



## The Coronation of King Charles III, 6th May 2023

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Westminster Abbey has been the place of English coronations for almost a thousand years, and a form of the coronation service can be traced back even further, to the ninth century. In the fourteenth century, all this ancient material was recorded in the *Liber Regalis*, the Royal Book, which is kept in the Abbey. The deepest roots of the coronation service, however, are in the Old Testament, because it is modelled on the ritual for the Davidic kings in Jerusalem. They were anointed with holy oil, and anointing is still the most sacred part of the coronation service.

Solomon was anointed king in 960 BCE, when Zadok the priest and Nathan the prophet took him to the sacred spring Gihon (1 Kings 1.38-40). This was before he built the temple where later kings were anointed and crowned (e.g. 2 Kings 11.12). An anthem about Zadok and Nathan anointing Solomon has been used at English coronations since before the Norman conquest in 1066. Since 1727 it has been 'Zadok the priest', composed by Handel for the coronation of King George II, and sung at the coronation of Queen Elizabeth in 1953 and of King Charles III.

Solomon was remembered as a wise king, despite his many failings (1 Kings 4.29-34), and his wisdom came from observing the creation and learning how all things worked together. Anointing was the sign that God had given him this wisdom to rule his people. Solomon prayed for this, and the Lord granted him a wise and discerning mind (1 Kings 3.10-14).

The psalms and the writings of the prophets show clearly that even when the kings were wicked men like Manasseh (2 Kings 21.1-16), the people never lost sight of this ideal. Unlike the kings of other nations, the king in Jerusalem was the Servant of his people. One of his royal garments represented a yoke: 'the government shall be upon his shoulder' (Isaiah 9.6), and the passage then describes his reign of justice and righteousness.

When he was anointed with the perfumed oil, the King received the spirit of wisdom, understanding, counsel, might, knowledge and the fear of the Lord (Isaiah 11.2). He was marked on the forehead with a diagonal cross, X, the sign of the Name of the Lord, and he was given the name Immanuel, 'God with us' (Isaiah 7.14). In the temple, he sat on the throne of the Lord

*continues inside on page 76*



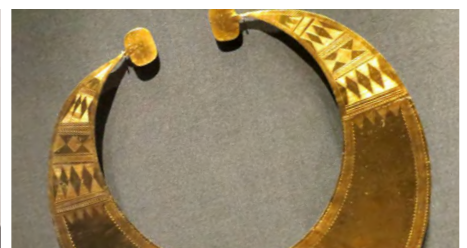
**Summer Camp  
Taster Day**

(page 75)



**'What I Believe'  
- Rev Dr Jørgen Bøytler**

(page 77)



**Parallels between Christianity  
and Prehistoric expressions of  
faith in the British Isles**

(page 78)



## Editorial

One of my favourite places in the world is Nendrum, a deserted monastic site on the shore of Strangford Lough. I was able to visit there again just days ago. There are very few visitors to Nendrum so there is no café and the visitor centre has never been open any time I have visited. In the sunshine (it's not a good place to visit in the rain) you climb up to the ruins of the ancient church and through the walls that surround it. Swallows swoop through the air and the meadow grass is unmown allowing butterflies to flourish. Strangford Lough is visible on both sides of the little peninsula it is set on.



It is the mix of the visible remains of a place of faith, the beauty of the setting and its tolerance of nature that makes this place an ideal place for reflection. It is a 'thin place' where heaven and earth seem not so far apart. Perhaps you too have a 'thin place' where you can retreat physically or in your mind where heaven seems not so far away. I would love to hear from readers, just a short paragraph of their special places - perhaps it could be a short occasional feature in the Messenger in the future editions.

But none of us can remain in these special places for long, we all have to come back to earth, back to home, back to the problems that surround us personally. I have had to come back to a new situation in life that I never wanted, others will come back to money problems, relationship issues in the family and at work. The peace that we found for ourselves in the special place can so easily disappear in the midst of emotions and worries that swirl around us.

Nendrum, as a monastic site still holds the echo of the past with days punctuated by work and prayer and the only clock a sundial. So, it is an ideal place to stop, pray and think. But then

coming home to the rush of meetings, visits, texts, emails and WhatsApp, that world disappears as we get caught up in all that needs to be done in busy lives personally and work wise.

Lastly coming away from our special places where everything seems perfect means that we have to enter the imperfection of our 'real world'. A place where random wickedness can seem to dominate, where some cannot distinguish between truth and lies, and where issues around climate change are growing even more urgent. But it would be false to say that we only find God in our special places, in our own Nendrums, because God is with us wherever we are.

God is with us in the pain, the rush and the worry of life. God is with those who are suffering from climate change and with those who are trying to combat it. God is in the weft and warp of human life from beginning to end, from joy to sorrow, from ease to struggle. He is there when we feel his presence and when we can't. Jesus promised his followers 'remember I am with you always, to the end of the age' (Matthew 28:20b).

I hope that this summer you will be able to go to your special place or find a 'thin place' and that you become recharged spiritually and emotionally. But we don't leave God there - let the touch of God you have felt in these times and places dwell in you as a spring giving refreshment in dry times and strength to live and work for Him every day.

**Sr Sarah Groves**  
Editorial Team



## What's on in your area for your families and young people?

Below is a list of events that have been sent to us for the month of July. If you look at it and see that your family/youth event is not advertised please contact Sr Claire Maxwell so she can collate the information for the month of August for you in this space. Her contact details are: [claire.maxwell@moravian.org.uk](mailto:claire.maxwell@moravian.org.uk).

### Here are the events in July:

#### Lancashire District

Every Monday - at Dukinfield Moravian Church there are Rainbows and Brownies that gather, 6.30pm (term-time only).

Every Tuesday - Dukinfield Moravian Church runs a Mums and Tots, starting at 9.00am

Every Wednesday - Dukinfield Moravian Church hosts the Beavers (6.00pm), Cubs (7.00pm) and Scouts (7.15pm) (term-time only).

Every Thursday - in Fairfield Moravian Church's College Hall tots alongside an adult are welcomed 10am-12.30pm (term-time only).

Every Sunday - at Dukinfield Moravian Church there is a Junior Church at 11am.

#### Eastern District

Saturday 8th July - at Fetter Lane, Chelsea from 2pm-4.30pm there will be the Eastern District Fellowship Day which includes a barbecue and children's activities.

Every Sunday - after their 10.30am service Bedford Moravian Church has the opportunity for young people to gather together and play football and table tennis.

#### Western District

Sunday 2nd July - Brockweir Moravian Church are hosting a Soft Play for under 5's 2.30pm-4.30pm.

Sunday 9th July - 3.30pm Brockweir Moravian Church are hosting a bring-your-own village/family picnic. This will be outside if fine weather and move inside if wet.

#### Yorkshire District

Saturday 1st July - at 2pm Lower Wyke Moravian Church Host Strawberry Fair an All Age Event with Some Food, Games and Stalls. Wet weather plan will move us inside into the Sunday School.

Saturday 8th July - at 6pm Lower Wyke Moravian Church host Proms in the Paddock, an All Age Event with good music. Bring your own picnic and drinks.

Saturday 15th July - 10am-11.30am at Fulneck Moravian Church in the BB Hall there will be a Who Let The Dad's Out.

Sunday 30th July - Lower Wyke's Senior Youth Group (14 years +) meet at 7pm in Lower Wyke Sunday School.

Every Friday - Adventurers Youth Group (9 years-13 years) meet in Lower Wyke Sunday School 7pm. £1.50 for Tuck (term-time).

**Sr Claire Maxwell**  
PYCC

# Ministers In-Service Training

Our Moravian Ministers in-service training this year was led by the very capable Revd Dr Adam Scott, a chartered psychologist, ordained URC minister and the newly appointed head of Luther King Centre where our ministers in recent years have been sent to train. Our topic was the large area of 'Pastoral Care', in which Adam has great wisdom, experience and learned insight to offer our group who gathered at The Hayes Conference Centre in Swanwick, Derbyshire on the 22nd-25th May 2023.

As a minister's group we rarely gather so it is always a welcome time to come together and have fellowship and this part of our time I think was truly appreciated by all. Following a meaningful and warm welcome service led by Br Joachim we went to the heart of pastoral care with Adam - exploring what it meant, how we felt it fit our theologies and ministries. What was unsurprising was that all ministers felt it to be important but as diverse as we are, God has gifted the ways in which we live out this valuing differently. Adam was helpful in keeping a neutral space as we explored what this meant to us and gave us enough space and time to reflect on how our beliefs around pastoral care inform our practice.

On Tuesday and Wednesday, we had some opening worship, the first session led by Sr Susan Foreman on Pilgrimage and the

second session led by me on Rest. These added into the programme, and I really valued the discussions and conversations Sr Susan's worship offered for us that undoubtedly fed into our work on pastoral care.

Our workshops included models of pastoral care and how they could inform insight into mission or appropriate response. Some of the models echoed learning for those of us who had studied at Luther King Centre but others were new. A lot of our time in workshops was spent deepening our understanding of the breadth of pastoral care and approaches.

I particularly enjoyed the moment in Adam's workshops where we paired off and tried listening to each other in different positions (e.g. back-to-back) or whilst having to do something else whilst listening, such as count backwards down from 100 in groups of five. It re-emphasised the focus needed to do effective, deep listening and also reminded me of the need to create time in my own diary to give space to this depth of listening, which is not simply time consuming but energy consuming.

We finished the training with some safeguarding training, led capably by Sr Joy Raynor. This gave us a chance to reflect on a particular case study. It is always helpful to have an update on Safeguarding, partly

to keep our awareness sharp as we work and engage with so many different people and contexts but also as the processes and law can often be updated. Furthermore, it is good to share and reflect in this circumstance with colleagues on situations that have occurred which are similar and sometimes evaluate the process together.

Our final gathering before departure was over a Cup of Covenant led by Br Peter Gubi. It is always a lovely way to finish our time together as colleagues, reminding us of our commitment to ministry, each other and, of course, to Christ.

My thanks go to Br Peter Gubi and all those on Church Service Committee who facilitated this training. It was a great time to be together and to have helpful questions raised on a topic that is central to our approaches to ministry. I think it's safe to say it was a time of stillness, thoughtfulness, prayer and reflection which I believe will inform all of our ministries.

**Sr Claire Maxwell**  
Minister of Horton and  
Lower Wyke Moravian  
Congregations



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## Summer Camp Taster Day

Summer Camp Taster Day in the North was at Fulneck Moravian Church. Eleven young people joined us for several hours of 'Recharge'. We played various games, did some stop motion animation or drama based on various Bible passages, decorated yummy biscuits and designed some key rings. It was all great fun!

Thanks to all the Summer Camp Leaders who planned, prepared and prayed for this event. Thanks to all the parents/guardians who came and trusted us with their young people.

We are excited to see some of you at this year's Summer Camp! If you are still interested in Summer Camp 2023 email Lol Wood: [laurawood027@gmail.com](mailto:laurawood027@gmail.com).

### Summer Camp Donations

We would love some extra donations to use on a few things for summer camp such as summer camp hats.

If you are happy to send a donation of any amount please send the payment to the reference PYCC with the bank details of Moravian Union Inc. Sort code 40 52 40 account number 00023436.

If you would prefer to pay by card please call Church House on 020 8883 3409. Please indicate if you are willing for your donation to be Gift Aided.

If you wish, let Joy Raynor know, what you have donated so we can keep an eye out for it.

**From the PYCC.**



## The Coronation of King Charles III, 6th May 2023 *continued*

in the holy of holies. The Chronicler says Solomon 'sat on the throne of the Lord as king' (1 Chronicles 29.23). This image of the human king representing the Lord was prophetic since John saw the divine-and-human Jesus on the throne in heaven (Revelation 22.3-4).

The throne of the Lord was not a chair; it was a chariot with four great wheels. The Chronicler says the pattern was revealed to King David (1 Chronicles 28.18), and Daniel saw it in his vision (Daniel 7.9). Ezekiel was lost for words when he tried to describe his vision of the chariot throne - 'wheels within wheels' - but he did see the Lord in human form enthroned in the midst of the four wheels, 'the likeness of the glory of the Lord' (Ezekiel 1.28).

The holy of holies was behind the veil of the temple, and it represented the source of creation. The whole temple symbolised the creation, the main part being the visible material world and the hidden holy of holies being the invisible presence of the Lord on his throne.

The human King had to be the Lord for his people, holding not only his kingdom in peace and harmony, but the whole creation. Psalm 72 was a prayer that God would give the King his own justice and righteousness, for the sake of the people and for the whole creation. James Montgomery set this psalm as the hymn 'Hail to the Lord's anointed':

*Hail to the Lord's anointed,*

*Great David's greater son ...*

*He shall come down like showers,*

*Upon the fruitful earth;*

*Love, joy and peace like flowers,*

*Spring in his path to birth ...*

All these Old Testament themes were in the coronation service: while the current King received all the regalia the Orthodox choir were singing parts of Psalm 72, and many must have been thinking of King Charles' life-long concern for the environment and sustainable business practices, and his work for disadvantaged young people since he set up the Prince's Trust in 1976. The Gospel reading was Luke 4.16-21, where Jesus fulfilled Isaiah's prophecy of the one anointed to bring good tidings to the poor and liberty to the oppressed. The other Bible reading was Colossians 1.9-17 which describes the Lord in creation, holding all things together. The image of the Servant was repeated many times.

Isaiah spoke of the Spirit resting on one who would receive wisdom and understanding, counsel and might, knowledge and the fear of the Lord and he added that he would be perfumed (Isaiah 11.3). The Hebrew word is not 'delight'; it is 'perfumed' and shows this was about the anointing oil. Later storytellers said that the perfumed oil in the temple was blended to imitate the true heavenly oil which exuded from the Tree of Life.

The perfumed anointing oil was a sign of the gift of the Spirit,

and so just before King Charles III was anointed, the choir sang the ninth century hymn *Veni Creator Spiritus*, often sung at Pentecost. An English version was made for the anointing of King Charles I in 1626, and it has been used at every coronation since:

*Come, Holy Ghost, our souls inspire,*

*and lighten with celestial fire.*

*Thou the anointing Spirit art,*

*who dost thy sevenfold gifts impart.*

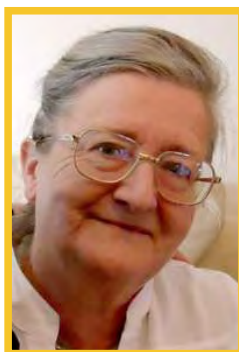
The biblical imagery was not only in the words of the service. The space where the King was anointed was also part of the message. King Edward the Confessor built the Abbey at Westminster that was consecrated in 1065, but some 200 years later, King Henry III rebuilt it in the new Gothic style. Suzanne Lewis, an expert on the rebuilding, said it 'created a powerful new image of monarchical power ... as sacred, based on the ancient notion of the king as 'God's vicar on earth'.

In 1268, in the area of the rebuilt Abbey corresponding to the holy of holies, he set an elaborate mosaic pavement, made by Italian artists and named after them: the Cosmati pavement. The intricate pattern of circles included an inscription saying that it represented the power at the centre of creation - just like the holy of holies. The king's throne was at the centre - as in the holy of holies - surrounded by the pattern of four circles/wheels of the throne chariot. That is where King Charles III sat on the coronation chair when he was anointed.

A screen was placed around the chair at the moment of anointing, to prevent the intrusion of TV cameras. King Charles III suggested that the design be based on a stained-glass window in the Chapel Royal showing the Tree of Life; and Aidan Hart designed a screen with the Tree of Life. The result was another temple image, perhaps unintended, but nevertheless very powerful. These parts of the story are not in the Bible but preserved in later writings: people remembered that the Lord's throne in the Garden of Eden was at the foot of the Tree of Life, and, as we have seen, the true heavenly oil exuded from the Tree of Life.

When we reflect on the coronation service and its setting, it is good to know that its deepest roots are in the Bible. When John had his final vision, he saw the Tree of Life and the Waters of Life, and then he described the throne of God and the Lamb. He did not say that it was under the Tree, but we can guess that it was. In front of the throne stood the faithful who had access again to the Tree of Life and its oil; they had the Name, that X, on their foreheads, which means they were baptised and anointed (Revelation 22.1-6, 14). Christian means 'anointed'.

**Dr Margaret Barker**  
*Methodist Preacher and Theologian*



## 'What I Believe'

Moravian Messenger Editor Sr Sarah Groves  
interviews Rev Dr Jørgen Bøytler

Rev Bøytler is the minister of Christiansfeld Moravian Church in Denmark. Christiansfeld was inscribed as a UNESCO World Heritage Site in 2015. Jørgen also serves as the Unity Board Administrator for the worldwide Moravian Church and travels extensively working with Moravian Churches across the world.

### **Tell us about to your background, early years, education, and family**

I was born in 1957 in Copenhagen. My father was a Lutheran minister. After finishing school, I became a trained carpenter. Much later, I went to university and did my Master of Divinity and later on my PHD.

Growing up in a parsonage gave me a solid background of living as a Christian. Both my parents passed away when I was in my mid-20s.

In 1978, I was married to Ellen, and we have three children and a foster child. So far, we have been blessed with three grandchildren.

### **How and when did you come to faith?**

In my second year in high school, I joined a group of Christian students on a canoe trip. A youth minister was there, and at a morning prayer, he basically said, that if you believe in Jesus Christ, you are saved, you are His. The message went right into me, though it was not the first time I heard it. I guess it was a conversion. Since then, it has been my faith and experience.

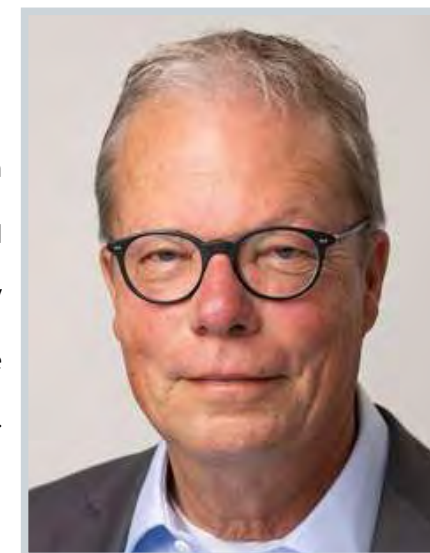
### **What lead you into the ministry - how did you hear God's call?**

After getting married, we wondered, what God wanted us to do. In our mind, anything but missionaries. However, we were encouraged to phone the House of Foreign Missions in Christiansfeld. Four or five mission agencies had their head offices in that house. In order to be sure that we should not become missionaries, Ellen called the house. Because everybody else had gone for lunch the receptionist ended up putting Ellen through to the Moravian Mission Agency. Hence, we ended up in Tanzania! We left Denmark January 1982, and spent the next 14 years in Tanzania.

In 1996, I started my theological studies. In 1997 I was called to Christiansfeld as Moravian minister, a part time job up till today. I finished my M.Theol. in 2002, was part time called as General Secretary of the Danish Moravian Mission, then elected Provincial Board member of European Continental Province, first Dane ever, and called to be Unity Board Administrator in 2010.

### **What has been your greatest joy in ministry?**

One of the greatest joys was when we lived and worked in Kipili on the Lake Tanganyika shore, in the Rukwa Province. We were tasked to start up a new mission station, working in the villages on the Lake Shore. A lot of the time sailing out to the villages, teaching, preaching. I was working closely with the Moravian ministers and evangelists, and we saw congregations growing. Together, we literally saw wonders of God. I learned that the African knowledge of a world of spirits is very real. I learned, how God could work with all of us and bless the work in a very



special way.

### **Have you ever been angry with God, and if so, why?**

One month after Ellen and I landed first time in Tanzania my mother passed away. A year later, my father passed away, after we went back to Tanzania. Maybe that would have been a good time to be angry with God. I was not. I don't pretend to understand why it happened. But angry? No. One of these days, I believe I will get a good explanation from Him.

### **Are you afraid to die, or can you look beyond death? Do you believe in a resurrection, and if so, what will it be like?**

Today, I would not say, I am afraid to die, maybe later. I do believe in a resurrection, I believe that Jesus, as we say in a liturgy here, 'died not only for our but for the sin of the whole world'. To be honest, I believe God will sort it all out. I believe that Jesus died for all. Other than that, I don't speculate. I wish all people would see Christ as he is - our peace.

### **What can we, in Europe, learn from other Churches and other faiths?**

That there is more than science, rational thinking and materialism. Learning about a spiritual world, but not only consisting of good spirits, gave insights. I believe that it gives a deeper perspective to my life and existence. I don't claim to understand it all. But I am sure that we don't possess all the available knowledge in Europe.

### **Why are so many people turning their backs on organised religion?**

Individualism and pride keep people away. When Christian churches and other religious groups are corrupt, morally dysfunctional, power loving, not showing compassion and love, what should attract people to organised religion?

### **Some personal preferences-favourite film, book, music and why?**

Film: Bagdhad Café.

Book: Ernest Hemmingway: 'Green hills of Africa'. He describes hunting in some areas in Tanzania, where I went hunting.

Music: 'Oh come, oh come Immanuel'.

### **The place where you feel closest to God?**

Watching the Milky Way, a dark night sailing on Lake Tanganyika. When with my family. When with Moravian sisters and brothers. At Holy Communion.

### **What inscription will you have on your gravestone or epitaph, if any?**

'He is not here' - maybe. Not yet decided though.

### **Finally, any major regrets and any major joys in your life?**

No major regrets, small ones, yes.

Major joys: doing what I am doing, working with the Moravian Church. My family, my church.

Never a dull moment in the Moravian Church.



# Parallels between Christianity and Prehistoric expressions of faith in the British Isles

In 1982 I graduated from Sheffield University with a degree in Prehistory and Archaeology, and I went on to be a primary school teacher but my interest in the past has never left me. My main interest is in the Neolithic and Bronze Age periods, in the British Isles: this dates from the introduction of agriculture 6,000 years to 3,000 years ago. It is interesting to find out where these people lived and how they lived off the land. However, my main interest has always been in their beliefs. There are many academic books written on the subject, but I would like to share some of the thoughts and impressions that I have gained when visiting archaeological sites and museums. We will never know exactly what people in the past believed but in trying to piece together the evidence from the past it can shine a light onto our own Christian faith of today.

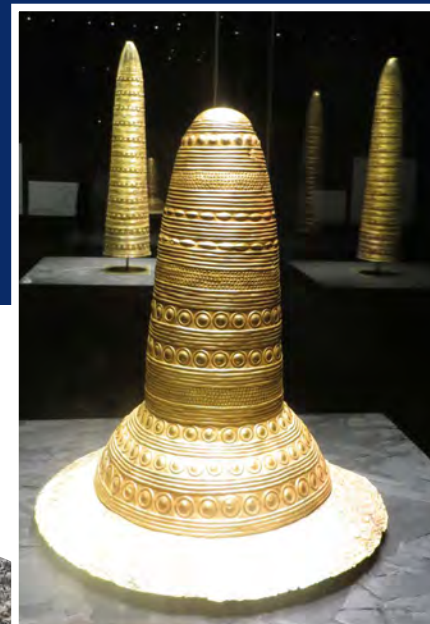
It seems to me that there is a basic need for humans to express their spirituality wherever they are in time and space. It is easier to find out about the beliefs of ancient cultures like the Egyptians and Romans because they left a written record. When it comes to prehistoric Britain the main source of evidence is from the interpretation of ritual and burial sites.

It is interesting that during this time frame the three Abrahamic faiths were in their infancy, as well as the beginnings of Hinduism in the Indus valley and the flourishing of the Egyptian culture in the Nile valley. As people adopted agriculture they became more sedentary and their relationship with their environment changed. I wonder if this was also the trigger for the creation of more complex expressions of spirituality. During this period there was an explosion of ritual construction in northern Europe, some of the best known are the stone circles and burial mounds.

I find it fascinating that there are so many parallels between Christianity and these prehistoric expressions of faith. Here are a few that I have thought about.

Firstly, there is the importance of artistic expression. One of the finest examples of Neolithic art is on the kerb stones

around the tomb of New Grange in Ireland. There is also a wonderful group of rock art in south-west Scotland around Kilmartin. It has been suggested that when someone is in a trance they see patterns similar to those on this rock art. Perhaps spiritual leaders went into trances as a way to connect with spirits and they dictated the patterns to be made on the rocks. People might have traced the



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Where prehistoric landscapes are well preserved, for example around Stonehenge and on Orkney many of the burial tombs are very prominent in the landscape even today. This reminds me of walking through Undercliffe Cemetery in Bradford where the richest and most powerful wool industrialists have the largest graves, and many generations of the same family are laid to rest there. In the Moravian Church it is also important that we remember those who went before; I am particularly thinking of the Easter morning service that takes place in God's Acre where those who have gone before are remembered by their name and dates being engraved on plain, flat gravestones.

patterns in the rocks with their fingers as a meditation in a similar way to Christians walking or tracing a labyrinth. Even in our plain Moravian churches we use art to focus on when we worship, for example the image of the Lamb and Flag and the Advent star.

Secondly the importance of our ancestor is also a common link between Christianity and prehistoric communities. In the Bible all the tribes of Israel can be traced back to Jacob. In the New Testament, Mary and Joseph were required to go to Bethlehem because Joseph was of the house of King David. In some long barrows bones of individuals spanning many generations have been found. Often the bones were sorted into piles of skulls, or long bones; many of the smaller bones are absent. It has been suggested that the bones of the ancestor were taken out of the tomb for rituals and then replaced.

passageway leading to the burial chamber. In both cases the sun shines down the passageway at the winter solstice lighting up the chamber. Perhaps the sunlight is used symbolically wake the ancestors buried there to act for them to bring back the longer days at the turn of the winter.

The importance of the moon in prehistory is shown in the spectacularly beautiful gold necklets known as lunulae. These are crescent moon shaped, made from thin hammered gold, sometimes with a punched decoration around the edge. Lunulae have been found in Brittany, southern Britain and Ireland. Research points to the gold coming from Cornwall and the lunulae being made in Ireland.

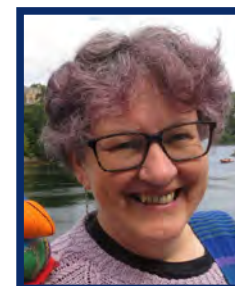
There is some evidence that stone circles were laid out in such a way the Neolithic and Bronze Age communities could use them to track seasonal changes in the position of the sun, moon and stars. Thus, enabling them to plan when it would be best to do agricultural activities, such as planting seeds.

Some of my favourite artefacts are the gold, pointed hats from France and Germany, the circular decoration on them as been interpreted as the phases of the moon over many years.

We know that the Christian church follows a seasonal cycle of worship and festivals; it seems to me that the importance of observing the passage of the seasons and the cycles of the sun and the moon go back to the far depths of prehistory.

As a Christian, when I visit these prehistoric ritual sites, or see artefacts in museums I feel a real connection with people from the past; that search for meaning of what it means to be human how we connect to the universe and the need for spiritual nourishment; that part of our existence that goes beyond the basic needs for shelter and food.

Sr Elisabeth Hollindrake  
Horton



## Something to commemorate the Windrush (phenomenon)

The elements  
The why  
The how  
The expectation  
The then reality  
The progression  
The legacy

The leaving the island  
The journey  
The arrival  
The welcome  
The settlement  
The trail blazing  
The legacy

Let's start on the island.

The legacy of empire gave them kinship of the mind.  
The language and the culture and the dress  
The dreams and aspirations  
The possibilities  
The sacrifice, a bargain sun for ice.  
Inside gestated hope and expectations  
Outside they showed pure style  
The men in suits and often hats  
The ladies in their Sunday best  
Four weeks being bashed about and seeing their insides coming out.  
And yet ... and still they persevered.

The turning out at Southampton fresh face, fresh air, fresh over here.  
End of part 1

### Part 2

London, Leicester, Birmingham, Coventry and the rest  
Wherever they could drop a root  
Wherever they could find a room.

The lucky ones had family. Others had friends or even friends of friends.

The rest left looking for that mythical bird called rental accommodation. This was Jesus's birth all over again  
No room at the inn  
No way to get in  
No Irish, dogs or blacks.  
There was a lot of walking in those days. A lot of riding on the bus. Windrush rode on the bus but soon they were working

on the bus; in the factories and in the hospitals.

One fellow told of working through the Big Freeze of 1963.

He was painting with the outside crew on a new housing development. Should have been a gang of two that day but there he was alone.

My father told of how the feeling left his fingers as he painted. The paint brush fell to the ground.

Yet he being blind with cold and with no feeling in his lower arm, his arms and hands moving in a rhythmic painting stroke. It was several minutes before he realised that the paintbrush had fallen from his hand.

As he told this story he laughed. We laughed, but even then we knew it was no joke.

Today we are in government local and national, we are in universities, in the arts and in politics, local and national.

We are in teaching, we are reading law at Oxford or at Nottingham Trent.

We are not content; we cannot rest.

We the children and grandchildren of the pioneering crossers of the Atlantic.

Without them, who knows what British Rail transport would have been.

And that's only the half of it. The NHS is a super tanker in itself. From the fifties to the present day it has buoyed up the ethic and the industry of the Windrush generation and their descendants.

### Part 3

The lucky ones had family. The next tier down had friends of friends. The rest left looking for the near extinct 'A room to let.'

Here our parents and grandparents were introduced to what may be called the 'No Trio': this is a sign displayed in the windows of property for let: it read No Irish, no dogs, no Blacks.

How times have changed. The members of the actual Windrush generation are near-enough in single figures and what we have today is the hope, resilience and stakeholdership that was built on the shoulders of our parents, grandparents and great grandparents.

The word Windrush contain the smaller word 'us'. Without them there would be no us. We know what they went through and we honour their legacy.

Br Phil Moitt  
Leicester



# Where is God when things go wrong?

*Continuation of a series of reflections*

I once visited a woman, whose adult son had died in the most tragic of circumstances. Even though he was an adult, he was still her 'wee boy'. She was a woman with a deep faith, but a broken heart. It was difficult to find the right words and as we sat there together, sharing a few moments of reflection, she broke the silence by saying, 'I know God has a plan. I just wish he would tell me what it is.'

Henry Wadsworth Longfellow suffered much tragedy in his own life and in the poem, 'The Rainy Day' he famously wrote: *Be still, sad heart! and cease repining;  
Behind the clouds is the sun still shining;  
Thy fate is the common fate of all,  
Into each life some rain must fall,  
Some days must be dark and dreary.*

It is part of the human condition that as we travel through life there will be times when things go wrong. 'Into each life some rain must fall.' This might take the form of a disappointment, some sort of adversity or a tragedy. Sometimes the circumstances can seem quite trivial to others but it can, none the less, be devastating for the person involved and have particular personal significance and implications for them. Sometimes the situation might be the consequence of a mistake or the persons own actions while at others it is entirely beyond their control but in any case all of it is painful. People of faith are not immune from these situations but deep down it is tempting to feel that there should be some special protection from or special way of coping with such troubles. This is not the case, of course, but it can sometimes exacerbate the sense of isolation and distress such times in life cause.

Grief occurs after any sort of loss, but most profoundly after the death of a loved one. Each individual will have their own ways of grieving but there are emotions that are common while grieving which are really a whole succession of feelings that do not appear in any particular order or time scale.

Feelings include shock and emotional numbness such that it is hard to believe what has actually happened. This often occurs even if the death is expected.

The numbness may be replaced by a sense of denial and difficulty accepting what has happened. Most distressingly, anger can often develop, and this can be felt towards anyone and everyone including sometimes even towards oneself or the person who has died. Anger can often be directed towards God which again may add to the distress and upset for people of faith. It is important to remember this is a normal

feeling and not a sign of weakness or 'lack of faith'. The Book of Psalms is, after all, full of laments to God.

When offering comfort to someone who has suffered loss it is important to be aware of the potential for anger and guilt and not offer words that can seem like platitudes making the person feel worse or more isolated.

Ultimately times of quiet sadness interspersed with spasms of grief, sparked off by people, places or things that bring back memories of the person who has died will be replaced by acceptance.

Sometimes those suffering are advised 'You will get over it' or 'It will pass' and while this is well meant and an attempt to be helpful, it can be hurtful and perhaps even seem to trivialise the distress and pain being felt.

The Psychiatrist, Dr Colin Murray Parkes states:

'The pain of grief is just as much part of life as the joy of love: it is perhaps the price we pay for love, the cost of commitment.'

The reality is that in time there is an acceptance of the loss but it is not forgotten and it becomes part of our life story. It can even enrich our life experience and, for some, their journey of faith. Grief becomes a part of how we love a person despite their physical absence.

As Wordsworth wrote following the death of his six-year-old son:

'I loved the Boy with the utmost love of which my soul is capable, and he is taken from me - yet in the agony of my spirit in surrendering such a treasure, I feel a thousand times richer than if I had never possessed it.'

Over the years, as a GP, I have met many people who have suffered in some way or another and often I am humbled and inspired by their dignity and grace in the face of their difficulty.

Many years ago I met a lady whose husband had been killed during the second world war, when she was pregnant with their first child. She had never remarried and as a widow for over 50 years had brought her daughter up alone with little support and less money. She was a woman of sincere faith and as she gazed at the photograph on the wall of a young man in uniform she told me without any bitterness of the full life she had and of the joy of having her daughter and how her experiences had given her an insight and ability to help others. She finished by saying 'After all these years, I am luckier than most, I am still in love with a handsome

young man.'

At another clinic I spoke to the parents of a child who had developed significant disabilities meaning life-long caring responsibilities for the shocked parents and a real readjustment of the hopes and aspirations that any parent would have for their child. They were asking 'Why us, why our child? What have we done?' Sometime later I met the family again and they told me how their outlook had been transformed when parents in a similar situation spoke to them and said they were blessed to have their child and that God must have known they were capable of being wonderful parents to such a special child. Those few words reframed the rest of their lives and brought great comfort and support over the years ahead.

So where is God when things go wrong and what is his plan?

Psalm 46 reassures us that whatever goes wrong God is with us:

- 1 *God is our refuge and strength,  
an ever-present help in trouble.*
- 2 *Therefore we will not fear, though the  
earth give way and the mountains fall  
into the heart of the sea,*
- 3 *though its waters roar and foam and  
the mountains quake with their  
surging.*
- 11 *The Lord Almighty is with us; the God  
of Jacob is our fortress.*

As to God's plan, that is not always immediately obvious to us but one benefit of adversity is that, in time, lives can be enriched and the comfort given can in turn equip us to comfort others. I am always encouraged by the immense capacity for finding strength and wisdom in the most difficult of times.

Just as Christ accompanies us, remaining with us in adversity, we are also called to care for others. We cannot take their pain away but we can help it to be transformed by offering support. We are God's tools and in a tangible way God is in the listening ear and the kindly word, the thoughtful touch and the small seemingly insignificant act of kindness.

So when things go wrong we can take comfort that behind the clouds the sun is still shining and that one day, however hard that might seem now God's wisdom and plan will be revealed.

**Br David J Johnston**  
*Gracehill*



## British Mission Board (BMB) News



© Br Justin Rabbach

### Unity Mission and Development Board (UMDB) Meeting

I was delighted to be the BMB representative at the Unity Mission and Development Board (UMDB) meeting from 30th May-4th June at Mount Morris Camp and Retreat Centre, Wisconsin, North America. We enjoyed spending time in fellowship with our international colleagues and learning about the recent work of the Moravian Church throughout the world. The timing of this meeting was particularly important in order to discuss the status of mission areas and mission provinces prior to Unity Synod in South Africa in September this year.

UMDB is composed of delegates from each of the four regions

of the Worldwide Moravian Unity (Africa, Latin America and the Caribbean, Europe, and North America) as well as a representative from each mission agency in the Unity and the Unity Women's Desk. Its charge is to monitor new mission work, evaluate the progression of established mission work, and coordinate partnerships between mission areas or mission provinces and mission agencies. We were grateful for the hospitality of the Board of World Mission and the congregation of Sturgeon Bay Moravian Church in Wisconsin.

**Sr Jane Carter**  
*Chair, British Mission Board*

### Wellhouse, Yorkshire

It might be said that what we do in Church is often out of habit, but from February 2023 at least it is a Holy Habit. In February we held a service based on Service, what we as individuals and we as a Church are doing for the wider community. We then held a brainstorming session to look at additional ways we could serve and hopefully draw more people in the fold of Christ's Church. It was suggested we might hold an Easter Egg Hunt and invite some of the 300 or so of the dance class which meets in the Church building each week; this we did and targeted the younger end. We produced a flyer and Katie, the dance school leader, put it on her Facebook page and handed out the flyers. We met on Wednesday 5th April from 10.30am to 12 noon. Unfortunately it rained so we had to meet inside, which made the hiding of the eggs more difficult, but we managed. 16 children came along as well as 16 adults and we had a very enjoyable time which included a few games.



© Br Kenneth Evans

We held our usual Easter and Passion Week services, Easter Garden and met with the other Churches in Mirfield for a United walk of Witness and Service - the theme this year was 'What does the cross mean to us today'. Think about that one. Br Evans gave the address and Br Cooper led prayers with Sr Garner reading from the scriptures. Our next Holy Habit was prayer and Br Cooper spoke about the different types of prayer and the opportunities we have to use them. Sr Garner led the congregation in the Lord's Prayer in Yorkshire Dialect. Br Evans then took the congregation on a Prayer Walk, but because of the age and immobility of some of the congregation, it was a virtual walk. We remembered the old Church with the school, men's institute, weaving which took place, changing rooms for the Sunday School football team, the field opposite which used to be the church tennis court, and we gave thanks for all that had gone before. We proceeded to God's acre to remember and give thanks for all those who had brought to where we are today and particularly those known to us who had nurtured us in the faith. We remembered those who had travelled for Haiti to be at school and had died and are buried in God's acre. We then moved past the old manse and gave thanks for all who have served in the past and asked a blessing on those who serve today and in the future. We then move round to the farm, in

which the bakery had been housed, the bakery in which James Montgomery had worked, we gave thanks for work, for food, for bread, milk and meat. We proceeded onto the old Sunday School building which used to accommodate around 100 scholars each Sunday afternoon, and we gave thanks for the teaching and the example shown. We remembered the other uses of that building, sales of work, jumble sales, pantomimes, three act plays, concerts, dances and social evenings and we gave thanks for all that had gone before to bring us to today. We finally returned to the Church and remembered the old

hymn 'We love the place O God, wherein thine honour dwells', and we remembered with thanks the communion table, cross and hymn board we have brought with us from the old Church, as well as the Church clock which was returned to us some years later. But most importantly we remembered the people, who had nurtured and fed us with the word and reached out to the surrounding areas

to draw people in. We thought of the old pipe organ when we had five organists and gave thanks but remembered that it isn't the instrument to which we sing but our voices which ring out in praise to God. We thought of the mission stations of the past and gave thanks that in our own small way we can still reach out and serve the community and host the events which bring people into God's House. We ended the service with a hymn of praise and thanksgiving, that we are the living story, and we are the fabric of the Church today, a hymn sung to the familiar tune 'Aurelia'.

The congregation were saddened to hear of the passing of Sr Dorothy Rann. Dorothy had served the Heckmondwike and Wellhouse Congregations for many years, including the Church Committee, as the deputy to YDC, attending Synod from 1986 to 2008 and supporting me when I was minister. She was also the District Representative for the MWA on a number of occasions. Dorothy will be sadly missed. Her funeral service took place at Wellhouse on the 19th May. The service was led by Br Cooper and the eulogy was given by Br Evans. The family were well supported by the attendance on the day.

**Br Kenneth Evans**



## Fairfield, Greater Manchester

On the 7th May members of the church and residents of The Square got together to celebrate the King's coronation. Lots of planning had taken place and the bunting was out to make a fine display ready for the fun to start; regrettably the forecast was uncertain, so it was decided to set up inside the college. The celebrations started at 12 noon with afternoon tea and fun and games for the children (and young at heart). The children had drawn pictures to go on a commemorative tea towel designed for the occasion and each of them received a gift of a tea towel to help remind them of this historic day. A good time was had by all.

We are also celebrating a completely different type of 'event' here at Fairfield: over a period of three years or so Sr Anne Wood and Br Mel Wood have been working hard to establish a wildflower garden in the burial grounds. In Anne's own words 'After the first two winters we felt quite low at one point as nothing seemed to be happening but then up popped the first fritillaries! We assumed that the squirrels had taken the bulbs as they had done with so many, but fortunately the wire netting we had employed the second winter to cover the bulbs had worked! It was so encouraging, and we just kept researching and trying and adapting as it is so shaded and damp. One difficulty has been establishing yellow rattle. We shall sow this again in Autumn as if it takes hold, it will help to promote wildflower growth. We are just grateful to Fairfield Congregation for giving us a unanimous vote at Congregation Council to go ahead'.



© Sr Anne Wood



© Sr Janet Warr

I had a quiet half hour in the burial ground on Sunday, which offered an opportunity to just admire the display. Anne tells me they include, English Bluebells, Sweet Violets, Foxgloves, Ragged Robin, Cuckoo Flower, Oxeye Daisy, Pignut, Snakeshead Fritillary, and several varieties of grasses. It was just the right atmosphere to bring me a contented and thankful frame of mind to go into the Lovefeast and Communion service. I hope if any of you are visiting us in the future you take the opportunity to take a walk into God's Acre and soak up the tranquility of the garden and enjoy nature in the middle of an urban town.

Further cause for celebration: Sr Patsy Holdsworth has now taken up residence in the Square and we welcome her and pray that her new life here will bring her comfort and joy.

And finally on 1st August we celebrate Br Gubi taking up his ministry at Fairfield and Royton. The church committee have done a magnificent job of keeping all services and groups running smoothly and adding new dates to our worship and social calendars during the period of interregnum. We are truly blessed to have such a hard-working committee, and hopefully when Br Gubi takes up his duties, they at least will get a little respite.

*Sr Margery Sutcliffe*

## Cliftonville, Belfast

Chloe Cerys Cooper, the baby daughter of Andrew and Ruth was baptised by Br Stephens on 6th May.

There was a Lovefeast on 28th May when Br Stephens passed on news from around the Unity. It was Pentecost Sunday and he reminded us in his homily of the events in Berthelsdorf on 13th August 1727, when after the memorable Communion service the Moravians felt they had received great spiritual blessing; groups of them lingered talking, reluctant to leave for their homes, and Count Zinzendorf sent food from his house. It reminded him of the primitive Agape, so the sharing of fellowship meals continued and the Lovefeast became a custom in Moravian life.

*Sr Edna Cooper*



© Br John Cooper

### CONGREGATIONAL REGISTER

#### Baptisms

27th Nov 2022	Amina Alexandria Ramani Mdiaye	Fairfield
2nd April 2023	Alexander Charles Randall Taylor	Hall Green United Community Church
6th May 2023	Chloe Cerys Cooper	Cliftonville

#### Deaths

13th Nov 2022	Patricia Metcalfe	Fairfield
4th Dec 2022	Derek Ellwood	Fairfield
30th Jan 2023	June Barker	Fairfield
27th April 2023	Dorothy Flora Rann	Wellhouse

6 Martyrdom of Jan Hus at Constance in 1415

9 Sea Sunday ([www.seasundayhero.org](http://www.seasundayhero.org))

16 Disability Awareness Day  
([www.disabilityawarenessday.org.uk](http://www.disabilityawarenessday.org.uk))

17 World Day for International Justice

19 Muharram/Islamic New Year - Muslim

26 Tisha B'Av - Jewish

30 World Day Against Trafficking in Person

*Dates to remember!*

### NOTICES

## Portrush Moravian Fellowship

Portrush Moravian Fellowship will be meeting in Portrush Town Hall on the following evenings:

- Sunday 23 July 2023 at 6pm
- Sunday 30 July 2023 at 6pm
- Sunday 6 August 2023 at 6pm

All welcome.

Moravians & the World • Moravian Heritage • Moravian Sites

## The 8<sup>th</sup> Bethlehem Conference on Moravian History & Music

THE WALTER VIVIAN MOSES LECTURE IN MORAVIAN STUDIES  
**Christina Petterson**

MORAVIAN HISTORICAL SOCIETY KEYNOTE LECTURE  
**Winelle Kirton-Roberts**

CONFERENCE CONCERT  
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MORAVIAN UNIVERSITY, BETHLEHEM, PENNSYLVANIA

REGISTRATION OPEN | [MORAVIANCONFERENCES.ORG](http://MORAVIANCONFERENCES.ORG) | 610.866.3255

The conference is sponsored by Moravian Archives, Moravian University, and Center for Moravian Studies, in partnership with Moravian Music Foundation, Moravian Theological Seminary, Moravian Historical Society, and Historic Bethlehem Museums & Sites, with additional funding generously provided by Bethlehem Area Moravians and Penn State University Press.

Fairfield Moravian Settlement in The College,  
Fairfield Square Droylsden M43 6AD

## FAIRFIELD MUSEUM

Open every  
**Saturday 3 June to  
26 August 2023  
1pm-4pm**

Admission: Adults £2, Concessions £1.50,  
Family Ticket £5 (under 5's free)

**New Star Exhibition for 2023**

### LETTER

Dear Moravian Christians,

*The statement in our Christian teachings that 'poverty will always be with us' in my opinion from my experience, being a socially conscientious Christian for most of my 84 years now living in the fifth or sixth richest country in the 'magnificent G7' is grossly outdated.*

*It is a deliberate ideological philosophy in existence for reasons of dogma. This in my opinion is not what Christ would wish us to believe in this 21st century. Discuss (with me).*

*Br Alan Holdsworth*

### FROM CHURCH HOUSE

#### Consecration

On behalf of the Provincial Board, we are delighted to announce that Sr Claire Maxwell will be consecrated as Presbyter. The service will take place at Horton Moravian Congregation on Saturday 22nd July at 2pm. All ministers are invited to robe from 1.30pm in the upstairs room. Br Joachim Kreusel will be the presiding Bishop and the preacher will be Br Peter Gubi. We hope that many of you will be able to join us to be with Sr Maxwell and her congregations for this special occasion.

#### Election of Provincial Board Member

Following the Special Synod held on Saturday 17th June, the Provincial Board is pleased to announce that Sr Jane Carter has been elected to serve on the Provincial Board as a part-time member for one year.

#### New Appointment

Br Peter Dornan has been appointed to the role of Project 32 Project Manager and commenced this work at the beginning of June. Peter brings a wealth of experience in project management and church growth which will be a great asset to the development of Project 32. We are delighted with this appointment and are sure that the Province will support Peter in his work.

#### Provincial Diary for July

8th	Eastern District Conference & Fellowship Day	Fetter Lane
18th-19th	Provincial Board Meeting	Church House
22nd	Consecration as Presbyter of Sr Claire Maxwell	Horton



# Lower Wyke Moravian Church, Yorkshire



© Sr Sangeeta Enright

Benjamin Ingham played a major role in the settlement of many Moravian Churches in West Yorkshire including Lower Wyke. He arrived in Yorkshire, having travelled extensively around Europe with John Wesley, he met Zinzendorf and was received into the Fetter Lane Society. Once in Yorkshire he married and was given the leadership of several societies in the area. The large congregation that was formed became the basis for six future congregations, one of which was Lower Wyke. Smith House where Ingham spent his early time in Yorkshire is less than a mile from Lower Wyke.

In 1753 the church and minister's house were built, and work continued 'quietly and steadily' for two years when, on 15th April 1755 the congregation was officially 'settled'. Church life began with a Lovefeast Service followed by the ancient ritual of foot-washing and ended with the celebration of Holy Communion. The number of members was 62 but when the Halifax Society membership was added it brought the total to 210. Wellhouse, Gomersal and Fulneck congregations were also settled during April that year.

In 1759 John Wesley preached from the pulpit and the prayers were led by Rev Grimshaw, the famous vicar of Haworth in Brontë land. Also in 1759, an organ built by John Snetzler, the most famous organ builder of the time was installed. It is a mystery why, only 36 years later the organ was sold for the sum of £8 10s 6d! The present organ was installed in 1866 and is the third such instrument. It was put in its present position at the same time as central heating was installed and two new windows were fitted over the galleries.

Due to a fire, the first church building only lasted 22 years, but on 19th July 1795 the foundation stone of the new chapel was laid. The new building was completed later that year and is still in use today.

In August 1782 the foundation stone of the Sister's House was laid and a year later the sisters were in residence. In 1794 a Boarding School for girls was opened but 11 years later this was transferred to the Sister's House when the sisters relocated to Fulneck. It was hoped to open a Boarding School for boys in the unused building, but the decision had to be decided by the 'lot' and the 'lot' said 'no'. The girl's school, however, thrived and in 1796 more bedrooms were built and the kitchen was enlarged.

In 1802 a Sunday school was started but the building was not opened until 1881. The Moravians have always been concerned with the education of young people and work with children was quite prolific at Lower Wyke even before Robert Raikes opened the first Sunday school in the country. The Moravian Minister at Lower Wyke was largely responsible for raising money through public subscription and organising voluntary labour to run a school in a nearby building. It was a day school during the week and the Moravians ran a Sunday School at the weekend.

In 1905 the church celebrated its 150th birthday with a lavish

Garden Party. Celebrations continue today in what was called by a past minister 'little heaven', the most recent of which celebrated King Charles III coronation. The lane running through the village was originally a pack horse road and a toll road. The buildings opposite the Sunday school housed a coach house known as the Red Lion. 'Little heaven' is a designated conservation area and as such has not been touched by modern buildings which is wonderful.

There has not been a resident minister in Lower Wyke for over 40 years but, for many years we have been a unit with our friends at Wellhouse. Now we are a unit with the Horton congregation which will enrich church life further.

The church is at the centre of village life and God's Acre occupies the central place in many hearts. It provides a peaceful resting place for walkers and residents alike and an excellent space for our outdoor events such as The Strawberry Fair, Scarecrow Festival and Proms in the Paddock. The past is full of happy times as we remember the annual Pantomimes, Sales of Work, Dramatic Society Productions, concerts and sing-a-longs but we are still a very active congregation. Our monthly events include: Greenfingers - a lively coffee morning group who swap plants and all things 'green' and provide a knowledgeable source of information for keen gardeners; Community Lunch - a well-cooked two course meal when 30-40 people share good food, company, and fellowship; Stretch and Wake with Julie - a vibrant half hour exercise class followed by refreshments and exercise of the vocal chords and reflections - a quiet time, in which to step out of your busy day and listen to beautiful piano music, poems and Bible readings, to pray and silently reflect on life. Being part of the Churches Together in Wyke, several of our members take an active part in running the local Food Bank and many members contribute by providing weekly goods. The congregation also gives generously to YPMA and the Elim Home.

The MWA, Prayer meeting and Bible Study (where we are following the Holy Habits course at the moment) provide spiritual food during the week. We have two thriving groups of young people: The Adventurers (8 to 13 year olds) who meet weekly during term time and a small but very capable, enthusiastic group of teenagers who meet monthly on Sundays. We are blessed with resourceful leaders for both groups.

Our many and varied social events are always successful, however, our constant prayer is that we can reach out further into the surrounding areas and encourage others to worship with us as a congregation. We are an aging congregation, and we pray for younger members to follow in our footsteps. We all know the love, support and benefit we get from being part of God's family and the joy that knowing Jesus brings to each one of us. We hope that there will always be a loving Moravian Church in this beautiful part of Yorkshire.

**Sr Diane Thornton**

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