



**TRINITY METHODIST CHURCH WOKING**  
**Weekly Newsletter**  
**Sunday 26<sup>th</sup> July 2020**

**Message from Rev Jackie Case**

Dear Friends,

It's not surprising that some of the earliest funders of psychological research were advertisers and retailers. I once watched a very informative TV programme about the strategies supermarkets use to maximise the amount customers buy and to influence them in what to buy. The most rewarding shelf positions are those at customer eye level, so look at the lower shelves and the top shelf if you want better value goods. If the store wants to encourage the sale of certain items they will be displayed at right angles to the end of an aisle so that they temptingly catch the eye of people who haven't chosen to go up the aisle where they belong. It has been said that the most successful long-term marketing device ever invented is the distinctive shape that appears on the label of every Heinz product – instantly recognizable and a row of them draws the eye even from a distance!

The same can be said about the Church's adoption of the cross as its universally recognisable brand symbol. Much can be done with a cross shape: adjust the height, width or proportions and it still remains recognisably a cross; you can miniaturise it and wear it as a necklace, earrings or badge; you can maximise it and hang things on it for Advent or Lent and you can dress it with flowers for Easter.

We have been using Trinity's free standing Lent and Easter cross as a focal point for our private prayer sessions in church on Wednesday mornings. Have you noticed that it has words on it, subtly highlighted in colour? Having been absorbed in the practicalities of stewarding on the first Wednesday, it wasn't until this week that I had the chance to sit in the church for my own personal time of prayer and reflection. It was a very positive experience, but I got a bit of a shock when I opened my eyes and looked up at the cross. My eyes were immediately and irresistibly drawn to the four words printed in

capital letters across the horizontal cross bar. 'HE IS NOT HERE', it said! Of course, these were not the only words. Dragging my eyes down the vertical bar beneath, I read, 'HE IS RISEN', thus completing the quotation from Luke 24:6, spoken by God's messenger to the women at the tomb.

But by then my mind was firmly wrapped around 'HE IS NOT HERE' because these were the words that were directly in my sight line, and our experience of written English draws us more powerfully to what we read from left to right, not from top to bottom. So, I just could not get past 'HE IS NOT HERE' and what it might mean for us. The obvious lesson is that comfortable familiarity with the particular symbols, actions and words used by our church can blind us to the unintentional message we may communicate to those less familiar and comfortable with our church context. I know, because I am familiar with the gospels, that the 'HERE' in question refers to Christ's tomb, not Trinity Methodist Church, but in the context of Wednesday morning, what might someone less familiar with the detail of gospel narratives make of it?

Still, I don't believe that any prayerful experience is ever wasted, so maybe 'HE IS NOT HERE' does have a meaning for us. Of course, the Lord Jesus Christ is present whenever and wherever two or three are gathered (even socially distanced or on Zoom!) in his name. So it doesn't mean that our Lord is not present with us in the Trinity building, but for me reflecting on these words, it is a reassurance that the risen Christ's saving and transforming presence is not limited to the sacred spaces we build in his name. He is to be encountered in every place, every moment and every circumstance – a very appropriate message for each of us in our current situation. So, what of the unintended message 'HE IS NOT HERE'?

For the time being, lest it be misconstrued, we have covered it with a draped cloth, so that now, if your eyes are seeking inspiration from words, they will be drawn to 'HE IS RISEN' – also a very appropriate message for our time.

Every Blessing

*Jackie*

**Message from the leadership team**

Two things have happened this week. The first is that despite my deep-seated fear of speaking in public, I have recorded two podcasts. Number one has been 'released' with the follow-up due in two weeks. Recording them in our spare bedroom was a bizarre

experience using what can only be described as a Vera Lynn microphone. Listening to them prior to publication was very painful. Worse, they have led to a live-streaming event, but that is in the future and to be concerned about later. I fear that I am too ordinary for this type of role.

The second is that, on the day of the podcast recording, at the height of my worries, I received a card from a patient including a quote: 'There is no problem too big for God to fix, nor one so small that it doesn't matter'. God has answered some big prayers in my life and provided a lot of comfort recently but finding him in the middle of an ordinary day brings a special kind of joy.

I don't have to be extraordinary but I know someone who is.

*Sam Cudby*

### **Worship re-starts in the Church**

Following the successful opening for prayer on Wednesday's, this Sunday at 5pm we will be having Foundry Worship (FW) in the Sanctuary. It will be a little different – we will be sitting 2m apart and can only sing/hum to ourselves at a hush – or just listen if that is difficult. The pluses are that we are together in the Church and won't be subject to Zoom!

Our bible focus this week will be Matthew 13:44, 45 – the parables of the hidden treasure and fine pearl. The past 4 months have been very different for most of us. Have we found any treasure in this time? Will we be different moving forward? Or does it make us appreciate more what we already have?

So you know what to expect, below are a few things to note:

- We will enter and exit using the Narthex (Brewery Road) entrance
- You must bring anything you need with you – bible, pens, drink, nibbles!
- Respect the 2m distancing, however unnatural it feels
- There will be stewards to guide and help you

This will be a new experience for us all. If you are not a FW regular, why not come and join us – you will be very welcome.

*Hugh Bowerman*

### **A Word in Season 18 – Heroes of the Faith**

'Since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the

sin that easily distracts, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith'.

*(Hebrews 12; 1-2a NRSVA)*

I expect we will all have a list of our Heroes of the Faith – for me as a child they were Samuel, David and Gideon but as I grew up and became more mature in my faith – Esther, Ruth, Mary, Joseph the Carpenter, Peter, Stephen, Paul and John Mark impressed me and of course John and Charles Wesley, also Dietrich Bonhoeffer, Martin Luther King and Mother Theresa. There are a few perhaps less well known who I have come across and they have influenced me too.

Recently I told Friday Fun Club the story of Mary Jones and her Bible. She lived in a small Welsh Village close to the foot of 'Cader Idris' and learnt to read and write, in Welsh, at the local Sunday School. In 1792 at the age of eight, she decided she wanted her own Welsh Bible, not a shared one. For the next seven years she saved all her coins until she had saved enough. Then at fifteen, she walked, bare footed, twenty-six miles across the mountains to the town of Bala where she knew a Minister who would sell her a copy. When she arrived, she had to wait three days for a new order to arrive. She then walked the twenty-six miles back home – 'full of joy, singing hymns and the time passed more quickly,' she said.

This act of faith by a young lady in search of a Bible she could read led to the foundation of what is now known as the Bible Society. Mary is a true hero – I have walked, with Lymington Methodist Church Youth Club, the thirty miles from Lymington to Winchester Cathedral on a Youth Pilgrimage, but not with bare feet or over mountain paths. That walk was tough enough on modern roads and footpaths and we were joined by members of the Brockenhurst Methodist Youth Club, but she was on her own and had to walk back, bare footed. I came home by train.

The significant spur for this article came from my Primary School days in North Dorset. My Headteacher was a real enthusiast for Local History and all of our educational visits were to local historic sites. He had a way of telling stories that inspired me – one of them was the story of the Tolpuddle Martyrs. Last Sunday, 19<sup>th</sup> July, was the Tolpuddle

Martyrs Festival – traditionally held on the third weekend of July.

In 1815 the Government introduced the Corn Laws which prevented the import of cheap corn. It was a protectionist move and allowed the landowners/farmers to push up the price of corn. Over the years this led to serious shortages for the poorly paid. In 1833 in the Dorset village of Tolpuddle the landowners/farmers had reduced wages from nine shillings a week to seven. In October, George Loveless, his brother Thomas, brother in law Thomas Standfield, all Methodist Local Preachers, John Standfield, and James Brine, also Methodists, and James Hammet, not a Methodist, met together, under George's guidance to form a Friendly Society of Agricultural Labourers, which was not an illegal act.

However, the local landowners/farmers panicked and had them charged with administering unlawful oaths, a felony under an Act of 1797. They were brought to Dorchester Assizes in March 1834 and found guilty. They were sentenced to transportation for seven years to the Australian (Van Diemen's Land) colonies. In real terms, if they survived the seven years, they would almost certainly never have been able to pay for the journey home. On 25<sup>th</sup> May they sailed from Portsmouth and arrived on 4<sup>th</sup> September. All were married with families, who were left destitute. They were denied Parish Relief. In refusing any assistance Squire Frampton considered that no person should be entitled if they could afford to join a union. They had to rely on support from others. In a letter to supporters the women indicated that the authorities meant them to suffer for the offences of their husbands.

When the details of the case became public knowledge, there was a huge outcry and more than fifty thousand people marched in London to protest. In March 1836 following significant pressure the government gave a full pardon to them all and free transport back to Britain.

The 'Martyrs' remained faithful to their Lord, in spite of their terrible experiences, and continued to

preach the Gospel. In 1844 the five Methodists and their families, emigrated to Canada and helped to build the Methodist Church in Siloam, Ontario.

At the age of ten, having just heard the story, I remember standing in the dock of Dorchester Old Assizes, where they had been tried. Little did I know then that I would be privileged to follow in their footsteps as a Methodist Local Preacher.

John Wesley insisted that all Local Preachers must be able to read and write and study the Bible in order to competently preach the Word. These preachers had used those basic skills and faith not only to feed the spiritual growth and development of their congregations but to change society. They made a significant contribution to the foundation of the Trade Union movement serving the needs of all workers.

For me they, and their families, are heroes indeed; prepared to show the Gospel of the love of Jesus in a practical way, despite the costs to themselves. If you are ever in that area of Dorset, a visit to Tolpuddle is a challenging and also a rewarding experience of God's love in action.

Our response to these ordinary people who did not seek fame or fortune but only to serve Jesus with what they had, are found in Charles Wesley's hymn (*StF 661, H&P 767 vv 3 and 4*),

*"My talents, gifts, and graces, Lord, into your blessed hands receive; and let me live to preach your word and let me to your glory live.*

*My every sacred moment spend in publishing the sinner's friend.*

*Enlarge, inflame, and fill my heart with boundless charity divine; so, shall I all my strength exert, and love them with a zeal like yours.*

*And lead them to your open side, the sheep for whom their Shepherd died".*

'May the God of peace, who brought back from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, make you complete in everything good so that you may do his will, working among us that which is pleasing in his sight, Through Jesus Christ, to whom be the glory for ever and ever'. Amen (*Hebrews 13:20-21*)

*Graham Warr*



Picture: Tolpuddle Martyrs, taken from Methodist Church Website 'Prayer of the Day' page.

### 'At the End of the Day'

My challenge for June was to write a song for use in a lounge setting so I've written a song called "At The End Of The Day" which is designed to be used at the start of an evening house group/bible study group/prayer group. It has already been used in one of Trinity's house groups over Zoom, so other groups may like to be aware of it.

<https://www.youtube.com/watch?v=rsjy1NkhWRo>

*Glen Penfold*

### Correction oops

Last week we said that Paul Best had completed his degree. In fact he has one year to go.  
Sorry Paul and good luck in your final year!

And we have had news of Daniel and Harry Taylor: Daniel graduated from Imperial College London with a 2:1 in Bioscience 2019. He since then has been working in accountancy/audit but will be starting teacher training in Chichester in September of this year. He and his girlfriend Laura Edgeley got engaged in January and plan to marry next August.

Harry is going into his final year at Birmingham University to finish his BA in History. It will be a mixture of virtual and "bubble" teaching this coming term.

*Ruth Taylor*

### Quiz Corner

Last week's answers...

1. William Playfair in 1801, popularised by Florence Nightingale.
2. Atlantic Ocean
3. Muesli
4. Shutterbug
5. Johan Sebastian Bach
6. Chamois
7. Christmas Rose

8. The prophet Hosea
9. Sea Cow
10. U.S.A.
11. New York-London (NYLon)
12. Squirrel like Australian marsupial
13. Ancient Egyptians
14. George Stubbs

### And now this week's Quiz

1. On which river does Derby stand?
2. The cerebellum is part of which organ of the body?
3. Where was Prue Leith born?
4. Nicolae Ceausescu ruled over which country?
5. Which is the largest city in Morocco?
6. A mollusc, *Sepia Officinalis*, related to the squid and octopus?
7. Name the Cinque Ports?
8. What is seismology?
9. What is the monetary unit of Brazil?
10. Spanish painter 1881 to 1973?
11. Who was the architect who designed the Pompidou Centre in Paris?
12. Who founded the Salvation Army?
13. What was Humphrey Bogart's middle name?
14. U.S.A. general, 1839 to 76, George Armstrong.....?
15. Who wrote *Wind in the Willows*?