

## **October 20, 2024 – online – membership cards**

Pre-service (some of these as time allows)

One human family God has made -- StF 687

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

Who would true valour see – StF 486

<https://www.youtube.com/watch?v=ydPn31WCkNs&t=10>

All the room was hushed and still -- StF 266

<https://www.youtube.com/watch?v=ZCVPKzEQ1EQ>

I will speak out – StF 702

<https://www.youtube.com/watch?v=ZCVPKzEQ1EQ>

For all the saints – StF 746

<https://www.youtube.com/watch?v=aYT5-mA6WN4>

==ORDER OF SERVICE==

Call to worship – WW80-81 – **GMT20241007-125313 from .02 to 1.26; 1.38 to 3.13**

One human family God has made (StF 687)

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

Prayer of adoration – WW 82-83 **GMT20241007-125313 from 3.24 to 14.35**

Mark 10:35-45

Faces on this year's Methodist Membership Cards

George Loveless – Tolpuddle Martyr

Who would true valour see – StF 486

<https://www.youtube.com/watch?v=ydPn31WCkNs&t=10>

Sybil Phoenix – founder of first Black youth club, first Black woman MBE

**GMT20241007-125313 from 14.54 to 19.58**

All the room was hushed and still (StF 266)

<https://www.youtube.com/watch?v=I7nMQcfRByM&t=134s>

Philip Potter – first Black General Secretary of World Council of Churches

**GMT20241007-125313 from 20.06 to 24.29**

I will speak out – StF 702

<https://www.youtube.com/watch?v=ZCVPKzEQ1EQ>

Anna Herriman – deaf LP -- **GMT20241007-125313 from 24.36 to 29.52**

For all the saints – StF 746

<https://www.youtube.com/watch?v=aYT5-mA6WN4>

Intercessions – WW 78 -- **GMT20241007-125313 from 30.18 to 38.36**

Benediction

Lord of creation, to you be all praise! (StF 449)

<https://www.youtube.com/watch?v=Z3jh7sEFHvo&t=86s>

**Mark 10:35-45**

James and John, the sons of Zebedee, came forward to him and said to him,

‘Teacher, we want you to do for us whatever we ask of you.’

And he said to them, ‘What is it you want me to do for you?’

And they said to him, ‘Grant us to sit,

one at your right hand and one at your left, in your glory.’

But Jesus said to them, ‘You do not know what you are asking.

Are you able to drink the cup that I drink,

or be baptized with the baptism that I am baptized with?’

They replied, ‘We are able.’

Then Jesus said to them, ‘The cup that I drink you will drink;

and with the baptism with which I am baptized, you will be baptized;

but to sit at my right hand or at my left is not mine to grant,

but it is for those for whom it has been prepared.’

When the ten heard this, they began to be angry with James and John.

So Jesus called them and said to them,

‘You know that among the Gentiles

those whom they recognize as their rulers lord it over them,

and their great ones are tyrants over them.

But it is not so among you;

but whoever wishes to become great among you must be your servant,

and whoever wishes to be first among you must be slave of all.

For the Son of Man came not to be served but to serve,

and to give his life a ransom for many.’

## George Loveless

George Loveless is the first of the persons we see on this year's Methodist membership card. He's obviously the oldest and most 'historic'!

Indeed, his story goes back to the early 1800s, when George, living in rural Dorset,  
Was increasingly agitated about the condition of farm workers.

George and his brother, James, and their friend, Thomas Standfield, and his son, John,  
Were Methodists, and they had worked together to build a small Methodist Chapel  
In their village of Tolpuddle in 1818.

The chapel was constructed from cob, on a plinth built from brick and flint.  
The roof was half-hipped and thatched.

It was simple, but it was the place where they worshipped  
And where they took seriously the condition of their village  
And God's unconditional love for all and justice for the working man.

In the next decade, conditions in agricultural Dorset became increasingly impoverished.

In 1830, many farm labourers joined the Swing Riots and ended up in prison.

In 1833, George and James and Thomas and John joined with two others from the village  
to form the Friendly Society of Agricultural Labourers

in response to deteriorating working conditions and wages.

Together they refused to work for less than ten shillings a week,

After an official complaint about the Labourers' Friendly Society,

George and James and Thomas and John were arrested  
on the grounds of swearing an illegal oath.

They were tried, convicted and transported to Australia and Tasmania in 1834.

The Tolpuddle Affair, as it became known, caught the attention of unions,  
and a mass procession of thirty-five unions marched to Whitehall  
to present a petition signed by 200,000 people to Lord Melbourne.

Lord Melbourne refused the petition, but the affair was then debated in Parliament.

The men were considered heroes, and their story spread like wildfire over England.

Soon around 800,000 people signed a petition for their release.

Supported by Lord John Russel – who had become Home Secretary in April 1835 –  
the Tolpuddle Labourers were pardoned in March 1836,  
coming back to England between 1837 and 1838.

On their return to England, the Loveless and Standfield families relocated to Essex  
before emigrating to Canada in 1844 and 1846.

There they remained for the rest of their lives,  
contributing to local politics and the local life of the Methodist Church,  
though their family and friends in Canada knew little  
of what happened to them in England and Australia.

With their departure from Tolpuddle, the Methodist Chapel lost its strongest members,  
And the chapel ceased to be used in 1851,

Though a new Methodist Chapel was built in 1862, with the original converted to a stable.

Today George is known as the leader of the Tolpuddle Martyrs,  
But he and his colleagues never claimed to be martyrs

They were simply good Methodists,  
willing to stand up for their belief in God's love and justice for all.

[Who would true valour see – StF 486]

## Sybil Phoenix

The next smiling face on the membership card is that of Sybil Phoenix,  
A woman, born in 1927, who grew up in Guyana,  
Trained to be a classical singer and a seamstress,  
Ran a successful sportswear and leather goods business in Georgetown, Guyana,  
And was a youth worker at Methodist Church's Clubland also in Georgetown.  
In 1956, she travelled with her fiancé Joe to South East London.  
They married at Shepherds Bush Methodist Church  
and soon moved to Brockley in Lewisham.  
But despite their accomplishments and Methodist roots,  
They soon experienced the racism of the age in both their church and community.

Sybil Phoenix was not one to be put off by the ignorance and hate that she encountered;  
She had God's love running through her veins like a fire, it was said!  
And she put that love into action by fostering children and young people –  
hundreds over the years.

Sybil also established a youth club called 'The Moonshot' in New Cross,  
which became a hub for the black community.  
It was the first black youth club in Britain.  
There were many right-wing groups operating in the area,  
and a member of the National Front burnt the centre down in 1977.  
After the devastating fire Sybil made it clear that she would not be defeated by hate.  
"My name is Phoenix,  
and I will build a new centre from the ashes of this club, so help me God."

This she did within four years,  
and at the same time, she opened a supported housing project  
for twenty-one single homeless women aged 16-25.  
In 1973 she was the first black woman to be awarded the MBE,  
followed by the OBE in 2008.  
She was the Mayoress of Lewisham in 1998-9  
And was presented with the Freedom of the City of London.

Sybil became a Methodist Local Preacher  
and worked nationally and internationally  
representing the Church and holding it to account particularly on racism.  
Along with the Revd Vic Watson, Sybil founded MELRAW,  
the Methodist Leadership Racism Workshop,  
which had a transformative influence on the Methodist Church.  
Her unquestioning care for people and her campaign against any kind of discrimination  
had a profound effect on many people,  
as did her firm belief that a battle against unjust structures  
does not have to involve bitterness.  
And through it all, Sybil kept smiling – just as she does today on our membership cards!

### Philip Alford Potter

The next face on the membership card belongs to Philip Alford Potter,  
Who was born in 1921 on the island of Dominica in the West Indies  
To a Protestant mother and a Catholic father.

He was active in church matters from an early age,  
and became first a lay pastor and then an ordained Methodist minister,  
working on the island of Nevis  
and with Creole-speaking people of rural Haiti,  
on the staff of the Methodist Missionary Society in London.

In 1947, at the age of 26, he represented the Jamaica Student Christian Movement  
at the World Conference on Christian Youth in Oslo, Norway,  
and then became a spokesperson for youth  
at the first two assemblies of the World Council of Churches (WCC),  
in Amsterdam in 1948 and Evanston, Illinois in 1954.

In 1954, Philip moved to Geneva to work  
in the World Council of Churches' youth department  
He was the chairperson of the World Student Christian Federation from 1960 to 1968.  
He was the first president of WSCF's Centennial Fund  
From 1972 Philip served as the WCC's General Secretary until his retirement in 1984.  
He is considered a leader in world ecumenism.  
In 1984 Potter received an honorary doctorate  
from the Faculty of Theology at Uppsala University, Sweden.

In 2006, the World Council of Churches met for its 9<sup>th</sup> Assembly at Porto Alegre, Brazil.  
It was also Philip Potter's 85th birthday,  
And the then General Secretary of the WCC, Samuel Kobia remarked,  
"Great strides were taken by the World Council of Churches under Philip Potter's leadership;  
among the most memorable were the development  
of the theological consensus document *Baptism, Eucharist and Ministry*,  
the continuation of a courageous campaign against apartheid in southern Africa  
and other forms of racism throughout the world,  
a vigorous debate on the nature of post-colonial Christian mission,  
a co-ordinated witness for peace amid East-West tensions  
and the threat of nuclear annihilation,  
as well as an exploration of new forms of spirituality, worship and music  
drawing on the diverse traditions of the churches."

In November 2009 the World Student Christian Federation launched the Philip Potter Fund  
to support Ecumenical Leadership Formation of young people.  
In conjunction with the WSCF event, the WCC renamed its library The Philip Potter Library.

This man, too, understood God's love for all and used his considerable talents  
To work for justice and peace across the world.

## Anna Herriman

The last face on our membership card belongs to Anna Herriman,  
Who is still alive and well and sharing the Good News as Local Preacher in the UK.  
You might notice that the photo shows Anna's hands as well as her face,  
Because Anna communicates primarily with her hands using British Sign Language.  
Anna was profoundly deaf from birth and is a registered BSL translator.  
She also plays electric guitar in a worship band!

If you asked Anna what it's like to be a profoundly deaf local preacher  
She'd tell you God can call anyone to preach,  
And she does so in two forms: in her local Methodist Church  
And on a national online church called BSL Church Worship for the Deaf Community  
She creates pre-recorded videos of her online services every 8-10 weeks,  
And they are posted on Facebook.  
In that sense, Anna preaches in two languages: in spoken English in her local circuit  
And in BSL online.  
Sometimes, she also incorporates sign language into her circuit services  
And Deaf Culture into her sermons.

During the pandemic, Anna also became part of her circuit and church's virtual choirs.  
She began to translate hymns and worship songs into BSL,  
And this was inserted into the final worship video.  
Those who watched online reported finding the BSL  
gave a deeper, richer meaning to the hymns and song  
as the visual perspective helped to powerfully convey the messages in the words.

With in-person worship, Anna sometimes introduces BSL in responsive prayers of confession  
by putting up the words on the screen  
and teaching the congregation the signs they need before the prayer.  
She notes that she puts all her prayers up on screen anyway,  
in case any member of the congregation has any difficulty understanding her voice.  
Anna uses images on the screen during the sermons and provides copies of her sermon script  
to reinforce what she is saying and help others who might have hearing loss.  
She usually arranges for BSL interpreters for her in-person services  
Which not only helps her congregation, but also provides her with 'ears'  
To know what is happening or being said within the congregation,  
To be a guide with hymn timings and spoken prayers,  
And provide translation for anyone else speaking in the service.  
In her online services, she provide captions and images and texts of quotes.  
Last year, she led a BSL dramatized Bible Reading for the Easter Sunday Service.

When Anna attends the Local Preacher Meetings, so books two BSL interpreters,  
As sometimes those meetings are lengthy,  
and interpreting for more than an hour at a time is difficult!

Anna wants us all to know that God's love is for all,  
And she looks forward to continuing serve God through her preaching  
For many years to come.