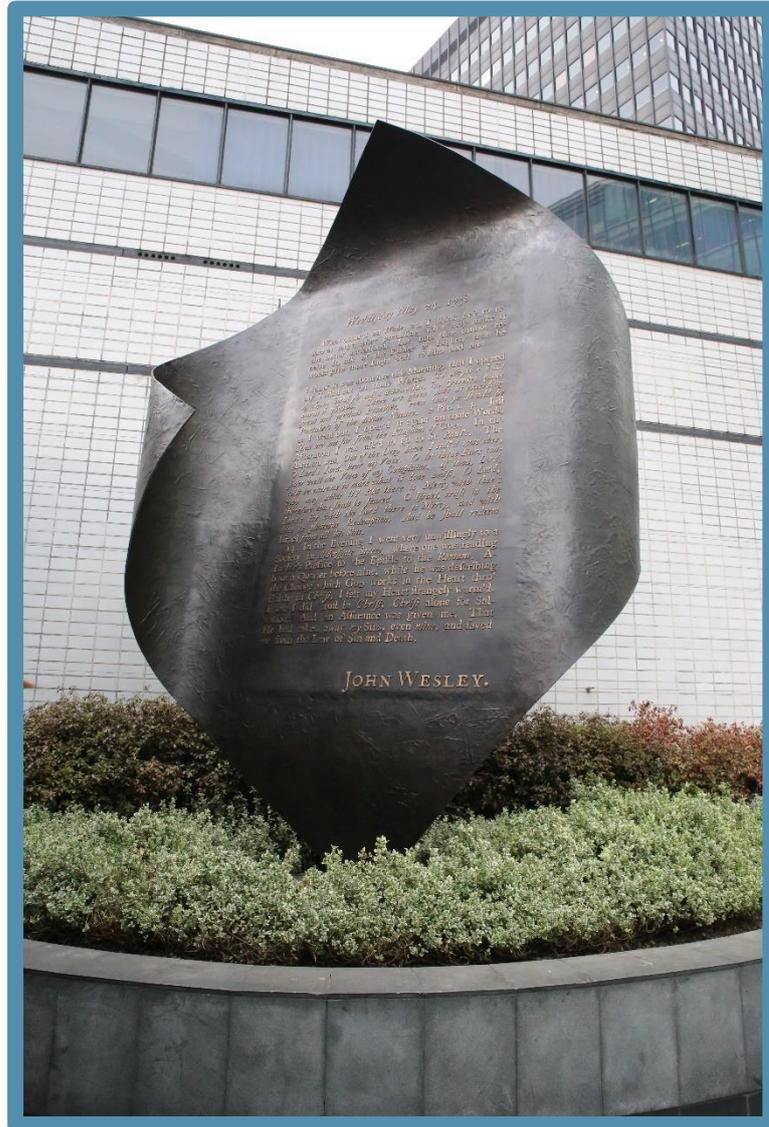




WINDOW ON WESLEY'S



MAY 2021

STAFF

Ministers: The Revd Canon Dr Jennifer H Smith BA PhD
M.Phil (Superintendent)
The Revd Steven Cooper BTh MA(Cantab)
MA(Winton)

Associate Ministers: The Revd John Cooke MA (Supernumerary)
The Revd Brian Goss MA (Supernumerary)
The Revd Paul Hulme BA (Supernumerary)
The Revd Dr John Lampard BA M.Th
(Supernumerary)
The Revd Stephen Penrose (Supernumerary)
The Revd Ian Yates (Supernumerary)

Leysian Missioner: Mrs Judith Bell MA(Cantab)

Community Worker: Ms Sally Rush BA MA MLitt

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

Administration: Mrs Ling Arzeian
Miss Beatrice Omane
Mrs Tracey Smith

Caretaking: Mr Louis Oludare & Mr Carlos Pereira

Organist: Mr Elvis Pratt BEng (Hons)

Church Office: 49 City Road
London EC1Y 1AU
(T) 020 7253 2262 - (E)
administration@wesleyschapel.org.uk

Dear Friends,

Welcome to the May edition of Window on Wesley's! And what a delight to begin to see each other at the 11AM Sunday worship, albeit still restricted. We have been having close to capacity congregations, and strongly recommend signing up in advance by clicking on the worship on the website if you are coming, but it is still possible to turn up on the day. And we very much hope we will be able to sing together soon. All the worship, and morning prayer at 10 am Monday through Saturday, will of course continue on the livestream as well. And it has been a wonderful blessing to see the Boys' Brigade and Girls' Association back on site on Tuesday evenings – if you would like information for a boy or girl aged 7 to 18 who might be interested, please contact the office. Other small groups, children's and youth events continue online for the present, but the Emerging Adults Group has been glad to meet outdoors in groups of 6, beginning 1 May.

Although Wesley Day (Monday, 24 May) will be different this year, we will be joined in person by President of Conference Richard Teal, and Vice President Carolyn Lawrence: the Museum and Chapel will be open from 10.30 pm with events all day, and we will join St Paul's for a special sung evensong at 5 pm. Watch for notices!

In the midst of all, we are preparing for the '**Leadership on a Journey**' exhibition, in which our Museum will celebrate the leadership of Black British, British Asian, African, West Indian, and other global diaspora Methodists. We are gathering nominations now, preparing for the exhibition to be opened by our new President Sonia Hicks this September. All nominees who give permission will be referenced, but 12-15 will get a full treatment in the exhibition, with objects, photos, video, and other story depending on the person.

Who is this exhibit for? Why are we doing it? A few weeks after the statue of Edward Colston was thrown into Bristol Harbour last June, I came out my front door to find a boy of about 12 or 13 in

smart school uniform stood looking up at the statue of John Wesley in our forecourt. He had his feet planted apart and was staring hard up at the statue, giving it a classic one finger salute. After a few seconds he nodded and turned away. I fell into step with him as he left the courtyard, starting a conversation.

‘Can I ask, are you just having a bad day, or did John Wesley do something special to annoy you?’ ‘Slaving bastard, all of them,’ the boy replied, in a not unfriendly way.

I leapt to Wesley’s defence: ‘As it happens, he was not – he was an abolitionist - the last letter he ever wrote was to William Wilberforce,’ I said. The boy looked at me sideways, and paused. ‘Well that might be so, but I still didn’t like the way he was looking down at me.’

That boy stays in my head as our target audience for ‘Leadership on a Journey’: engaged, thoughtful, and unwilling to accept uncritically the heroism with which we memorialise any person in our past. And also deprived of the whole picture, not least because our public memorials show such a small spectrum of models of leadership, and very few of our leaders of colour. Our responsibility as a Museum is to give all of us a fuller sense of history to help us navigate the future. This is heritage as mission, and deeply about forming and re-forming Methodist identity to resource our mission today.

We want to hear from you, and also from around the Connexion nominations of who should be in the exhibition. You can make a nomination at submissions@wesleyschapel.org.uk – a few sentences is all it takes, and if possible, a photo of the person nominated – and let us see their shoes, if we can! (For why, look further in this edition of WoW.) It might be a living Methodist or someone from our past, big names and unsung heroes. All nominations will be referenced, but for 12-15 individuals we will display objects, story, photos, and where possible video or other media to celebrate their leadership as part of Methodist history. We will ask question about what leadership is, and how

Methodists of colour have exercised it not only in the church, but in service, politics, art, academia, and other walks of life.

And this autumn, God willing, we can all visit the Museum of Methodism in person in addition to virtually: reclaim the deep history of global Methodist leadership, including artefacts from Antigua, China, the Gold Coast (Ghana) and many from Great Britain – including John Wesley’s own shoes and belongings, alongside the boots Inderjit Bhogal wore to walk from Sheffield to London during his Presidential year. Make a nomination, don’t wait!

Friends, stay in touch, and stay gentle as we move into this new year. There is much for which to give thanks, and much challenge still.

Every Blessing, Jen

Staff News

We are pleased to announce the **new Global Mission Fellow will be Erick Hunter**, a 21-year old Methodist from Wisconsin in the USA. Erick will arrive with us in mid-August, God willing, and will work in our community for two years. Erick is particularly interested in migration and hospitality; he loves classic cars, is an Eagle Scout, and both a singer and musician. We look forward to welcoming and commissioning him!

Are you interested in **Black Lives Matter themes and Methodist heritage**? We are recruiting right now a full time (6-month contract) **Exhibition Learning Project Officer** to coordinate delivery of the Leadership on a Journey exhibition, supported by the Leys Community Fund and the Westhill Endowment, and partnering with the London District and the Methodist Connexion. For details, and ANYONE interested to hear more, contact the office or email administration@welseyschapel.org.uk . Closing date for applications is 17th May 2021.

Wesley Day, Monday 24 May 2021
with President of Conference, the Revd Richard Teal &
Vice President of Conference, Mrs Carolyn Lawrence

‘I felt my heart strangely warmed...’
from the Journal of John Wesley, 24 May 1738

At home or on site, we look forward to welcoming you!

Pre-book for each **highlighted** part of the day at
<https://www.wesleyschapel.org.uk/events/> under upcoming services
and events, ‘Wesley Day 2021.’

Click on the link here for a ‘Walk with Wesley’ (still under construction)
you can use in person at any of the physical sites, or at home:
[https://www.google.com/maps/d/edit?mid=1gs7gshjqRR8wLensthldd
NrfSHzBIBP9&usp=sharing](https://www.google.com/maps/d/edit?mid=1gs7gshjqRR8wLensthlddNrfSHzBIBP9&usp=sharing)

10:00am **Morning Prayer** (livestreamed only)

10:30am **Museum Opening**

Guided tours of the Chapel and Museum at:

11:30, 12:30 & 2:45

Courtyard activities

*Self-led ‘Walk with Wesley’ on Google maps, local
area, lunch available locally*

1:30pm **Singing in the courtyard**

2:00pm **Worship in the Sanctuary**

Carolyn Lawrence to preach, Richard Teal to lead prayers

3:00pm Prayers and song at John Wesley’s grave
leaving site by 3.15pm

3:20pm **Bunhill Fields**, grave of Susanna Wesley

3:50pm **Aldersgate ‘Flame’** by Museum of London

- 4:30 **Gather at St Paul's Cathedral**
- 5:00 **Sung Evensong**, Richard Teal to participate
- 5:45 **Prayers John Wesley's statue**, St Paul's North Garden
Wreath laying by Alison Gowman, Sheriff elect of City of London

Covid security: In line with projected guidelines, up to 6 people can come on each tour of the Chapel and 6 in the Museum at any given time, masked and socially distanced. The Museum will be open for general admission, and tours at stated times. We can have up to 60 in worship at 2 pm; for the outdoor gatherings, up to 30 can gather, and advance booking on our website is strongly recommended. We will be walking independently between the sites. For information about Evensong at St Paul's, see <https://www.stpauls.co.uk> .

Welcoming new Church Members this month

Our Minister, the Revd Steven Cooper, writes...

Alleluia! Christ is risen! We continue this month to celebrate God's victory of life over death, through the Easter season which concludes and culminates with the Day of Pentecost on Sunday 23rd May, Aldersgate Sunday. On that day we celebrate God sending the Holy Spirit—which is the Spirit of Christ—upon the Church; and calling us definitively to claim our part in sharing in God's mission to our world, begun in Jesus Christ himself.

For this reason, it will be a delight—and highly opportune—for us to welcome several new Members of the Church here at Wesley's Chapel & Leysian Mission on that day, including some who will be baptised and confirmed.

Several such folk took part in our lively 'membership course' during Lent, and I very much look forward to the fulfilment for them of that particular journey on 23rd May. I know there are also

others among you—perhaps who have worshipped at Wesley’s for many years—but who have never taken the step of being received into Membership here: we would love to extend this opportunity to you too, to be numbered among those taking this step on Pentecost this year.

Becoming a Church Member—rather than merely one who attends church—may actually make little material difference to your experience of church life, but it is a symbolic act, and an important one: it declares that you too claim for yourself God’s gift of the Holy Spirit, and that you wish to be a full part of what God is doing within the life of this particular community. Indeed, it is for this reason that Church Members have, for example, the privilege of voting in the General Church Meeting, of electing our Trustees, and of becoming formally a part of our network of pastoral care—being allocated a Pastoral Leader; and becoming eligible, if so called, to serve as a Pastoral Leader, Preacher, Trustee and much more. But I underline that, irrespective of whether you are called to any of those things, the choice to become a Member of the Church is one that everyone can make, and very much to be encouraged!

If you would like to take up the opportunity of becoming a Church Member here, please just let me know: I shall be delighted to hear from you. Or even if you would like just to explore further what this means, don’t hesitate to be in touch for a chat—it would be my pleasure.

A reminder that for this or any other matter, I am here for you, and you can always reach me on 07483 160593 or at minister@wesleyschapel.org.uk It is a pleasure to be able to see more of you at church week by week now, but at any time, don’t hesitate to be in touch.

May God bless you this month, in whatever it holds for you.

Steven

Leadership on a Journey: UPDATE

Seeking Nominations, and why shoes?

'As shoes for your feet, put on whatever will make you ready to proclaim the Gospel of peace.' Ephesians 6.15

In preparation for the 'Leadership on a Journey' exhibition, celebrating Black British, British Asian, African, West Indian and other global diaspora Methodist leaders, we are asking people to send a few sentences to submissions@wesleyschapel.org.uk along with a photo of themselves or a person they want to nominate for the exhibition, and the shoes they wear to do their work in whatever walk of life.

But why shoes?

The Revd Inderjit Bhogal tells the story of one of the first pairs of shoes he ever had being given to him for the flight from Nairobi to London, when his family came to the United Kingdom. That pair of shoes worn by a migrant child might be long gone, but the Museum of Methodism right now is displaying another pair from Inderjit's adulthood. These are the very worn walking boots that carried him from Sheffield to London while President of the Methodist Conference to protest the treatment of asylum seekers and refugees.

In the Museum, we have put these boots alongside the equally worn 18th century leather shoes belonging to John Wesley, one of our most popular exhibits for global visitors interested in Wesley and the History of Methodism. We hope to add others to these first two, as we build the exhibition, 'Leadership on a Journey.' **Who can you nominate?** Will their shoes be work boots, church best, or party stilettos?

Sometimes our leaders can feel superhuman or so far away that it is hard to think about emulating them or leading ourselves. Exhibiting the shoes of Methodist leaders, we are

reminding ourselves that the longest journey begins with one step.

What shoes do you put on, to prepare you to proclaim the Gospel of peace?



Update: Kitchenette refurbishment

Thanks to several seed gifts and the wonderful generosity of members and friends we were able to reach our fundraising target of £10000 in record time.

We are excited to tell you that the plans have been drawn up,



approved, gone out to tender and very shortly orders will be placed, after which we hope to begin works.

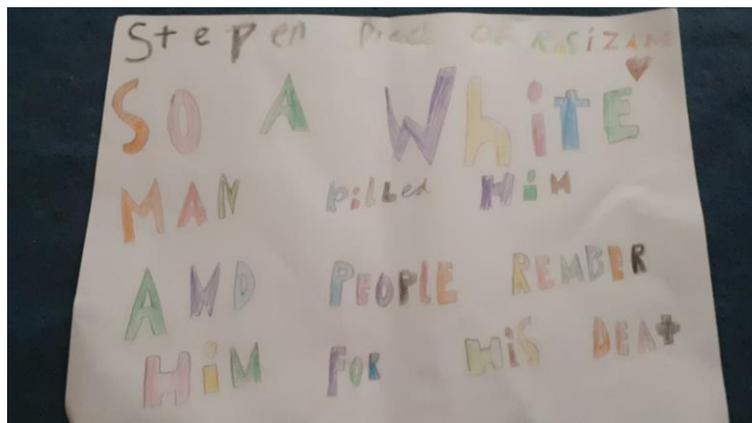
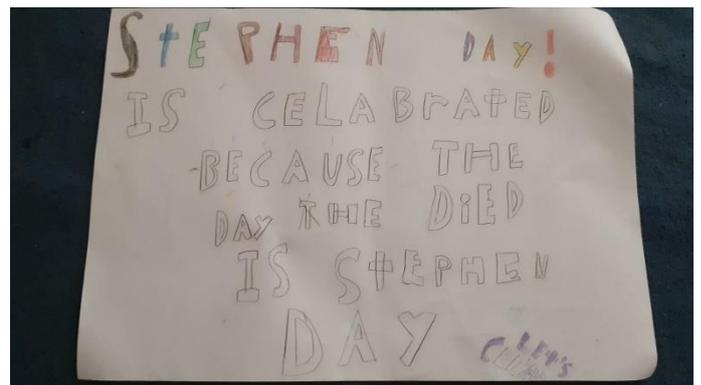
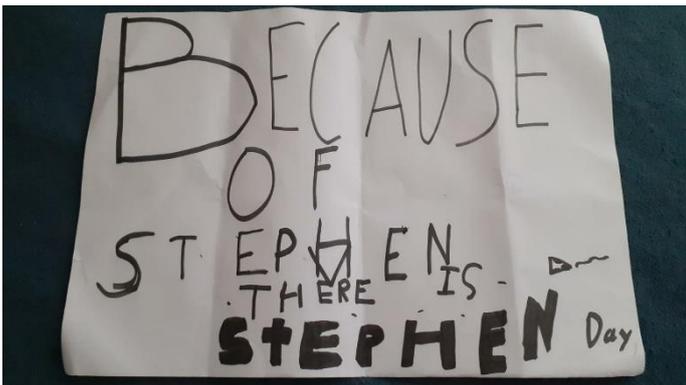
This image should give you an idea of what the kitchenette will look like once finished. But please remember this is just an aspect and that the Kitchenette hasn't suddenly doubled in size.

Once again thank you so much to all who have given so generously.

Junior Church and Youth Group have been meeting virtually since last summer. Each group meets fortnightly on a Wednesday evening via zoom.

During the spring term, Junior Church used resources produced by the Connexional Team as part of 3Generate365. These were designed to help the children understand themselves as part of the church, and to encourage them to think about what they want the church to be acting on.

A key theme that came out of our conversations was 'Black Lives Matter', and a desire to act in relation to this. This has therefore shaped our plan for the summer term. As part of our first session the children were encouraged to take part in the Steven Lawrence Day Foundation's Challenges: to do good, be creative or share the story. Here are some of the children's responses.



The nature of our physical offering for Sunday School this term is not yet fixed, but virtual sessions will continue throughout. If you know a child who would like to be involved, please contact Judith via missioner@wesleyschapel.org.uk

Hi

Just as spring has emerged and we have seen the bluebells and tulips emerge. So we are seeing some of our young people blossom be that through using their voice at synod, through Citizen's UK involvement or in their professional lives. This is good to see as we emerge, we hope, into an even greater opening up this month.

Our bible study will remain online this month, but we hope it will move back to in person over coming months.

On Saturday 5th June we hope to take the river bus up to Greenwich and then go for a walk in the park up there. Depending upon the guidelines in force at that time and the interest of the young adults we may also choose to visit one of the museums in the area, such as Greenwich Observatory. If you would like more details of this please contact me (cw@wesleyschapel.org.uk).

Spring Blessings

Sally

Tuesday Lunchtime Music Recitals

We are pleased to inform everyone that we will be resuming our popular lunchtime music recital series (socially distanced with appropriate risk mitigations in place) from **Tuesday 18 May** starting at 1.05pm, when our recitalists will be Jane Faulkner (violin) & Gary Peacock (Piano). Entry is free of charge and booking is recommended.

For details of upcoming recitals and to book please go to:
<https://www.wesleyschapel.org.uk/events/>



We resume this series which is an adapted version of a talk given to Women's Institutes, Townswomen's Guilds and pensioners groups about the 7th Earl of Shaftesbury by Kate Poole, one of our wonderful band of Heritage Stewards who also volunteers as one of our team of archivists:

Part 2: Achievements

Continuing the story of the 7th Earl of Shaftesbury, and the influence of his nurse, Maria Anna Milles. I am incidentally calling him Lord Shaftesbury for simplicity, although he did not succeed his father for many years, and until then his title was Lord Ashley.

So what *did* Lord Shaftesbury achieve? In 1826, at the age of 25, he became the MP for Woodstock, and although he had a deep desire to make England a 'fount of goodness' he was hampered by his shyness, and by bouts of depression which he suffered all his life, partly inherited, and partly, surely a legacy of his unhappy early childhood. But in 1825 he served on a committee set up to deal with pauper lunatics and asylums. He was horrified by what he discovered, and from then on his life's work was determined – to see and do things himself. In 1828 a bill was passed to improve conditions for the mentally ill, and he regularly visited asylums to check on conditions for himself.

His next crusade was for the people of India. He wanted them to be able to sit on juries, and to attain senior posts in the administration. He also campaigned against the dreadful practice of suttee, when widows were forcibly burned to death on their husbands' funeral pyres. Suttee was made illegal in 1829,

In 1833 he began the work for which he is probably best known – improving the working hours and conditions of children in mills, mines and factories. Small children were working up to 15 hour days, including Sundays, and many were killed or crippled. Shaftesbury fought to have their hours reduced and their conditions improved. It took 15 years to win the fight, because of the rich mill and factory owners sitting in both Houses, but at least

by 1833 a bill was passed forbidding children under 9 to work in mills or factories. Those between 9 and 13 could only work for 8 hours, and some education had to be provided. Silk mills and coal mines were exempted from the law for the time being.

In 1836 Shaftesbury turned his attention to the clergy, many of whom were desperately overworked in the huge and rapidly growing industrial towns. He formed a society to train lay workers to help hard-pressed clergy. By this time Shaftesbury was married, and his step-father-in-law was the Prime Minister, Lord Palmerston, an atheist, who nevertheless had the power to appoint bishops. Shaftesbury was worried that the old practice of appointing aristocrats and aged retired headmasters would continue, but the bored Palmerston informally turned the job over to Shaftesbury, who advised the appointment of men who cared about the poor.

'Climbing boys' were his next concern – the little boys who were sent up inside the chimneys to sweep them. They were treated appallingly by their masters, who often lit fires in the grate to make them climb faster. They were beaten, they were starved to keep them small, and often fell from weakness, and many contracted testicular cancer from the soot. A bill to end the practice was introduced in 1840, but, depressingly it was violently opposed by the housewives of England and not passed until 1875.

Now he turned to children working in coal mines. Nearly-naked little girls were chained to heavy carts, working with nearly-naked men, who often sexually abused them; children under 5 worked in rat-infested total darkness, opening the trap doors for the carts. Other children operated pumps up to their ankles in water. They all suffered horrible accidents as well as brutal all-treatment. In 1842, Shaftesbury's bill was passed forbidding the slavery of women and children in the mines – 9 years to the day after slavery in the British Empire was abolished.

That same year he drew attention to the conditions of agricultural labourers – their hours, wages and cottages. Many landowners saw the error of their ways and resolved to do better. Shaftesbury's father was not one of them, he quarrelled furiously with his son.

In 1844 the Ragged School Union was formed, with Shaftesbury as Chairman. Poor children – and adults – who could not enter a normal school were educated, taught trades, received Christian teaching and became respectable citizens, in some cases going on to start their own businesses. During Shaftesbury's lifetime over 300,000 people were lifted out of the gutters and given a chance in life. 1848 was called 'the Year of Revolutions' across Europe. But not in England, and the Ragged Schools were often credited with saving Queen Victoria's throne when other monarchs toppled. In spite of the success of the Ragged Schools, many of the children attending them were still homeless and Shaftesbury conceived the idea of emigration for homeless orphans, and in 1848 the first batch of boys was shipped to Australia, New Zealand and Canada, and in spite of some cases of abuse and cruelty, the majority of them did well in their new home. Shaftesbury then extended the scheme to workless ex-convicts, so that they could start afresh with no stigmas attaching to them. Within a year, nearly 300 had gone abroad and found honest work.

Shaftesbury founded The Labourers' Friend Society, to help young people coming to London to find work, and also to find lodgings for those whose homes had been destroyed by road and railway building, and it sought to improve the dwellings of the poor.

1849 brought the great cholera crisis, and when most aristocrats left London, Shaftesbury stayed, to serve on the Commission to bring clean water to London. He also realised that new cemeteries were needed to replace the overcrowded city graveyards, but it took him many years before he succeeded.

Later in life he was to promote the advantages of cremation over burial.

In 1850, the Post Office decided to introduce Sunday deliveries, depriving post workers of their one rest day. Shaftesbury defeated this idea, and received grateful thanks from the postmen, some of whom were already walking over 20 miles a day. Unfortunately, the British public loved their Sunday deliveries and the reform was short-lived, to Shaftesbury's disgust.

In 1851, the year of The Great Exhibition, 25 Ragged School boys, smartly dressed in uniform, were employed as shoe-blacks at the Crystal Palace. They cleaned 101,000 pairs of shoes; the idea caught on, and many boys all over the country were launched on a new career. Shaftesbury was annoyed that no stand at the Great Habitation was allotted to the British and Foreign Bible Society. Eventually he managed to persuade the authorities to change their minds, but the stand was in a remote corner.

In the same year, Shaftesbury's father died, and he succeeded to the title, and embarked on a programme, which he could ill-afford, to improve the conditions in which his tenants lived. However, he willingly raided his country house at Wimborne St Giles, and sold many family possessions to raise money. He built new cottages and repaired old ones, drained the marshy farmland, restored the church and built a school. He also forbade his tenant farmers from paying their labourers in goods or beer instead of money, and organised a milk-delivery round for his tenants. Wimborne St Giles was near to becoming a model estate, except that for many years his agent embezzled a huge sum from him.

Watch out for the final part of this fascinating series in the June edition of Window on Wesley's

Woven

Presents

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Virtual poetry night for young adults

Spoken Word · Poem Recital · Musical Performance

FRIDAY 11TH JUNE 2021 · 7:30PM – 9:00PM

ONLINE  ZOOM

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18+



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TREMONT DEIGH
SPOKEN WORD ARTIST



SIMPLY AARON
SPOKEN WORD ARTIST



ZOE OPPONG ANORSON
CO-HOST



JAMES THORPE
CO-HOST



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SERENDIPITY THIRTY-SIX

Part Two: More About Wesley's Chapel

In the last part of this article, we halted our virtual guided tour of Wesley's Chapel just as we were about to leave the Foundry Chapel annex, so we will now continue at the point we left off.

The Rear Garden Grave-yard

If we now leave the Foundry Chapel and start to descend the steps, then on our left is the flight of stairs which lead up past the

war memorial to the south gallery. Continuing on down the steps to their foot, then turning right, through the double doors, we shall be entering a pleasant peaceful secluded garden where, in normal times, many workers from the surrounding offices choose to sit and consume their lunchtime sandwiches. But it is non-the-less, actually an old graveyard where several thousand Methodists chose to spend their eternity.

Walking east down the pathway, we pass along the outside of the south wall of the Chapel, past the modern brick buttress stabilizers. As described earlier, the Chapel was erected on marshy land and the foundations of the building had been laid on stout wooden piles. Over the centuries, the water table of the area has gradually reduced and with the drying out of the soil the piles steadily rotted. During the course of several restorations, the piles were systematically replaced by concrete. However, this failed to prevent the south wall from developing a lean out of true, and eventually the buttresses had to be installed. These seem to be effective, but if you look up at the line of the wall it can be seen that there is still a very obvious lean.

Continuing down the path further, we pass the memorial ground on our right-hand side and enter what is now the rear garden of the Chapel. Originally, all the area of the grounds around the Chapel were designated as a graveyard. However, in 1853, this together with the catacombs within the Chapel, were like all the cemeteries within the London Metropolitan area, closed against further interments. Hitherto, some 5451 burials had taken place within the Chapel or in its grounds. Although one further burial took place in 1858, as will be explained later, such interments effectively ceased in 1854. This has however, not stopped the ashes of many deceased Methodists being buried here as can be seen from the many memorial plaques attached to the garden wall.

Although many of the tomb stones that were once placed as markers over the original graves were removed during the landscaping of the garden, quite a few still remain; many in their

original positions and often with their interesting inscriptions fully legible. Some of the grave markers, that were taken away, were discarded, but many of the less badly eroded were retained and used to form the floor of the Museum of Methodism.

Amongst the remaining tomb markers in this garden, one monument stands out. As the author of "City Road Chapel" explains, "it is the Chief attraction and often the sole reason for many visitors to come to Wesley's Chapel". It is situated in the centre of the burial ground and the most prominent object therein. It is of course, the stone monument surmounting the tomb of the Rev John Wesley.

John Wesley's Tomb

John died on March 2nd 1791, in his bedroom on the first floor of his home at the southwest corner of the Chapel campus.

Subsequently, on the early morning of 9th March, he was interred, for the first time, in the 30-foot-deep, brick built, vault which lies beneath the monument. The burial service taking place while it was still dark to avoid attracting crowds of onlookers.

The place where John is interred, is near the site chosen by himself, for he is said to have told a lady standing with him watching the workmen building the Chapel, "*I should like to be buried here and on the morning of the resurrection rise with all my children around me.*"

The vault holding John's body was originally covered by a much smaller, but neat, monument bearing the epitaph, now engraved upon the north side of the current monument. The text is substantially that composed by Dr Adam Clarke, who is said to have first scratched it out with a diamond on a window in his study.

After John had been interred on March 2nd, the burial vault was covered but, not then sealed for it would appear to have been designated as the appropriate grave to use for those Methodist preachers who died in London. This means, as can be seen from the other inscriptions, that John now shares his grave with eight other people.

The Other Occupants of John Wesley's Tomb

In May 1791, John was joined by Rev Duncan Wright who had begun to "travel" with Mr. Wesley as one of his preachers in 1765.

Mrs. Martha Wesley Hall

The second person to be laid to rest with John was, however, not one of his preachers, for in July 1791, John's sister, Mrs. Martha Hall died, and was interred with her brother. She was the sole remaining member of the family of Samuel and Susanna, and so with her death passed the last of the Epworth Wesleys. It is perhaps, fitting that Martha was buried with her brother, for she is said to have closely resembled him in appearance as well as in her expression, manner, disposition and even her handwriting.

The remaining six members of the select band who accompany John in his last earthly resting place, are:

Rev Thomas Bradshaw, who died in November 1791, but apart from the fact that he was only thirty-eight when he died, and was one of Mr. Wesley's preachers, we know little else about him. Rev John Richardson, who died in February 1792, conducted services and administered the sacraments at the City Road Chapel for many years. In fact, it was he who read the service at John Wesley's funeral on that dark March morning in 1791.

Rev John Murlin, who died in 1798, was known as the "*Weeping Prophet*", because he tended to be deeply and emotionally effected by his own preaching.

Rev Thomas Olivers, who died in March 1799, wrote the Hymn, "*The God of Abraham praise*", (StF: 91), and composed the tune Helmsley to which Charles Wesley's hymn, "*Lo He comes with cloud descending*", (StF: 177), is often set.

Dr. John Whitehead who died in March 1804, was for a time one of Mr. Wesley's preachers, but additionally, he was also the chief physician who attended both John and Charles Wesley during their last illnesses.

The final person to be interred in John Wesley's vault was the Rev Walter Griffith, a former President of the Wesleyan Methodist Conference, who died in January 1825.

John Wesley's Second Interment

When the vault was opened to allow the burial of Rev Walter Griffith to take place, it was found that John Wesley's wooden coffin was in a very decayed state although the lead sheeting in which the body had been encased was intact. Accordingly, the old coffin was replaced by a new one which was then placed in a stone sarcophagus. Finally, on 27th March 1828, John's body in its new coffin and contained in the sarcophagus, was, for a second time, lowered into the vault, which was then permanently sealed.

Later, as part of the celebration commemorating the centenary of the foundation of Methodism, 1839 – 1840, the monument over Wesley's tomb was renovated and altered to what is substantially its current appearance. That is, apart from an inscription which listed all but one of the occupants who share the vault with Wesley, and significantly provided the following epitaph for John's sister Martha:

“She opened her mouth with wisdom and her tongue was the law of kindness – Proverbs Ch:31 vs:26”

John Wesley's Monument was renovated once more in 1870 and then again on several occasions which has resulted in changes with some inscriptions being lost entirely and the wording of others altered. Thus, in the current form while, the entire list of all the tomb occupants is given, Martha's epitaph is no longer present.

In recent years the stone surfaces of the monument have been cleaned and the clarity of the inscriptions improved, nevertheless, over the last three years or so, the stone surface of the panel on which John Wesley's epitaph is carved has started to deteriorate, suggesting that another renovation will be required before long. If

this is undertaken, then perhaps Martha's epitaph might be restored.

John Wesley was the 843rd person to be buried at the Chapel and his interment is recorded in the Burial Register as follows:

*"No 843: 9th March 1791: The Rev John Wesley AM = Fellow of
Lincoln College, Oxford
Aged 87 years and 9 months. (Aged 88, 17th June) Undertakers,
Greenwood and Hovatt"*

A similar form to how every other burial is recorded in the Chapel register, except John's occupies two lines of the register.

After John Wesley's body was replaced in the vault in 1828, the grave was sealed with the intention that it should never be reopened. And so, it would have remained, except for an unfortunate accident. This came about by happen chance after a developer negotiated a 125-year lease with the Chapel in order to erect the mirror glass fronted building which now occupies the north and east sides of the rear graveyard garden. The money received from the purchase of the lease paid for the much-needed restoration of the Chapel Keepers House, and John Wesley's House, as well as the preparation of the Chapel crypt for the installation of the Museum of Methodism. But the work undertaken to erect the new building necessitated the demolition of a Victorian vestry as well as extensive excavation of part of the graveyard. The latter required the exhumation of the remains of many of the people who had been interred there over the centuries. The latter being accomplished with all due reverence, and in accordance with the law, followed by reburial at the cemetery in Streatham.

During the excavation work, great care was taken to preserve and protect the tomb vault housing John Wesley's body, but unfortunately, a corner of the brickwork of the structure, which was in need of repair, became damaged. The restoration work necessitated the removal of some of the bricks exposing the

interior to view. Before the gap was speedily blocked, the architect, together with the then Superintendent of the Chapel, Rev Ronald C. Gibbins, had a chance to peer into the tomb interior to have a glimpse of the contents and to verify that the tombs contents were intact.

Jabez Bunting and a Graveyard Curiosity

As was noted earlier, all inhumations at the Chapel were, because of the operation of a Burial Act relating to towns, supposed to cease as of 4th January 1854. This was long overdue as most of the graveyards surrounding City Churches as well the small burial grounds, such as Bunhill Fields had long since been filled to overflowing and had become serious health hazards. Although the grave yards and catacombs at Wesley's Chapel were not in the latter category they still came under the auspices of the Act of 1854. Thus, all burials here should have ended in 1854 and the last inhumation recorded in the Burial Register ought to have been number 5451. But this is not the case as can be inferred from an inscription carved on a plaque at the eastern end of the south wall of what is now the rear garden of the Chapel.

The plaque actually records the names of all of the Presidents of Conference of the Wesleyan Methodist Church who are buried at the Chapel, together with such details as the dates of their Presidency as well as when they were born and died. In this list, one name stands out, that of Rev Jabez Bunting DD., who was, almost uniquely, four times President of the Conference, and died June 15th 1858. He is buried in the Wesley Chapel graveyard together with his first wife. But the curious thing, as can be seen, is that his burial took place four years after any such event ought to have ceased. However, the Rev Bunting, who in his lifetime had exerted a powerful influence over the Wesleyan Methodist Church secured an exemption from the law. He had, sometime before he died, obtained a special order from the Home Office which allowed his remains to be placed in the family vault. The last entry in the Burial Register, therefore reads:

“No 5452: Rev Jabez Bunting DD., died June 15th 1858”

His grave monument, near the wall on the south side of the memorial garden, is almost the first to be seen on leaving the Chapel. He also has a presence in the Chapel, in the form of a massive monument which is now located immediately to the south of the main entrance door to the Chapel. But one other reason for remembering Rev Jabez Bunting is, as noted in Serendipity Thirty-One, the part he played in the inadvertent formation of the first of the 19th century fissiparous subdivisions of Methodism.

This part of the article is concluded with this curious fact concerning one of the many people buried in the rear graveyard garden of Wesley's Chapel. If you are interested in continuing the tour then make sure you obtain your copy of the next edition of Window on Wesley's.

Keith Dutton - Heritage Steward

Worship at Wesley's Chapel & Leysian Mission

Monday – Saturday

10.00am Morning Prayer from the Methodist Worship Book

Wednesday

12.45pm Service of Holy Communion (in person from 14 April)

Sunday

9.45am Service of Holy Communion

11.00am Morning Worship (in person from 18 April)

7.00pm Service in the style of Taize (second and last Sunday of the month)

Booking for in person worship is recommended via our website at:

<https://www.wesleyschapel.org.uk/events/> All services are also

live streamed (www.wesleyschapel.org.uk/livestreaming) and

remain viewable afterwards at:

www.wesleyschapel.org.uk/previous-services

We also have a dedicated email address for prayer requests which will be received directly by our ministers Jen and Steven, and will be prayed during the course of the Daily morning prayer service. Please send all prayer requests to:

prayer@wesleyschapel.org.uk

If you would like to submit an article, poem, prayer or item of interest for this magazine please email it to:

manager@wesleyschapel.org.uk

And finally.....

How to stay safe this Spring!

Avoid riding in automobiles. They are responsible for 20% of all fatal accidents.

Do not stay home. 17% of all accidents occur in the home. Avoid walking on streets or pavements. 14% of all accidents occur to pedestrians.

Avoid traveling by air, rail, or water. 16% of all accidents involve these forms of transportation. Of the remaining 33%, 32% of all deaths occur in hospitals. So, above all else, *avoid hospitals*.

BUT:

You will be pleased to learn that only .001% of all deaths occur in worship services in church, and these are usually related to previous physical disorders. Therefore, logic tells us that the safest place for you to be at any given point in time is at church!

A Bible study is safe, too. In fact, the percentage of deaths that occur during Bible study is not even .001%.

So, attend church, and read your Bible – *IT COULD SAVE YOUR LIFE!*



CLIFF
COLLEGE

BOOK HERE

METHODIST STUDIES SEMINAR

Friday 14 May 2021
10.00-16.30 on Zoom

Keynote lecture - The Annual Fernley-Hartley Lecture

'Racism and the Methodist Church: Going Beyond A Theology of Good Intentions'

by Professor Anthony G. Reddie, Director of the Oxford Centre for Religion and Culture, in Regent's Park College, The University of Oxford, and Professor Extraordinary with the University of South Africa.

This lecture will explore the subterranean theological constructs of Whiteness, which allied to notions of 'Generic Universalism' and the practice of patronage, have assisted in framing White entitlement as a religio-cultural norm in the life of the Methodist Church (and other historic churches) over the past three centuries.



Following the main lecture there will be a programme of ten short papers on the theme of Methodism and Race in two streams: Early and Contemporary Methodist Studies. ([Click here for full programme](#))

The Methodist Studies Seminar is held bi-annually by a partnership of six theological institutions, and is on this occasion hosted by Cliff College and the Manchester Wesley Research Centre

For full programme go to
<https://cliffcollege.ac.uk/assets/downloadables/MSS-14.5.21-programme.pdf>

Reflect

Methodist spirituality

ALDERSGATE

22nd or 24th May 2021 9.30am-12.15pm via Zoom*

[A Warmed Heart](#)

*“About a quarter before nine I felt my heart strangely warmed
.....”*

These are some of the most well-known words in the Methodist Church. John Wesley’s famous experience at a meeting in Aldersgate Street, London, is regarded as key to his ministry and to the development of the British Methodist Church.

What did it mean to John Wesley? What significance might it have for us?

We shall spend the morning in guided reflection and quiet exploring the faith development of John Wesley and the role of a warmed heart for both him and today’s disciples.

Programme for the morning

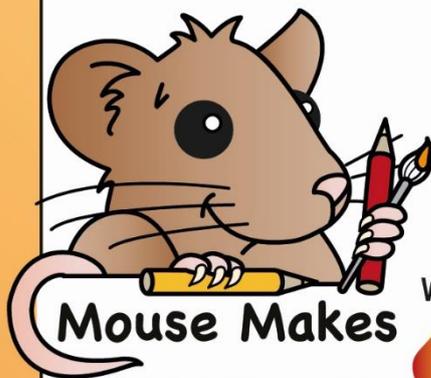
9.30am	Welcome & Introduction Opening Prayers
10.00am	Session 1: Going through the motions
11.00am	Session 2: Living through the depths
12 noon	Conclusion Closing Prayer
12.15pm	Finish

*Led by Rev Judith Jessop, a Methodist pioneer presbyter
from Sheffield*

If you would like to attend* please e-mail Gill Dascombe
chair@reflectretreats.co.uk stating which date you would like to attend, or if you are flexible.

There is no charge for this event, but donations (£5 suggested) may be made to Reflect:Lloyds Bank, Sort code 30 96 18, Account no 02833113, ref Quiet Day

CHILDREN'S PAGE



Re arrange the scrambled letters to find the missing words.

 The Holy Spirit
V S E I L
with us and in us.

The Holy Spirit helps us to
W K N O
we belong to God.

The Holy Spirit
H C T S E E A
us about God.

The Holy Spirit
K P E S S A
God's word to us. 

The Holy Spirit
P H L S E
us to tell others about Jesus.

The Holy Spirit helps us when we
A Y P R



On the day of PENTECOST the disciples were gathered together in one place...

What sound did they hear?

Acts 2:2

What did they see?

Acts 2:3



What filled them?

Acts 2:4



How did they speak?

Acts 2:4



What did the crowd hear?

Acts 2:6



Which countries had they come from?

Acts 2:9



What was their reaction?

Acts 2:12-13



Who explained what was happening?

What did he say?

Acts 2:14-36

How many people were baptised that day?

Acts 2:41



Change each letter to the letter before it in the alphabet and see what the **Holy Spirit** produces in us:

KPZ
IVNJMJUZ
TFMG DPOUSPM
GBJUIGVMOFTT
LJOEOFTT
QBUJFODF
QFBDF
MPWF
HPPEOFTT

Galatians 5:22

What is the work of the **Holy Spirit**? What does He do?
Fill in the missing letters.



TEAC _ ES

COMF _ RTS

REVEA _ S



IN _ OU



TRAN _ FORMS



GU _ DES

GENEWS

CONV _ CTS

SANC _ IFIES



John Wesley
Wesley's Chapel
& Leysian Mission

Service of the Word

Grappling with difficult parts
of the Bible

22nd April

"I will drive out the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites" (Exodus 33:2): What are we to make of this? And does it have a bearing on today's situation in Israel and Palestine?

The Revd Canon Dr Jennifer Smith

13th May

"Whoever comes to me and does not hate father and mother ... cannot be my disciple" (Luke 14:26)
How can we understand this?

The Revd Steven Cooper

29th April

"O that you would kill the wicked, O God" (Psalm 139:19): Anger and violence in the Psalms

The Revd Steven Cooper

20th, 27th May

Responding to further questions (to be confirmed) emerging from our Sunday evening Bible Study...

6th May

"Of every living thing, of all flesh, you shall bring two of every kind into the ark" (Genesis 6:19): Noah's ark, and making sense of the seemingly implausible

The Revd Steven Cooper

15th April

What use is the Old Testament?

The Revd Canon Dr Jennifer Smith