



Fairtrade Fortnight:

CAYAT women's society,
Biasso village group
© Peter Caton, Fairtrade Foundation

Celebrating 25 years of the Fairtrade Mark!

Monday 24th February to Sunday 8th March

It's over a quarter of a century since the FAIRTRADE Mark launched in the UK and last October they celebrated 25 years of Fairtrade products in the UK.

In 1992 the Fairtrade Foundation was established by a group of charities including Oxfam, The Women's Institute, CAFOD, Christian Aid and Traidcraft, who formed the Fairtrade Foundation to tackle the crisis in the collapse in world coffee prices which was having a devastating impact on smallholder coffee farmers around the globe - they were earning less than the cost of growing their coffee. Two years later the first few FAIRTRADE Mark certified products in the UK were launched by Cafédirect, Clipper tea, Green & Black's and Percol Coffee. By 2016 there were over 1.66 million farmers and workers in 1,411 producer organisations across 73 countries in the Fairtrade system. Celebrating the 25th anniversary the Fairtrade Foundation thanked the public for fighting for the rights of vulnerable people who are exploited by trade. Thanks to the demands of consumers today there are around 5,000 Fairtrade-certified products on sale in the UK.

The growth of the market over 25 years has made Fairtrade the most visible ethical label in the UK, recognised by 9 out of 10 people and trusted by 84% of consumers. During that time, Fairtrade and their supporters have been fighting against poverty and inequality, making a real

difference to the lives of farmers and workers, by demanding fairer trade and living incomes for farmers and workers.

Fairtrade in Action

Many of the people behind our food still live in extreme poverty and behind the sweet delight of chocolate lies the bitter taste of exploitation. The UK chocolate industry is worth at least £4 billion each year. And yet the average cocoa farmer in Côte d'Ivoire and Ghana, where 60 percent of all cocoa is grown, makes less than 75p a day. This is well below the extreme poverty line of around £1.40 per day. If this wasn't enough to cope with, the climate crisis is already wreaking havoc on global food production. Farmers are battling less predictable seasons, more plant diseases and weather extremes, leading to a lack of food. They are suffering, struggling to harvest crops and working longer hours, for lower prices.

For women, the situation is even more unfair. In Côte d'Ivoire, for example, women carry out more than two thirds of the labour involved in cocoa farming. They work in the fields, look after children, carry water, and help bring the crop to market. And yet they often have fewer rights than men, and often earn less than a quarter of the money generated. That's why the 'She Deserves a Living Income' campaign was launched last year.

Rosine Bekoin is a mother of five, cocoa farmer and member of CAYAT co-operative in Côte d'Ivoire. Rosine is slightly unusual as cocoa farmers in Côte d'Ivoire go - because she owns and runs her 2.5-hectare farm, which was passed to her from her mother. Normally it is men who own farms and earn the income from them. Rosine first sold her cocoa as Fairtrade in 2016. Having received training in quality and good agricultural practices from CAYAT, her production increased by 50 percent in 2018.

Ways to support Fairtrade

The international Fairtrade movement was a reaction to the crises facing coffee farmers when the price they received for their crops collapsed. Despite the success of the global Fairtrade market, the problems facing farmers and workers around the world continue, which is why the organisation is campaigning for living incomes to become a reality for all farmers and workers. There are several ways to help:

- **Choose Fairtrade**
- **Donate to Fairtrade**
- **Join a local Fairtrade group**
- **Be a Fairtrade advocate**
- **Sign up to emails**
- **Share on social media**
- **Follow them on social media**
- **Fundraise for Fairtrade**

For more details and resources please see their website: www.fairtrade.org.uk



Homeless Shelter

(page 28)



What does the Bible say about same sex relations?

(page 29)



Slavery and the Transatlantic Trading of Enslaved Africans

(page 30)



Faith and Technology in Zimbabwe

(pages 31)

Editorial

There is a beautiful prayer of confession in the Fourth Order of Worship in our Liturgy book that contains the phrase 'We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us.' It comes from Morning Prayer in the Book of Common Prayer. It sums up well what I and I am sure many other Christians feel like. So much of what we should have done has not been done and so many times we have fallen short in what we have said, done and thought. Lent is a time to intentionally try to come to terms with and address our failures.

During Lent we make extra efforts to behave more like beloved children of our heavenly Father and so address our sinful nature and, at the same time, increase our attentiveness to God and to the needs of others.

An excellent way to do this is to support the Unity Prayer Day appeal on the first Sunday in March. On that Sunday it is traditional to hold a collection for a specific good cause somewhere in the world wide Moravian Church, the Unity. This collection honours the founding of the Moravian Church in 1457 and supports the current life of the Church. This year the collection is for the building of a Moravian Church in the capital city of Rwanda, Kigali. The Moravian Church in Rwanda

is 20 years old and already has approx. 8,000 members in some 35 congregations. Government regulations mean that the Church now has to build a headquarters and Church in Kigali. The Danish Mission Board has helped the Moravian Church buy a suitable piece of land in Kigali at US \$75,000. The money raised by the Unity Prayer Day Offering will go towards the erection of the Church and headquarters building and guest house. This is not a tug at the heart strings project but it is an essential task to support the Moravian Church in a country that has suffered so much in the recent past. So this is a call to give but also a call to pray in thankfulness, for God's faithfulness to his Church through the years, and, in intercession for to ask for his blessing on this young and growing Church. Donations for the Unity Prayer Day Offering can be given in at your local congregation or sent direct to Church House and prayers for the Church in Rwanda can be offered anywhere.

Every blessing for Lent.

Sr Sarah Groves
Editorial Team



© Sr Sarah Groves

Letters to the Editorial Team

Some of you may have read the article about Br David Howarth's trip to Tanzania in the December issue of the Messenger, where it mentions 'Richard's tree' - the huge mango tree that Br R Ingham planted in 1971, which the locals, to this day, still refer to as 'Richard's tree'.



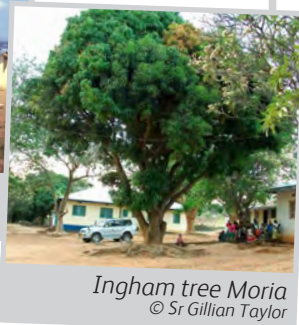
Ingham sapling Moria
© Br Richard Ingham

Planting a tree sapling in Africa in the dry season, is no easy task and requires lots of care and every bit of used, available water from kitchen or bathing; however, our tree survived.

We thought you might like to see the before, and after photos. They are from slightly different angles, but behind me in the middle of the circle of bricks, is the tiny sapling.

In Britain we often take trees for granted and so many are cut down for building purposes. We are now being asked to plant and conserve these trees for the sake of the environment. The National Trust recently announced that they are launching a scheme to plant millions of trees over the next ten years or so. Let's help to conserve our trees, especially around our settlements and Moravian properties for the sake of our environment and our health.

Sr Gillian Ingham, Fairfield



Ingham tree Moria
© Sr Gillian Taylor

I should like to respond to Br Malcolm Healey's letter ('Sustainability Review') from my viewpoint as a lifelong resident of Fairfield Moravian Settlement for the last 67 years. My opinions, based on this extensive experience are therefore well-informed; I can speak as someone who regards Fairfield as home, and with a close knowledge of life in a Moravian community and its benefits both socially and in building a congregation.

Br Healey states that 'it seems that there is little interest within the Province for Moravians to take up tenancies when properties become vacant, leading to the conjecture as to whether we should devote time and effort and resources in this direction.'

It is true that a number of residents in Fairfield begin their tenancies as non-Moravians, but it is equally the case that a large proportion of these newcomers gradually become adherents of the Church and play an active part in its life. At the same time, we are a diverse and tolerant community and we care for, and about, each other, young or old, Moravians or non-Moravian, and visitors often comment on a style of living which, for most, is a distant memory, or totally outside their experience. Fairfield is a place where families can bring up their children in safety and where the sick and elderly do not feel neglected. I am not speaking about some kind of utopia, but a place which, in practical terms, works well.

To take a cold, accountant's view of our settlements is to misinterpret Zinzendorf's vision. The residential buildings are homes, not simply 'historic sites of special interest'.

Let us look to these special places as a key to a successful and workable way of implementing humane living, rather than an inconvenient burden.

Kind regards,
Br Mark Stonehewer
Fairfield

Fairfield Youth Club Carol Singing

On Friday December 20th, a group of carol singers from our Youth Club, accompanied by some members of the congregation spent over an hour singing round Fairfield Square for the benefit of the residents. It was a cold, damp night but a warm atmosphere around the Settlement as 19 of us travelled from house to house. Thank you to the many who opened their doors and endured the cold to listen! Afterwards we enjoyed hot drinks, refreshments and fellowship in the College. We are already looking forward to repeating the event next year. Everybody is welcome to come along.

Br and Sr Wood



© Sr Sarah Haldane

MWA Day 2020 - 70th Anniversary Celebration

On Saturday 25th April the Moravian Womens Association will hold its annual day at Fairfield Moravian Church. This year is the 70th anniversary of MWA so we would like to invite sisters from all over the province - even if you are not an MWA member to join us for all or part of the day.

The day begins at 10am and finishes at 5pm and if you wish to attend the whole day, the booking form and event details will be downloadable from the MWA page on the British Province website. The cost

for the day is £6 which includes hot drinks and biscuits/cake and a workshop. You need to bring your own lunch.

If you would just like to attend one or both services there is no need to book or pay but a donation towards hot drinks etc would be very welcome. A rough idea of numbers would however be good.

The morning service begins at 11am; this service includes MWA news, collecting of project money and an address by our keynote speaker Sr Carol Ackah on our

theme - 'Wonder Women! - Then and Now.'

In the afternoon at 2.45 pm we will celebrate Holy Communion which will be conducted by Sr (Bishop) Sarah Groves.

If you would like more information, please do not hesitate to contact me on 01613701856 / email janet.cooper@nhs.net.

Please do come along - you will be made very welcome!

Sr Janet Cooper

PYCC Challenge 2020

Following the success of the campers article about summer camp in the September Messenger PYCC are challenging every congregation to send an article produced by a child or young person to the Messenger (editorialteam@moravian.org.uk) in 2020. This is an opportunity for the wider church to hear what the younger members think about the church and society. The article can be words or pictures, about anything.

Suggestions are views about baptism, weddings or funerals, events at Easter, Christmas or other festivals, communion, all age services, Sunday school, youth groups, outings, reflections on wider issues such as climate change, poverty in society, education, housing etc. The experience of children and young people on their faith journey is also of interest.

Please encourage involvement in this. PYCC would love to see what our children and young people think. Articles can be sent to the Messenger editors but please also copy Joy Raynor in (youth@moravian.org.uk) so she can share with other PYCC members.

PS This is not an exercise in grammar or spelling, these can easily be corrected if need be.



Where: Dovedale House, Ilam, Derbyshire

When: 1st-8th August

Who: Young people in the Moravian Church or connected to it over the age of 10 and under 18 on August 31st 2020.

Cost: £330 - A deposit of £50 is required at booking, the balance to be paid by 14th June - this can be paid in instalments. Payment can be made by direct bank transfer or cheque. If there is an issue with the fee please approach your minister or Joy Raynor for support.

The programme will include a range of activities including worship, games, walks, outings etc.

For more information and a form ask your minister or email youth@moravian.org.uk



Homeless Shelter

Last December I walked into a warm, bright and well decorated room. There was a beautiful twinkling Christmas tree in the corner, music playing, and 10 men sitting around, some reading, some talking as they ate dinner at the dining table, others were watching a film, and some were just chatting on the sofa. The atmosphere was relaxed and welcoming. It reminded me of a gentleman's club like the RAF Club in Pall Mall, the Carlton Club in central London, or a golf or snooker club. Men enjoying each other's company with a shared interest. The shared interest in this case was not sport, politics or business, the link between these men was that they were all homeless and had been referred here as they were the most desperately in need of a bed for the night.

A few months ago, this homeless shelter was set up in a disused care home in Muswell Hill. The future of this council owned building had been in doubt for several years, but there are plans to demolish it and build yet another block of luxury apartments. The local residents are opposed to this and are appealing. Whilst the appeal process rumbles on, Haringey Council have agreed to the building being used as a shelter for homeless men. It is unlikely that they will be able to remain in this building for longer than a year.

The response to appeals for help on social media in the local area has been overwhelming. Plumbers, electricians and builders have helped to turn a near derelict building into a warm, safe and inviting place to be. Sainsbury's and Planet Organic along with other shops

are donating a large variety of food, local people are volunteering to help with cooking and cleaning, Barnet Furniture Centre which is a charity itself is helping with furniture, and local people have donated enormous amounts of toiletries, clothing and bedding. I have never seen so much toothpaste! St James's Church have a soup kitchen and brought huge quantities of food after they closed, as did the Quakers. Having lived in Muswell Hill all my adult life I have always known what a deep sense of community there is here, and it is humbling to see how they have taken the shelter under their wing.

It was hoped that the shelter would be able to take a maximum of 25 guests each night, but due to health and safety regulations, and a problem with one of the fire doors, this number may not be able to exceed 20. It is ironic that the very regulations that are put in place to protect us, end up harming the most vulnerable and in need in our society.

Cooking has been a challenge! When it started there was only one microwave, a toaster and one outdated plug in electric ring. There is no oven or hob and a very small fridge. Hopefully this will change soon. I took in a large slow cooker which has meant food can be kept warm for the evening for guests who arrive late. Cooking one meal for up to 20 guests who have different dietary requirements was pretty easy, as a vegan I don't have to worry about dairy intolerances, or halal meat, or avoiding pork. It was a 'one size fits all' dinner which went down very well. Most of the donated food is dry or tinned, because fresh food doesn't keep well, so

it was good to see the guests having the opportunity to eat a variety of fresh vegetables.

After we had cleared up from dinner we stayed and chatted. The guests come from all walks of life, some are very well spoken, some speak little English, and some have mental health issues. What was common in all of them was their kind and gentle manner, it was a pleasure to be in their company.

One guest from the Ukraine was telling us a story about how, one bitterly cold January at 3am in the morning, as he was sleeping in a shop doorway in central London, he was woken by a tugging on his ankle. Thinking someone was trying to steal his shoe he quickly sat up and saw that it was a fox! The fox pulled his shoe off and ran away with it. So now he only had one shoe, on one of the coldest nights of the year. Instead of being angry about this, he found it amusing, and pondered why the fox would need one shoe, and would he return for the other another night? He went on to tell us that, when he has any food left over, he feeds the foxes, as he appreciates how they, like him, are just doing the best they can to survive in a hostile world. How often it is that those with the least give the most.

Or maybe he's keeping the fox on his side to keep his shoes?

Sr Lindsey Newens
Church House



One Plus One

(A United Reformed Church Publication)

The third article on understanding marriage in 21st Century:



What does the Bible say about same sex relations?

Any Christian understanding of marriage needs to be rooted in the Bible. However, over the years there has been a variety of ideas about

marriage and of interpretations of what the Bible teaches. The Church Order of the Unitas Fratrum (COUF) states that 'the Triune God as revealed in the Holy Scripture of the Old and New Testaments is the only source of our life and salvation; and this Scripture is the sole standard of the doctrine and faith of the Unitas Fratrum and therefore shapes our life.' It continues, 'the Unitas Fratrum takes part in the continual search for sound doctrine. In interpreting Scripture and in the communication of doctrine in the Church, we look to two millennia of ecumenical Christian tradition and the wisdom of our Moravian forebears in the faith to guide us as we pray for fuller understanding and ever clearer proclamation of the gospel of Jesus Christ. But just as the Holy Scripture does not contain any doctrinal system, so the Unitas Fratrum also has not developed any of its own because it knows that the mystery of Jesus Christ which is attested to in the Bible, cannot be comprehended completely by any human mind or expressed completely in any human statement.'

The URC booklet 'One Plus One' echoes this in saying, 'In reading the Bible we are invited into an ongoing conversation; we have faith that as we join in, the Spirit will enable us to hear God's living word, Jesus Christ.' It also says, 'We need to bring to the responsible task of discernment: a humble spirit willing to hear and obey; due diligence as we study the Scriptures in their breadth rather than lifting isolated texts out of their context; an honest awareness of how our own attitudes have been shaped by history and personal experience.'

The booklet continues: 'Jesus says nothing about same-sex relationships. Paul does write some devastating things about homo-erotic behaviour (Romans 1:18-32; 1 Corinthians 6:9; 1 Timothy 1:10). These verses, together with Genesis 19, Leviticus 18:22 and Leviticus 20:13 are the main debating ground for those who seek to discover the meaning of Scripture on this issue and hear God's living word for today. Christians who believe that the practice of homosexuality is wrong do so on the basis of these texts. Christians who believe that loving and faithful same-sex relationships can be held within God's will, despite these texts, do so because they think that the kind of behaviour being condemned in the scriptures is quite different; what is being referred to in them is rape, prostitution, paedophilia and promiscuity. Such depraved behaviour should not be used as parallel with the loving and committed relationship which might lead to the marriage of a same-sex couple.'

The law given through Moses at Sinai concerned occupying and populating the promised land in a way which reflected the holiness, love, care and providence of God. Marriage was

principally a property transaction: the wife was transferred from the ownership of her father to the ownership of her husband, and the purpose of marriage, and sexual intercourse, was principally procreation, to build the nation. It was commonplace for a man to have more than one wife, and adultery was a crime against another man's property. The story of Jacob marrying Leah and Rachel demonstrates how true heartfelt love and sexual attraction were subordinate to social convention and legal obligation. The bible knows nothing of deep same-sex attraction and relationship.

Society and culture in the twenty-first century are very different from biblical times. One key question for Christians seeking to take seriously biblical injunctions and prohibitions, is the extent to which new life in Christ supersedes the law of Moses. Mark's gospel quotes Jesus as declaring all food 'clean'. In Peter's rooftop vision he heard the voice of God telling him not to call 'unclean', things that God had declared to be 'clean'. Jesus often courted controversy over the issue of 'working on the sabbath.' The laws thus challenged were immeasurably important markers of the identity of the Jewish people as set apart by God to be 'a light to the gentiles' but were seen as not essential to Christian obedience.

The condemnation of sexual activity in Leviticus 20:13 carries a penalty of death by stoning. Two questions arise from this. It is part of a list of prohibitions which includes sacrificing babies, witchcraft and spiritualism, adultery and incest, all of which carry the death penalty, so if the imposition of the punishment is no longer permissible should the prohibition be regarded as binding? In the same holiness code are laws against sowing the same field with two different crops, wearing garments made of mixed fabrics and eating unclean food and meat with the blood in it; so if we have chosen to disregard some of these laws, how do we discern by what criteria we judge what is binding?

The section of 'One Plus One' on the bible concludes by referring to Romans 14 and 15, which gives guidance about how we are to behave in Church when we encounter profound disagreements, acting in love and avoiding causing one another to be distressed.

Brn Martin Smith & Philip Cooper

Ministers at Royton, Salem and Fairfield Congregations





WORLD DAY OF PRAYER 2020

Informed Prayer, Prayerful Action

Rise! Take Your Mat and Walk

written by the Christian women of Zimbabwe

'Come to the Day of Prayer; be part of the largest church congregation in the world!'

This is the invitation to everyone to join in this day of prayer on Friday 6th March. Wherever you are: in England, Wales, Northern Ireland or Scotland - or even on holiday in other places further away in foreign climes - there will be a service somewhere near you. Just a click on the website www.wwdp.org.uk and you will find the location of your nearest service.

Each year a different country prepares the year-long material with a new theme and this year the women of Zimbabwe encourage us all to reflect on the difficulties and unrest that have plagued their country over many years. They share the challenges they have met and the hopes they have for the future, encouraging us to 'Rise! Take your mat and walk' with them as they continue their often turbulent journey towards full reconciliation. The World Day of Prayer is the largest ecumenical movement in the world and, as such, enables us to hear the thoughts of women from all parts of the world: their hopes, concerns and prayers.

But preparation and prayerful action are not restricted to this one day each year at the beginning of March - far from it! There is a vast amount of it going on all through the year that so many here are completely unaware of. Zimbabwe is a wonderful example of this, and the many women there are proud to be a part of the WDP movement, putting their faith into action by providing care, provisions and practical and spiritual help in areas of their country which are severely impoverished.

The reality of life in Zimbabwe today

With inflation at about 500% and the resulting poverty, life for the average family is a constant struggle. For the women especially, with men often absent maybe seeking work or a better life elsewhere, this means trying to provide food and care for their children by selling whatever they can grow. Due to the latest drought conditions this has been meagre indeed. Through all the years of constant political changes their hopes have remained high, despite being repeatedly dashed. President Munangagwa has promised to fight corruption, but this is deeply ingrained and unlikely to change overnight! The first to suffer are always the women and children. The women face barriers to education, early marriage, poor gynaecological and obstetric provision, violence in the home and legal discrimination regarding family law. For those with disabilities, whether physical, mental or emotional, it is almost always the women who are needed to provide care. In Zimbabwe the high incidence of HIV/AIDS, typhoid and cholera, along with cervical and breast cancer, mean that many children are left without parents, with the older ones taking on the responsibilities for the care of younger siblings. Who do they turn to for help?

In many of the rural areas it is the church and Christian organisations who provide desperately needed care, support and education. The women of WDP are active wherever they are, in food and clothing distribution, care and prayerful action.

Zimbabwe needs us to pray with them and for them at this year's service, but, even more than that, they invite us to support our own local communities with actions of love, peace and reconciliation.

Promises are often made, but then are never followed up. In this year's service, the hope is that any commitments made will be followed through by people getting together at a later date to put their informed prayer into prayerful action.

Call for Moravian representation on the National Committee

The Day of Prayer is celebrated in over 170 countries with the service, Bible studies, country information and, not least, the children's materials translated into many languages and dialects. As the Moravian representative on the national committee for the WDP in England, Wales and Northern Ireland I have, sadly, now come to the end of my maximum term of office. I had a lot to learn in the first year and big shoes to fill, knowing my predecessors! Now I realise what a wonderful and varied Christian experience it has been and how sad I am to have to relinquish the position. As of this moment there is now no Moravian presence on the national committee, which is made up of representatives for every denomination. Being involved in anything ecumenical can always be enriching and enlightening, rewarding for ourselves and for others when we work together and share things together, united as women and by our faith - whatever our differences in practise. I will always value the friendships I have formed and the times spent learning from each other as members of the national committee. The PEC are now willing to hear from anyone who is interested in stepping in for an initial three year term to represent our church and I would encourage anyone who would like to know more to please get in touch. I am happy to talk to anyone who would like to find out more about what it involves. I am praying for someone to take up the call for our continued Moravian presence!

Sr Wendy Hopcroft



WDP Prayer

*Give me, Lord God, a vision of the world
As your love would make it:
A world where the weak are protected and none go hungry or poor;
A world where the benefits of civilised life are shared and everyone can enjoy them;
a world where different races, nations and culture live in tolerance and mutual respect;
a world where peace is built with justice, and justice is guided by love;
and give me the inspiration and courage to share in the task of building it
through Jesus Christ our Lord. Amen.*

Faith and Technology in Zimbabwe



This year the (Womens) World Day of Prayer Service focusses on Zimbabwe. Rev Mark Armstrong, the founder and Director of LEARN Global, a charity based in Northern Ireland, writes about how this project seeks to improve life for pastors and their congregations in Zimbabwe.

Zimbabwe is a landlocked country in sub-Saharan Africa. Following independence in 1980 the country had the opportunity to become one of the major economic hubs in Africa. With the country having multiple veins containing natural mineral resources along with rich fertile soil, Zimbabwe became known as the breadbasket of Africa. However, many factors have combined so that Zimbabwe today is in a financially precarious position. The financial crisis has impacted all aspects of life where many Zimbabweans are reduced to one meal per day and World Food Program (WFP) has noted that the country is facing its worst hunger crisis in a decade with half of the population, 7.7 million people being 'food insecure'. The country's insecurity similarly impacts society where disability is hidden behind closed doors, domestic violence is pandemic and fatal road traffic accidents are a daily occurrence.

Despite life challenges, religion plays a central role within Zimbabwean life where belief in the deity or deities is profound. Consequently, the worship of multiple gods permeates political, commercial and social affairs and dominates the traditional religious scene. For the Zimbabwean, the gods are too important to be accessed by finite humanity, therefore the connection is only possible through dead ancestors who are seen as living in the proximity of God. Subsequently, ancestral spirits need to be respected and pacified for them to act as intermediaries to ensure the dead have a safe passage to their resting place, as well as assistance in vital life issues such as good health and favourable harvest yield.

When western missionaries arrived into the country in the 19th century they proclaimed that there was only one

Monotheistic Triune God. The consequence was that traditional worship was segregated to the privacy of the family home as Zimbabweans struggled to comprehend the missionary's declaration of God, yet, on the other hand benefit from the missionary's introduction of western education and medicine.

This meant that people wanted to accommodate the missionary's theological stance while adhering to traditional religion as well. This gave rise to syncretism where one church historian noted that there 'was a dual observance of African traditional religion and Christianity', where the Christian God was worshipped in public but where ancestors were revered in private.

Today it is estimated that 80% of Zimbabweans attend a local church, however, the challenge of the proclamation of biblical truth against old and modern versions of syncretism, like prosperity gospel teaching, continues. A lack of theological training and the national historical financial crisis has meant that numerous pastors fall into this syncretism. In response to the crisis 'Serving in Mission', a mission agency working in Zimbabwe in 2015 conducted a national review of the Zimbabwean church which concluded that 'The Church in Zimbabwe is hurting due to many heretical religious movements, harsh economic conditions, and an uncertain future'. SIM Zimbabwe committed to focus 'on bringing healing to the church and community through life-changing discipleship'.

From this review, a project called LEARN Global (Leaders Equipping And Resourcing Network) was started with the aim to partner with local church leadership to assist in training and supply biblical resources. Instead of providing books, which are heavy and expensive to buy and transport it was decided to develop an electronic platform to assist the church with the necessary resources that will make communicating the gospel more effective. The electronic platform comes in the form of an app that allows the Zimbabwean pastor to access

preloaded resources that have been chosen to fit the need of the church leaders. The app which can be tablet or web-based contains bibles, books, study plans in an epub format along with video and audio content. The app works independently of the internet so internet connectivity is not required for its every day use. However when the user does connect to the internet further resources can be downloaded and the use of the app can be monitored by administrators so that the pastor can be pastored and supported.

Working in partnership with 'Serving in Mission' LEARN Global has piloted the app in Zimbabwe with 90 church leaders who each received a pack containing an electronic tablet, solar charger, power pack and LED light in 2019. Already the resources are having an impact in the country with one leader commenting 'God is faithful. These resources are so good. I am never the same. Even the way I preach and look at issues has changed. Thank you so much to LEARN'. Presently LEARN Global is preparing to issue a further 400 packs in Zimbabwe in 2020 along with preparations being put in place to introduce the technology to other countries.

LEARN Global though this technology seeks to redress the balance between the western church and many other parts of the world. Here we can sit under biblical teaching and yet in many places biblical truth is hampered because church leaders do not have the opportunity to study or even to own their own bibles. LEARN Global seeks to give pastors and ministers some of the resources that ministers and others in our own country take for granted. If you visit the website www.churchleaderslearn.org you can see the apps and programmes and Zimbabwean pastors using the materials. For more information email mark@churchleaderslearn.org.

Mark Armstrong



Slavery and the Transatlantic Trading of Enslaved Africans:

How the UK deals with its past



Second part of a paper presented at the Moravian Church Conference in the Netherlands, October 31 - Nov 2, 2019 by Br Livingstone Thompson, PhD (Provincial Board and Minister of Belfast University Road and Kilwarlin Congregations)

Compensation vs Reparation

The assertion that the wealth of 18th century Britain was derived in large respect from slave labour is well attested. University College London has built up a database of families that received compensation and it reads like a 'Who's Who' of the British establishment. According to the Legacies of British Slave-ownership Centre:

*Colonial slavery shaped modern Britain and we all still live with its legacies. The slave-owners were one very important means by which the fruits of slavery were transmitted to metropolitan Britain. We believe that research and analysis of this group are key to understanding the extent and the limits of slavery's role in shaping British history and leaving lasting legacies that reach into the present.*¹

One of the ironies and a travesty of the abolition of slavery is the fact that the British Government paid compensation to plantation owners for their loss, while nothing was given to the enslaved to whom the extensive debt was really owed. Not even a patch of land was given to those who had to start from scratch, after having worked tirelessly to enrich those who were compensated. In short, plantation owners benefitted twice over, while the enslaved are yet to be compensated and to mention reparation is like 'raising a red flag to a bull'. The British state will therefore not pay reparations to the descendants of the enslaved, not least because generation after generation of those in political leadership are from families with direct involvement in slave-ownership or had sympathies through indirect connections. This is particularly true of the Conservative Party, the financial fortunes of which rested on slave-ownership. One of the leading funders of the conservative political dynasty is Charles McGarel who held thousands of enslaved people at the time of abolition. He is described as a patron of the Conservative Party, and his connections to the party has extended in the present period, being direct forebear of Douglas Hogg, who was at the centre of the Stevenson Enquiry. Douglas Hogg's father, Quintin McGarel Hogg served as Lord Chancellor of the Exchequer in Edward Heath's government. Charles McGarel's large receipt of compensation is particularly ironic, especially because he strongly opposed the manumission of the enslaved and abolition.²

With the refusal of the state to countenance reparation, it is left to institutions like Glasgow University to take the bold and ethical move to indicate that it will seek to make amends. The institution has acknowledged the fact that it was the beneficiary of the income from slavery and has made a pay-back gesture in recognition of this. It aims to raise monies to be spent over the next 20 years in setting up and running the Glasgow-Caribbean Centre for Development Research. It will be managed in partnership with the University of the West Indies. The centre, to be co-located in Glasgow and the Caribbean, will sponsor research work and raise awareness of the history of slavery and its impact around the world.³

From the perspective of today, one is at a loss to understand how the British Government could have treated the former slaves so callously. Yet in a certain sense the unjust treatment expressed in the inability to see the need for compensation is indicative of the perception of the enslaved Africans. Their perceived value, which ended with abolition, was hinged to their servitude. The idea of paying compensation to them would suggest that, like the former slave owners, they have a future value for their respective societies, apart from servitude. The same attitude is illustrated in the way that black British footballers and athletes are treated: if their performances are outstanding, then all is well. However, should they underperform, like miss a goal in a penalty shoot-out, they are subjected to extensive racial abuse. White players do not suffer the same ignominy.

The mentality that affirms 'usefulness only in servitude' is that which objects to reparation but instead compensated those who perpetrated the injustice. It is the same mentality that fuels the extensive racial abuse, which we see, especially in social media, and underpins institutional racism, whether in the BBC, the police or educational institutions. That 'usefulness only in servitude' is less evident in the health and social services but seemed to have informed the treatment of people of West Indian descent in the Windrush Scandal. It could be argued that what led to the Scandal was already set in motion with the 1962 Commonwealth Immigration Act which, together with later immigration laws passed under David Cameron, removed the legal safeguards that offered protection to the Windrush generation.⁴

Enduring Legacies

The Centre for Legacies of British Slave-ownership (LBS), has identified about 2,787 individuals who are direct beneficiaries either from slave-plantations profits or from compensation after abolition. These individuals invested in a variety of prominent firms and business entities which, today, are part of the economic fabric of the UK. These firms include Lloyd's Bank, precursor companies to Barclay's Bank,⁵ railway junctions at Portsmouth, Oxford and Cambridge, as well as other extensive railway investment.⁶

In addition, there are over 600 firms with direct connections to this legacy of enrichment from the enslavement of Africans. These firms include the Bank of England which had on its board of governors some whose direct earning or inherited wealth was similarly derived from slavery.⁷ Another outstanding firm in this infamous list of beneficiaries in Plantation House [demolished to make way for the current Plantation Place] at Fenchurch Street, London. The story of the precursor companies should be seen in the name, 'Plantation'. In addition to being a leading centre of tea trading, it also housed other mercantile interests including sugar, rubber and cotton. Plantation house evolved from the fortunes of James Blyth and Benjamin Buck Greene, who had interests in East India and Brazil. Greene turned

to Brazilian sugar after 1846, when preferential access for West Indies sugar ended. He submitted a claim for losses after slavery in Brazil was abolished in 1888. This was 55 years after it was abolished in the rest of the British empire and even though trading of enslaved people was abolished in 1807, 81 years earlier.⁸

Conclusion

The legacies of African enslavement live on today. By focussing on the achievements of the abolition movement, Britain wants to credit itself with ending an evil system. The acts of parliament to outlaw both trading of enslaved Africans and slavery itself were important developments. More important for the passing of those laws, however, were the capitalist interest in shifting focus from West Indian sugar monopoly to support of the emerging industrial developments, particularly in England. Abolition then was more about securing British interest than about the enslaved. This is evidenced in the fact that those compensated after abolition were those who held the Africans in captivity and not the enslaved themselves. It is also true that the abolitionist didn't argue for the enslaved to be compensated. With their compensation former slave-owners reinvested their gain in other industries in the UK. No loss was suffered as they moved seamlessly from one industry to another.

Like the profit made off the back of enslaved Africans, the disregard for their welfare and well-being are material in the fabric on modern British Society. The attitude of 'useful only in servitude', which was first clearly expressed in the exclusion from compensation, and subsequently in Commonwealth immigration laws, finds its current expression in the unwillingness to observe the UN Decade of people of African Descent, the Windrush Scandal, institutional racism and the plethora of racist acts against people of Africa and African descent.

1 <https://www.ucl.ac.uk/lbs/>, [Accessed October 25, 2017].

2 <https://www.ucl.ac.uk/lbs/person/view/6914>, [Accessed October 28, 2019].

3 <https://www.bbc.co.uk/news/uk-scotland-glasgow-west-49435041>, [Accessed October 25, 2019].

4 *The name of the act explains its intent: An Act to make temporary provision for controlling the immigration into the United Kingdom of Commonwealth citizens; to authorise the deportation from the United Kingdom of certain Commonwealth citizens convicted of offences and recommended by the court for deportation; to amend the qualifications required of Commonwealth citizens applying for citizenship under the British Nationality Act, 1948; to make corresponding provisions in respect of British protected persons and citizens of the Republic of Ireland; and for purposes connected with the matters aforesaid.*

5 <https://www.ucl.ac.uk/lbs/legacies/>, [Accessed October 28, 2019].

6 For further details see <https://www.ucl.ac.uk/lbs/legacies/>, [Accessed October 25, 2019].

7 *These predominantly 19th century governors included Beeston Long junior, Timothy Abraham Curtis, Bonamy Dobree, Thomson Hankey junior, Jeremiah Harman, Benjamin Buck Greene, Alfred Latham, Sheffield Neave, John Horsley Palmer, Sir John Rae Reid 2nd Bart, John Horsley Palmer, Samuel Hibbert, Sir George Blackman Harnage Bart, Samuel Turner III, Ebenezer Maitland, Thomas Boddington of Clapton, William Snell senior, Peter Isaac Thellusson 1st Baron Rendlesham, William Manning, John Pearce, Nathaniel Bogle French senior, Henry Davidson senior, Sir Thomas Neave 2nd Bart., Sir Richard Neave 1st Bart, Thomas Baring, Benjamin Buck Greene. See <https://www.ucl.ac.uk/lbs/firms/>, [Accessed October 28, 2019].*

8 *Today, just one hundred and twenty-five years after slavery was abolished, Brazil still faces the repercussions of its near 400-year human trafficking legacy. There is an urgent need for resurging abolition efforts to combat a battle that has moved from the brutality of plantation life to brutality in the streets: sex trafficking. See <https://exoduscry.com/blog/general/history-of-slavery-and-abolition-in-brazil/#targetText=The%20struggle%20for%20total%20abolition,Hemisphere%20to%20formally%20abolish%20slavery>, [Accessed October 28, 2019].*

Gracehill

Generations down through the ages are privileged to have such a wealth of knowledge of our place in history, thanks to the meticulous keeping of our long and colourful past over the past 260 years. As a result of dedicated archivists, not only in Gracehill but across the British Province, our young people can experience a true sense of belonging.

It is even more special when we can look at the houses within the village and learn more about the people who lived there. Now thanks to Sr Edna Cooper we have a beautiful book to do just that. The launch of 'Old Gracehill and some of its residents in the 19th and 20th centuries' took place on 4th December in the Church Hall, where an impressive group gathered to hear Sr Edna speak with such a quiet passion about how she achieved this, using Griffith's Land Valuation of 1849 and precious photographs from Sr Pat Reid's collection, along with her own memories.



Sr Edna Cooper, Br John Cooper, Mayoress Cllr Maureen Morrow

© Sr Roberta Gray

The Mayor of Mid and East Antrim Borough Council, Cllr Maureen Morrow, launched the book and thanked Sr Edna for providing the whole area with a major work of Local History. During tea Sr Edna kindly signed everyone's book, copies of which have now travelled far and wide.

It is unusual to have two related but very different books launched together, but that is what happened when Br (Dr) David Johnston, in his capacity as Chairman of Gracehill Old School Trust welcomed and outlined the programme. Gracehill Primary School Choir entertained guests with two delightful pieces setting the scene for the event. The second book launched had been commissioned and paid for by the Saxony Government to increase interest in Moravian settlements across Europe and also to help Herrnhut work towards World Heritage Status. Br (Rev Dr) Jørgen Bøytler, the Unity Board Administrator of the World Moravian Church, talked about the book. Br David called on Sr Roberta Thompson to present gifts and flowers to the speakers and everyone was invited to tea. What a special event to remind us to give thanks for our precious past.

Another special event occurred on 26th January, when Kim and David McDonald brought their baby daughter Megan Emily Jeannie McDonald to Church for Baptism. Four generations of the Kitson Family and many friends packed the pews to support and welcome Megan in the sacrament of Baptism.

Sr Roberta Gray

Belfast University Road

Our recent Christingle Service testified that University Road has a thriving and growing Sunday School!

We currently have more than 20 children 'on the books' and with an age range from infants up to early teens it has become necessary to stream the young people into a number of different classes.

We are so grateful for the work of our regular and dedicated Sunday School teachers Sr Sandra Biggart and Sr Tanya Macartney who are ably assisted by Darcey James working with the youngest children, and by a number of parents.

The photograph (of the proud parents Greg and Lynsey) shows that we continue to add to our Sunday School numbers for the future! On Sunday 19th January 2020 we welcomed Wilfred David Cunningham to the congregation in a service



© Sr Claire James

of infant baptism conducted by Rev Livingstone Thompson and Rev Len Broadbent. The service was attended by a large number of friends and relatives of the Cunningham and Kernohan families, several of whom had travelled from Scotland and England for the occasion. 'Wilf' is the son of Greg and Lynsey Cunningham, grandson of Br Mark and Sr Mandy Kernohan and great grandson of Br David Kernohan so something of a family dynasty!

We thank God for the blessings which the children bring and, in an era when so many congregations are ageing and becoming less viable, they give us hope for the future sustainability of University Road.

Sr Carol Ackah

Cliftonville

On 5th January Rev Ken Doherty was the preacher when we began our new Sunday worship time by meeting in church at 11.30am for tea/coffee and a Christmas cake (provided



© Br John Cooper

The 8th '4 Corners [of Belfast] Festival' is held from 31st January till 9th February with the title 'Building a City of Grace'. Different aspects of Grace were explored each evening in events to lift the morale and encourage pride in the city, to heal the past and look to the future, and included architecture, poetry, song, drama, sport, ecology, walks and talks and ecumenical services in three churches.

A well filled Cliftonville Moravian Church was the venue this year for the service on Sunday the 2nd February that was broadcast live on Radio Ulster. There were Bible Readings, Belfast related hymns, prayers and poems; music was provided by a soloist and a Gospel Group from Fitzroy Presbyterian Church; the sermon was by the Rev Dr Lesley Carroll, the Prison Ombudsman for Northern Ireland. Refreshments and conversation followed.

A second Family Games Night was held on 5th February. Sr Beth Stewart continues to send

the Daily Watchwords to our Church WhatsApp Group that also keeps us up to date with congregation news and events.

Sr Edna Cooper

by John Cooper from the Lidl Trolley Dash he won in December). We enjoy our pre-service tea and chat and the opportunity provided to exchange the latest finds by a number of members who are enjoying discovering the history of North Belfast.

Fulneck

With the winter months come the AGMs. In Fulneck, the first one in January was that of the Chapel Servants who met in the church for their meeting. Most of them then went on to the Wetherby Whaler fish restaurant for a pleasant meal.

The Museum Committee held its AGM in the Boys' Brigade building. Two local councillors made a surprising and welcome attendance. The meeting was well supported, and thanks were given to the out-going chairman, Br D Keighley for his hard work over the past few years.

In February's Magazine for Fulneck and Gomersal Sr Brenda Pearson wrote an interesting and informative letter about the Lent lunches which will begin again at Fulneck in February. She told us details of the financial help which we have so far given



Men's Fellowship

© Br Philip Ingham

to the Ethiopian village of Adi Eblal, with the supply of electricity, clean fresh water, a library, flour mill, school restoration, new school furniture and more.

We were pleased to read that a promising student, an orphan living with his grandmother, can be helped this year and in the future. Ermias wants to be a lawyer. Our Friday lunches will enable him to achieve his ambition as the money raised will help pay for his schooling.

February's meeting of the MWA occurred at the same time as the Men's Fellowship in the Boys' Brigade building and the cheering sound of 'The King of Love my Shepherd is' floated upstairs where the men were quizzing based on the TV gameshow 'Pointless' courtesy of Br D Keighley.

Br David Ingham

Fairfield

Well Christmas seems like a long time ago now as we push forward into a busy new year here at Fairfield.

But before we get too far into 2020, I wanted to share a few details with you of our Nativity Play on 22nd December and give you a little background into its production. As times change our Sunday School found attendances slowly dropping and Church Council decided to try a proposed Sunday Club which means children join the morning service with their families and then go into Sunday club for the remaining time (usually about 40 minutes). Of course, having fewer children makes certain traditions more difficult to keep up, not least of all our Christmas Nativity Play. I'm sure I was not the only member of the congregation who wondered what our Sunday Club leaders would come up with when we heard we were still to have a Nativity Play. Well I am pleased to say they produced a great performance; with few children available and most of those too small to learn speaking parts, they utilised the beautiful reading voices of two of our young members to narrate throughout the whole performance whilst the younger ones acted out their roles. The most inspired thing was the Christmas Tree that they built as the play progressed. The tree was left in place for the remainder of Advent and received many admiring looks and comments as to its creativity. We are blessed to have such hard working and creative volunteers and we thank God for their services.

Still thinking of our church workers, I come to our first Café Church of 2020 on 12 January, such a well thought out and constructed service-thank you Janet. But again the Café Churches have only been able to flourish because of a group of members and friends who are willing to give their time and skills to bring us such interesting and enjoyable services for all age groups, some of the activities they come up with are truly inspired. A nod here to the teachers among them: your pupils are/were lucky to have you!

So well into the new year now and let us all pray that we all continue to play our part in church life in whatever way we are able; even when that means something we may never have dreamt of ...

Sr Margery Sutcliffe



© Sr Margery Sutcliffe

Bath (Weston)

As we had to cancel our meeting in December due to the hall being used as a polling station for the day, we met on 9th January, with guests, for afternoon tea. Sr Patsy gave the opening prayer and then read the Vice President's letter. After singing hymns Br Paul read the watchwords for the day then gave a short history of the MWA and the work carried out by all groups raising money for the churches at home and abroad. Thelma read a prayer to close the meeting prior to having tea. A very pleasant and informative meeting was enjoyed by all present.

Sr Thelma Gardner

Bedford Queens Park

Sr Cathy Field with encouragement from our minister, Br Edwin Quildan, took her first service here at Queens Park. She is quite new to the way the Moravian Church runs and to its theology being from a Baptist background. She took her sermon from the Watchword and it was very well received in November. She will be taking the service again when Br Quildan is not available along with Sr Janet Day.

We had a visitor who came to our church who had recently moved into Queens Park. She said she was from Zimbabwe and was from a Christian background. She had overcome many difficult challenges recently with God's help and had been attracted to our church by the beautiful roses on display at the front of our church in December. We had a joint carol service with Rutland Road Baptist Church supporting us.

Br Eric Moore

From Church House

Br Joachim Kreusel: The PEC have issued an interim Call to Br Kreusel, effective from 10th March until 31st May 2020. Br Kreusel will spend three months in Leh, India providing pastoral support to the congregation as well as supporting the current students in South Asia. During this time, he will also be accompanied and supported by Br Erdmann Becker, a minister from the European Continental Province. Please keep both brothers in your prayers as they work alongside our brothers and sisters in India.

Sr Zoe Taylor stepped down from the PEC on the 14th February 2020 due to personal reasons. We would like to take this opportunity to thank Sr Zoe Taylor for all her hard work over the last three and a half years on the Board.

As it is less than six months until the next Synod the vacant post will not be filled at this time. The PEC reconstituted at their February Board Meeting. Responsibilities have been allocated as follows:

Chair of the Provincial Board: Sr Roberta Hoey
Provincial Treasurer: Br Livingstone Thompson
Company Secretary: Br Mark Kernohan
Chair of the British Mission Board: Sr Roberta Hoey, supported by Br Paul Holdsworth
Chair of the Estates Board: Br Mark Kernohan, supported by Br David Howarth
School Lead for Fulneck: Br Mark Kernohan, supported by Br David Howarth
School Lead for Ockbrook: Sr Roberta Hoey, supported by Br Mark Kernohan

Provincial Diary for March

3 Church Service Committee, Church House (PEC)
 4 Finance Committee meeting and AGM, Church House (PEC)
 14 PYCC, Online (Sr Hoey)
 14 IDC, Cliftonville (Br Kernohan)
 19 FOERC, Fulneck (Br Howarth & Br Holdsworth)
 26-27 PEC, Church House

Congregational Register

Baptisms

26th Jan 2020	Megan Emily Jeannie McDonald	Gracehill
19th Jan 2020	Wilfred David Cunningham	University Road

1	Founding of the Brethren's Church in 1457
	St David's Day
3	Unity Prayer Day
6	World Day of Prayer (www.wwdp.org.uk)
8	International Women's Day (www.internationalwomensday.com)
10	Holi - Hindu
	Purim - Jewish
17	St Patrick's Day
20	Spring Equinox
22	Mothering Sunday
	Isra and Mi'raj - Muslim
25	UN International Day of Remembrance of Victims of Slavery and Transatlantic Slave Trade (www.un.org/en/events/slaveryremembranceday/)
29	Summertime begins

Dates to remember!



From the Sanctuary

In my profession, there is an approach to psychotherapy known as 'psychosynthesis'. It embraces 'the spiritual' and encompasses a particular 'technique' (which I find useful) in which, after issues have been talked through and 'felt' at various levels, finally 'higher wisdom' is sought and is invited to 'speak' into the situation. The therapist may gently invite the client to choose a stone or object (from a range of objects) that represents the wiser part of their 'self'. After spending a few moments getting in touch with that part of 'self' and listening carefully to it (putting aside ego and injury), the client is invited to transcend their immediate difficulties and speak from that part of their 'wiser self' into the situation. It can be very powerful and cathartic to do as a client, and to witness happening as a therapist.

Sometimes, as a Church, we get bogged down in our grievances and disappointments, and we struggle to get past our sense of injury. It manifests itself when we hear ourselves say something like: 'It wasn't what I would have done!' or 'I don't like that/it' or 'I wasn't consulted, so I won't play ball'. We are all guilty of that at times. Entwined in that is some sense that 'I', and what 'I want' and 'like', are what the decision of the Church

should have been about - rather than it being about God.

Although we are all important, it is wiser at times not to make too much of our own importance. In the context of the Church, I gain some sense of smallness and humility when I think of the bigger history and journey of our Church - and of all those journeys made before mine by 'the great cloud of witnesses by whom we are encompassed'. When considered with that lens, my opinions, likes and dislikes are utterly insignificant and truly unimportant. What does it matter what I (or you) like or don't like? What is important is in discerning what God would say or want to have happen.

As God is with us, what is S/He saying? How is the voice of that greater spiritual wisdom speaking into our situation? How does what we decide to do: further His/Her work; reflect His/Her values; help us to spread the Good News (Gospel); or better enable us to show love to the troubled and vulnerable around us? It really doesn't matter what I (or you) want, like or don't like? What is important, is God.

Br Peter Gubi,
Dukinfield

BMB News: YPMA Update

The Young People's Missionary Association, who continually seek to raise funds for missions abroad, have selected the projects they will be supporting over the next year and we have listed these below, further information will be provided by the YPMA secretary over the coming months.

Education

Binnakandi, Assam: there will be a £5,000 donation made to a transport initiative for the school, which is located in rural areas and there are little effective or easy transport routes to the school.

Chiktan & Khalaste, Ladakh: £500 will be provided to each school for education materials.

Health

The Rewa Society, Ladakh: the REwa Society is a rehabilitation and physiotherapy centre in Leh, Ladakh, led primarily by Moravian members. Its focus is working with children with disabilities in Ladakh, India. The YPMA will provide £1,500 to support its ongoing work.

Sikonge Hospital, Tanzania: the hospitals current focus is HIV/Aids, and one of their main patient groups is children born with HIV. The hospital is in need of new lab equipment and £2,000 will be donated by YPMA.

Elim Home & Star Mountain: ongoing support of Elim Home and Star Mountain is essential to their ability to sustain into

the future. The YPMA will donate £500 to each institution.

Mission / Ministry - equipping leaders in supporting and promoting Youth Work

Lusanji Bible College, Western Tanzania: The Bible College was established in 1957 by the Danish Moravian Church and Danish Lutheran Mission. It currently has 20 students who are prepared for evangelism through the following subjects: Biblical Subjects, Faith, Civics, Marriage, English, Swahili, Leadership & Reliance. There are six pastors who make up the teaching staff and five support staff. There is a need for three new computers which the YPMA will purchase (cost: £1,500).

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