

Cross Currents

Spring 2023 Issue
Peace



West London Mission Circuit Magazine

 **Hinde
Street
Methodist
Church**
A PLACE FOR YOU

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EDITORIAL

Gordon and I visited Nuremberg, Würzburg and other towns on the Rhine when we travelled by boat with the Really Big Chorus from Nuremberg to Amsterdam in early November.

On 16 March 1945, about 90% of Würzburg was destroyed in 17 minutes by firebombing from 225 British Lancaster bombers. Würzburg became a target for its role as a traffic hub and to break the spirit of the population. All of the city's churches, cathedrals, and other monuments were heavily damaged or destroyed. The city centre, which mostly dated from medieval times, was destroyed in a firestorm in which 5,000 people perished. On January 2nd, 1945, 521 British Bombers dropped 6,000 high-explosive bombs and one million incendiary devices on the city of Nuremberg. The population suffered more than 1,800 deaths and 100,000 people lost their homes in this attack. Nuremberg's old town was almost completely

destroyed, and the city as a whole was badly damaged. After Würzburg, Nuremberg was one of Bavaria's cities that suffered the most damage in the war, and was also among the most destroyed cities in Germany as a whole. On a relative scale, Würzburg was destroyed to a larger extent than was Dresden in a firebombing the previous month. Over the next 20 years, the buildings in Würzburg of historical importance were painstakingly and accurately reconstructed. The citizens who rebuilt the city immediately after the end of the war were mostly women – Trümmerfrauen ("rubble women") – this was because the men were either dead or still prisoners of war.

It took 38 years to rebuild Nuremberg. Proposals for an entirely new city were rejected in favour of a plan that called for patching up as many of its historic monuments, majestic Gothic churches and patrician houses as could be salvaged from the wreckage while

simultaneously reconstructing the rest of the old town, using the materials that had characterized Nuremberg for centuries. Planners adhered faithfully to the old maps and property lines. They preserved the jumble of old, narrow, crooked cobblestone streets so that even Durer could have found his way around the city today.

You can rebuild a city, but you can never replace the thousands of lives cut short. You can rebuild a house but you can never replace precious photographs, letters, and children's drawings. You can rebuild a community, but never replace the social and cultural links that have been lost forever.

Women and children and other civilians now make up the majority of victims of war. In 2017, an article in the Lancet stated:



“
At least 630 million women and children – 10% of women and 16% of children worldwide – were either displaced by conflict or resided dangerously close to armed conflict events.

”

Harry Patch, the longest surviving First World War veteran, is quoted saying:

“
Irrespective of the uniforms we wore, we were all victims. Politicians who took us to war should have been given the guns and told to settle their differences themselves, instead of organising nothing better than legalised mass murder.

”

War is organised murder and nothing else. We are two civilised nations – British and German – and what were we doing? We were in a lousy, dirty trench fighting for our

lives? For what? For eighteen pence a flipping day. If any man tells you he went into the front line and he wasn't scared – he's a liar. You were scared from the moment you get there.

Our country and the world has seen more than five years of turbulence – Covid, conflict, climate change, Brexit, Boris, Truss and Trump. We all hope that things will get better, that climate change will be taken seriously and that wars will end and cities be rebuilt like Nuremberg was.

This edition of Cross Currents is all about peace and I hope you will find the articles and poems stimulating and enjoyable. Our next issue will be out around late summer in 2023 and it will be exciting as the online edition will be multi-media. The theme has not yet been decided by the editorial team, but will be about looking forward, with hope. We welcome your ideas – please think about writing or drawing or photographing something,

but you can also record a monologue or dialogue, or make a video or perform some music. We welcome ideas.

Cathy Slater

CROSSPIECE

Reverend Peter Cornick addresses the Hinde Street and King's Cross communities and reflects on the topic of peace.

Each year, the ministers of the Circuit spend time together on a retreat over three days. We pray together and spend time reflecting on a particular issue, eat together and – don't tell anyone – visit a local pub together. The tradition, which certainly pre-dates me, is one of sharing and growing in a way that is often too pressurized in 'normal' life. Taking time to be with one another helps to clarify our ministries, our relationships with each other and with God. In the corporate world, the experience would be termed as 'development days' or 'team building' – we call it a 'retreat'. You could say, that we work together to create an environment for 'peace' amongst ourselves.

At the retreat this autumn, each minister presented a reflection on a 'minor prophet'. I chose Haggai – not one I knew much – if anything – about. It turns out, Haggai has much to say about 'peace'.

Not much is known about Haggai. He prophesies in just a few months in 520BC, a time when exiles were returning from the captivity in Babylon which began in about 597BC.

His particular concern is for the 'remnant' who remained behind and witnessed the destruction of the Temple in 587BC. How would the returning Jewish people and the remnant work together to re-build the Temple? How would they re-build a community of faith? His criticism – one might say his incredulity – is that the returnees are ignoring the needs of the community; ignoring God. After all that has been

suffered, they live in 'panelled houses' whilst the Lord's 'house lies in ruins'; it is an insult. Haggai's prophecy is that good community will be developed once the Temple is restored; once God's glory is restored; once exiles and the remnant work together. And when the Temple is restored, 'in this place I will give – prosperity' says the Lord (Haggai 2.9)

Prosperity – the word in the NRSV – is a word which suggests God giving wealth to a community simply as a result of building a Temple, and Haggai speaks of silver and gold being the blessing of the new Temple. Theologically, this is suspect and needs to be challenged where it appears in Christianity – Haggai is, of course, speaking metaphorically. Prosperity flowing from God in a time of political and economic chaos, appears wishful thinking and failing to acknowledge the reality around; whether then or in a cost of living crisis. But 'prosperity', whilst a good translation, obscures the Hebrew which is the one Hebrew word most of us know: 'shalom'. Other translations, more helpfully, use the word 'peace'.

Shalom indicates not just peace as in an absence of war, but the wellbeing of the community; mutual understanding; co-operation for the common good; a deep sense that God is present within the lives of the people. It is this that Haggai imagines when a community come together to build a Temple to the glory of God.

Haggai realizes that some people remember the glory days of the previous Temple – how can the new one be anything like the old? The holy artefacts are stolen; it will be a pale imitation. But Haggai encourages the people to remember that God was with them in the wilderness, in the former Temple, and so, will be with them again in the new Temple. How often do we look back to the glory days of the church – it will never be the same again. It won't. We can lament the 'Temple' that is lost, or, listen to Haggai's message – God will be with us in today's 'Temple'. Thank God for the past but build for the future. It is an intensely optimistic prophetic book with a message for a modern day community who live in a tough environment of declining numbers and resources. Build a Christian community for today and tomorrow – the Lord will be in the 'building.' The co-oper-

ation of the community – returnees and remnant – will, by the 'building', enable the glory of the Lord to appear as 'peace.'

In March, a rally and vigil in support of Ukraine took place in London. On the vast digital display at Piccadilly Circus was an installation by Yoko Ono. On a white background, the black words simply said 'Imagine Peace'. How do you imagine peace, not just in Ukraine or other troubled areas of the world – which we all earnestly pray for daily – but how do you imagine peace between people within the church, or your community? We all hold different views; contradictory convictions; we come from different places – have different experiences. It seems that there is greater friction and friction – possibly since the pandemic – a greater anxiety. Polarized views in the church – over many matters – mirror the rhetoric of the political landscape. And if it is your opinion that politics has become discredited because of its tone and many people have disengaged, will you be surprised if the same tone in the church puts people off? Whereas the church should model God's glory – not by all thinking the same, but in respect for each other's views, listening carefully, loving and exhibiting that sense of 'shalom.' How do you imagine peace?

For Haggai, thanksgiving for the past and hope for the future become focused on the present task of re-building the Temple. Through achieving that task, Haggai imagines peace in the community; God's peace. Giving thanks and with future hope, what for us is the present task of enabling the glory of God to appear as 'shalom'?



Reverend Peter Cornick

FINDING A SEASON OF PEACE IN LONDON

Miriam Kennedy interviews her friend Snizhana about her experience of moving to London to seek refuge away from the war in Ukraine.

Snizhana is from Ukraine and made the brave journey to travel with her 6 year old daughter to London after the war started. She moved in the hope to find safety for her daughter. Her daughter, Zlata, was in Miriam’s son’s class for a number of months and the two 6-year-olds became good friends. They stayed in Miriam’s home for a few weeks in the summer before moving back to Western Ukraine to be united with Snizhana’s husband and family.

Can you please tell us a little about yourself?

My name is Snizhana Shevchenko. I live with my husband Oleander and 6-year-old daughter Zlata in Irpin. Before the war it was the most beautiful family town, 7km from Kyiv. My husband and I were both working in Kyiv. I work as a logistics and conference associate and my husband works as a builder. Zlata had just started kindergarten in Kyiv and attended some classes in Irpin. Before 24th February

2022 we had a nice life with many plans and dreams for the future. We spent a lot of time with our friends and family.

What was your reason to move to London and how did you make the journey?

On the 27th of February, we moved from Ukraine to Poland and stayed with Zlata for 2 months in our friend’s home. As there was no place for Zlata in kindergarten in a local school I thought about what I should do as our city was occupied. I heard about programmes for Ukrainians and applied for a visa in the UK. We waited for a visa which took around 20 days and were very lucky to get them. Our sponsors were a lovely couple who supported us with many things, including a place to live in the borough of Greenwich.

What was the biggest challenge when moving over?

I think the hardest aspect was and still is, to find accommodation for Ukrainians. Even if you

have a job you have no working history and background in the UK which means the renting procedure is quite difficult for Ukrainians. It is even harder when you have a child. I was able to work remotely for my employer in Ukraine which was good but very hard to feel settled when life was so different.

What was the best thing about being in London for the season of time you were here?

The people who supported me throughout. Maybe we are lucky but I am still very much appreciative of all the people in Britain who helped us.

How might people help those moving from Ukraine?

It is helpful to have a list of websites and addresses of organisations who can help. Issues like finding jobs, housing, understanding the law and how to rent and what schemes are available is all very useful. It would also be helpful for people to aid with language and translation.

What are your hopes for your country in the next few years?

I hope for peace, but what is most important for Ukrainians is victory as too many people’s lives were given for Ukrainian Independence. I believe that our country will recover and in the near future we will be known for not only being the bravest country in Europe but also for economic development!

What does living in peace mean to you?

Maybe a year ago I would have said something standard like peace of mind and a happy home but today, living in peace is much more. It being with my family not being scared of sirens, strikes, or a loss of communication with the world. Peace will be here when I read the news and there are no daily articles about war in my country. I have a different perspective now on the word peace.

What has been the greatest gift from this time of challenge?

It is definitely Zlata’s school, all her friends and huge support we got from her classmates’ families. Zlata was in school for 4 months and she was so happy. Our lives in London were more independent and I did not need to worry as much about the safety of my daughter. While it was so sad to be away from my parents and husband, in many ways it was a perfect time for us both. We had freedom and felt safe.

Miriam Kennedy

Thanks to Snizhana for sharing with us a little about her story and experiences. We are aware of the sensitivities around the issue of war and seeking refuge. We hold Snizhana, Zlata and their family in prayer.



WAGES NOT WEAPONS

At the Campaign for Nuclear Disarmament AGM on 8 October, Kate Hudson, General Secretary of CND, presented a resolution which, with permission, I have reproduced in full. Kate has a remarkable way of sounding upbeat no matter how horrible the subject matter. And it was indeed horrible: one point made was that she was thinking about her plans for Christmas and then had to think “Will we still be around at Christmas?”

We looked for peace, but no good came; and for a time of health, and behold: trouble!

Jeremiah 8 v 15

To take action on nuclear weapons and the threat of war, and all the interlinked problems, requires a clear and simple message that will resonate with the concerns of people in general – and, as the resolution puts it, advances the case for an alternative vision of global society.

Nation shall not lift up a sword against nation, neither shall they learn war any more... and none shall make them afraid.

Micah 4 vv 3-4

What do people want? Financial security and the cost of living is currently at the top of many lists, whether that be putting food on the table, a pension fund not collapsing, or earning enough to pay the rent. We need to get the message out that nuclear weapons are completely at odds with these requirements.

CND have used many slogans to communicate the message that money can be used for far more valuable purposes than weapons: “NHS not Trident”; “Jobs not Trident”; “Homes not Trident” etc. The most recent is “Wages not Weapons”. Climate stability is also a priority for everyone, even if they don’t articulate it – when it comes to the climate, stability is an absolute good. Anybody who is more actively concerned with climate change and protecting the environment must necessarily be against nuclear weapons also – use of nuclear weapons would certainly ruin the environment. Even if the weapons are never used, their production and maintenance wastes a huge amount of energy.

The harvest is past, the summer is ended, and we are not saved.

Jeremiah 8 v 20

The resolution passed easily. The next step is up to us.

Rebecca Warren



Ordinary resolution 1: Nuclear escalation – Britain’s role

The past two years have seen a sharp escalation in global tension and an increase in nuclear dangers. At the same time the world faces a series of interlocking crises, largely triggered by our unsustainable and unjust economic system: the climate emergency, pandemics, the cost of living crisis, water shortages, a crisis of agricultural production, population movement and displacement. The ongoing war in Ukraine is exacerbating not only the nuclear danger but many other crises.

The scale of global problems necessitates global cooperation, prioritising people’s needs, abolishing nuclear weapons and underpinned by a common security approach to resolving conflicts. While there is increasing recognition of this necessity, particularly in the global south, Britain has chosen to opt for a militarist expansionary approach, a ‘global Britain’ based on threat and force rather than collective problem solving and peaceful even development.

This is particularly marked in the nuclear weapons sphere. On top of the ongoing replacement of the Trident nuclear weapons system, we have seen the nuclear arsenal increase, the expansion of the nuclear use policy, the withdrawal of transparency, the adoption of the AUKUS agreement, and most recently the return of US/NATO nuclear weapons to RAF/USAF Lakenheath in Suffolk. All this is compounded by NATO’s hostile orientation to China, and Britain’s adoption of the same US-driven policy.

Conference agrees to:

1. Raise awareness of the increasing risks and the reasons for them, and mobilise society against war and nuclear weapons.
2. Advance the case for an alternative vision of global society – just, peaceful and sustainable – based on a common security approach.
3. Campaign against government policy on Trident, AUKUS and at RAF/USAF Lakenheath.
4. Campaign to overturn trade union policies that support military expansion, Trident, AUKUS, and USAF activities at RAF Lakenheath.
5. Strengthen and extend civil society alliances against war and nuclear weapons, both nationally and internationally.

Kate Hudson

REVIEW - PEACE IS A DOING WORD: PRAYER PATTERNS FOR PEACEMAKERS

“Let the peace of Christ rule in your hearts, since as members of one body you were called to peace.

And be thankful.”

This new book by Barbara Glasson (ex-President of Conference) is an extended reflection on these words from Colossians 3:15. It invites us to imagine how we might live our lives if “to peace” was interpreted as a verb - a “doing word”. In this it has echoes of another more familiar saying of A J Muste: “There is no way to peace - peace is the way”.

The questions Barbara poses in her introduction are both familiar and challenging. “Is peace simply absence of violence, or is it something that can be built even within conflict? Is peace something for inner tranquillity, or can we be positive influences for peace in international situations? Is it anything more than an aspirational dream, or can we both grow and live peacefully?”

Her approach is unusual and stimulating. Instead of a reasoned argument or theological exposition, she has created a framework of short thoughts arranged into 12 sections, each section divided into 4 subsections (this is Methodism, after all!) Within each subsection there is a repeating pattern of waking, walking, seeing, acting, creating, becoming and reflecting, with additional topics of resting and blessing. So this book could be used as a “thought for the day”

for a whole year, or a more intensive daily rhythm over 48 days, or you could just dip in and out depending on your time and mood.

Each “thought” offers an anecdote, a poem, a prayer or an insight into some aspect of life. The range is extremely broad and difficult to characterise except by Barbara’s talent for crisp and clear use of language and the capacity to surprise the reader. Each one takes only a



minute or two to read, but can stimulate reflection for an hour, a day or a week. Many might not immediately be seen as connected with the subject of peace, but the whole point of the book is to lead us



gently into embedding peace into every aspect of daily living, and so to transform our lives and the lives of those around us.

I will quote one example to give a flavour.

“He said that he couldn’t see what all the fuss was about ‘white male privilege’, that in his team everyone was equal and could speak out. She wondered about his forthcoming house move. Had he had to consider whether his neighbours would accept him or throw eggs at his windows, had he ever weighed up whether he should go to a party because of getting home safely, if he had ever worried if he would be pulled out for questioning at an airport and what were the power dynamics of calling it ‘his team’?”

If I have one criticism it is the lack of a topical index; it can be frustrating trying to retrace a particular piece in order to read it again. However, perhaps the role of chance is part of the message - every day can bring surprises and “doing peace” is part of learning to live with them.

The book is published by Sacristy Press (sacristy.co.uk) under ISBN 978-1-78959-222-1.

Gordon Slater

ELEANOR BEAMOND-PEPLER BECOMES LAY READER



On Sunday Oct 9th, Eleanor was licensed by the Bishop of Southwark as a Lay Reader in the Church of England, and as her former Class Leader, I was privileged to be there. Eleven others were licensed, too.

Many of you will remember Eleanor at Hinde Street playing the viola in a service sometimes and playing an active role in Church life. She was a Circuit Steward at one point as well as fulfilling other roles.

We were all sad that she left us, but having moved to South London she decided to join the local Anglican Church just down the road as a way to establish local links rather than commuting back to Hinde Street. We congratulate Eleanor on completing her training and we will follow her development in the Anglican Church, trusting that many will find her work an inspiration and a blessing.

Edna Wijeratna

Still Waters

Slowing down -
breath inhaling then exhaling
Silence blissful in meditation

Our past memories tanker within us
hovering, disturbing:
our mind shots,
our thoughts repetitive, constantly
reappearing -

Yet, each moment can be trained to appear
then disappear
the beauty of silence, stillness
the Almighty Lord God's presence felt
dwelling
within and around us

What grace, immaculate to the beholder
Opening one's eyes once more
our meditation slot ended.

Viewing one of Keswick's famous lakes:
Its trees in circles, propping each other
Sparrows, robins darting to and thro'
singing exquisitely,
their chants unknown to us
humans,
only to our magnificent, Divine creator!

This lake's rounded beauty,
its trees' branches caressing each bird's
movement
stirred up by wind gushes
flying swiftly together.

The flow of the Almighty's hands
utterly stunning.
The movement of time
like a piano's crescendo
soaring into outstanding rapture
As in meditation stirring within and around
us
the Almighty's unconditional love

felt within us

What grace, exquisite to the beholder.

The Melody of Prayer

The melody of prayer begins with awe:
"who" am I worshipping?

In Christianity, the ancient monastic
tradition has revived gracefully:
- in Centering Prayer its short opening
leading to silence.
It opens like a mantra although not
afterwards repeated at all:
"Creator, Redeemer, Sanctifier, we wish to
surrender in love to you"
a chosen word like 'Abba' or 'peace' blots out
our self-lingering,

leading to stillness
awaiting solely God's presence and action in
perfect silence.
In sheer beauty, a cloud of unknowing
guiding, clouding around us
God's greatest gift to is revealed in silence.

The waving, changing, distilling of perfumed
water
in music sums up ones' energy developing -
never formless, nor empty, simply living

The serving of Beethoven's dramatic entry to
his 5th Symphony
not dwelt on because always moving.
All symphonies resonate His thunder; drops
of water, green grass singing
In total unity, fullness indescribable.

You, our Father, are a gift of such magnitude
unutterable -
the Symphony of Psalms only an inch utters
Thy beauty:
totally matchless.

Claire Stone

AMAZING PEACE

Thunder rumbles in the mountain passes
And lightning rattles the eaves of our houses.
Flood waters await us in our avenues.

Snow falls upon snow, falls upon snow to avalanche
Over unprotected villages.
The sky slips low and grey and threatening.

We question ourselves.
What have we done to so affront nature?
We worry God.
Are you there? Are you there really?
Does the covenant you made with us still hold?

Into this climate of fear and apprehension,
Christmas enters,
Streaming lights of joy, ringing bells of hope
And singing carols of forgiveness high up in
the bright air.
The world is encouraged to come away from
rancor,
Come the way of friendship.

It is the Glad Season.
Thunder ebbs to silence and lightning sleeps
quietly in the corner.
Flood waters recede into memory.
Snow becomes a yielding cushion to aid us
As we make our way to higher ground.

Hope is born again in the faces of children
It rides on the shoulders of our aged as they
walk into their sunsets.
Hope spreads around the earth. Brightening
all things,
In our joy, we think we hear a whisper.
At first it is too soft. Then only half heard.
We listen carefully as it gathers strength.
We hear a sweetness.
The word is Peace.
It is loud now. It is louder.
Louder than the explosion of bombs.

We tremble at the sound. We are thrilled by its
presence.

It is what we have hungered for.
Not just the absence of war. But, true Peace.
A harmony of spirit, a comfort of courtesies.
Security for our beloveds and their beloveds.
We clap hands and welcome the Peace of
Christmas.
We beckon this good season to wait a while
with us.
We, Baptist and Buddhist, Methodist and
Muslim, say come.
Peace.
Come and fill us and our world with your maj-
esty.
We, the Jew and the Jainist, the Catholic and
the Confucian,
Implore you, to stay a while with us.
So we may learn by your shimmering light
How to look beyond complexion and see
community.

It is Christmas time, a halting of hate time.

On this platform of peace, we can create a
language
To translate ourselves to ourselves and to
each other.
At this Holy Instant, we celebrate the Birth of
Jesus Christ
Into the great religions of the world.
We jubilate the precious advent of trust.
We shout with glorious tongues at the coming
of hope.
All the earth's tribes loosen their voices
To celebrate the promise of Peace.

We, Angels and Mortal's, Believers and Non-
Believers,
Look heavenward and speak the word aloud.
Peace. We look at our world and speak the
word aloud.
Peace. We look at each other, then into our-
selves
And we say without shyness or apology or
hesitation.

Peace, My Brother.
Peace, My Sister.
Peace, My Soul.

Maya Angelou

ON PEACE

Some - and myself too - think that white doves are a good symbol of peace. I would like to put forward also, a baking tray for six cup-cakes, as a good symbol of peace. Baking six cup-cakes can only be done in peace. I think that eating 6 cupcakes with a cup of tea, and some friends, must be one of the most peaceful things you can do.

What is the meaning of the word 'peace'?

In days of old, peace meant 'not war' - even if armies were at the ready to fight. Today we call such as standoff, a 'cold war'. Today by peace, we mean the friendship of democra-
cies. Sadly, Jesus did not know democracies. For Jesus peace was at a personal level, in
his second commandment - 'love thy neighbour as thyself'

A PEACE LIMERICK

Peace underlies Testament, New

"as you would they do unto you"

Side other, be turned

Bad quarrels, be spurned

Church, Christian is church of
peace - true.

Jesus was a man of peace

His church on earth, is a church of
peace.

Robert Mitchell



CELEBRATING REMARKABLE BLACK WOMEN

CONNIE MARK

December 1923 – June 2007

Constance Mark, known as Connie, was born in Kingston, Jamaica. She was aged 16 when World War Two was declared in 1939. In 1943, at the age of 19, Connie was recruited into the Auxiliary Territorial Services (ATS) where she worked as a medical secretary to the assistant director of Medical Services in the British military hospital in Jamaica. Her job was typing up medical reports for the people who had been injured in the war. Connie said it was a difficult job because she had to be on duty 24 hours per day. After six months she was promoted to Lance Corporal, and six months later to Corporal, but her pay increase was denied. Connie viewed their decision as racist. She said I thought that I was in a British regiment of the Royal Army Medical Corps (RAMC).

Connie said “There was a mood fear in Jamaica during the war; they put the fear of God in us”. They were told that the Germans wanted them because they were a stepping stone to the cost of Africa.

Connie said when the war ended, it as a relief. She met and married Stanley Goodridge, a cricketer, in 1952. He won a contract

to play cricket for Durham, and Connie joined him in the UK in 1954 with their daughter Amur. Her son Stanley was born in 1957. Connie divorced Goodridge and she later met and marries Stanley Mark. Connie worked as a medical secretary and got involved with several charitable community and educational projects. In 1980, Connie founded the organisation called friends of Mary Seacole. It was later called the Mary Seacole Memorial Association. One of the highlights in Connie’s community work was the outstanding contribution she made for keeping the memories of Mary Seacole alive.

Connie was also a member of the West Indian Ex- Servicemen and Women’s Association. She received a British Empire Medal for meritorious service in 1991, and also received a Member of the British Empire award (MBE) for her services to the community two years later.

Connie was listed in the voice news paper as one of the eight black women who contributed to the development of Britain. She was also named by the Evening Standard on a list of 14 inspirational Black British women throughout history. Connie was admitted to Charing Cross Hospital following a stroke in 2007. She died on 3rd June that year.



JESSICA HUNTLEY

February 1927 – October 2013



Jessica Huntley was born in British Guyana, now known as “Guyana”. She met her husband, Eric, in 1948 and they got married in 1950. Jessica came to the United Kingdom with her husband in the late 1950s. Before moving to the UK they were involved in the People’s Progressive Party in Guyana.

In the climate of social struggle, Jessica, a political activist, was the co-founder and director of a publishing company and book shop Boggle L’Ouverture in Ealing 1968. Jessica named the company and book shop after L’Ouverture, the ruler of the Haitian Revolution, and Boggle, the anti- revolutionary leader of the Morant Bay Rebellion in Jamaica in 1865. Jessica changed the name to Walter Rodney Book Shop after he was assassinated in 1980.

Jessica attended community meetings at the West Indian Student Centre (WICS) in Earl’s Court where a wide range of issues to do with the Caribbean community in London, including political, and economic ones, were discussed. The WICS became a meeting place for Caribbean students, where they engage with the struggles and social life of immigrants in the UK.

John La Rose was a friend of Jessica. He founded New Beacon book shop in North London in 1966, was the first black publishers and book sellers in the UK. He supplied books to Jessica and she was able to supply books to the black community and supplementary schools. She hosted meetings with other parents about the learning the experience of their children, and their treatment by the school given rise to a conference about the school and the education system. At a conference organised by the Caribbean Education and Community Workers Association (CECWA), Bernard Code presented his paper on the iniquitous process by which Caribbean children were wrongly assessed through culturally biased tests, and they were sent to schools for educationally challenged children. Code’s paper was published in 1971 as requested by the CECWA, and was used in an educational capacity.

After the abolition of the Education Welfare service (EWS) in 1990, Jessica provided the London Boroughs with Boggle-L’Ouverture catalogues and organised books exhibitions. In 1993, a youth group “Descendants” was assisted by Jessica - she worked with them in supporting their aims to learn about their ancestors in the African Diaspora and in the UK. In the 1970s, Jessica also supplied books to supplementary schools.

In the 1980’s, Jessica and John La Rose were joint directors of the international book fair of black and third world books. The first book fair was held in Islington Town Hall, and it was opened by CLR James. Jessica organised ten book fairs from 1982 to 1991. In 2005, she provided her archives to the London Metropolitan Archives. (LMA) In the same year they hosted the first Huntley’s conference.

In February 2013 Jessica was admitted to hospital and died after a brief illness.

MARY SEACOLE

November 1805 - May 1881

Mary Seacole was born in Kingston, Jamaica, but her exact date of birth is not known. She was of mixed heritage - her father was a Scottish army officer and soldier, and her mother was a free black Jamaican who ran a boarding house and was skilled in traditional medicine. She provided care to users of her boarding house. Mary was a keen student from her early childhood. She practised medicine on her doll, cats and dogs.

In 1818 at the age of 12 Mary helped run the boarding house. Where many of the guest were sick or injured soldiers. In 1823, Mary went to London on her own, where she remained for 2 years.

In 1836, Mary married Edwin Horatio Hamilton Seacole. During their trip to Cuba, Haiti and the Bahamas, she increased her knowledge of traditional medicines and treatment. Mary's husband died in 1844. She gained further experience during a Cholera epidemic in Panama. In 1853, Mary returned to Jamaica where her nursing skills were required after an outbreak of Yellow Fever. She was asked by the British Army to supervise medical services in the headquarters in Kingston.

Mary visited London again in 1854 when it was reported about the lack of nursing care for soldiers in the Crimean War. Mary offered to serve as an Army nurse but was refused; she saw her rejection as racial prejudice. Mary decided to make her own way to the Crimea; she set up the British Hotel located two miles from the conflict. She rented rooms to the injured soldiers. Mary sold food, supplies and medicines to the troops. She also ran a daily clinic to nurse the sick soldiers, assisted the wounded at the military hospital, and helped with the transfer of casualties from the front line and was often spotted treating wounds on the battle field. Mary was known as Mother Seacole by the soldiers she cared for. At the end of the war in 1856, she returned to England. She was in ill health, had possessions, and was declared bankrupt. A charity gala was

held in London in her honour, and over 80.000 people attended.

In 1857 Mary published her autobiography, entitled "Wonderful Adventures of Mrs. Seacole in Many Lands" - it was a best seller. A Festival was held in her honour to raise funds and acknowledge her contributions. Mary also received decorations from France, Turkey and England. Mary died in 1881 and was buried at Kensal Green London.

After her death, she fell into obscurity. However, in 2004 she took first place in the 100 Great Black Britons poll in the United Kingdom.



NORMA BEST

Born June 1924

Norma Best was born in British Honduras (Belize) in June 1924. In her late teens, she was very adventurous, and was encouraged by her father who served in the First World War in Egypt. This provided motivation for Norma to join the Auxiliary Territorial Services and support the war efforts. The ATS was the female section of the British Army where women took on a number of tasks which expanded over the war. Norma was one of six women recruited from Belize, she was sent to Jamaica for initial training before moving to the UK.

Norma travelled to the UK on the Queen Mary, via New York and New Orleans. She arrived in Scotland in August 1944. Following further training in Guildford, Norma wanted to do the job her father did during the war and become a driver. Unfortunately, Norma found it difficult to cope with the cold climate driving around in a jeep. She decided instead to do office-based work. She worked in Preston and Derby and moved to London in May 1945 when the war ended. In a book entitled "The Motherland Call" Norma said that her time in the TAS serving in the armed forces was the best experience she ever had. She said "the spirit of the war is what we were fighting to win". Colour did not come into it.

In 1946 Norma went to Durham University to become a primary school teacher. She was qualified in 1947 and was then told that she had to return to British Honduras despite having a job offer from a school in Cambridge. Norma returned to British Honduras in 1950 where she worked as teacher. She met her husband, got married and returned to the UK in 1953 and continued her career as a teacher.

Norma moved to London in 1972 and later moved to Pinner in 1978. She was appointed as head mistress in 1976. It was said that during her period as head mistress, there were challenges around discipline and standards, changes in the education system, and questions around racial tolerance. Norma ended her career as head mistress in London in 1988.



ELEANOR ALBERGA

Born 1949



Eleanor is a highly regarded mainstream British composer. She was born in Kingston, Jamaica in 1949. Eleanor decided at the age of five to be a concert pianist. In 1968, she won the biennial Royal School of Music Scholarship for the West Indies, which she took up at the Royal Academy of Music in London 1970, and worked as a concert pianist until she became a full time composer in 2001. In that same year, she won the NESTA Fellowship of Composition award.

She has had her music performed across the world, including her piece Arise Athena which opened the Last Night of the Proms in 2015, played by the BBC Symphony Orchestra. In 1974, she was one of three finalists in the International Piano Concerto Competition in Dudley, UK. Eleanor has gathered a number of awards; in 2019 she was awarded the Paul Hamlyn Award in 2020 she was elected a Fellow of the Royal Academy of Music and was awarded an OBE in 2021.

Jan Francis



3-GENERATE 2022

3-Generate is an event held every year for Methodists aged 8-23. This year, it was held at the National Exhibition Centre in Birmingham - Ellie-May, Felix and I went along, led by our Junior church leader Will Fremont-Brown. It is a place for young Christians all around the UK to meet and share ideas and beliefs, and for us at Hinde Street, we really value the social aspect. Being only a small group of young people at our church, it is quite easy to feel isolated from other young Methodists, but 3-Generate is a perfect way to interact with others just like us.

This year's theme at 3-Gen was 'Tuning into God'. The whole space was transformed into a city, with key venues such as:

A church, where discussions took place,

A park, where everyone joined in with group activities led by Methodist Youth Reps, and the Big Sunday Worship on the last day,

A town hall, where meetings and voting for new leaders took place.

One place that stood out to us as a group was a venue called 'On the Margins'. It was a place for people to explore the impact of conflict on others, and how we as Christians are called to be peacemakers. We met with Rwandan guests to discuss their experiences with peace and how they experience peace in their daily lives. We met

3-Generate 2023 will be taking place at the NEC in Birmingham 6th - 8th October.

Genocide firsthand. They spoke to us about their experiences watching family and friends die at the hands of others, and yet the way they expressed their anger emulated peace, and their want to move on and focus on the positives rather than the negatives. It was people like those men who were able to rebuild Rwanda, on peace rather than violence, and move on in faith trusting that nothing like that would happen again. Personally I found this one of the most engaging events we went to: it was so interesting to hear how a country successfully had built itself up on peace alone, and is still working through traumas, but having a positive and collectively loving and peaceful approach to solving issues and navigating conflict.

draws so many young people in, is its inclusivity and search for change: breaking stereotypes about and around the church, and being a space for open discussions and games. Breaking barriers by having discussions about gender identity, sexuality, climate change and even Christianity through gaming, make 3-Generate somewhere of interest to young Christians, and it shows to me just how much the church is changing and evolving to suit its next generation.

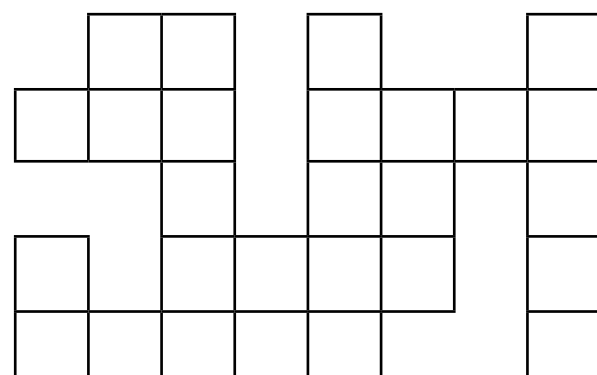
Madeleine Wilson

Tuesday Meditation on Peace



On the streets of Brisbane I read the signs.
Drought! No water! Will we need to abandon the
city? Each drop from the shower rains guilt on
my body. But I leave, and from the modern
city I am transported - plane, canoe to a
Solomon village with no shower no tap.
Bathing was In the tropical rain fed
stream. It washed over me - no fear of running
dry, no guilt of using too much. Just close
my eyes and let the water run over me.
In silence. Tuesday lunchtime, flickering
candle carrying our weight of the every-
day. We grant each other permission to
stop. Be. Now. My subconscious wills to be
free, remind me of what it thinks I should
be doing. Stillness, companions, twenty-
five minutes sitting In the stream. This is
my peace.

Donald Chambers



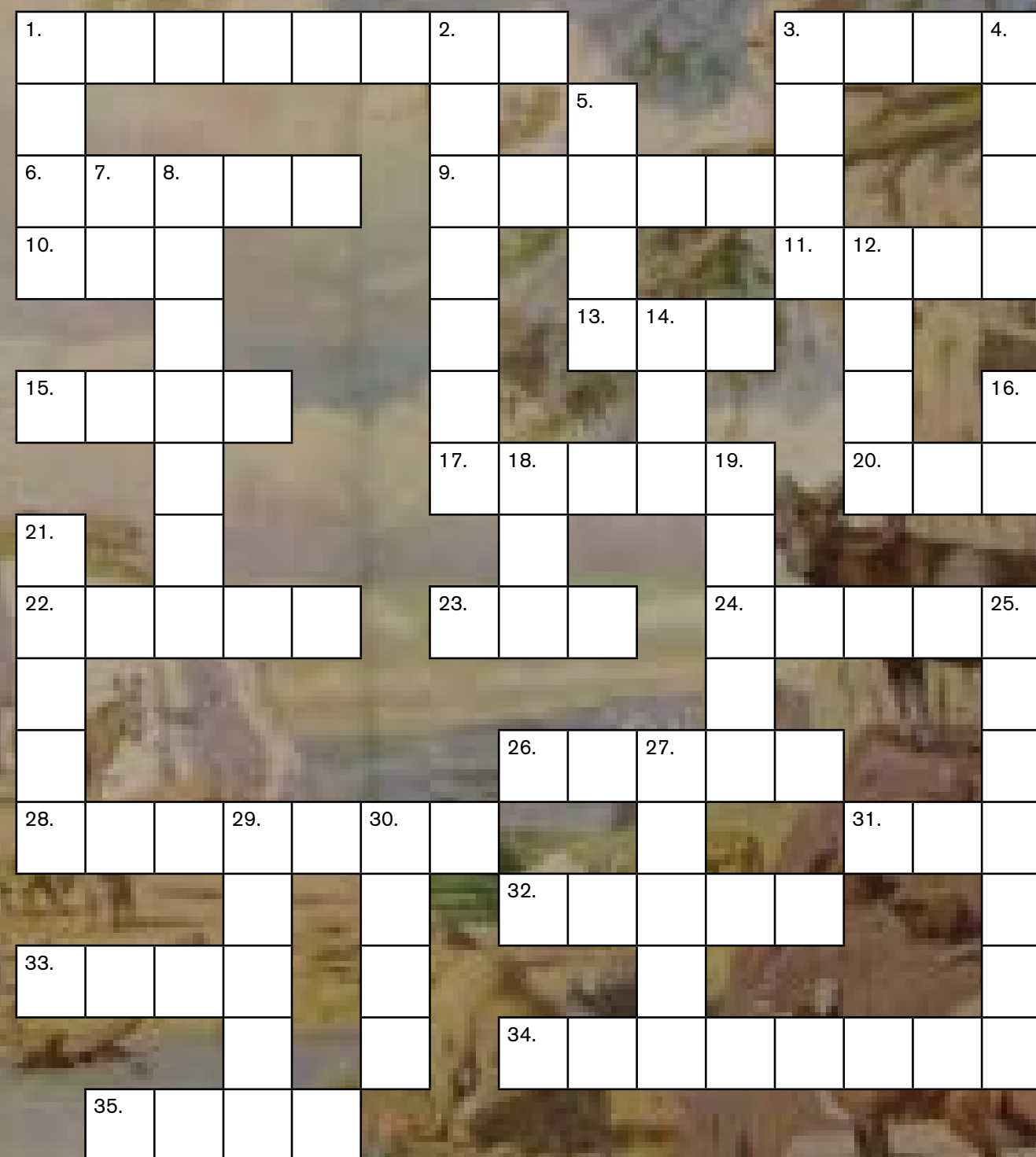
Cross currents word puzzles

DOWN:

1. Leviticus 11:6
2. Job 39:13 - their wings wave proudly
3. Judges 14:8 - out of the strong comes forth sweetness
4. Judges 14:8 - same passage, but which creature?
5. Forbidden and unspoken in Leviticus 11:12
7. Not an animal or bird, just a two letter word
8. Genesis 15:11
12. Genesis 49:27 - Benjamin
16. 1 Corinthians 9:9
18. Deuteronomy 4:16
19. Revelation 8:13
21. Micah 2:12
25. Ecclesiastes 10:11
27. Leviticus 11:29 - middle animal
29. Psalm 58:4
30. Luke 15:23

ACROSS:

1. Isaiah 14:23 (ESV Bible)
3. Psalm 22:12
6. A bird valued by Elijah & Noah
9. Not a reptile but a bird when mentioned in the Bible
10. Similar to 2. Down, but never mentioned in the Bible
11. Leviticus 11:18 says "Don't eat this bird"
13. Leviticus 7:19 - another creature you shouldn't eat
15. Matthew 6:19
17. Job 39:19
20. Judges 15:4 - the RSPCA was sadly not around
22. Isaiah 34:14
23. A creature in Exodus 8:21
24. Genesis 30:35 - animal husbandry
26. Genesis 24:19 - one of the animals given drink by Rebecca
28. 1 Kings 10:22 - birds borne by ships from Tarshish
31. Isaiah 11:8 - the nursing child plays on its home
32. Third plague of Egypt
33. Mentioned 184 times in the Bible from Genesis 21:28 to Revelation 21:23
34. Not mentioned in the Bible but is the source of Kings 10:18
35. Matthew 23:24 - not 26.



DATES FOR YOUR CALENDAR: SPRING 2023

Sunday 12/3 INTERNATIONAL WOMEN'S DAY SERVICE	Sunday 23/3 HOSPITALITY SUNDAY	Sunday 2/4 PALM SUNDAY	Thursday 6/4 MAUNDY THURSDAY SERVICE	Friday 7/4 GOOD FRIDAY SEVEN LAST WORDS SERVICE 12-3PM
Sunday 9/4 EASTER SUNDAY SERVICE	Monday 10/4 EASTER MONDAY BANK HOLIDAY	Sunday 16/4 RICHARD SHEPLEY ADMITTED AS LOCAL PREACHER	Saturday 22/4 EARTH DAY	Sunday 23/4 ONE BODY ONE FAITH MEMORIAL SERVICE & CHURCH LUNCH
Sunday 30/4 MARYLEBONE COVENANT EXCHANGE	Sunday 14/5 DIFFERING ABILITIES SERVICE	Sunday 21/5 ALDERSGATE SUNDAY	Sunday 28/5 PENTECOST & CHURCH LUNCH	Monday 29/5 WHIT MONDAY BANK HOLIDAY