, 22 March  
Thomas Ford, 6 April

**Baptisms:**

Rachel Charlotte Arnold, 29 May

**New Members:**

Victoria Stone (by confirmation), 12 June

**Deaths:**

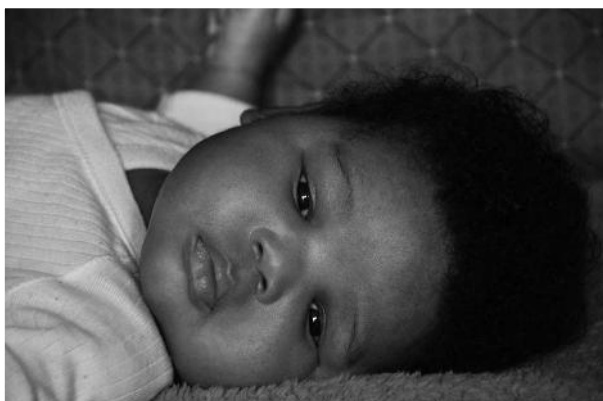
Geoffrey David Lemmon, 10 May  
Heatherbell Harris, 16 May

There was an unusual sight in the church sanctuary in May and June – an owl! West Oxford District Guides organised Hunt Oxford's Owl Trail, or HOOT, by hiding 34 owls across Oxford City Centre for participants to find. Here is Laura Ibbotson finding the owl residing in Wesley Memorial. The trail was to raise funds during half term week for West Oxford Girl Guiding and help towards funding for external trips, camps and international opportunities.



As a church we have been so pleased to welcome new babies Sebaga, Rachel, Thomas and Ellie into our church family and our creche. Sebaga and her Mum, Lebo, having now returned home to Botswana, are reunited with Sebaga's Dad and big sister and send their greetings to all at Wesley Memorial.

## New babies



Sebaga Lebotse



Rachel Arnold with James and Lily



Thomas Ford



Ellie Stammers

# Dates for the diary

Sunday 17 July	afternoon	Annual garden party in aid of Phab, hosted by Liz and Terry Stock
Tuesday 19 and Wednesday 20 July	6.30 for 7.30pm 7.30pm	Inaugural Wesley Memorial Lectures, given by Rev. Dr Jane Leach, Tuesday lecture preceded by a Reception
Saturday 3 September	7pm	Welcome Service for the Rev. Alison Mares, at Kidlington
Saturday 10 September		Oxfordshire Historic Churches' Trust Annual Ride & Stride; Oxford Open Doors weekend during which Wesley Memorial is open
Sunday 11 September	10.30am	Education and Junior Church Promotions Sunday
Sunday 25 September	10.30am	All-age Harvest Celebration, led by Rev. David Bull
Sunday 2 October	10.30am	Hospitality Sunday
Sunday 9 October		Beginning of Oxford University Michaelmas Term
Sunday 16 October	10.30am	Guest preacher: Rev. Dr Jonathan Dean
Wednesday 2 November	2.10pm	Wesley Memorial hosting monthly prayers for homeless people and agencies

## Wesley Memorial Church

New Inn Hall Street, Oxford OX1 2DH

Minister: *The Revd Dr Martin Wellings*  
Children's, families' & outreach worker:  
*Janice Smith*

Church Manager: *Nikos Paplomatas*

Services: Sundays 10.30am & 6.30pm (monthly)  
Wednesdays 12.30pm

Tel: 01865 243216

Web: [www.wesleymem.org.uk](http://www.wesleymem.org.uk)

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Contributions, letters, questions, pictures, book reviews and any other suitable material for publication are always welcome. Please pass them to the editorial team by hand or by email, stating if you are unwilling for them to appear on the church website. Articles may be edited. Articles express the views of the authors and do not necessarily reflect the view of Wesley Memorial or the Methodist Church as a whole.

**Deadline for the next issue**

**28 October 2016**

## WESLEY MEMBRAIN ~ HOW TO SUCCEED (IN THE WORLD)!

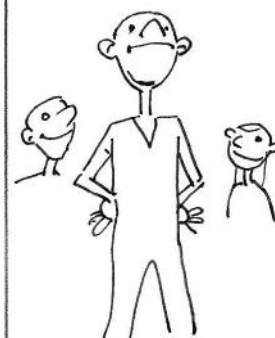
GET JUSTICE



BE LOVED



WALK TALL



AND, FOR WHAT IT'S WORTH, IT MIGHT BE BEST TO AVOID SUCH ADVICE AS.....

DO JUSTICE  
LOVE MERCY  
WALK HUMBLY

MICAH 6.8