

THE ENGLESEA EXTRA

3RD EDITION

PRICE: 30 PIECES OF SILVER

STRANGE TIMES

Week 3 of our enforced lockdown, how time marches on – and see how quickly we adapt to this strange new world we find ourselves in. I hope you are all managing to get the food and medicines you require – please do say if you need any help or assistance and we'll do what we can to help!

Staff and volunteers are adapting to different styles of working – diligently working from home but doing a weekly check on the buildings too. The wonderful Bryn is keeping the lawns and graveyard trimmed and tidy and thanks too to John next door who is regularly checking round the building.

Our biggest achievement was a 'Zoom' staff meeting last week, which despite some technical hitches, we managed eventually! In fact, so successfully that we have invited you all to join a brief, virtual, act of worship for Maundy Thursday via Zoom at 11am. If its successful, we would like to try and do some of our heritage talks via Zoom, so please have a go. If you haven't received an invitation via email, which has the simple instructions on how to 'Zoom', drop me an email in the morning. I will attach the order of service to this edition for those of you who would like to join in in more traditional means!

Finally today our son Ned finishes his 34th week of chemo with his final infusion.... It feels like its been a year long passion-tide for us with resurrection hope coming a few days early.

Happy Easter everyone! Ruth

A MESSAGE FOR PASSIONTIDE

– FROM MICHAEL PARROTT

One of my favourite texts to focus on at this time of year is from John's gospel chapter 12 verse 32 'When I am lifted up I will draw everyone to myself'. But what does this mean? Was Christ referring to being lifted up on the Cross, lifted up at Resurrection or lifted up at the Ascension? Maybe John in his gospel account is being deliberately vague and he wants the reader to think it through themselves.

Is the cross of Christ ignored by most people? Well I have been on numerous walks of witness through towns on Good Friday and most people apparently ignore the cross, they carry on shopping, talking meeting their friends, having a coffee. It does not seem to draw many people.

But there is another side. I have been privileged to visit many parts of the world and it is amazing how often I have unexpectedly seen a cross. I once went with the outreach team from Maua hospital in Kenya deep in the bush and after 2 hours travelling came to a small hut in the middle of know where on the side of it was a small cross, and it was there that the doctor nurses and teachers did their work with the women and children from the surrounding villages.

On another occasion Ruth and I were in Bosnia in 2000, not long after the Balkan civil war, we visited the church in the town square in Mostar and the cross on the outside was riddled with bullet holes. As we looked at that scene I thought Christ is crucified again.

Some people would claim that Las Vegas is the fun/sin capital of the world (choose which you

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prefer!) but in the midst of that gambling and entertainment city we saw a Christian Church with a bright neon lit cross, witnessing to the world.

The cross does not go away it has lasted 2000 years it towers over the wrecks of time, and still stands empty to the sky. Ultimately it is about a divine magnetic love which goes on drawing everyone. I cannot help but think that in the current situation more people will be looking carefully at the cross this Good Friday.....

Michael

FROM MARGARET:

How things have changed

Many years ago, Monday was always washday.

Can you say why this was?

Families had a special meal on washday that was quick and easy to cook

e.g. Left- over meat and vegetables reheated in one pan on the fireside range.

Why do you think they did this?

As conditions improved and people became better off and had gas or electric cookers

cold meat left over from the Sunday roast with chips or bubble and squeak was often served for the main meal on Mondays.

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Do you know what "bubble and squeak is?

If you don't know how can you find out?

If **you** need a quick meal what would you have today?

How would **you** cook it?

Do **we** have a special day each week for washday?

What has changed? Why is washing clothes much easier today?

What inventions have made life easier?

Why do many people live longer today than they did in Victorian times?

Who can help you find the answers? Grandparents may well remember these times. These things are within living memory.

Please keep safe and discuss from a distance.

Watch this space for the answers after you have had time to find out.

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FROM TIM:

THE PERCIVAL'S THOUGHT FOR THE WEEK:

Reading Christians are growing Christians.
When Christians cease to read, they cease to
grow.

John Wesley

A Picture Quiz from Jane:

Last weeks was of course, a magic lantern. A digital projector of its time, the magic lantern regularly makes appearances when schools visit. We have several slide sets to go with it, and an innovative way of showing them in the new store!



Does anyone know what this is? Hint: not sure
it would help with your weekly shop these days



Tent Methodists and the Prims

Last Saturday we should have been having Dr John Lander come to talk to us in the first lecture of the series on gather subject of **Camp Meetings and Tent Preaching**. John was a doctoral student of mine over 20 years ago when I was in Oxford. He was successful and subsequently published his findings in **Itinerant Temple: Tent Methodism 1814-1832**

Here is a synopsis of the book. After John Wesley's death in 1791, schisms from Wesleyan Methodism occurred regularly. These events were not unexpected, and the authorities often accepted them with little obvious regret, even if they did not actually encourage them. The first major split occurred in 1797 when the Methodist New Connexion was formed, and in the following twenty years further significant schisms led to the establishment of the Primitive Methodists and the Bible Christians. Other offshoots arose that lasted for shorter periods. One of these was the Tent Methodists, a group that has been largely ignored by historians probably because it did not become a major national or regional body. Its significance has not, however, been sufficiently recognized. One tent, then two, capable of accommodating congregations of over 500, were used extensively by preachers in the Bristol Wesleyan circuit and further afield from 1814, in addition to their preaching plan commitments. They received varying degrees of support and hostility from the circuit hierarchy, and in late 1819 attempts were made to bring the work under the authority of the circuit superintendent. The local preachers involved refused to relinquish control of the tents, and a bitter dispute began which led to the effective expulsion of three leading local preachers. They, and others, formed the Tent Methodist denomination that, for several years, made considerable progress in several parts of England and one small area of South Wales. Decline set in at the beginning of 1826, and by 1832 the tents had been disposed of, and all the chapels acquired by the sect had been sold.

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200 years on John was asked to look at the similarities and differences between the Tent Methodists (TM) and the Primitive Methodists (PM). Here is his summary. We are hoping to publish the full text in the Ranters` Digest.

Summary of Similarities and Differences:

Similarities:

- 1) both disputes with Wesleyan Methodism (WM)
- 2) national and local WM leaders involved
- 3) local preacher initiatives unwelcome without ministerial authority
- 4) festered for several years before coming to a head
- 5) PM and TM leaders refused to accept WM decisions
- 6) initially two main leaders in each - all men
- 7) leaders were contemporaries (Hugh Bourne (HB) born 1772 George Pocock (GP) born 1774)
- 8) William Clowes and John Pyer born 10 years apart (1780 and 1790), Bothe began preaching in 1809
- 9) little early competition with WM and other Methodist groups
- 10) began in rural areas; soon expanded into urban areas
- 11) concern for "poor"
- 12) suffered continuing rancour from WM
- 13) subjected to internal defections and disputes - far more and significant in Tent Methodism (TM)
- 14) rules produced (but see difference no. 8)
- 15) lay members more influential than in WM
- 16) continued outdoor meetings - become less significant in TM
- 17) large crowds/congregations attracted to outdoor meetings/services
- 18) monthly magazines produced; PM from 1819, TM in 1823 and 1824
- 19) HB and GP wrote hymns - none survived for long?

Differences:

- 1) TM short-lived 1814 - 1832; PM long lasting 1811 - 1932

- 2) TM membership never more than c.3,500 PM 220,000 in 1932
- 3) TM failed to establish effective organisational structure; PM did so
- 4) PM founders committed to 1842; TM founders withdrew c1825 and 1827
- 5) TM suffer significant preacher defections; PM less so and able to recruit preacher resource
- 6) TM no logical expansion; PM steady expansion from original area
- 7) TM reject women preachers; PM allow women preachers
- 8) Rules; timing difference; TM immediately; PM after 3 years (and more care)
- 9) TM less political agitation; PM notable political figures
- 10) TM use of 'tents' becomes insignificant; PM continue outdoor 'camp' meetings

With thanks to Dr John Lander

CAN YOU HELP?

Randle has a couple of Prim chapel postcards and he doesn't know where they are – can any of you help? Another next week....



Friday Prayers at Noon

Thank you to Jane for setting up our WhatsApp prayer group. It seemed to work well last week. If you would like to add anything or anyone for prayers (with their permission if necessary), please do email me or add it to the group concerns throughout the week. We join together again this Friday at noon.

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And finally, thank you to Margaret Done for sending us this Holy Week wordsearch!

Holy Week wordsearch

colour in each word found

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

find these words in the wordsearch

SUPPER	JEWS
JESUS	DONKEY
JERUSALEM	TABLES
CRUCIFIED	PALM
BETHPHAGE	HOSANNA
TOMB	MONEY
SACRIFICE	PONTIUS
PILATE	MAUNDY
LAST	JUDAS
SOLDIER	PETER
RESURRECTION	ROBE
THORNS	CROWN
GOLGOTHA	KING

After completing the word search the remaining letters will fit in the grid below to spell out what

Jesus said as he hung on the cross (working from left to right and starting with the top row)

		H							V						
													K		
								H							

Barnton Methodist Church