

BRITAIN'S FIRST INTERDENOMINATIONAL CHRISTIAN MAGAZINE

exodus

ANNIVERSARY SPECIAL ● 2024

BRINGING YOU NATIONAL AND INTERNATIONAL CHRISTIAN NEWS

40
YEARS ON
SPECIAL
EDITION
2024



PASTOR

Enoch Adeboye

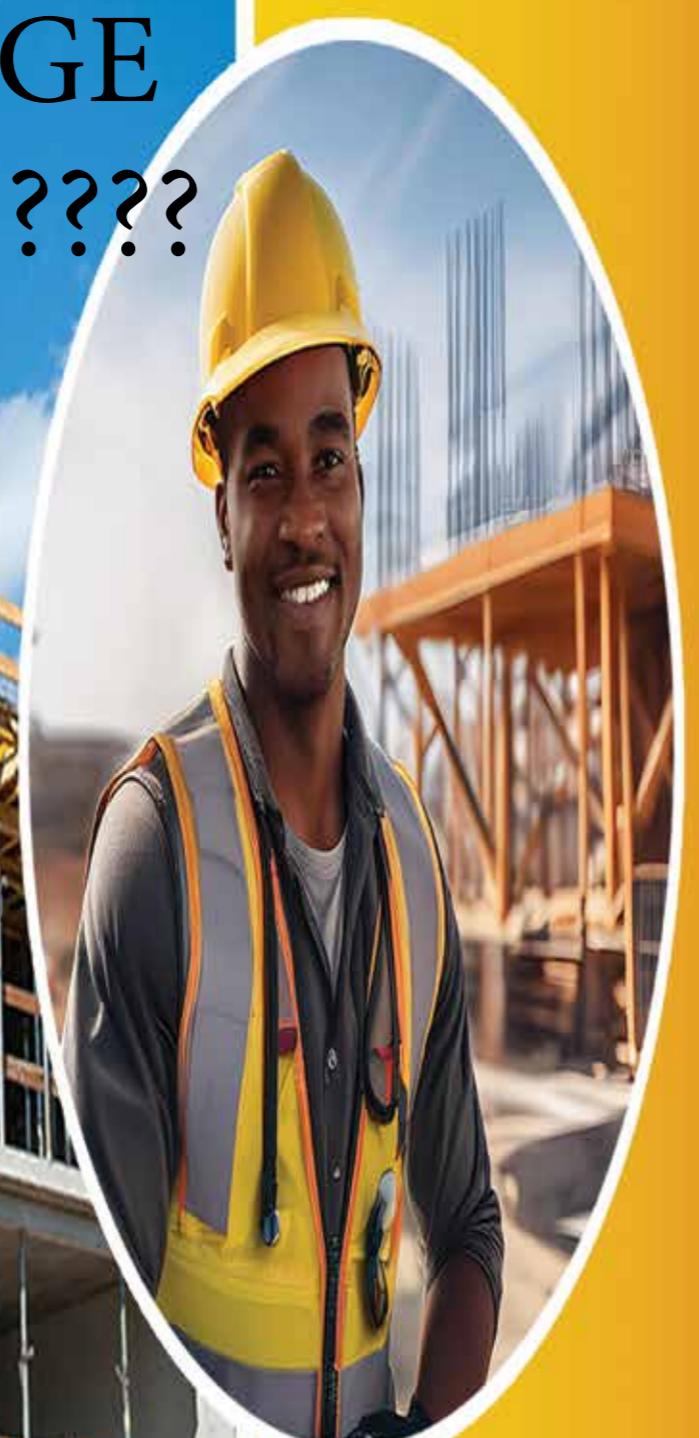
THE SHEPHERD GUIDING 9 MILLION FLOCK



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WELCOME

It all started with an idea and continued with a conversation. Around 10 months ago I was speaking with Basil Meade from the London Community Gospel Choir (LCGC) and he reminded me that last October would have been 40 years since Exodus Magazine was first published. Basil remembered, because LCGC started the same year and his wife then, Andrea Meade was the editor of Exodus. I shared the news with my wife Patricia, who did not comment beyond saying 'that's good'. Her reticence, I believe, was due to the fact that she knew we did not have the finances to publish a magazine to mark the occasion and she was aware of the hard work and stress involved in putting one together especially as we had already published 2 other magazines over the years (Afro Salon News and Christian Post). This commemorative issue was no less taxing.

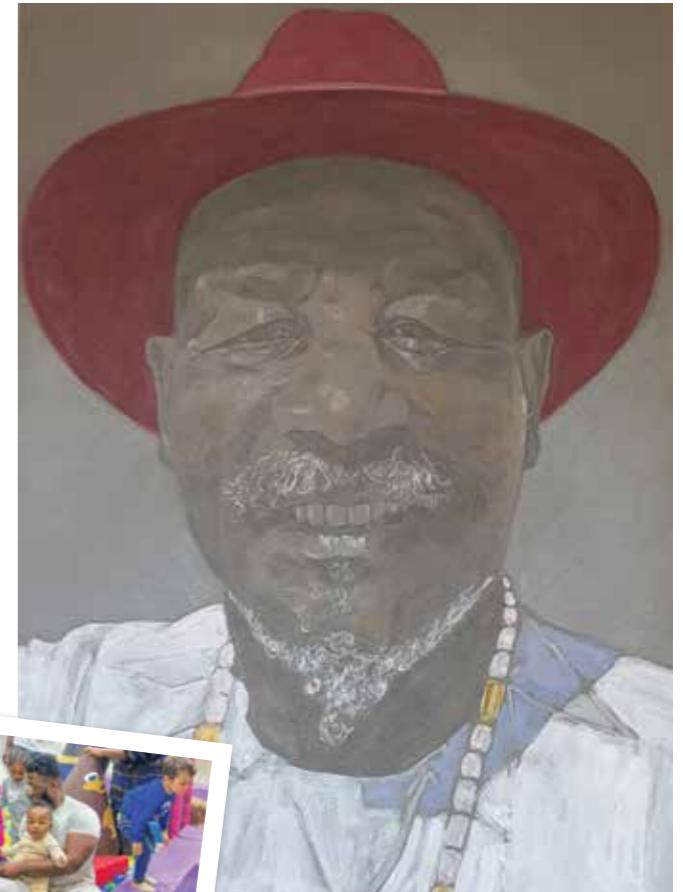
As for me, it feels as if I have been through World War 1 & 2 but, by God's Grace, I am still here. I am sure I did pray about it but I did not go on a 40 day fast – maybe I should have! Since we started putting the magazine together, we have lost my loving brother Errol and brother-in-law Maurice, both unexpectedly.

Well, my initial approach to putting this special edition of Exodus together, was very similar to the one I took 40 years ago when I got the idea to publish a magazine. My thinking was that I would send out emails to target companies and organisations which had products and services which were compatible to the church community. Then, the next step would be to get on the phone and cold call some companies for advertising and it would be as simple as that. In addition however, I also decided to email around 600 companies whose products and services would have been a good fit for the magazine. Now, I am not one of Issachar's sons nor do I profess to be in his generational line up – much to my detriment this time. We received zero take up and I realised that this strategy was not going to yield fruit. So, here it was, I was in church about 8 weeks ago when I heard a voice say to me 'so what is your B plan Mr L?'. Plan A was that we would generate enough revenue to cover the printing and distribution costs. I did not have a Plan B as I was confident that my Plan A would work.

After hearing the voice, I took exception to the tone of the question as it suggested that there was a crisis but I saw it as a personal challenge and I was determined to turn the perceived crisis into a positive experience. There was no way I was going back to contributors to the magazine to say that it was no longer going to be published as that would have been a waste of their time not to mention the embarrassment.

So, I reverted to what I know, which is to pick up the phone and to tap into my contacts and people within my circle and believed that God would give me favour to prevail. Sometimes in life, we have to learn to dig deep and to push in because that is where our victory lies. We started out with the intention of 120 pages but we have now attained 144 pages - giving up is not an option and this is also the title of a book I've been writing for the last 3 years. It will be published soon by God's Grace.

A very challenging but interesting part of this journey was my bank Nationwide blocking my account because they were of the opinion I was being scammed. Despite numerous conversations, the Bank has remained resolute that I am a vulnerable pensioner, in denial about being scammed. Well, I guess I could invite you the readers, contributors and those whom I would have had several



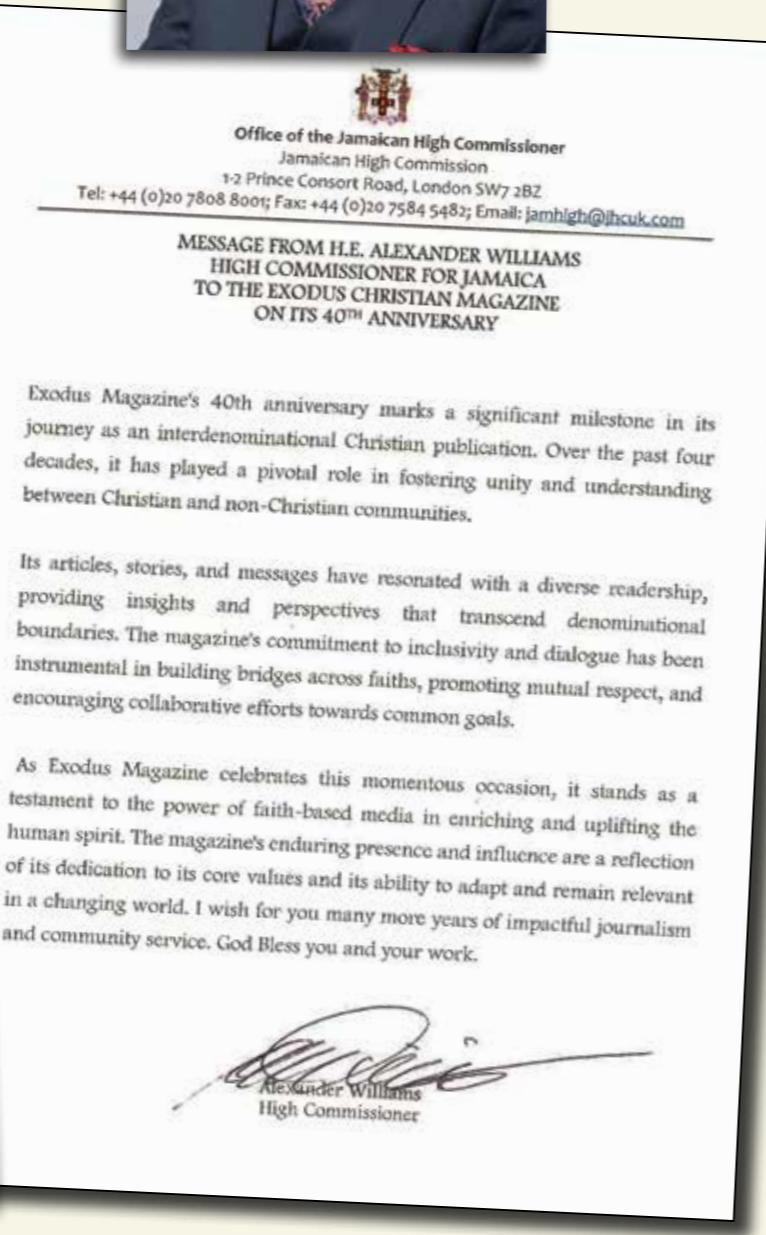
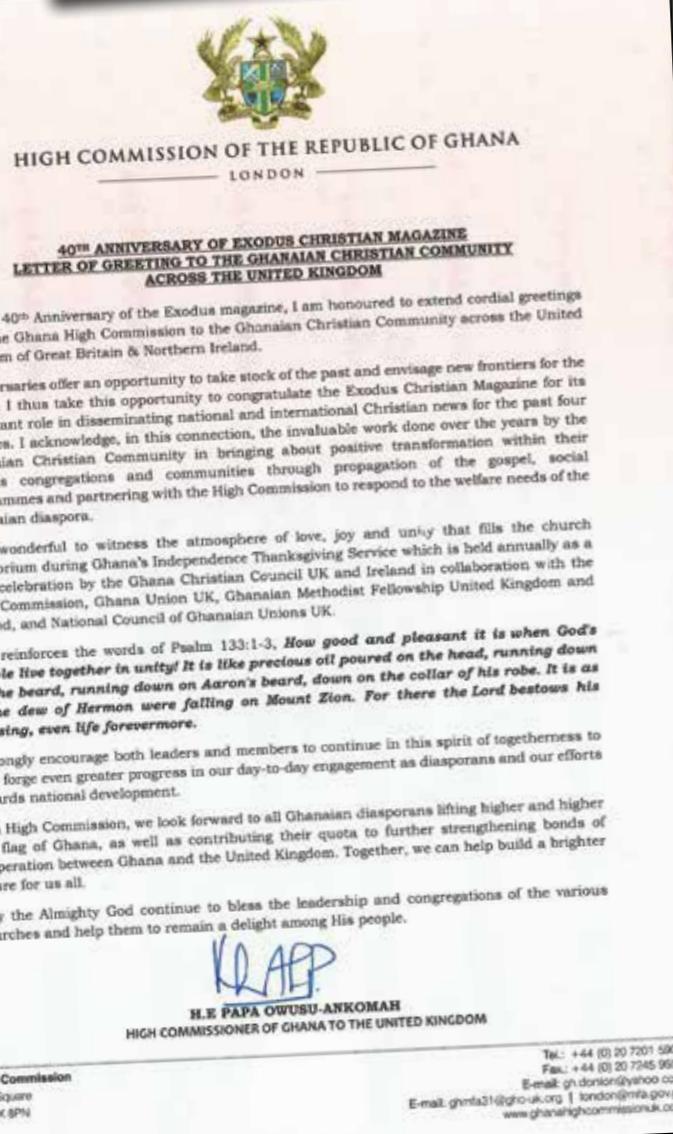
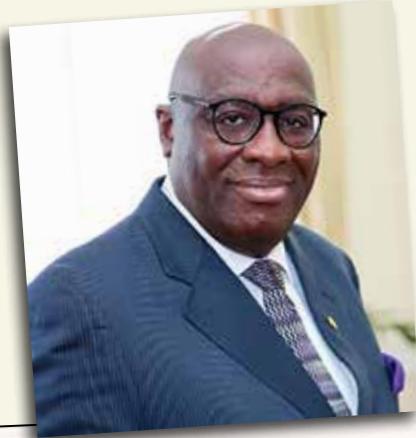
conversations with over the months of putting this magazine together to decide whether I have capacity or not.

Thus, I would like to welcome you to this special edition of Exodus Christian Magazine. I do hope and pray that you will find something within this bumper edition of Exodus that you will find enlightening, revelatory, challenging, cause you to smile and to give thanks to God. There have been many hurdles but by God's Grace, the dream has become a reality. I would like to say a big thank you to my wife Patricia, the Exodus team who worked tirelessly on this edition and to all our advertisers. In addition, I would like to thank two individuals (you know who you are) for your kindness and unsolicited generosity, you all captured the vision and I am grateful to God for that.

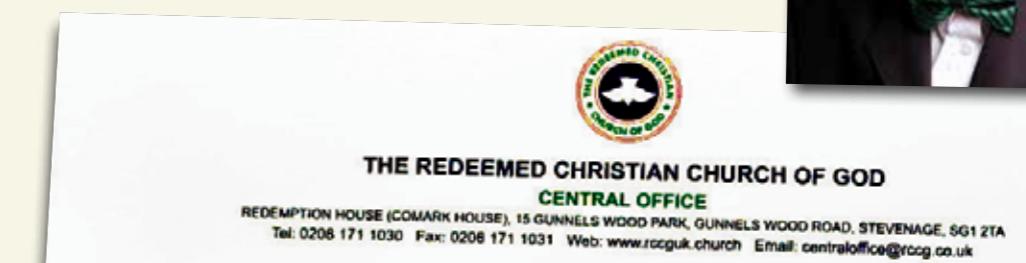
There have been many changes in the Black Church landscape since Exodus Magazine was first published 41 years ago, new churches, exciting new young leaders, various clarion calls for worship and prayer but most distinctively, a new move across the United Kingdom with meetings attracting 70,000 plus people which was not the case 41 years ago. Over the last few years, much has been said about revival coming to the UK but I really believe that there is a sound of revival in the air that is whistling through the high ways and by ways of the land.

My prayer is that there would be a strengthening of the bond of unity amongst the body of Christ and just as I had hoped for 41 years ago, I pray that this special edition of Exodus Magazine will remind Christians that we are all part of one body and that body is Jesus Christ. I herald revival in this land and look forward to the return of our Lord and Saviour Jesus Christ.

High Commissioners' GREETINGS



From The Desk Of Pastor
Enoch Adeboye, General Overseer
The Redeemed Christian Church Of God



19th October 2023
Exodus Magazine
38 Radley Road
London N17 6RH

Dear Mr Livingston,

We want to bring you greetings in Jesus' name.

We really want to thank God for what has been achieved through this magazine in uniting the Church of God especially in the United Kingdom.

We believe that definitely it must be God that after 40 years even dry bones are beginning to live again through the resurrection of this magazine, Exodus.

Since we know that God reserves the best for the last, we are convinced that the future of this magazine shall be brighter than the previous years, so we wish the author the very best.

We also want to encourage all the readers to please consider making contributions in cash and in kind to keep this magazine going forever.

God bless you all.

Adeboye
Pastor E. A. Adeboye



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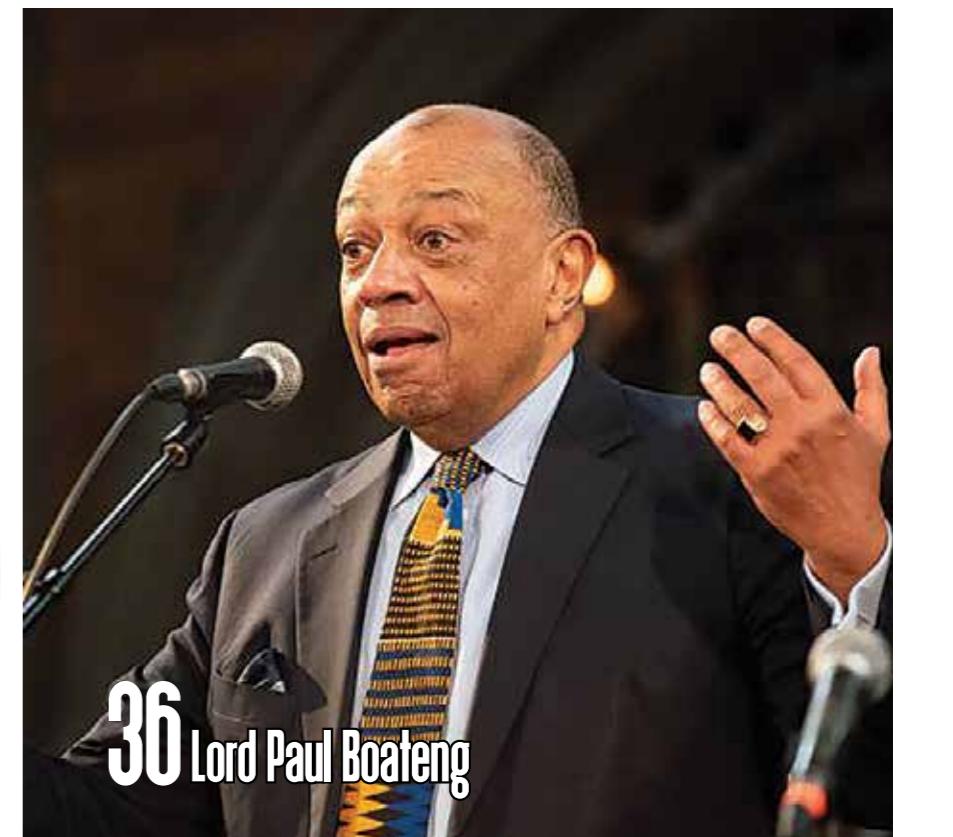
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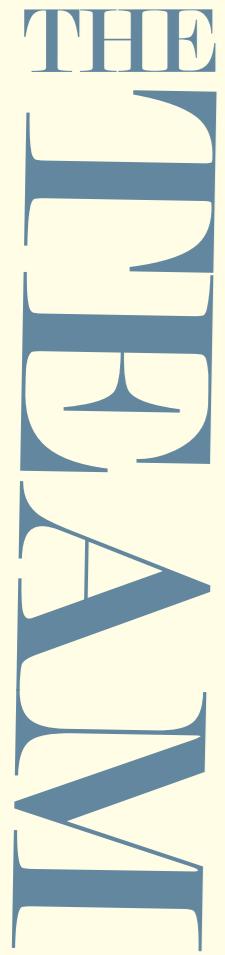


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THERE IS STILL MUCH WORK TO DO



on the streets, in our prisons and in our communities. That said, Llewellyn Graham and Nehemiah Housing Association are leading the way in ensuring our elders are in safe and secure accommodation.

It was eye-opening to read the tributes by Phyllis Thompson and Joe Aldred about the impact that Exodus had on launching writing careers

I am honoured to be asked, once again by Movery Livingston, to be the editor of this commemorative issue of Exodus. On re-reading the issues from October 1983 to May 1984, I realised what an enormously brave venture Movery envisioned at such a time.

I looked through my past editorials to glean where change has occurred. According to Les Isaacs and Carver Anderson, the church has become more holistic in its approach, yet it's still not enough. There is much work to be done

Don McFarlane posits that trying to accommodate multicultural needs in one church can be problematic and that mono-culture church models should be considered.

Sadly, we lost three pioneers who contributed to Exodus and Britain: Sam King MBE (2016), Joel Edwards CBE (2021) and Carmel Jones MBE (2023); and though they are gone and missed, the legacies of these stalwarts will never die. All three made a great impact on my own life, and without a doubt, that of many, many others. I find myself wondering what Joel's response to Don McFarlane's position would be.

Andrea Encinas

and opening up dialogue within the church on taboo matters.

The Windrush generation, with all its struggles, as outlined by Lord Griffiths, has been central to the development of the Caribbean church and the achievements that followed, especially in gospel music, according to Juliet Fletcher. Pauline Muir, however, questions if we are losing our music culture to the globalised sound of Praise and Worship.

Jonathan Jackson would agree as he implores us to ground our youth in our cultural roots. Lorraine McDonald warns of the dangers ahead if we don't mind what is fed into minds of our youth. We will lose a generation if we cannot bring unity while honouring diversity in our churches, says Tope Koleoso — but is there such a thing as too much diversity?

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Andrea Encinas

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BE THE CHANGE YOU WANT TO SEE

Back then, I was a bright eyed and bushy tailed admin assistant at Exodus; today, I have the honour of being the managing editor of this Anniversary issue.

My work at Exodus propelled me into a job at The Voice newspaper, where I did a stint writing Soul Stirrings after Viv Broughton, and before Hazel Noel and Marcia Dixon MBE took over; because I then became promotions manager of the media group.

Coordinating this Anniversary project has indeed been an honour. There are so many takeaways for you, the reader.

First: please make sure you vote. So much is happening today; sitting back and doing nothing is not an option. Thank you to Lord Woolley and the team who have worked on Operation Black Vote.

As a child of Windrush, it makes me furious at the way some of my community has been treated, but I give God thanks from where he has delivered us. I thank God for the Elders who were featured in the magazine back in the 80s and who are no longer with us, but had the foresight to have bought churches and created a community that protected us with love and prayer.

After working in television as a presenter in the 1980s of the first and only UK Black gospel



music programme, I spent 20 years working as a senior leader in education. There was a massive gap when it came to the achievement of African Caribbean boys and it was in that space, I believed, that if real change were to happen in society — education, the criminal justice system, in employment and mental health — that it needed to come from the church. We have to be the change we want to see. If we are to save

our children and help our communities, where possible, the doors to our churches need to be open more than one day a week.

Forty years ago, UK gospel talent Lavine Hudson recorded a song called "Intervention" in which she sang about society being in a global crisis, amid political disasters and prices being sky high. She died in 2016 — but that song could have been recorded today, such are the times.

I retired from education in 2019, following ill health. Today, 10 years after having a heart attack, bypass surgery and a cancer diagnosis, I am a living example for God's healing power. I was given the scripture Psalms 118:17, "I shall not die but live, and declare the works of the Lord" KJV, and a decade on I am still fighting the good fight. Please check out our Health section: Good Living, Diabetes, Menopause, Prostate Cancer. All the men reading this, please get checked. All the women reading this, please reach out to your husbands, fathers, brothers, uncles, cousins and friends — and make sure they are checked.

As children of God, please continue to be your Brothers' Keeper and Sisters' Protector...

Much love and blessings always,
Juliet Coley

NEVER STOP DREAMING



I was not involved in the first editions of Exodus but I heard about the impact that it had on the Black British church scene — a bold and daring initiative at the time.

Having spoken to the publisher as to what his vision was for the magazine, I can see why Exodus was an apt appellation: one people (church), different tribes (expressions), going on a journey together, leaving behind a myopic enslaved mentality of what it meant to be a Black Pentecostal Christian and moving forward as one body, throwing off the shackles of dogmatism but keeping our eyes firmly on Christ.

So, 40 years on, have we embraced each other more, or has the political and economic climate driven us back to a selfish way of thinking and being? Covid certainly didn't help. We were making great strides, churches were growing, pastors were looking for larger buildings and then — wham! Covid hit, spiralling the Church into a retreat position. Savvy churches which were already online were able to make the transition easily, but others suffered as they didn't have an online presence and when they finally got up to speed, the Covid experience, whilst benefitting some, had a deleterious effect on a number of churches, as you will see in our Covid article.

I became a Christian in 1989 and, at that time, men, women and children wore their 'Sunday best' to church. I think it was viewed as part of honouring God. I have heard statements from older folk such as, "If you can dress up to go to party, then you can dress up to go to the house of God". The article "Hats Off to Mother Julius" can certainly attest to that.

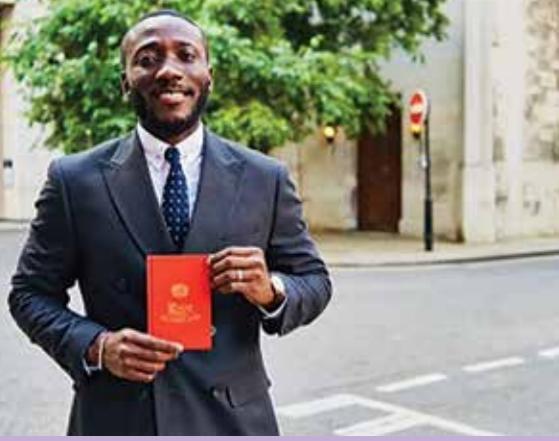
The call to come to Britain drew many, but, as time would have it, the Motherland shirked her responsibilities and many people from the Windrush era and their descendants suffered. Sadly, Britain has been slow to make

reparations, as you will read in our article on Windrush.

There have been many changes over the last 40 years which have impacted the church. Whether we like it or not, AI has played a significant role in our lives, with facial recognition on our smartphones and voice-activated devices like Siri or Alexa. AI is becoming a part of our everyday lives, but what about the use of AI in the preaching of sermons? Would you want a robot for a pastor? Our article on the church and AI gives some more insight into this latest trend. I'll pass for now because what happens when there is a "Holy Spirit" moment! We explore more about the Holy Spirit in this issue, too.

The number 40 is a significant one, representing the testing of faith as when Jesus was in the wilderness after His 40-day fast. It also represents new life and new beginnings, as in the story of the flood where it rained on the earth for 40 days and nights, after which came a fresh start for Noah and his family. Thankfully, the Church is still very much alive and moving forward in its quest for winning souls for Christ. I'm happy to be a part of this commemorative issue of Exodus which is playing its part in charting the history of the Black Majority Church in Britain.

Patricia Livingston



Ghanian Financial Consultant Receives Freedom of the City of London

33 year old Emmanuel Nii Odartey Lamptey was admitted into the Freedom of the City of London at Guildhall. The honour is in recognition of his contribution to the development of the youth in London in his role as the President of the Junior Chamber International (JCI) in 2021. The tradition dates back almost 800 years and he was presented with the prestigious title. He is the 12th Ghanian who has attained 'freedom' from the City of London Corporation. Financial Consultant, Lamptey, says: "It's a wonderful honour for myself and my family, and a real privilege to follow so many great figures and names in history." He is ready to build strong collaborations and partnerships that could support the development of the youth in Ghana.



The PCU is now The PCB

The Pentecostal Credit Union is now The Pentecostal Community Bank and this exciting change reflects their growth, digital transformation, and commitment to serving their customers better. They are enhancing their services while staying true to their Pentecostal heritage and their values remain at the core.



Manna House

In 2017, Lucille and Arthur Fifield founded Manna House Health Education & Wellness (CIC) to blend faith and science in guiding individuals toward optimal health based on Biblical principles. Located in a picturesque Manor House in North Yorkshire, Manna House is the UK's only Christian naturopathic wellness centre, offering faith-based and scientifically supported therapies. The centre focuses on treating metabolic syndrome and other lifestyle-related conditions through a restorative diet and interactive health education. Manna House is dedicated to holistic wellness, providing a transformative experience that nurtures the body, mind, and spirit.

Rwanda closed down over 4,000 churches

Over the past month, more than 4,000 churches in Rwanda have been closed due to non-compliance with health and safety regulations, including inadequate soundproofing. The closures have primarily affected small Pentecostal churches and a few mosques, some of which were operating in unconventional locations like caves or along riverbanks.

The Rwandan government, through local authorities and the Rwanda Governance Board (RGB), has emphasised that the crackdown aims to ensure the safety and tranquillity of worshippers, not to restrict religious practice. The enforcement comes five years after the introduction of a law intended to regulate the rapid growth of places of worship, which requires churches to meet specific safety standards and mandates theological training for preachers.

When the law was first enacted in 2018, around 700 churches were closed. Rwandan President Paul Kagame had argued that the country did not need so many places of worship, suggesting that such a high number was unsustainable for Rwanda's economy. To date, 4,223 places of worship have been shut down, with 427 of those located in caves. The authorities are maintaining a tough stance, citing ongoing issues with unsafe and unhygienic conditions in many churches.

The New Lord-Lieutenant of the West Midlands



Derrick Anderson, CBE, was appointed Lord-Lieutenant of the West Midlands on 5th August 2024 by His Majesty King Charles III. He was born in Mile End, London to Jamaican parents. With over 30 years of executive-level experience in both the public and private sectors, including his tenure as a Local

Authority Chief Executive of Wolverhampton Council and subsequently Lambeth Council, retiring in 2014. Mr. Anderson brings a wealth of knowledge to the role. He also serves as a non-executive director on the boards of several regional, national, and international organisations across various sectors. Awarded a CBE in 2003 for his services to local government, Mr. Anderson's expertise in community regeneration is a key asset in his responsibilities as Lord-Lieutenant.

"The magazine was a delight to read, covering a wide range of very important faith, wellbeing, health and business interests on an interdenominational basis. I wish the editors and contributors best wishes and sustained focus into the future. Great work."



NPVFD

New Park Village (NPV) Football Development was birthed by former Wolverhampton Wanderers FC midfielder Joe Jackson and his wife Debbie in the 1990s, initially focusing on Heath Town and New Park Village, areas blighted by gang violence in Wolverhampton. This provided hope for families, who were able to turn to NPV when their children were facing their darkest times.

The learning journey has informed NPV's practice, which has shifted from working with gangs to focusing on preventative work to unlock the talent of young people from feuding

postcodes, helping them make positive choices, ending the pattern of moving into gangs.

What makes NPV different is it works with families, schools, police, the violence reduction partnership, the local authority, faith organisations and Wolverhampton Wanderers FC to agree on the best child-centred way to help address the identified issues/challenges they face, e.g. disruption, risk of joining gangs, county lines, grooming/child exploitation.

NPV intrinsically uses football to provide a safe and trusted way to help young people embed pride, respect, and dignity in winning and losing. Their experiences are testament that this helps them to make better choices when dealing with or dwelling on situations of loss or a negative reaction to something they do or experience, e.g. losing friends, threats from others, fear of school exclusion which previously may have led them to explode into violence. All of the

work culminates with NPV being the advocate to support young people and families to prevent their children from being excluded from school and/or joining local gangs. NPV has used various school and community facilities over the years to deliver its programmes, however at its 24th Annual Awards Dinner in 2022 it proudly announced that after an extensive bidding process it had been granted a long-term lease by the City of Wolverhampton Council for a 6.5-acre site, formerly the ground of Wolverhampton United. This space will enable NPV to grow and further its impactful work. The club aims to make this a venue where children, players, boys & girls and families alike are able to participate in football and a range of other sporting activities, including health & fitness sessions. NPV would like to place buildings on the site and create 4G playing surfaces, however this requires additional finance to make this happen. The club has therefore recently launched a GoFundMe initiative and want as many people as possible to help them achieve their initial aim of raising £50K!

unity and perseverance in their spiritual journeys.

Organised by the NTCG National Office, the event also emphasised community building, with activities designed to help attendees connect and share their experiences. Workshops covered a range of topics, providing practical insights and inspiring discussions.

The NTCG Convention 2024 was a transformative experience for many, leaving participants spiritually refreshed and more connected to their faith. As the event concluded, there was a shared sense of purpose, with anticipation already building for next year's gathering.



NTCG Newport Convention

From August 23rd to August 25th, 2024, the New Testament Church of God (NTCG) hosted its annual convention at the International Convention Centre (ICC) Wales in Newport, United Kingdom. The event, led by Bishop Claiion Grandison and Sister Sonia Grandison, brought together members from across the country for a weekend focused on spiritual growth and community engagement.

The convention featured a series of worship sessions, sermons, and workshops aimed at fostering a deeper sense of faith and unity among attendees. Highlights included powerful messages from Bishop Grandison, who encouraged participants to embrace

Premier Radio Launch Peter Kerridge Memorial Fund

Exodus magazine would like to extend our condolences to the family and the team at Premier Radio following the death of their CEO Peter Kerridge, after a year long battle with acute leukaemia. Our prayers are with all those who knew this incredible man of God. To honour his legacy and ensure his vision reaches millions more with God's Word, Premier has launched the Peter Kerridge Memorial Fund. Visit <https://www.premier.org.uk/peter-kerridge-memorial-fund/>

For details on how you can donate.



CofE dropping word 'church' to be more 'modern'

A recent study suggests that the Church of England is increasingly moving away from using the word "church" in favour of more modern and relevant terms like "community." The Centre for Church Planting Theology and Research examined the language used by 11 dioceses to describe new worshipping groups and found that none referred to these initiatives as "church plants," despite the creation of 900 new groups over the past decade.



shift, arguing that it reflects a misguided attempt to appear modern. He warned that the Church's embrace of these new forms of worship has been costly and cautioned against neglecting traditional parishes in the push for modernization.

The study also found that 10 of the 11 dioceses discussed "culture change" as part of integrating new worshipping practices. The Church of England spokesperson explained that these new communities often operate outside traditional church buildings, which might explain the reduced use of the term "church" in their descriptions. Reverend Phillip Turner Passes Away at 43

Reverend Phillip Turner, the much-loved assistant pastor of NTCG Handsworth, passed away on August 3, 2024, at the age of 43. A devoted son, husband, father, and minister, Reverend Turner was revered for his unwavering faith and

Instead, six dioceses primarily used the term "worship" to describe their new projects, two used "congregation," and seven opted for "community." Rev. Dr. Will Foulger, the report's author, noted that the word "church" might not fully capture the nature of these new initiatives, suggesting that "new things" might be a more fitting descriptor.

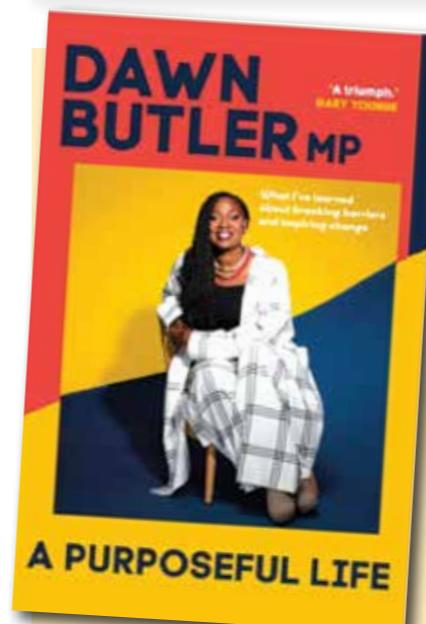
However, Dr. Giles Fraser, vicar of St Anne's, Kew, criticised this

profound commitment to his community.

Reverend Turner's life was marked by his deep dedication to his family and his calling as a minister. His compassion, wisdom, and genuine love for others left an indelible impact on everyone who knew him. He was not just a spiritual leader, but also a friend and mentor to many, providing guidance and support in both joyous and challenging times.

On Monday, September 2, 2024, family, friends, and congregants gathered at NTCG Handsworth to pay their final respects during a funeral and homegoing service. The atmosphere was one of both sorrow and celebration as those who loved him came together to honour his life and legacy. The service was filled with heartfelt tributes, highlighting the profound influence Reverend Turner had on his church and the wider community.

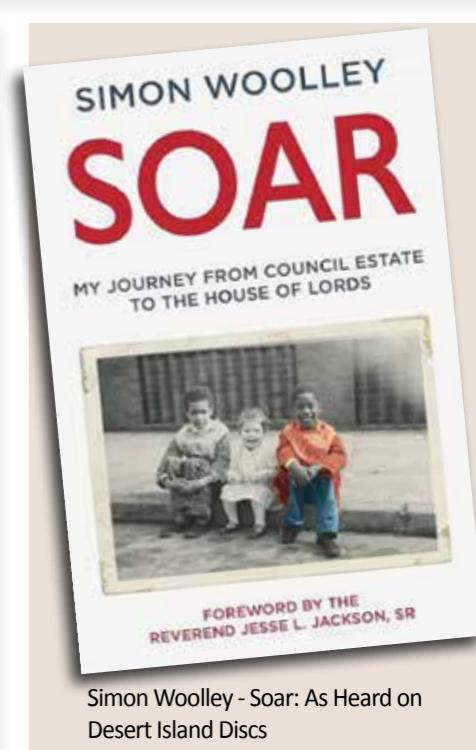
In the coming months, a memorial service will be organised to offer an additional opportunity for fellowship and remembrance. This event will allow the community to further celebrate the life of a man who devoted himself wholeheartedly to his faith and the people he served. Reverend Phillip Turner's passing is a significant loss to his family, church, and community. Yet, his legacy of love, faith, and service will continue to inspire those who were fortunate enough to have known him.

EXODUS BOOK REVIEW

Dawn Butler - *A Purposeful Life: What I've Learned About Breaking Barriers and Inspiring Change*



Joe Aldred - *Flourishing in Babylon: Black British Agency and Self-Determination*



Simon Woolley - *Soar: As Heard on Desert Island Discs*

Hyland House School

A co-educational primary school providing the best in Christian education. Our school's ethos is to show love, joy, kindness, perseverance and self-control. These values are to help our children grow into resilient, well-rounded moral citizens with characters of which society can be proud.

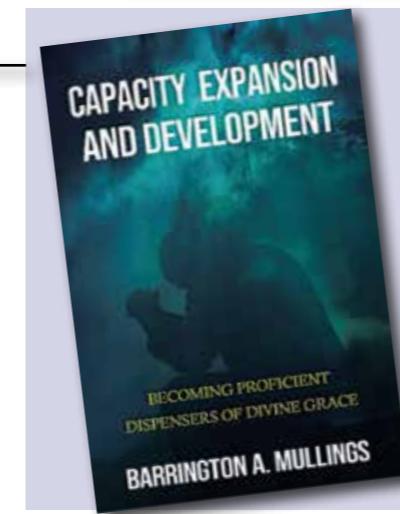


We pride ourselves on:

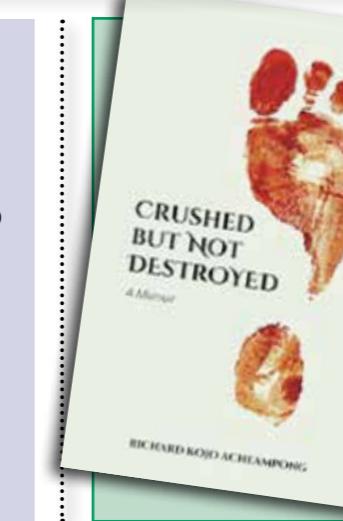
- ☒ Achieving academic excellence
- ☒ Developing positive traits
- ☒ Making lasting friendships
- ☒ Encouraging leadership

Admission: In year admissions accepted (subject to year group).

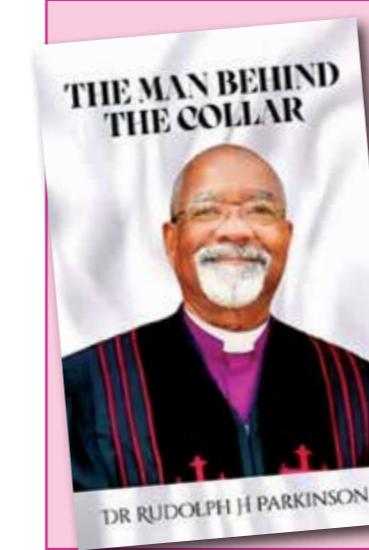
Address: Holcombe Road Tottenham, N17 9AB Tel: 0208 520 4186 www.hylandhouseschool.org info@hylandhouseschool.org
The Lord is the Master of our school



Barrington
A. Mullings
- CAPACITY
EXPANSION AND
DEVELOPMENT:
Becoming
Proficient
Dispensers of
Divine Grace



CRUSHED
BUT NOT
DESTROYED
Richard Kofi Acheampong



THE MAN BEHIND
THE COLLAR
DR RUDOLPH J. PARKINSON

Richard moved to the UK, initially working low-wage jobs. At 26, he was severely injured in a car accident, leading to the amputation of his leg. Despite this, his faith remained strong.

Richard eventually attended Middlesex University, earning a degree in Politics and International Studies, and later completed a Master's at Westminster University. After struggling to secure employment due to visa issues, he founded a successful teacher recruitment business and later qualified as a lawyer in 2016.

A central theme of the book is the idea that while people may feel "crushed" by life's burdens, they are not "destroyed." Acheampong encourages readers to see their struggles as opportunities for growth and to trust that God has a plan, even when things seem bleak.

The book concludes by reinforcing the message that adversity is a part of life, but it does not have to define or defeat a person. By staying rooted in faith, readers can emerge from their struggles stronger and more resilient. The overall message is one of hope, perseverance, and the transformative power of faith.

Rudolph Parkinson - *The Man Behind The Collar*



Chizor Akisanya -
Complete in Him:
Finding Hope in
Disability and Child
Loss

Richard Acheampong is a lawyer qualified in both England and Wales, and Ghana. He came from a humble background in Ghana, where his father was a teacher and his mother a trader and farmer.

Richard grew up in challenging conditions, often sharing a mat on the floor with his siblings. His older brother William, initially a brilliant student, developed mental health issues, worsening the family's living conditions. Richard took on the responsibility to support his family.

He excelled academically, winning a West African essay prize and attending top schools. He studied Political Science at the University of Ghana and aspired to attend the London School of Economics (LSE).

THE GENESIS OF EXODUS



Publisher Mervyn Livingston and Editor Andrea Encinas at the launch of Exodus in 1983

Welcome to the 40th anniversary of Exodus magazine. God is truly amazing! I am excited and thankful to be able to publish a Special Edition of Britain's first interdenominational magazine, four decades on.

The willingness of all the contributors who brought this 2024 project to life by writing about the issues that affect the Black Church, both now and back then, has been humbling.

To all those who helped to make this possible – Thank you. Thank you. Thank you.

My passion for community led me to join a Prison Visiting Ministry, where, for three years, I witnessed to young men about the love of Christ in Borstals and establishments in where, offenders aged 15 to 21 were detained for correctional training. Following this, at the age of 32, I felt the urge to create some sort of interdenominational dialogue between churches, as I believed that they had the capacity to address the needs of the youth at that time. Some of the main churches then were New Testament Church of God, Church of God in Christ, Bibleway, New Testament Assembly, Assemblies of the First Born, Shiloh, Bethal, Wesleyan Holiness, Church of God of Prophecy and the Seventh-day Adventist Church. Most of the leaders were Jamaicans but did not engage with each other. I hoped that Exodus Magazine would bridge

"I am thankful that lives and many communities have been so much richer; because of the magazine."

Straker & Sons Printers in Hackney Wick, east London, had a massive printing press and printed weekly football match programmes. I bravely went there to convince them to take on the small task of printing 10,000 bi-monthly copies of Exodus, and they agreed. I

that gap. Back then, my first task was to attach a lean-to at the side of my house, add a phone extension socket, get a desk and chair, and start cold calling for advertising. I admit I didn't know what I was doing but I knew why I was doing it.

I had met Reverend Bazil Meade from the London Community Gospel Choir which launched the previous year and through him, I connected with his wife Andrea, an intelligent, talented writer

was the publisher, advertising executive and magazine distributor, driving from London to Birmingham, Leeds, Manchester and Sheffield to deliver to the churches.

The Almighty granted me the ability to dream big, along with the tenacity and faith to go for it - feel the fear and do it anyway. And for that, I am thankful that so many lives and communities have been enriched because of the magazine.

Exodus was published with the cover price of 50p. Even though the magazine was ground-breaking in trying to get the various denominations to at least have dialogue with each other, there

was an undercurrent of suspicion from one denomination to another. As a result, advertising take up was low and did not even cover the running cost per issue.

The magazine was heavily subsidized by myself but I was determined to keep it going, because it was helping to build bridges amongst the churches. Eventually, it became unsustainable, and I was approached by The Voice newspaper to sell the magazine but was not comfortable handing over the reins of a Christian product to a non-Christian company.

In August 1984, in an effort to raise funds for the magazine, I organised an outdoor Gospel Music Festival, 'Rejoice '84,' which was headlined by American gospel star Jesse Dixon.. Sadly, the project ran at a loss and I was unable to publish

any further issues. I want to herald three great men who instantly captured the vision of Exodus Magazine and were a great support. Bibleway's Bishop Leon Edgar White, father of Pastor Mike White - I'll never forget him telling me that if at any time I was struggling to pay the printing bill, I should let him know. I did and he helped. He also wrote an article for the magazine.

The New Testament Assembly's Bishop M.L. Powell, father of Bishop Delroy Powell, was also a great supporter, both in encouragement and financially; and NTCG Brixton's Pastor

"Exodus was published with the cover price of 50p"

Vernon Nelson, who was the only church leader who always paid upfront for the magazines, which assisted greatly with my cashflow.

In 1984, we featured a young male councillor from Waltham Forest on the

cover of Exodus. Now, 40 years on, Paul Boateng is back in the Special Edition having been one of the first Black MPs, the UK's first black government minister, and the first British-Ghanaian to sit in the House of Lords. I am so proud to have Nadine White, the UK's first dedicated Race Correspondent, chronicle his journey.

I believe that one of the greatest achievements of Exodus Magazine was giving a platform to many Christians to start their writing journeys. For many of the brilliant contributors, Exodus was their first foray in published writing. Bishop Joe Aldred, Pastor Don McFarlane, Dr George Peart, Rev. Ridley Usherwood and the late Dr Joel Edwards OBE were some of our original writers. I thank God for them.

Since 1983, I have continued to encounter people who share their experiences of Exodus and how the articles have positively impacted their lives and I have been encouraged from

time to time to relaunch the publication. Now, 40 years on, in this commemorative issue, Exodus looks back at the progress made by the Black church. It has become more involved in the UK political landscape, it is more accepting of diverse leadership, the cultural makeup of the church is changing and there is a rekindled passion for revival. The church, however, still faces challenges today and it can still

do more to help to meet the needs of our communities.

I am grateful to God for allowing this special edition to be birthed. God bless every reader and supporter of this current commemorative issue. May your lives be enriched by our efforts to engage in what Proverbs enjoins us to do which is get wisdom, knowledge and understanding. May it be so in Jesus' Name.

To God be all the Glory!

ML

OUT OF EXODUS

- Prime Minister and Conservative Party Leader Baroness Margaret Thatcher wrote a letter of congratulations for the launch of the magazine which was featured in the first issue.
- In 1983, the Archbishop of Canterbury Robert Runcie wrote a letter of congratulations on the launch of Exodus.

- Exodus was invited to sit on one of the committees for the British Council of churches as dialogue with the Black church was lacking.
- Exodus was invited for a chat and tea with the Archbishop of Canterbury.

Robert Runcie.

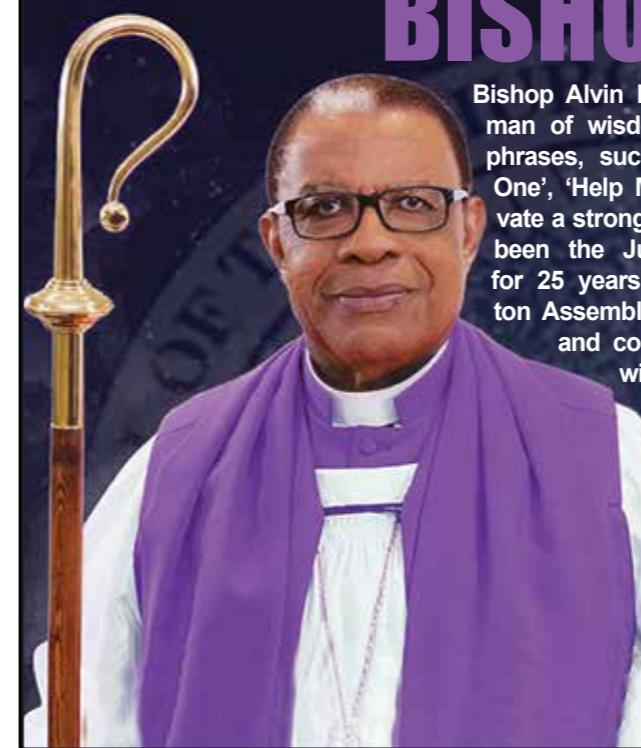
- Exodus was invited to a reception at Kensington Palace with the then, Prince and Princess of Wales, Charles and Diana.



Picture from left to right: Bishop Leon Edgar White and Bishop M.L. Powell

COGIC UK CELEBRATES THE 25th ANNIVERSARY OF

BISHOP ALVIN BLAKE DD



Bishop Alvin Blake DD BEM is a man of wisdom with spirit-filled phrases, such as 'Jesus is the One', 'Help Me Lord!' and 'cultivate a strong back bone'. He has been the Jurisdictional Prelate for 25 years, Pastor of the Luton Assembly for over 50 years and continues to bless us with his Ministry. The first building for COGIC UK was purchased by Bishop Blake for the Luton Assembly at Dale Road in 1964. Bishop Blake was also the

visionary behind the purchase of our current COGIC UK Headquarters at 127 Dunstable Rd, Luton. He is also Chair of the Board of Governors of Calvary Theological College and Chair of the Executive Board. Bishop Blake has been married to his wife, First Lady, Mother Blake, for 62 years. He continues to bless and inspire the Body of Christ through his teaching and preaching. It is his vision for his Leaders to be fully equipped to tackle the challenges facing the Body of Christ and the world at large.

On the 19th of October we will be holding a celebration at COGIC UK Headquarters to celebrate the 25 years of his Leadership as Bishop.

For further information please contact Supt. Geoffrey Folkes on 07983 821000 or Elder Don Scott on 07545 485745. Email enquiries: don.scott@cogicyouthuk.org. The website is www.cogic.org.uk

A CATALYST FOR CHANGE

My mind goes back to 1983 and some of the key issues that occupied our minds. Back then, many of us were at a loss as to how to understand, describe and identify ourselves in the midst of the various terms and associated nuances that the 'experts' used to tell us who they thought we were. West Indian and African sects, members and leaders of the new immigrant churches, Black fundamentalist churches, Pentecostal Christians, Black Pentecostal churches, Black church members and leaders, Black Majority Church leaders and members — the list goes on.

I remember as a sixth former arguing with a dear Church of God of Prophecy friend that, unless I became a member of her denomination, I wouldn't go to heaven. We both struggled to support our denomination's stance on jewellery: in mine, only a wedding ring for women was allowed while no rings were allowed in hers. The fashion, literary and performative art industries were frowned on. The differentiation between 'secular' and 'Christian' music was a hot topic which seemed to only be resolved by comparing what was in the charts with what was in the Redemption book of hymns and choruses. Adolescent boys and girls were so strictly monitored that some never learnt to develop clarity on sexual health or the skills to nurture healthy relationships.

"Exodus played its role in dismantling the sceptical attitude of our white brothers and sisters towards the black majority churches."

Exodus provided a seedbed and reference point for conversations that would in turn inspire constructive communication between members of our various churches. It stirred our budding interest in Christian theology, discipleship and desire to understand and engage in the mission of God in our world — although many of us did not have the language, at that time, to frame our thoughts in these terms. We were clearly searching for a credible Christian worldview which incorporated answers to questions beyond fashion, music and morality. Exodus signposted potential answers to questions that were "kept under the carpet", and indicated how we might cultivate a mindset beyond biblical literalism and the "pie in the sky" theological diet. In its own way, it challenged its readers to consider what our faith had to do with the sociopolitical contexts and issues we encountered. Where was our voice in conundrums such as racism, the race relations industry, the stop-and-search legislations, the race riots, the Scarman and Macpherson

I remember the start of Exodus like it was yesterday! The magazine was my introduction to Movery Livingston in 1983. It was through Movery that I learnt a thing or two about the Calvary Church of God in Christ, or COGIC, as it's affectionately known.

reports, or institutional racism? What did we have to say about racial justice? What did the concept of multi-culturalism/integration look and sound like in our pews, our pulpits and our theological institutions? Exodus offered a springboard for engagement with initiatives to promote partnership amongst Black and white Christians at various levels, across the so-called seven spheres of influence.

Like Movery and his team, many of our Black Majority Pentecostal churches are now in the position to reflect on our pilgrimage. The past, the present and the future are intricately linked. There is the saying that "those who ignore the mistakes of history are destined to repeat it". We need to be careful that we do not throw out the baby with the bathwater! In our celebration we can learn from the Isaacharites as presented in 1 Chronicles 12:32 American Standard Version (ASV). They had a clear, mature understanding of the chronological, spiritual and political times in which they lived, rooted in their knowledge and commitment to Godly worldview.

We may well ask ourselves what issues and concerns we now face in 2024 — 40 years later — and how are we addressing them and celebrating our efforts. In Movery's words, "Exodus 40 years ago was to get church leaders to recognise each other across the church spectrum as brothers and sisters in Christ, and to recognise that we are culturally connected and share some of the same challenges and experiences of establishing

and emerging denominational leaders have been inadvertently impacted in one way or another by their links with this agenda through reflection/writing/reading/conversations and their practice of ministry — all of which merits celebration.

We acknowledge and celebrate our contribution to ecumenism and the impact we continue to make on Britain's religious landscape. Exodus played its role in dismantling the sceptical attitude of our white brothers and sisters towards the Black Majority Churches and our own views of so-called "nominal" historic churches.

It provided awareness, raising opportunities and meaningful dialogues which strengthened resolutions, aspirations and welcomed models for shared Christian witness in spaces such as Spring Harvest, Green Belt, Evangelical Alliance, Churches Together in England, European Pentecostal Theological Association, and Black Majority Churches' conventions and conferences.

Exodus has also influenced those now involved in the production of age-specific discipleship and other training resources. Many benefited from the learning opportunities and heightened awareness of the contribution they could make to the wider society. Forty years on, some of Exodus's contributors, readers and individuals and organisations featured in its pages, can be found sitting around the table at strategic levels engaging in matters at local, national and global levels such as food and fuel poverty and environmental care.

The Exodus team were clearly pioneers, connectors and visionary members of our Church. The magazine was clearly an inadvertent catalyst for some of today's Black Christian writers, publishers, thinkers and more.

Phyllis Thompson



A Pentecostal educator and New Testament Church of God (NTCG) Ordained Minister, Revd. Phyllis Thompson is also a published writer and editor of *Challenges of Black Pentecostal Leadership in the 21st Century*, SPCK Publishing, 2013 and *Challenges of Pentecostal Theology in the 21st Century*, SPCK Publishing, 2020. She is an active member of various Ecumenical Pentecostal forums including the Northampton Theological Society, the European Pentecostal Theological Association and the Church of God Global Board of Education.



ONWARD & UPWARD



We must surely rejoice on this anniversary occasion. Exodus was a brave attempt to offer a platform and give a voice to people who were undergoing severe stress — a consequence of being marginalised, oppressed, harassed and victimised. Movery Livingston instigated this initiative and I take this opportunity to recognise his unfailing efforts to articulate the needs of his people, giving them an instrument that would unify and harmonise their voices.

In 1983, I'd just returned to the UK after 10 years in Haiti as a Methodist minister. My time in that delightful, historic, chaotic land began during the Duvalier dictatorship. I'd criss-crossed the territory (mainly by mule) and got to know what Frantz Fanon, the noted anthropologist, described as "the wretched of the earth." Wretched those Haitian peasants may have been in economic terms, but I'd discovered their rich culture. I fell in love with these people, the poorest in the Western hemisphere. I spent my time working with local people to set up cooperatives, microfinance projects, primary health care facilities, literacy programmes, schools, teacher training, tree planting and community development projects. All this while exercising my role as a Methodist minister. It was a rare blessing for a man like me to be taken into the hearts of the citizens of the first Black republic in the world.

In the UK, people of British-Caribbean descent, to whom we came to refer as the Windrush generation, as well as their children and their grandchildren, were experiencing the very worst of times. Those who'd first arrived here came with an idealised view of Britain, a result of the education they'd received in the Caribbean colonies. They were not prepared for what met them. The British people were often inhospitable and housing was scarce. One of the most scandalous aspects of this period was the unwelcoming attitude of Christian churches.

There's plenty of circumstantial evidence to support the suggestion that the followers of Jesus Christ revealed an ugly racism in the way they received the new arrivals, many of whom were devout Christians. They were often repelled by the barely restrained hostility of the churches they attended and began to form themselves into separate "Black churches" where they could at least worship God without hassle.

The children of the Windrush pioneers

Lord Leslie Griffiths looks back at the journey the Black community have been on pre and post Exodus and highlights the importance of the magazine in society.

first time, though in a hugely distorted and negative way. Later that summer, riots in Brixton, Toxteth, Handsworth, Moss Side, Leeds and Bristol, shook smug British society to its roots. Something had to be done. It was no longer enough to sweep the problems of multiracial Britain under the carpet.

That was the world into which the brave magazine Exodus was launched. Since then, of course, it's been exciting to sense an emerging and increasingly self-confident British African-Caribbean community, fashioning its identity and wearing it proudly within the kaleidoscopic realities of our pluralistic society. African-Caribbean people are now members of both houses of Parliament and many hold, or have held, senior positions in their parties. They populate our creative industry, public service, information technology sector, judiciary, business sector and our mainstream churches as leaders and bishops.

Exodus harks back to the Old Testament story of the way the people of God left their bondage in Egypt, crossed the waters of the Red Sea, and began their new lives as a liberated people. But that freedom had to be worked out in a wilderness. For 40 years they wandered with no fixed abode. They grumbled. They played fast and loose with the God who'd brought them through. They made a golden calf. There were ill feelings galore. But they got there. Forty long years after gaining their freedom, they crossed the River Jordan and entered their promised land.

And now, here we are, 40 years after the publication of Exodus magazine. Just like the people of Israel in the Old Testament, we've found ourselves wandering in a wilderness as we've tried to find our way through the maze of new demands, continuing oppression, half-opened doors. It's been a time of self-questioning, self-doubt, mixed messages. But our so-called minorities, our cultural groupings, are no longer trapped in the age-old servitudes of yesteryear. These communities have come of age. A promised land of new opportunities, new horizons, is in view. This simply has to be the time when those, whose plight was so powerfully described in the pages of that magazine four decades ago, take a leap of faith into a new kind of future and break the white heat of multicultural Britain into the rainbow spread of all its constituent colours. It's a future waiting to be won.

Lord Leslie Griffiths

The Revd. and Rt. Honourable, The Lord Leslie Griffiths of Bury Port, is a working peer, past president of the Methodist Conference and a former superintendent minister of Wesley's Chapel, City of London. He is a trustee of Premier Christian Radio and Chair of the Board of Directors of the Central Foundation Schools of London. He holds several honorary doctorates and college fellowships including honorary fellow of the University of Wales Lampeter in 2006 and a fellow of the Learned Society of Wales in 2012.



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Brixton	Luton	Gloucester	
Clapton	Manchester	Handsworth	Stoke-on-Trent
Coventry	Nottingham	Highgate	West Croydon
Cross-Cultural	Reading	Lee	Willesden
			Wolverhampton



THE LEGACY OF REVEREND CARMEL JONES MBE

PENTECOSTAL CREDIT UNION FOUNDER REVEREND CARMEL JONES MBE DIED LAST YEAR BUT LEAVES BEHIND AN ENDURING LEGACY. JULIET COLEY LOOKS AT FOUR KEY MOMENTS IN HIS REMARKABLE LIFE.

It has been just over a year since the passing of Pentecostal Credit Union founder Reverend Carmel Jones MBE. He was a prominent member of the Windrush generation, a visionary and a powerhouse.

His autobiography 'Autobiography of my life age 11 to 80' documents his journey and from it, we glean that:

He was a Promise Keeper

“...Do not break your oath, but fulfil to the Lord the vows you have made” — Matthew 5:33 NIV

Carmel's father was unkind to his children and his wife

Carmel writes: “While my Mum was weeping and praying, I went behind the buttery and fell on my face in the dirt and cried to God: ‘Please make it possible for me to earn some money so I can help my mum, because my dad won't help her very much...’”

Carmel was 10 years old at the time. He came to England in 1955, got a job in a factory, and supported his mother until her death in 1986.



He was a Man of Patience

“Whoever is patient has great understanding...” — Proverbs 14:29 NIV

On meeting his future wife Iveline...

Carmel writes: “...And I saw this beautiful pretty girl at the end of the corridor, and suddenly I exclaimed: ‘See my wife there’. I was brazen enough to tell her (seven months after that meeting) that I loved her but she blanked me. No way was I going to give up! Six weeks later I said to her again: ‘I love you and would like you to be my girlfriend?’ This time she spoke: ‘Did I tell you I want any boyfriend?’”

Carmel and Iveline got married in November 1957, twenty months after they first met.

He was a Visionary

“For I know the plans I have for you,” declares the LORD, “plans to prosper you and not to harm you, plans to give you hope and a future” — Jeremiah 29:11 NIV

Carmel had two Visions...

Vision 1: In September 1979, he met the Lord on the rooftop of a church he attended. “What is in your hand?” the Lord asked. “The Credit Union rules,” Carmel replied. And the Lord responded: “Go your way and do what is laid on your heart, and I will be with you.”

Carmel had been procrastinating about starting a credit and the vision was confirmation for him.

Vision 2: The Lord led Carmel through the corridors of Whitehall, 10 Downing Street, the House of Commons and Buckingham Palace.

Carmel writes: “I have been to, and dined with, people in many high places, including

a reception and dinner with Her Majesty Queen Elizabeth II at Buckingham Palace.”

Carmel's third visit to Buckingham Palace was in 1991, where he was awarded an MBE by the Queen.

He Recognised and Owned up to his Shortcomings

“Confess your faults one to another, and pray one for another, that ye may be healed” — James 5:16

The Regulation System became a hindrance to the progress of the PCU...

Carmel writes: “I personally devised a ‘creative loan’ system that was more suited to the needs of our parishioners. I then discussed the idea with the Board and made it clear that if this was exposed to the Regulator, I would take responsibility.”

Carmel recognised the financial needs of our people which were not being met due to the rules set by the Regulator, so devised a way in which this could happen. The Regulators were displeased when they found out, he apologised and offered his resignation. He knew what he had done was wrong but was at peace because he had not defrauded the PCU.

The Pentecostal Credit Union is one of the strongest credit unions in Britain, with an asset base of more than £13m.

Find out more about PCU by phoning 020 8673 2542 or emailing info@pcuuk.com.

A FEW OF THE ORGANISATIONS PCU HAVE SUPPORTED

COGIC
Ruach City Church
The New Testament Assembly
Acts Church
Slider Cuts Barbers
Antonia Burrell Holistic Skincare
Jemz Cake Box



MAKE IT PLAIN

When I was still a young Christian, there were regular Bible quizzes as part of a healthy, challenging and educational youth ministry at my local church. As I prepared to attend one mid-week youth service, suspecting there would be a quiz, I revised blindly. For reasons known only to God, I challenged myself to memorise the spelling of the Old Testament prophet Habakkuk. Unbelievably, when the session got going, the quiz leader said, "Spell 'Habakkuk'". I was the only person in the room who could do so.

In line with its obscure name, the Book of Habakkuk sits equally obscurely between Nahum and Zephaniah. It's fair to say familiarity with Habakkuk is reserved for seriously nerdy Old Testament readers and students. For me, this book has a really powerful verse that says, "Then the Lord replied, 'Write down the revelation and make it plain on tablets so that a herald may run with it'" (NIV 2:2-3). The prophet had a dialogue with God over the state

of the nation; he was distressed by God's apparent inaction over the punishment of evildoers in the nation. In the face of rampant injustice and unfaithfulness, Habakkuk said in effect to God: "Do something". Yet God seemed to remain silent. The prophet was aware of what this silence had led to in the past: the northern kingdom being overrun by the Assyrians and the southern kingdom being threatened by the Babylonian king Nebuchadnezzar.

Through the prophet's prayers and communication with Yahweh, his perception that God was silent was met with the divine instruction: "Write!". Write what I have allowed you to see, to understand, to discern, write. Write about righteousness and justice and faithfulness to God and judgement on wickedness. Often in the face of injustices and evil we are asking God, "Where are you? Why can we not hear you?". God is saying to us, "Speak, write, act upon what I have shared with you."

I will be forever thankful to Exodus for giving me a start as a writer 40 years ago. I am not a great writer now but was a non-writer back then — I didn't know very much nor what I was doing. Andrea Encinas-Meade was the impressive young editor tasked with helping and guiding, patiently and ever-so-graciously, this rookie. I was pleased in later years that Andrea was able to contribute a chapter to a book I edited, *Sisters with Power* (Continuum, 2000). If you have never read her chapter, 'The strong black woman', you should. Back then, in the early 1980s, for a wet-behind-the-ears late 20's/early 30's, obedient, denominationalised partisan, writing opportunities were reduced to my own denomination's national and regional

outlets. The opportunity Exodus provided was pivotal! It was the first-time people beyond my denomination were able to read anything I wrote.

The name 'Exodus' was prophetic! Not just for the magazine, but for my people and me, too: the descendants of enslaved people, living in a post-colonial, post-British Empire era, yet existing in a form of exile or diaspora — however we chose to describe being in Britain. For my part, I have taken to using Babylon as a metaphor, and Jeremiah's letter to the exiles (Jeremiah 29: 15-23), as a template on how to "plant, build and flourish". As the exodus from Egypt was for the Hebrew people, the end of 400 years of slavery and the beginning of a complicated journey to their Promised Land, so too African-Caribbean people have discovered that life in Britain, is a hugely problematic and complex existence. And this complexity calls for prophets to write — out of our experience of ups and downs, as we decipher what God has to say about it all.

In his preface to *Slave Religion*, author Albert Raboteau writes: "Until recently, the history of the Black church was a subject largely ignored by historians of religion in America, despite the wide recognition that Black religious institutions have been the foundation of Afro-American culture" (Oxford University Press, 2004). The invisibility of the African-Caribbean church is almost always a criticism aimed at European historians, researchers and

Habakkuk 2
2 I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.
2 And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.
3 For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.
4 Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.
5 Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

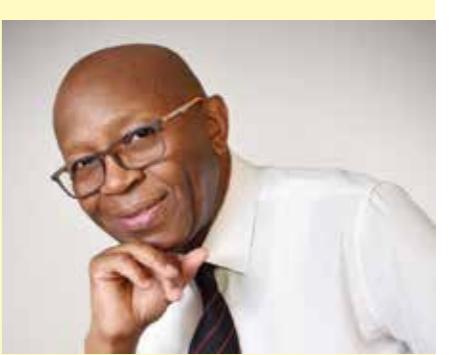
theologians. In the US, Britain and elsewhere in the world, it is a moot point whether the invisibility of peoples of African ethnicity to European writers was better or worse than misrepresentation in what was written. And such invisibility has to be understood as a hegemonic statement, since African people are not invisible to themselves. We must be careful to not suggest that until a European sees an African, an African remains invisible. African peoples must both value their own sight of self and talk and write about their experiences. Like in Habakkuk's time, God speaks to us to write our God-given revelation and make it plain for all to read.

"I will be forever thankful to Exodus for giving me a start as a writer 40 years ago."

African-Caribbean Christians cannot afford the luxury of failing to write, in a time when there are so many means of heralding what is written. Centuries after the printing press was invented, computerisation and fast developing information technology now opens up a vast world for publishing online and in hard copy. At the press of a button, we can speak to our audience and the world beyond. If we remain invisible now, that is a matter of choice — or ignorance. As a people made in the image and likeness of God, with the power of agency and self-determination, those so gifted should baptise themselves in research and writing; in particular, they should theologise fearlessly and never give in to the lie that unless others write for or about them, they are therefore invisible.

Since the kickstart Exodus gave me 40 years ago, I have developed a theory as to why we should copy Habakkuk: reflection upon self and other; dialogue with whom we agree and disagree; and vision-casting of the future hoped for and working towards. In delivering my theory, I have published and edited ten books. I have written many articles, been involved in many broadcasts and was part of a group who launched the first Black Theology in Britain Journal in 1998.

We have come a long way in these past 40 years, here in Britain and as a pan-African people, yet challenges remain. Although some of us may not be around to see all of the next 40 years, those who follow us must never forget to reflect on, speak about or envision what it means to be the people of God in a hostile world. In the "Western world", with racism and greed embedded in its fabric, we need to continue to pray, think, act and write about how our walk with God gives eyes to see pitfalls, strength to exploit opportunities and overcome the sternest of challenges, and yet still flourish. And we should never forget that if we don't write, others will write for and about us through their lenses. Thank you, Exodus, for the start you afforded me to write and make plain the revelation of God for our time. A special shout out to Movery Livingstone, the visionary behind the Exodus phenomenon. Thank God for you!



BISHOP DR JOE ALDRED, MMTh, PhD
 Bishop Dr Joe Aldred is a Bishop in the Church of God of Prophecy and Honorary Research Fellow at Roehampton University. He is the editor of *Preaching with Power* (Continuum, 1998), *Praying with Power* (Continuum, 2000), *Sisters with Power* (Continuum, 2000), *The Black Church in the 21st Century* (D.L.T, 2010), *Pentecostal and Charismatics in Britain* (SCM Press, 2019) and the author of *Respect: Understanding Caribbean British Christianity* (Epworth, 2005), *Thinking Outside the Box: On Race, Faith and Life* (Hansib, 2013) and his autobiography, *From Top Mountain* (Hansib, 2015). His new book 'Flourishing in Babylon: Black British Agency and Self-Determination' (SCM Press) is due out June 2024.

Pre-retirement, Bishop Aldred was the Director of Centre for Black and White Christian Partnership and Principal Officer for Pentecostal, Charismatic and Multicultural Relations at Churches Together in England. He now volunteers with National Church Leaders Forum www.nclf.org.uk

The Iconic Politician Paul Boateng on Progress in the UK over the Past 40 Years

THERE IS MUCH TO BE DONE

THE HACKNEY-BORN POLITICIAN, PREACHER AND BARRISTERS SPEAKS TO EXODUS MAGAZINE

For many, Lord Paul Boateng, Britain's first Black cabinet minister, needs no introduction.

In 1987, he became one of the first people of African ancestry to be elected to Parliament as the MP for Brent South, a role he held until 2005.

Having served in various ministerial roles in the UK Government, Lord Boateng became Britain's first Black Minister in 1997, when he was appointed Minister for Social Services and Mental Health and subsequently Minister for the Police.

A qualified solicitor and barrister, he went on to make history by becoming the Black cabinet minister when he was appointed Chief Secretary to the Treasury in May 2002 under Tony Blair's Labour government.

Lord Boateng was elevated to the House of Lords in 2010 as a Labour peer, and dubbed Baron Boateng of Akyem and Wembley, where he also chairs the International Relations and Defence Committee.

Notably, the former minister was

interviewed in Exodus in the February/March 1984 issue about his life, career and faith. As Exodus celebrates its 40th anniversary, we speak once again with Lord Boateng, who's carved out a political career as a Black Christian stalwart.

"Heartfelt congratulations to Exodus on a significant anniversary," the peer said during a hearty exchange with this magazine.

"This publication has seen real changes

"This publication has seen real changes in the UK and the wider world since its inception"

in the UK and the wider world since its inception. There is therefore much still to be done — and a constructive and engaged media telling our story as it really is, will be vital in both contributing to, and chronicling, our progress."

Wishing Exodus "continuing success in the years to come", Lord Boateng reflected upon how much has changed over the

past the four decades.

For example: there's been more representation in UK politics since the quartet he partly comprised entered Westminster in 1987. A record 66 ethnic minority MPs sat in the House of Commons at the 2019 election and this number has increased following the recent elections.

"There has been significant progress on some fronts with the African, Caribbean and Asian communities moving from the margins into the mainstream of our nation's political, cultural and economic life," Lord Boateng told Exodus.

In recent years, England, Scotland and Wales have welcomed their first Asian and Black prime ministers, with, respectively Rishi Sunak, recently-ousted Humza Yousaf and Vaughan Gething, though Sunak stands accused of presiding over policies that harm minorities communities. The UK has also appointed a handful of first non-white home secretaries of migrant parentage and the first Black chancellor.

Still, the fight for equality continues as evidenced in shocking racial disparities across every sector from healthcare and housing to the workplace and government.

For example, across the UK, more people from Black, Asian, and other minority ethnic backgrounds are likely to be in poverty, with an income less than 60% of the average household income of white British people.

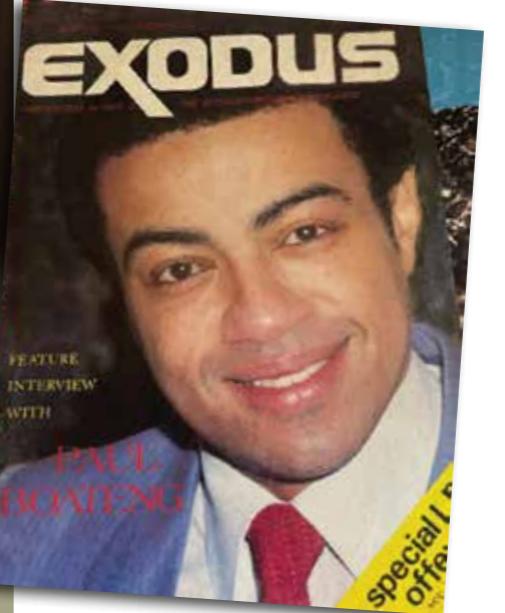
Black, African or Caribbean people are disproportionately more likely to use food banks than the wider population. Black mothers are four times more likely to die during pregnancy and childbirth in Britain than their white counterparts. And a pervasive ethnicity pay gap means workers from ethnic minority communities take home less money and work more hours to stay afloat.

Meanwhile, police officers across England and Wales are more than six times more likely to strip-search Black children and these children are more likely to be excluded from school and receive free school meals.

Lord Boateng knows of these issues well

and previously professed to Exodus his desire to meaningfully contribute towards bringing about solutions.

When asked about his plans for the future in a previous interview, he told editor Andrea Encinas: "I want to continue to play a part in the struggle for socioeconomic justice and to make a contribution as a lawyer and politician to that struggle.



"Black churches and Black Christians have an important part to play in that."

As highlighted in a special report by Exodus, thousands of Windrush scandal victims are still awaiting compensation after being wrongly stripped of their rights to live and work in Britain by the Home Office.

Earlier this year in April, a coalition of Black churches organised a commemorative event in Brixton, south London, to mark the sixth anniversary of the Windrush scandal being exposed and to lead a rallying cry for justice.

In a society rife with inequalities, where the church often stands accused of inaction, those who attended the event felt it was "refreshing" to see ministers out in local communities, standing shoulder to shoulder with the oppressed.

"There remains deep seated patterns of discrimination and disadvantage highlighted by the Windrush scandal which persist in unacceptable levels of failure to deliver justice and adequate outcomes for our communities in the health care, education and the criminal justice systems," Lord Boateng told Exodus on the eve of Windrush Day 2024.

Born in Hackney, east London, Boateng was just four years old when he moved with his family to Ghana, where his father became a cabinet minister under Kwame Nkrumah's regime. When his father was imprisoned without trial following a military coup, Boateng fled Ghana with his mother and sister, and resettled in the UK in a Hertfordshire council property.

Lord Boateng sought refuge within Christianity and in previous interviews has credited churches, in both Ghana and Britain, for providing the support needed.

"In Africa, the church is really at the heart of your life," he told Premiere Christianity.

"I was brought up in a Christian family; Sunday school wasn't just a chore, it was actually a pleasure. It was a place where faith was very much alive. That was important when we had to flee. For me, my mother and my sister, the church was a place where we could feel confident and secure.

"My faith has always been nurtured in a church and community, family setting. That has been a great blessing; a source of strength and of inspiration."

A lay preacher within the Methodist Church, Lord Boateng's alignment with the Christian faith and racial justice work has been well documented alongside his political achievements.

When he was named as new Chair of Archbishops' Racial Justice Commission in 2021, both of his worlds merged.

"Racism is a gaping wound in the body of Christ's church," he is quoted as saying of his role at the same.

"Our mandate as a Commission is not only to bind but to heal."

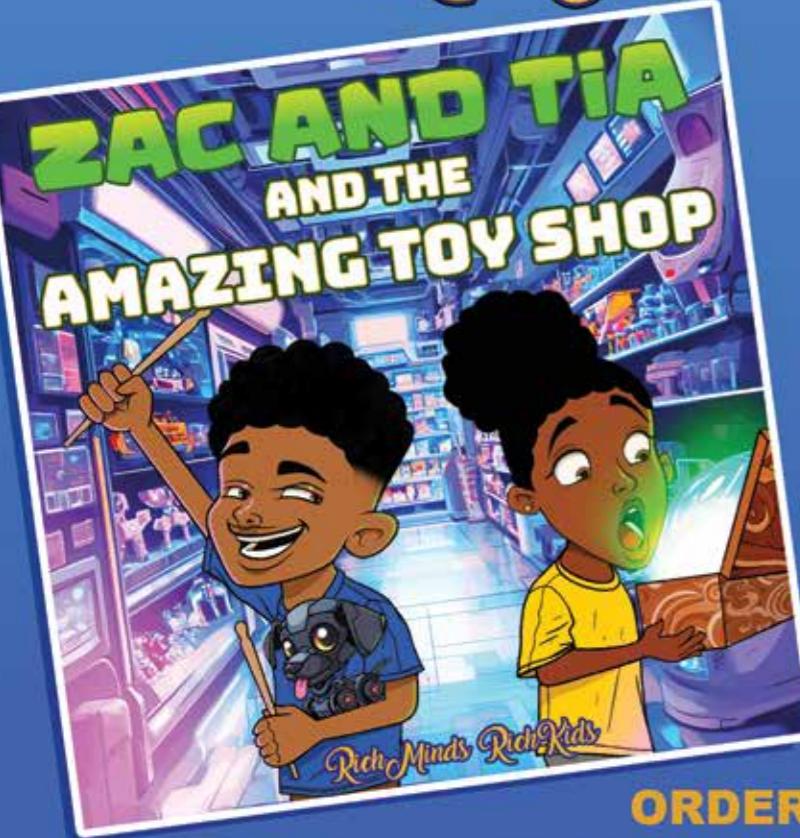
"This is a grave responsibility and one which can only be taken up and guided by prayer. I assume this new role with that in the forefront of my mind and ask for your prayers at this critical time in the history of the Church."

Nadine White



Nadine White is the UK's first dedicated Race Correspondent and reports on stories around Black, Asian and minority communities. She is one of Britain's leading Black journalists with over 10 years' experience in the news industry. She previously led HuffPost UK's news coverage of race after working as a writer at The Voice – Britain's longest-running Black newspaper.

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THE DEATH OF A SERVANT

Maurice Valentine, the late Vice President of the General Conference of the Seventh Day Adventists

On Friday, 20 October 2023, a seismic event occurred in the Valentine household.

Pastor Maurice Valentine II, after waking up and following his usual morning routine, experienced chest pains, shortly after which he suffered a heart attack and died. The news shocked his family, colleagues and friends, and profoundly affected his wife of 38 years, Sharon, their children Maurice III (Reece), Mausharie, and Maucus Sr, as well as his daughters-in-law Jessica and Keonna, and his grandchildren Jayden and Maucus Jr (aka Pooka).

In many of the tributes to Maurice, one thing was very clear: his family was of the utmost importance to him and his love for his wife Sharon was undeniable. During their tribute, his children recalled that their mum and dad's unity was his greatest accolade and not even they, the children, got between them.

Maurice served as Vice President of the General Conference of the Seventh-day Adventists, which boasts a global membership of approximately 22 million. He was a highly respected administrator within the organisation, responsible for media ministries and one of six vice presidents, making him one of the most senior African American pastors in the worldwide church. His influence was felt both nationally and internationally.

When the news of his death was announced, Pastor Wilson, the current President of the General Conference, who was out of state at the time, cut his trip short to return back to Maryland to support Sharon and their children. Pastor Wilson expressed his loss by stating, "Pastor Maurice Valentine's death is a tragedy for the worldwide SDA church."

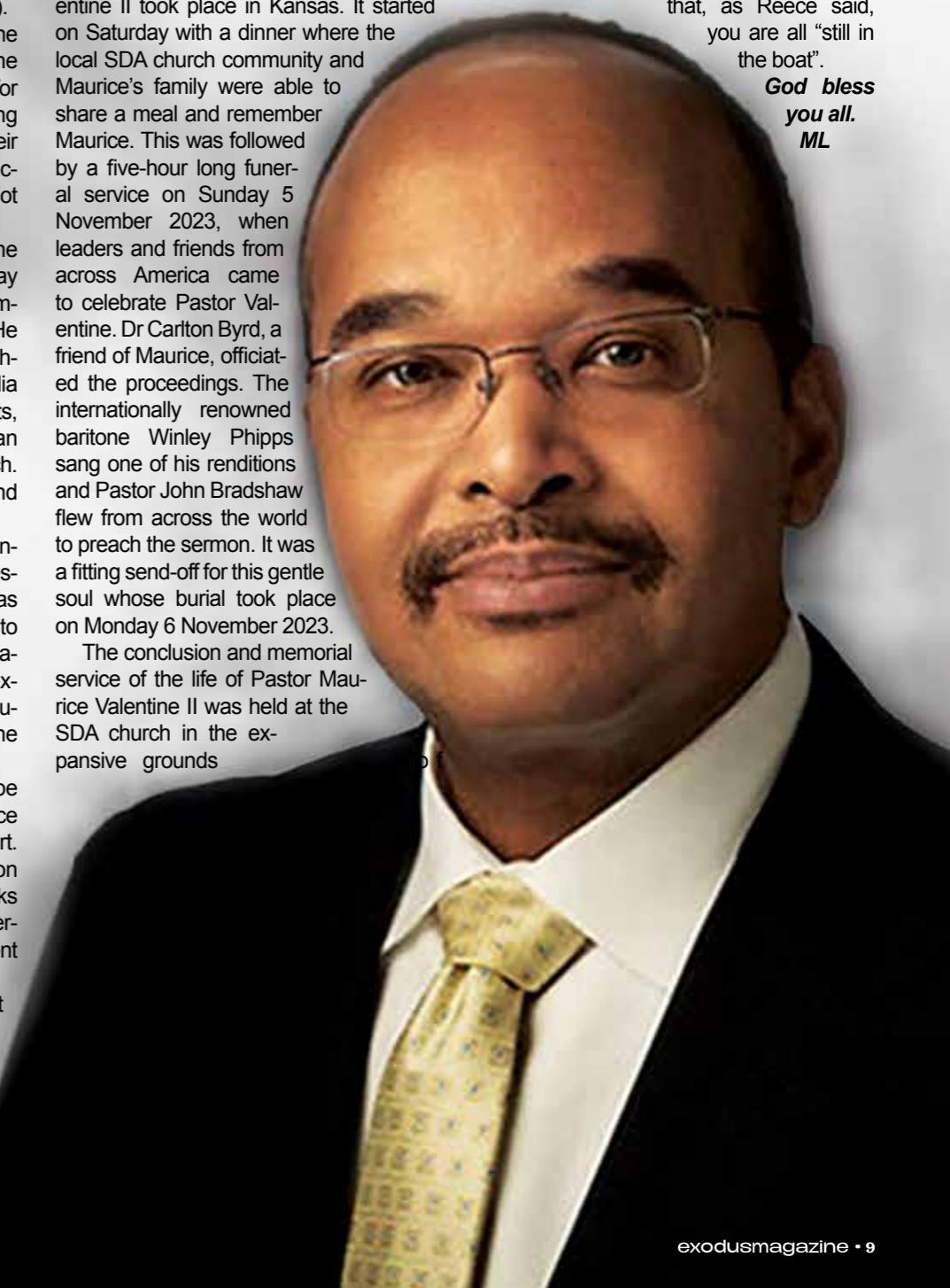
Jesus said that He did not come to be served but to serve, a model that Maurice exemplified with his true servant heart. He did not seek promotion, but promotion found him as he rose through the ranks from Secretary of the Lake Union Conference to President, and later Vice President of the North American Division.

Although he was reluctant to accept the latter position, he eventually took it, always seeing himself as just a pastor and remaining very humble. Maurice will be remembered primarily as a family man who loved God, his wife Sharon, his children and grandchildren. He was very down to earth and

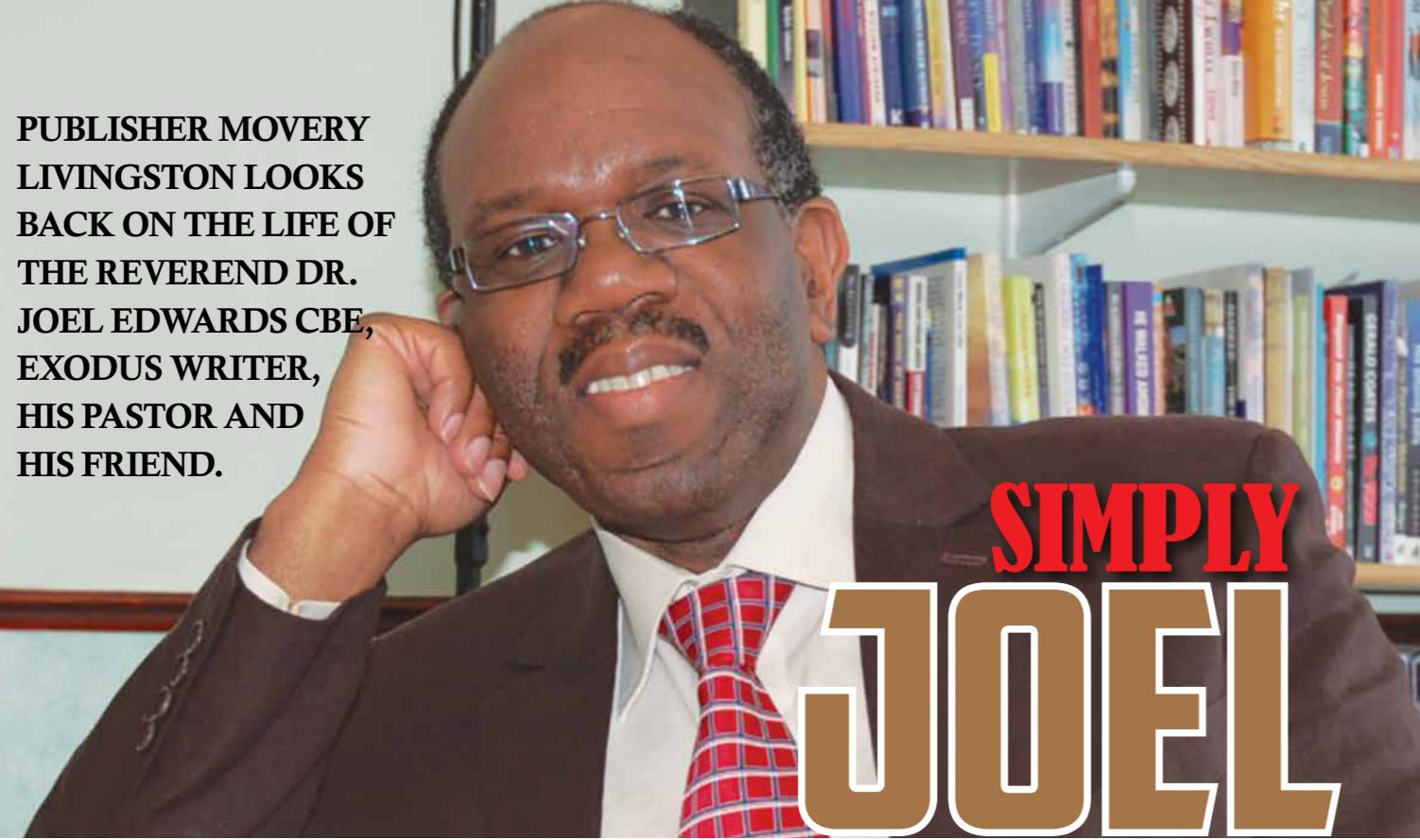
their world headquarters in Maryland on 4 December 2023. There, the family, senior leadership, staff and laypeople were able to pay tributes to Maurice. Pastor Ted Wilson, President of the Seventh-day Adventist worldwide, gave the address.

I would like to take this opportunity to thank Pastor Wilson and leaders of the SDA church on behalf of my family for their generosity of spirit and kindness to my sister Sharon and children. To Sharon, Reece, Mausharie, Maucus, Jessica, Keonna, Jayden and Pooka, we thank God that, as Reece said, you are all "still in the boat".

God bless you all.
ML



PUBLISHER MOVERY
LIVINGSTON LOOKS
BACK ON THE LIFE OF
THE REVEREND DR.
JOEL EDWARDS CBE,
EXODUS WRITER,
HIS PASTOR AND
HIS FRIEND.



SIMPLY JOEL

A member of the Exodus family is missing. Many called him Pastor, some Cannon, others Doctor or Bishop but, to me, he was simply Joel.

I met Joel 38 years ago when I was attending Church of God in Christ (COGIC), Leytonstone Assembly. He was invited to preach at the Youth Convention in Fentiman Road, south London. He was probably in his mid 20's then and it was one of the highlights

"He was someone very special, a product of the Black Church, a son of Jamaican soil and, of course, a family man."

reception for the General Overseer (GO) for the Redeemed Christian Church of God, (RCCG) Pastor Enoch Adeboye. Joel would be the first person, apart from my wife Patricia, I would discuss these ideas with. I respected the fact that he had a depth of knowledge for things in general, the church and God. The only thing that was off the cards was business. He would say, "Well, Movery, I'm not a businessman. I know nothing about business."

Joel had been installed as the pastor in 1985 and it became our home church. Mile End, under Joel's leadership, became a template for other churches due to its large student group, many of whom went on to become professionals: doctors, headteachers, lawyers, professional musicians and business people.

One of the things I remember during my time as a Pastor's Council Member at Mile End was that I could voice my opinion about matters without it impacting on my relationship with Joel. After he left Mile End New T to become the General Director of the Evangelical Alliance, our relationship continued. I remember consulting him when

I was being considered for ordination.

Joel played a pivotal role in both mine and my wife Patricia's life and there was no decision I made that Joel was not a part of. Sometimes, whilst driving him to some of his speaking engagements, I would flesh out some of my ideas to him.

Patricia and I hosted receptions for three different Jamaican High Commissioners, a reception for former Metropolitan Police Commissioner Sir John Stevens and a

When we invited Pastor Enoch Adeboye to the bookshop to meet a group of senior Caribbean church leaders, Joel facilitated the meeting. This led to Bishop Joe Aldred speaking at Holy Ghost Festival in Nigeria and Joel speaking at Festival of Life at the Excel centre, in the Docklands, London.

When I had the idea to publish Exodus magazine 40 years ago, the church landscape was very different, in that the African churches were not as prominent as they are now. I asked Joel whether he would consider writing an article, and he became an integral part of the Exodus story, writing in several of the issues.

Joel sadly died on 30th June 2021 and in typical Joel style, he wrote a letter to be published following his passing:

"Dear friends, This is to say a final goodbye. First, my incredible thanks for your prayers, love and holding on with me to that fingernail miracle. Words cannot express the depth, breadth and height of my gratitude, but I have gone home... I wait to welcome you..."

So, this is my tribute to the memory of this great man. He was someone very special, a product of the Black Church, a son of Jamaican soil and, of course, a family man.

He was recognised by the Government of Jamaica, received a CBE from the Queen, gained his PhD from St Andrews University, Scotland, became a Canon of St Paul's Cathedral, met with the Pope, but again, to me, he was simply Joel.

I cannot conclude this article without acknowledging his wife Carol, his children Joel Junior and Davina and his grandchildren Jada, Joshua, Anaya, Jael-Renée, Kian and Judah who have all played their role in helping to shape him to be the person that he was. God bless the memory of Joel, someone I will always miss and always remember.

HATS ON TO MOTHER JULIUS

MOTHER JULIUS HAS LIVED A REMARKABLE LIFE. HER EARLY WORK EXPERIENCE ENABLED HER TO MEET THE RICH AND FAMOUS IN JAMAICAN AND BRITISH SOCIETY. SHE IS THE LONGEST SERVING MEMBER OF THE NEW TESTAMENT ASSEMBLY CHURCH IN TOOTING. ONE VALUE SHE HAS CARRIED FOR OVER 62 YEARS AND CONTINUES TO CARRY TODAY IS THE WEARING OF HER BELOVED HAT TO CHURCH.



But any woman who prays or prophesies with her head uncovered disgraces her head, for it is one and the same thing as having a shaved head. For if a woman will not cover her head, she should cut off her hair. But if it is disgraceful for a woman to have her hair cut off or her head shaved, she should cover her head." 1 Corinthians 11: 5 and 6.

Born in Jamaica, Delorita (Del) Nemhard became a Christian at 16 and attended the Tabernacle Church. They had a class house in each district and she loved attending Believers Day every Monday.

As assistant butler to the late Mrs Blackwell, mother of Christopher Blackwell, the music mogul who owned Island Records and signed reggae legend Bob Marley, young Del found herself serving some of Britain's most rich and famous: playwright and composer Sir Noel Coward, Gone with the Wind actress Vivien Leigh and James Bond author Ian Fleming, to name a few.

When Mrs Blackwell's mother fell ill, she was sent to the UK for treatment (Mrs Blackwell's brother was a doctor at St Bartholomew's Hospital in London). In 1962, Mrs Blackwell asked Del to go to London too, in order to ensure her mother received the best home care.

"I didn't come to England the traditional Windrush way," explains Mother Julius today. "I had a job. Mrs Blackwell paid my airfare, and along with a nurse, cook and the head butler, we travelled by BOAC to England to look after Mrs Lindo."

Young Del, then 25, lived in the servant quarters of a large apartment building behind the Royal Albert Hall in Kensington, west London. She wore a uniform when on duty, which included an apron and cap, and earned £4 a week in salary. But she often got good tips, sometimes as much as £10, from the guests she served, and this would go straight into her Nova Scotia savings account.

Like many, Del only planned to stay in England for a short while, but she found a church family in south London and became a member of the New Testament Assembly in Tooting.

When Mrs Lindo died, Del was employed by her son Dr Lindo and his wife, who lived in Chelsea. Her lasting memory of her time there was their poodle Muffellow, who Del walked during the day. At night, the dog slept with its masters in their bed. One day, the doctor's wife complained that "Muffellow's behaviour was better" than Del's.

"I resigned after her cheek and the

doctor called me to apologise. I was even given a 50 shilling raise, but things did not improve," says Mother Julius. "So I applied to London Transport and became a bus conductor before settling for 24 years into a career with the NHS."

Her time became her own and she married Fred in June 1966 and became Mrs (Mother) Julius. She loved Sundays. Not only was it a time to worship God with friends but it was also an opportunity for her to dress up in her Sunday best and wear one of her hats.

"I was bought up to wear a hat to church from 'home', and came to England wearing a hat like most of the women from the West Indies," says Mother Julius proudly.

"I love my hats. If I am not wearing a hat, I don't feel dressed or ready. I have never gone to a church service without a hat. Even when there is a members meeting, I put something on my head. I told my daughter 'to bury me in a hat because I want to be sure when I rise up on resurrection morning, I'm going to

"I told my daughter to bury me in a hat because I want to be sure when I rise up on resurrection morning I'm going to meet the Lord wearing my hat!"



meet the Lord, wearing my hat!"

Like the Queen, Mother Julius has always been a hat wearer — but she noticed that when Princess Diana started wearing hats, the world wanted to do the same. The Princess of Wales inspired her to sell hats in churches. That

way she would not have the overheads of a shop and could sell her headwear cheaper to the brethren.

"The Princess would be on television wearing amazing creations and I found a milliner warehouse in Luton, and one just off Oxford Circus in London, where you could get a designer replica in the same style but for much less money, so I co-founded a hat business. I did this for five years. I used my rate money to buy wholesale but when you added in the costs of travel to collect and drop off the hats, I was running at a loss."

Mother Julius believes things changed in the Black church when the Americans came over to the UK to visit. They were wearing makeup and jewellery — but no hat.

"A lot of women think that their hair or wig is their covering, but it's not my place to judge," says Mother Julius. "I can't imagine dynamic NTA Caribbean ministers of God like Reverend Io Smith, Reverend Nezlin Sterling or First Lady Powell being seen without a beautiful and magnificent hat on their heads.

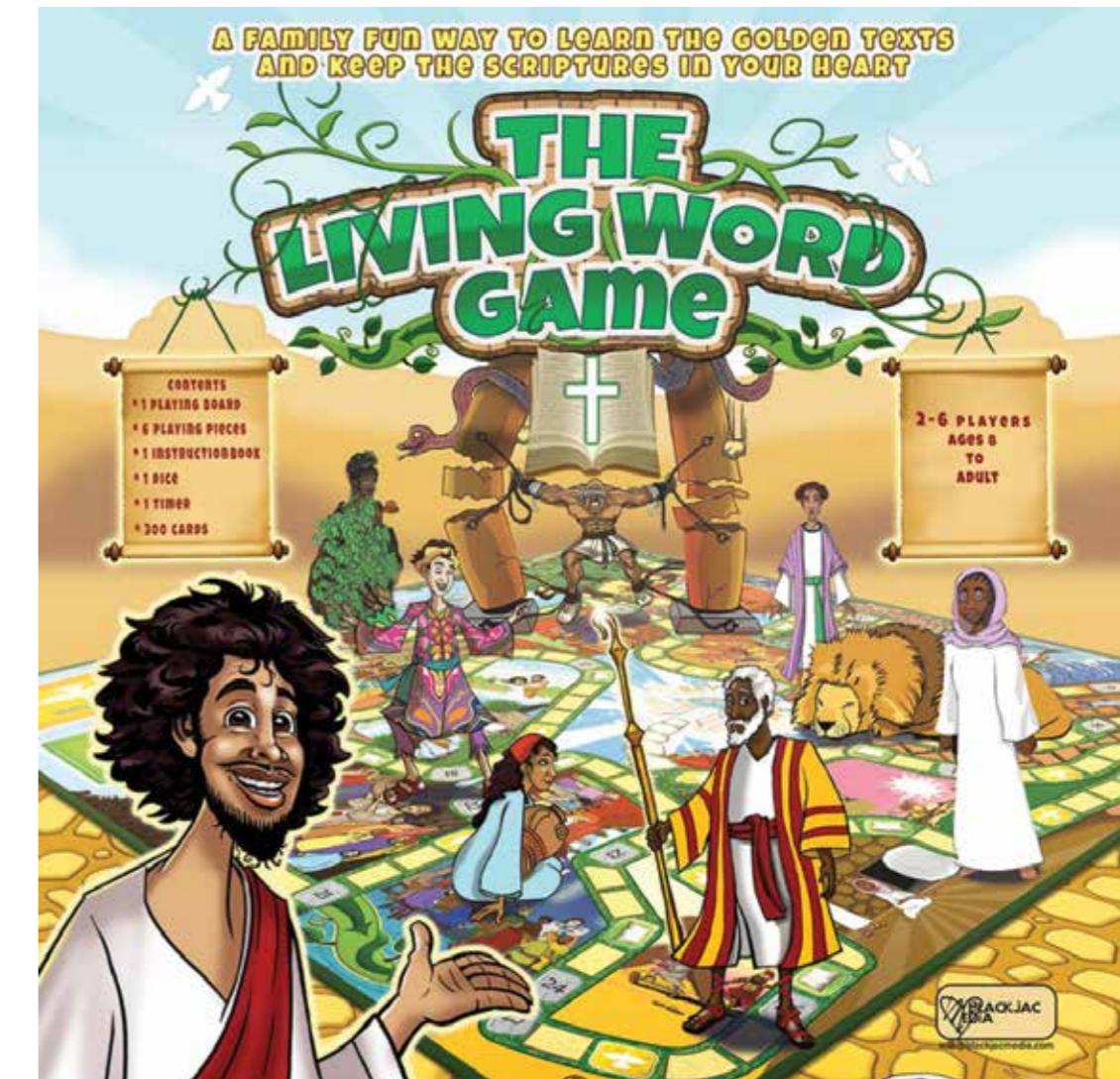
"I feel sad because with the 21st century church today you can count on two hands how many ministers or people in a congregation have their heads covered, but in this day and age, that's their choice."

You can guarantee that in NTA Tooting, come autumn, winter, spring or summer, in the middle set of seats, fourth row at the end of the aisle, on the right, Mother Julius is the one with the hat!

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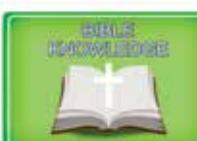
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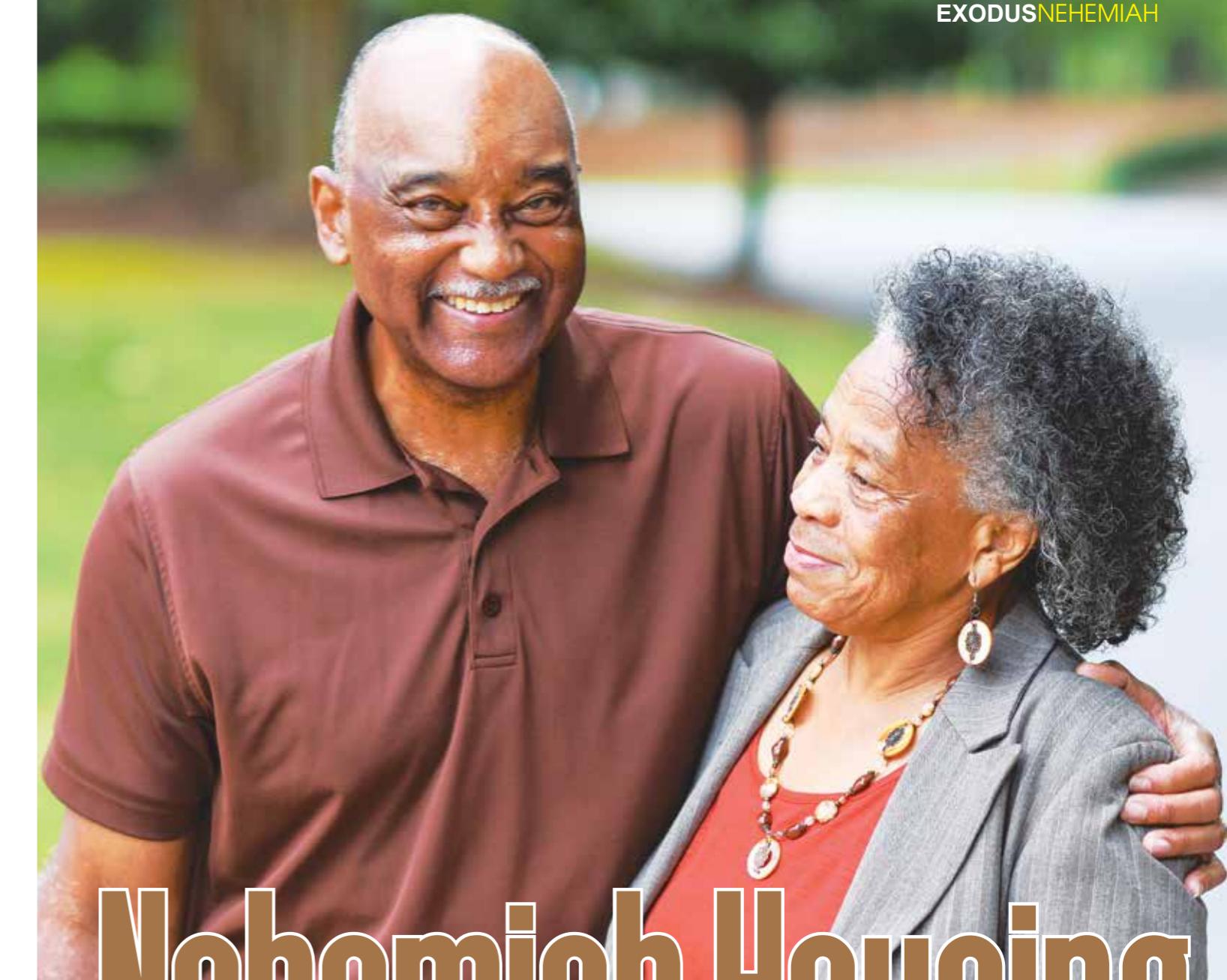
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Nehemiah Housing Celebrates 35 YEARS

Established in 1989, Nehemiah Housing Association began life with a mission to fulfil the need to provide practical housing to local communities across the West Midlands. Right from the beginning the Christian faith has been central to the founders and board members of Nehemiah Housing Association and draws on the rich experiences of courageous men and women from churches in Birmingham who worked hard to establish the association.

This history takes its name from the biblical book – Nehemiah, which is the account of the rebuilding of the walls of Jerusalem, providing a picture of how the lives of individuals, a community and a nation were rebuilt into strength, power and purpose again. Nehemiah's message of courage and hope was central in teaching us what needs to be done to strengthen

the lives of our people and illustrating the importance of accommodating people in need.

Last year, Nehemiah Housing Association held parties at their Charles Pearson Court retirement scheme in Smethwick, and at their McCalla House retirement scheme in Wolverhampton to celebrate the 75th Anniversary of the arrival of HMT Empire Windrush onto Great Britain's shores. With 1,027 passengers on board, the ship brought one of the first large groups of West Indian immigrants to the United Kingdom, to help rebuild the country and public services following the Second World War.

In 2007 Nehemiah merged with United Churches Housing Association. Today, it owns and manage over 1,250 homes in the West Midlands serving the multicultural African Caribbean, Asian, Irish and European communities across the boroughs of Birmingham, Coventry, Dudley, Sandwell, Walsall and Wolverhampton. These include homes for single people, families, couples and elderly people. There is also supported housing for young parents who are unable to live with their families, or are at risk of being homeless, along with eight retirement schemes including two extra care schemes.

Today, Nehemiah's assets total more than £83m and its annual turnover approaches £8m.

"Nehemiah Housing was born out of Birmingham's Pentecostal and Evangelical churches in the mid-1980s and their response was to both the growing needs of an ageing African-Caribbean community and to the deepening problems of deprivation and poor housing in Birmingham," explains Nehemiah's chief executive Llewellyn Graham.

"On the heels of the Handsworth riots in 1981 and 1985, church volunteers, including from the



Nehemiah Chief Executive Llewellyn Graham

Church of the God of Prophecy, inspired the creation of Nehemiah."

Nehemiah tenant Una McKay, 82, came to the UK from Jamaica in 1959 to live in West Bromwich. "My sister and brother were living in the UK already so I came to stay

"England provided better opportunities and jobs but I missed the sunshine and the fresh food."

with them and quickly found work on the hand press at Charles Bunn, a local factory in West Bromwich," said McKay. "If I had had a return ticket back to Jamaica back then, I would have gone home because no one told me how cold, dark or damp England was. At school in Jamaica our teacher used to show us a book about England and it had photos of fires in the bedroom to keep people warm. We used to laugh and say that can't be true. We didn't know what we were facing when we came to the UK. We came because there were jobs and the Queen had been to Jamaica to say we were welcome and we should come to the UK. I worked until I retired and now I have three children, 29 grandchildren and eight great grandchildren to keep me busy."

"England provided better opportunities and jobs but I missed

the sunshine and the fresh food, as we grew a lot of our own food back home," said John Baker, 84, a resident of Nehemiah's Charles Pearson Court retirement scheme in Smethwick. Baker flew to London from Jamaica in 1960 and then continued up to Birmingham to find work. "The winters were dreadful when I first came and I did think of going back to Jamaica. I met my wife in England who was from Jamaica and we had six children. My family stayed in Jamaica, and I missed them and have been back home many times, but I now have my own family in England."

McCalla House retirement scheme resident Mrs Malcolm, 86, was 17 when she left home in Kingston to join her mother in England in 1955. She said: "I didn't have a clue about what life was like in England. The food was certainly different and seeing snow, and experiencing the cold winters, was a shock but my mum explained this was normal for England. I knew there were opportunities here and I always wanted to be a nurse. I started nursing training at New Cross Hospital but due to getting married and having children I never finished my training. Later, I became a nursing assistant."

Nehemiah Chief Executive Graham left Jamaica himself at 15 and arrived in the UK in 1976.

"We recognise and thank all those who arrived as part of the Windrush generation, and their descendants, for the enormous contributions they made to Britain during its recovery from the Second World War and for the significant contributions they have continued to make ever since," said Graham.

"While Windrush Day is a time to celebrate everything that the Windrush generation have done for the UK, it is also an opportunity to reflect on the difficulties many faced in setting up home in this country."

1989
Nehemiah Housing Association was established

1994
McCalla House and Charles Pearson Court Retirement schemes open

2002
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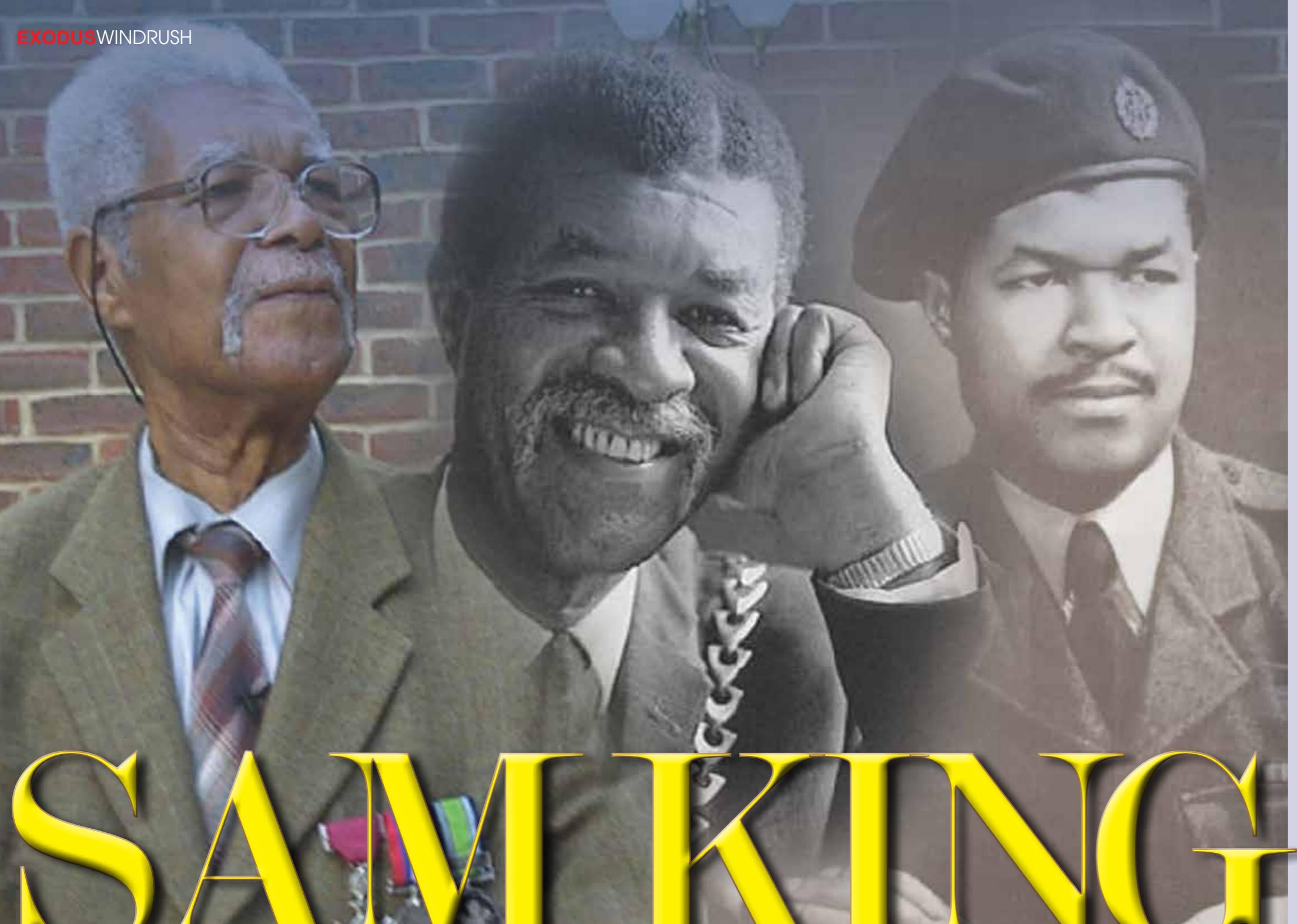










SAM KING MR WINDRUSH

Samuel Beaver King, better known as Sam King, published his autobiography, *Climbing up the Rough Side of the Mountain*, in 1988. It was a bestseller marking the 50th anniversary of Empire Windrush's arrival in 1948 at Tilbury

Docks. Decades on, Sam's outstanding contributions to the community continue to inspire tens of thousands of people.

Sam first came to the UK in 1944 for military ser-

vice in the RAF. He would later become a key West Indian activist and the first black mayor of Southwark. His leadership capabilities were displayed during the iconic journey of the Empire Windrush to Tilbury Docks in June 1948 and were evident during the following 70 years. He led by example; he was my mentor.

New research has discovered that Sam organised in 1968 the 20th anniversary of the ship's arrival. To commemorate Windrush Day, The Sunday Times magazine in June 1968 ran personal stories of passengers who, at the time, did not paint a rosy picture of life in Britain. Members of the

Windrush Generation had been living in a hostile environment for more than two decades. In an interview, 42-year-old Sam King was quoted as saying, "I was willing to put up with certain things because England had given me a job and a home, but I wouldn't consider bringing my parents to a country where an Enoch Powell or Duncan Sandys might cause them to be

thought of as less than they are."

Sam was born in 1926 in Portland, Jamaica, into a family of nine siblings. He worked with his father on their farm and at 18 volunteered to serve in the Royal Air Force during WWII. In 1947, he was demobilised back to Jamaica, but returned to the UK on Empire Windrush. Without him, there would be no Windrush Day and the Empire Windrush might have disappeared into the mists of time. It was not the first ship to have brought West Indians to Britain after the war and it would by no means be the last. But it is this particular ship that we remember and whose name has come to symbolise a turning point for Britain. Sam was among the hundreds of

Jamaicans on board the ship that steamed up the Thames to Tilbury in June 1948 but the only one to have noted and kept their names, with a view to keeping in touch with as many as possible.

With his activism in 1968, the story of the voyage was recorded for the first time in print after he had rounded up several former passengers to be interviewed by The Sunday Times magazine. In 1998, it was Sam who organised the first public commemoration, a memorable event in Lambeth, London. He doubled down on his efforts and the idea developed wings. In 2018, the Tory Government hijacked Sam's idea, but adversely changed how he and Windrush Foundation commemorated June 22, which became an annual statutory day. They did not even recognise him as founder of Windrush Day, but instead said they were.

Even as he had been raising his young family and often working a 12-hour day, Sam still found time for the public realm, becoming a lay preacher for his church, the Church of the First Born, and joining his local Labour Party, seeing it as a political vehicle that could improve Black people's lives. A chance encounter with Claudia Jones at a meeting of West Indian students was to be a turning point for him. Trinidadian-born Jones had been deported to Britain from the US in 1955.

Sam was a history maker in his own right after

becoming the first Black Mayor of the London Borough of Southwark in 1983 towards the end of a successful career in the Post Office. Early on, he had displayed his desire to improve life in the community by working with Claudia Jones, and contributing to the West Indian Gazette.

After retiring from local politics, he remained active, and was a pioneering member and trustee of the West Indian Ex-Services Association. He also embarked on a course of New Testament studies at Goldsmiths College in South East London. "I am climbing up the mountain with God at my side," Sam used to say. Faith had always been

Sam was among the hundreds of Jamaicans on board the ship that steamed up the Thames to Tilbury in June 1948"

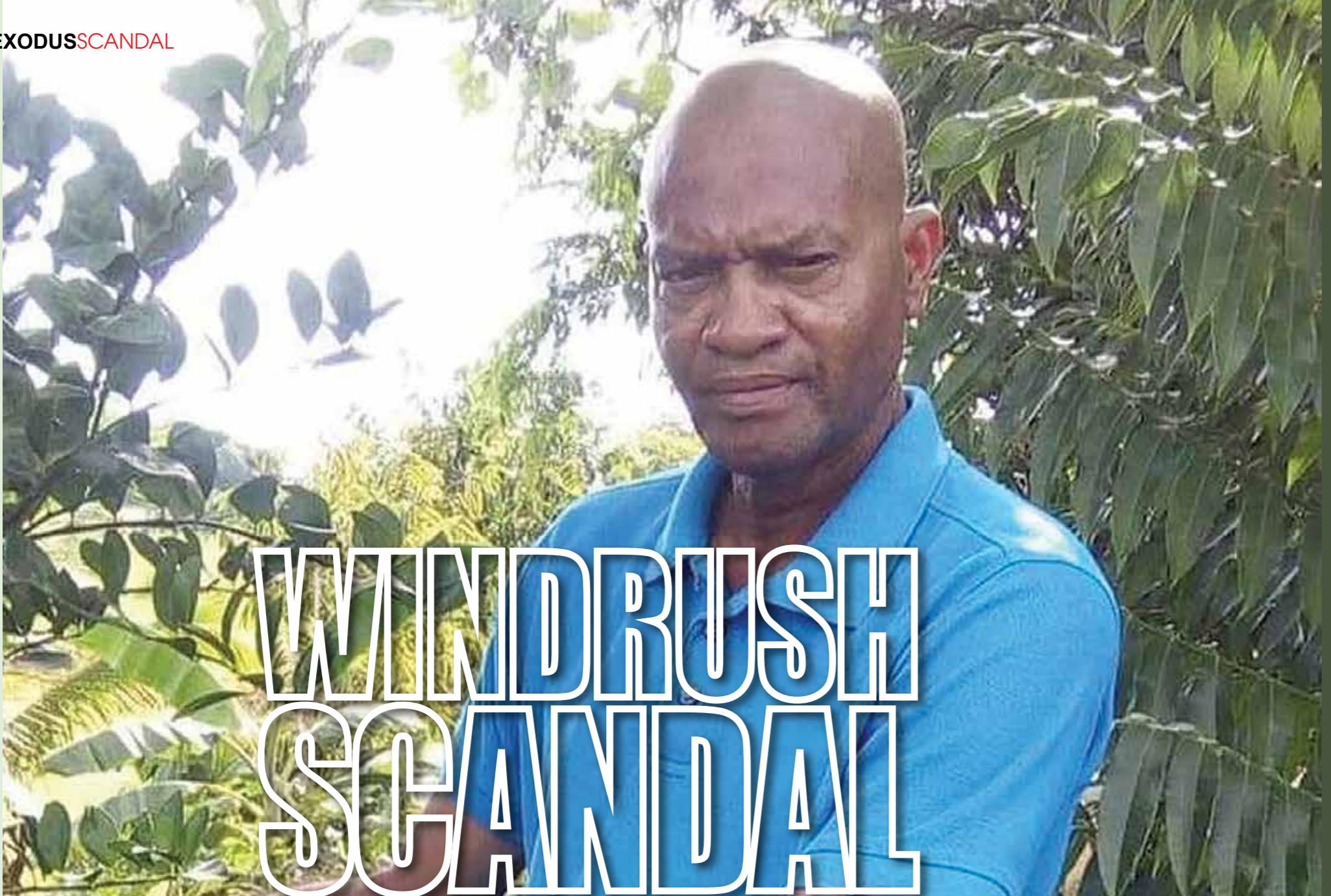
at the centre of his life and as Mayor he had campaigned vigorously to establish a gospel radio station, finding himself up against the Home Office, which routinely refused to grant a licence. He pushed for one, and his efforts paved the way for the eventual establishment of Premier Christian Radio. He also endeavoured to raise the profile of Black Gospel Music, hosting the first ever Black Gospel Songs of Praise on BBC TV, which was held at Southwark Cathedral in 1984.

Sam King is best known for his work with the Windrush Foundation, which he and Arthur Torrington established in 1995, and which became a charity in 1996. The objective of Windrush Foundation is to preserve the memories of the West Indian pioneers. That generation left their homes for Britain in 1948 to settle, amidst overt racism, to help to rebuild Britain and lay a foundation for later generations. Sam received an MBE from Queen Elizabeth II in 1998. Sam's and Windrush Foundation's seminal work has continued after Sam passed away at aged 90 in 2016.

Arthur Torrington CBE



Arthur is a community advocate and historian who is director and co-founder of the London-based Windrush Foundation, a charity that since 1996 has been working to highlight the contributions African and Caribbean people have made to the UK, along with keeping alive the memories of the young men and women who were among the first wave of post-war settlers in Britain.



WINDRUSH SCANDAL

COMPENSATION DELAYS DEVASTATE BLACK BRITS

"I will not accept a nonsense offer from these criminals," Richard Black, who was exiled from Britain for over 40 years, told Exodus Magazine in an exclusive interview. With more victims dying without payouts from the government and the Windrush scandal being left off of the election agenda, Windrush Day 2024 feels bleak, Nadine White writes.

Five years after the launch of the Windrush Compensation Scheme, tens of thousands of people are still awaiting payouts amidst growing concerns that the government is waiting for elderly victims to "die off".

Just 2,233 claims have been paid out since the scheme was launched in 2019, official figures show, despite an estimated 15,000 people deemed eligible for compensation by the Home Office.

The scheme was established in 2019 after it emerged that the Home Office had wrongfully classed thousands of British citizens — mostly from the Black and predominantly Caribbean communities — as illegal immigrants and denied them access to work, healthcare and benefits.

Many were illegally deported, despite having the right to live in the UK.

Richard Black, 70, spent more than four

decades stranded in Trinidad and Tobago after the British government wrongly withdrew his citizenship in 1983.

Born in St Lucia, he moved to the UK at the age of six. Years later, he was refused re-entry to the UK and became stateless when his passport expired while on holiday in Trinidad and Tobago. He was just 29 at the time.

Thought to be one of the earliest victims of the Windrush Scandal, Mr Black's first marriage and family broke down as a result of the enforced separation. He missed his mother's funeral in the UK in 2003, despite "begging" the government to return.

In April this year, the Home Office finally flew Mr Black back to the UK on a returning resident's visa. He is currently pursuing a six-figure compensatory payout from the government for his plight.

"I will not accept a nonsense offer from

these criminals," Mr Black told Exodus.

"I was locked out for 41 years; they need to take that into consideration. I am prepared to go down to the wire with the Home Office."

While the government gave Mr Black and his wife Cleo a one-off payment of around £1,000 to help them to settle into the UK. But the couple's living situation is unstable as they cannot afford to pay their rent on a long-term basis, Mr Black has highlighted.

Overwhelmed with the painful legacy of his state-imposed exile, Mr Black says he finds it "triggering" being back in Britain and having to relive his trauma by appealing for financial redress from the government.

"The British government has not accepted responsibility for what they've done to me and other people affected by the Windrush scandal. Everything they say or do is just lip service," Mr Black said.

"I will never forgive the Home Office — and I will do everything legal that I can to get justice for not just myself but everyone affected by the scandal."

Now, Mr Black is considering returning to Trinidad while his application for compensation is processed and living out the rest of his days in the Caribbean.

"People are getting a lot less than what I am asking for, largely because they have no other source of income and are accepting measly sums from the government," the elder added.

Amid various apologies from ministers, the British government has promised to "right the wrongs" of what had happened. But the scheme has been repeatedly criticised for delayed payments since its inception and a difficult, bureaucratic application process.

Exodus recently learned of one case where a claimant was told he was not entitled to compensation, but when the decision was reassessed he was told he would receive £289,000.

Campaigners have called for the British government to be stripped of responsibility for dispensing payments to victims and calling for an independent body to take over instead. To date, however, ministers have refused to overhaul the scheme.

Poor implementation and general

"They need to take the compensation scheme off the Home Office and give it to an independent body."

mistrust in the scheme mean that only a fraction of victims have applied for redress. Just over £80m had been paid out across 2,233 claims by the end of January this year, according to figures from the Home Office.

Of the 1,345 claims still being processed, 185 (14%) had been in the system for at least 12 months, including 83 for more than 18 months.

Campaigners and victims alike have questioned whether the government is deliberately stalling compensation payouts and waiting for claimants to die.

At least 53 people who were affected by the Windrush scandal have died, according to official statistics from the government, with accounts suggesting that a number of these deaths were linked to heart illnesses and cancer, which are linked to stress.

"It's a public health issue now and I think a public inquiry into the Windrush scandal

will demonstrate the relationship between the hostile environment policies and the people who have died prematurely," said political activist Patrick Vernon.

Corey Downie, a 67-year-old great-grandfather who was disenfranchised by the Windrush scandal, said he fears the government is "waiting for us to die off".

The northwest Londoner, who was born in Jamaica and came to the UK as a teenager before joining the British Army, said the "system failed us" as he described his plight of grappling with homelessness and facing deportation on two separate occasions due to lack of documentation.

Following a three-year wait, he eventually received compensation — but Mr Downie said his claim has since been reopened due to underpayment.

"People don't trust the Home Office," he said.

"They need to take the compensation scheme off the Home Office and give it to an independent body."

The lack of trust in the government can be seen in the decreasing number of claims to the scheme, activists argue.

An average 174 claims per month were made in the three months to January 2024, down from 204 in the previous

three months and well below the 286 per month in the equivalent three months a year earlier (November 2022 to January 2023).

Campaigners have also warned that the government's hostile environment policies — which helped trigger the Windrush scandal — have reduced the life expectancy for those Black Caribbean people affected. A UCL study revealed in February that these policies worsened the mental health of Black Caribbean people across Britain.

Although Britain commemorated in June the 76th anniversary of HMT Empire's 1948 arrival in England, not a single major political party mentioned the Windrush scandal's ongoing impact in their manifestos. Windrush Day hardly felt celebratory for many Black Caribbean Britons this year. Will a new Labour government change anything? Only time will tell.



Nadine White is the UK's first dedicated Race Correspondent and reports on stories around Black, Asian and minority communities. She is one of Britain's leading Black journalists with over 10 years' news industry experience. She has won numerous prizes, including Forbes 30 Under 30 and the Paulette Wilson Windrush Award for her reporting on the Windrush scandal in 2020. She's also the first Black reporter to be shortlisted for the prestigious Paul Foot Award.

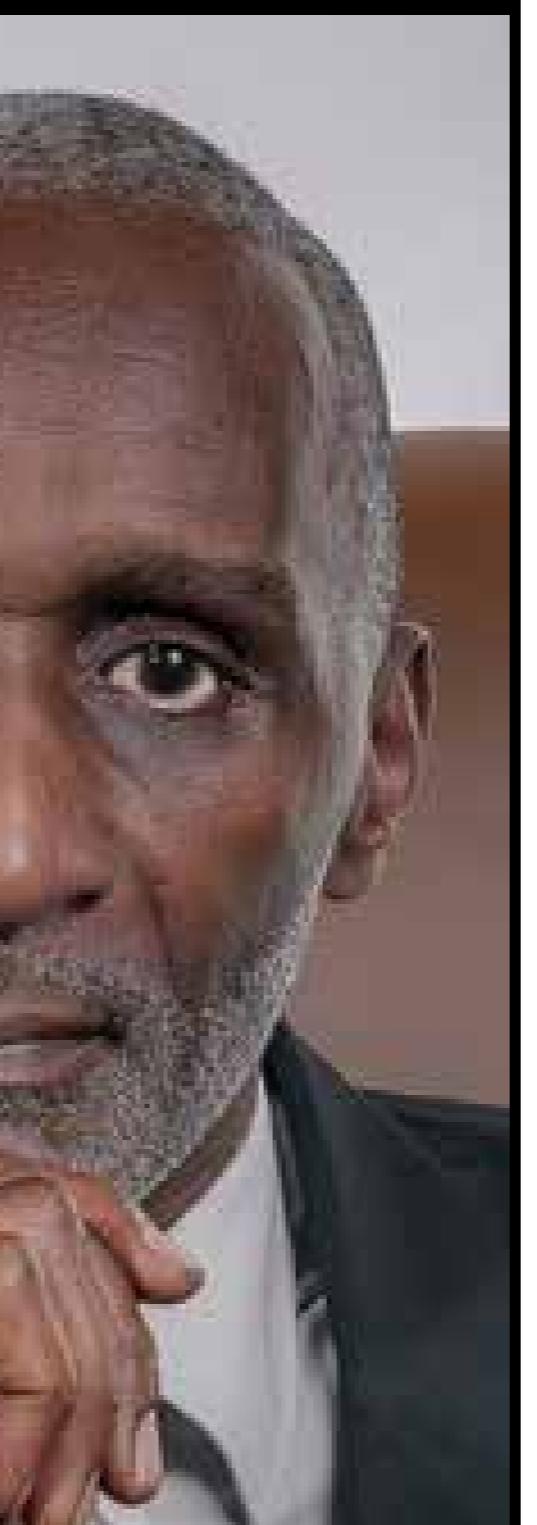


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THE BLACK CHURCH IN THE HEART OF THE EMPIRE



Rev. Ronald A. Nathan is an elder with the African Methodist Episcopal Zion Church and is currently the World Politics Editor for the Star of Zion Newspaper

The colonial adventures of the British Empire were the core reasons for the arrival of 500,000 British West Indian migrants to the ports of Liverpool, London and Southampton between 1947 and 1971. The British government's appeal for assistance to rebuild the "mother country" after World War II was answered. With "grips" in their hands and the Christian faith in their hearts, many arrived by sea and air.

Many of the early narratives concerning Black and Brown migration into the United Kingdom were linked to fears by the host community that this would lead to increased criminality, social immorality and cultural dilution. These narratives developed because of historical ignorance, a Eurocentric worldview and racism. However, one of the by-products of having a worshipping, praising, praying, preaching and teaching community is its ability to reject negative stereotypes and to create an alternative reality in the minds of its parishioners. If we fast forward 70-plus years to today, the existence of so-called Black Majority Churches is a recognisable institution across the United Kingdom. Their evolution has contributed to the nation's spirituality, theology, missions, church growth, cultural diversity, gospel music, multicultural leadership and social mobility. Seldom is the presence of the Black Majority Church, also understood as a partner in creating a post-colonial society. Although Christianity was a collaborator in the colonising processes in Africa and the Caribbean, Christianity also had the capacity to revolutionise its followers. In other words, built into the gospel's message was the kernel for radical change and liberation as purported by Black theologians.

Their more conservative colleagues speak of a redemptive lift. This redemptive lift facilitates an attitudinal shift that allows people to see themselves not merely as "poor immigrants" but as people on a godly mission, fulfilling God's global purpose. With a different view of themselves, West Indian and African Christian migrants changed the narrative and occupied the places upon which their feet had trod.

However, their experiences in the so-called "motherland" were not as straightforward as defined by Church growth scholars, who speak of the redemptive lift as having three critical streams of holistic transformation: spiritual, social and economic. This definition of redemptive lift did not calculate the social, economic, political or cultural impact of hundreds of years of colonisation on the said migrating Christian community. Many Black Christians'

understanding and capacity to apply the theological principles and practices needed for the redemptive lift experience were sometimes warped.

The Christian communities migrating from the West Indies were disparate, divided by island loyalties, denominational affiliations, theological education and personal visions, which together had a deleterious impact on the depth, width and height of the 'redemptive lift'. Add to this the later influx of African Christians with their diverse languages, cultures, religions, social and political experiences, and the idea of 'redemptive lift' is further skewed. Some believe that 'redemptive lift' is automatic upon one giving their lives to Jesus Christ. They assume that the Holy Spirit's work in the newly saved person empowers her/him to rise in their vision of themselves, their family, their career and their community, resulting in 'redemptive lift'.

The implantation of Black Faith at the heart of the British Empire saw the coming together of social, educational, cultural and theological threads from Africa, Asia, the Caribbean and the United States of America. These saints' maintenance of fraternal international links allowed for intercultural learning and economic, social, cultural, political, spiritual and developmental exchange.

Given Europe's colonialism impact on the Caribbean and Africa and the social, economic, cultural, and political challenges faced over the past 70 years, the churches serving the African and Caribbean peoples domiciled in the United Kingdom today can indeed sing, "We have come this far by faith, leaning on the Lord".

Their international accomplishments include spiritual renewal, overseas missions, developmental aid, community reconstruction, remittances, diplomacy, emigration and trade. Three generations after the M.V. Windrush landed at Tilbury Docks, there have been two consistent parallel narratives: one that sees "Hing-lan" as "Babylon" — a site of enslavement, hostility, racism, trauma and despair, and the other that sees a land of modernity and opportunity. These two narratives are not exclusive. Both are required to engage the legacy of Great Britain and its colonial roots and still leave room for understanding God's intentions in West Indian and African migration as providential "for such a time as this".

Rev. Ronald A. Nathan is an African Methodist Episcopal Zion Church elder and is currently the World Politics Editor for the Star of Zion newspaper.

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SO WHAT IS A BLACK MAJORITY CHURCH?



As an historian of the “Black Majority Church” in Britain, one of the questions I get asked quite a lot is: What are Black Majority Churches (BMCs)? Recently, I provided training for a mission organisation who wanted to know more about BMCs. Are they Pentecostal churches? Are they the African churches or the Caribbean churches? What we know today as BMCs should never be perceived as singular because they are very diverse ethnically.

BMCs include African and Caribbean churches old and new, those initiated in Africa, the Caribbean and USA, those created in the UK and the traditional churches now populated mainly by people from Africa and the Caribbean. They are also diverse theologically, encompassing churches that are Sabbatarians, those that preach a Prosperity Gospel or Black Liberation theology, those that define themselves as Evangelicals, Pentecostals, Holiness, Apostolic and more. They are also diverse in their mission strategies. Some

are church plants with the mother church somewhere in the Caribbean, USA or Africa. Others have started independently in the UK and have gone on to plant churches across Europe. Finally, BMCs also include para-church organisations started by “Black” Christians. In this category, there are ecumenical organisations, mission agencies, theological colleges, prayer movements and prophetic movements, usually with an advocacy edge for racial justice.

Black Majority Churches can therefore be defined as a heterogenous church movement created by, led by, or mainly populated by, Christians of African/Caribbean ethnicity.

The rise of BMCs in the UK is phenomenal because within a short period they have grown from being obscure to having great influence. Their historical development is rich and diverse in nature, which makes the generic term ‘Black Majority Churches’ problematic. Arlington Trotman’s question two decades ago about Black or Black-led churches is very relevant here: he argued that the term “Black-led” or “Black church” was an imposition by outsiders

and that the terminology did not satisfactorily describe these churches (1992: 18-34). How outsiders have defined the Black church over the years has not given sufficient room to explain and understand its diversity and has led to stereotypes and misrepresentations. Here I present five types of BMCs, with the fifth type illustrating relations between African congregations and historic churches.

Caribbean Pentecostal Churches (1940s-1960s)

The 1940s and 1950s saw the influx of Caribbean families into the UK by invitation of the British government to help rebuild the country after the Second World War. Many people from the Caribbean islands responded to this call (the “Windrush generation”), but to their surprise and dismay, they were not accepted by society or the church. The majority of the people from the Caribbean, pre-independence, were British citizens. An expression of that citizenship is membership of the Commonwealth and the British Nationality Act of 1948, which encouraged migration

from the West Indies. Therefore, Caribbeans expected to be treated as respected British citizens. Instead, they were faced with posters saying, “No Irish, No Blacks and No Dogs”. They soon realised that the idea of a commonwealth was an illusion; the wealth was not common and they were treated as second-class citizens. The church was no different when it came to hospitality or welcome, as Walter Hollenweger, in an introduction to a seminal book on the Black church in Britain written by Roswith Gerloff, commented: “Christians in Britain prayed for many years for revival, and when it came, they did not recognise it because it was Black” (Gerloff, 2010). This rejection, coupled with other factors, such as loyalty to church brands in the Caribbean and the formality of British Christianity, led to the formation of Caribbean Pentecostal and Holiness churches, although it must be clarified that some of these churches — even though founded in Britain — had headquarters in North America. The first Caribbean Pentecostal church founded in the UK was the Calvary Church of God in Christ, which started in London in 1948. The church became affiliated with the Church of God in Christ in the United States in 1952. Others soon followed, such as the New Testament Church of God (1953); the Church of God of Prophecy (1953); the Wesleyan Holiness Church (1958); and the New Testament Assembly (1961).

African Initiated Churches (AICs) in Britain (1960-1980)

The second phase in the historical development of BMCs was the African Initiated Churches from Africa. The independence of African countries, starting with Ghana in 1957, led to African diplomats, students and tourists coming to Britain and other European countries. Many of these students and workers relocating to Britain came with their religion but discovered, like the Caribbean migrants before them, that they were not accepted by the British churches or public at large. Combined with a missionary intent, this rejection led to the formation of AICs in London. Examples are the Church of the Lord (Aladura), planted in London in 1964; Cherubim and Seraphim Church in 1965; the Celestial Church of Christ in 1967; Christ Apostolic Church (CAC) Mount Bethel in 1974; and Musama Disco Christo Church (MDCC) in 1980 (Olofinjana, 2015).

African Newer Pentecostal Churches in Britain (1980-2000)

In the 1980s and 1990s there emerged a new type of African church across British cities. These churches are termed African Newer Pentecostal Churches (ANPC). Some of these churches have become megachurches in Britain. Others have embarked on church-planting strategies that ensure a church plant in every major city in Britain. For example, the Church of Pentecost started in Ghana around 1937 through the efforts of one of the Apostolic Church missionaries, James McKeown (1900-1989). It began in London in collaboration with Elim Pentecostal Churches around 1988. Today it has around 150 branch churches across the UK’s major cities, including Birmingham, Cardiff, Glasgow, Leeds, Leicester, Liverpool, London, Manchester, Nottingham and Sheffield.



New Generation Caribbean Pentecostal Churches (1990s-present)

Since the 1990s, a new generation of Caribbean Pentecostal churches have emerged in Britain. These churches have a wider appeal to Caribbean British Christians who are second- and third-generation descendants of the Windrush generation. Many of the leaders are second- or third-generation Caribbean British Christians. These churches are very proactive in terms of community and social engagement, providing services such as food banks, debt counselling, soup kitchens, prison ministries, homeless shelters and many more. Examples of these churches are Ruach City Church Ministries, founded in 1994, by John Francis; Christian Life City, founded in 1996 by Wayne Malcolm; Micah Christian Ministries, founded by Denis Wade in 1998; the Tabernacle Church (formerly called The Bible Way Church of the Lord Jesus Christ Apostolic), led by Pastor Michael W. White; Greater Faith Ministries, led by Lennox Hamilton, as well as a host of other churches (Olofinjana, 2015).

African/Caribbean Congregations and British Churches

While the four types of BMCs I have presented operate from outside British historic churches, it is important to point out that there are African/Caribbean majority congregations within many of those traditional denominations (Roman Catholic, Church of England, Baptist, Methodist).

It is also important to mention that BMCs and British churches engage with each other through ecumenical organisations or unity movements such as Churches Together in Britain and Ireland (CTBI), Churches Together in England (CTE) and the Evangelical Alliance. One of the major developments within the ecumenical scene in Britain is that Churches Together in England have created an additional presidential portfolio in recognition of Black Majority Pentecostal churches, in addition to Catholic, Anglican, Free church and Orthodox presidents. This demonstrates an on-going engagement between BMCs and British churches. The Evangelical Alliance has also had to respond to the change in the demographic landscape of British Christianity by creating the One People Commission, which works with national church leaders drawn from BMC, South Asian churches, South Korean churches, Latin American churches, and Chinese churches.

The Future of Black Majority Churches

BMCs have come a long way from being on the margins of society to becoming one of the fastest and most vibrant sector of British Christianity, but what does its future look like? In 2023, we



Rev Dr Israel Oluwole Olofinjana is a Baptist minister who has led two multiethnic Baptist churches and an independent charismatic church. He is the founding

director of the Centre for Missionaries from the Majority World and is an honorary research fellow at the Queen’s Foundation for Ecumenical Theological Education in Birmingham. He is on the advisory group on Race and Theology at the Society for the Study of Theology and is on the Christian Aid working group of Black Majority Church leaders.

CHURCH OF ENGLAND PLAN £1BN FUND TO ADDRESS HISTORIC ROLE IN SLAVE TRADE

BY: KATIA HODAL

Fund will require substantial co-investment after Church's initial promise of £100m rejected by advisers as insufficient given "scale of moral sin and crime"

The Church of England is looking to increase its £100m post-slavery fund to £1bn by seeking out financial partners to invest in Black-led businesses all around the world.

The money, initially proposed last year by Archbishop of Canterbury Justin Welby, is considered an apology for its role in the transatlantic slave trade.

Church Commissioners have pledged £100m out of the CofE's £10bn investment portfolio to be used as "social impact investments" in communities that have been affected by the "historic scandal of slavery".

Welby, who is also chair of the Church Commissioners, apologised last year for the CofE's "shameful past" and said the fund was just "the beginning of a multi-generational response to the appalling evil of transatlantic chattel enslavement". The Church's billion-pound endowment fund was traced back in 2023 to an 18th-century financial scheme that profited from chattel slavery as well as benefactors such as Edward Colston.

However, an independent advisory group commissioned by the CofE earlier this year, recommended that the

£100m be increased to £1bn in order to address the full "scale of moral sin and crime".

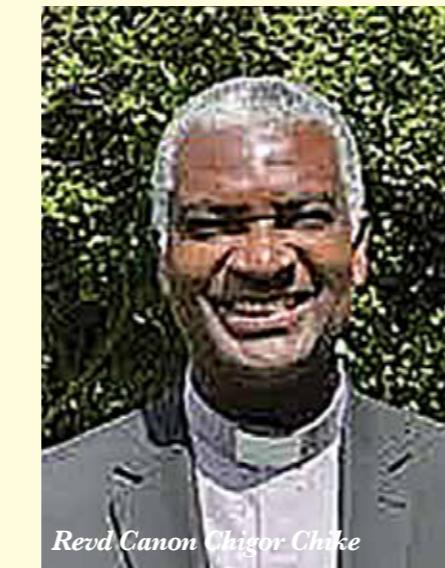
The Independent Oversight Group, comprised primarily of Black experts in fields including finance, law and social enterprise, said Church Commissioners should increase their own £100m share, as well as seek out additional funding from other institutions once involved in the slave trade, in addition to sources wishing to address global racial inequality.

Foundations, sovereign wealth funds and pension funds may well be among those approached to invest, the *Guardian* reported.

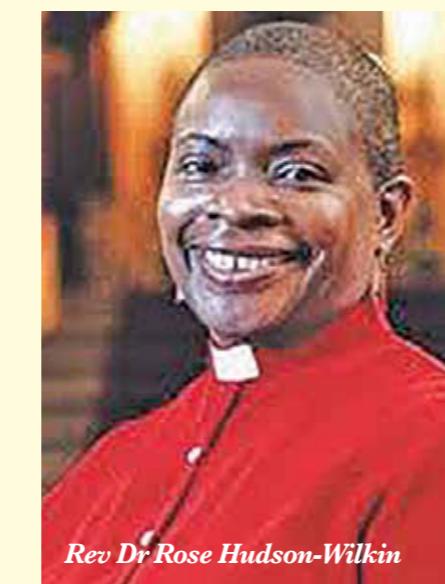
The Independent Oversight Group, led by Croydon's first female bishop Dr Rosemarie Mallett, also criticised the CofE's nine-year staggered commitment, saying it needed to be delivered in full much sooner.

Rather than paying particular individuals with so-called reparations, the fund would invest in improvements to Black communities' education, economic empowerment, health and access to land and food, advisors said.

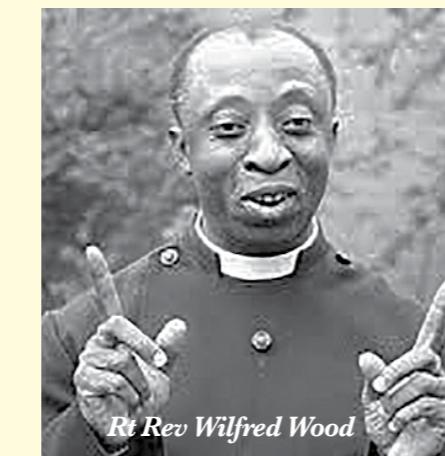
Barbados-born Bishop Mallett said that by following the recommendations, the CofE would show its "commitment"



Revd Canon Chigor Chike



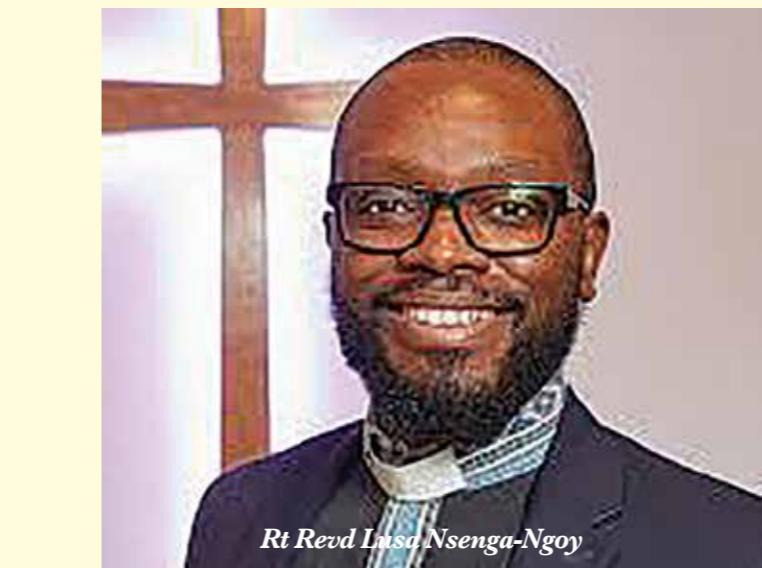
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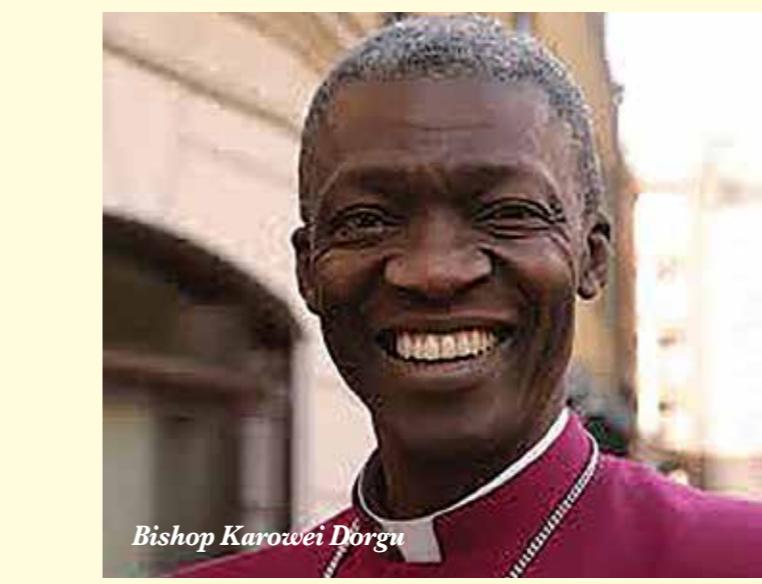
Rt Rev Wilfred Wood

to supporting all those impacted by slavery.

But the announcements, by both the CofE and its advisory group, have come under fire from some critics for not doing enough and from others for doing too much. Black Theologian Robert Beckford has described the CofE's £100m investment as "bargain basement" while CofE parishioners across the country have withdrawn donations from their local churches in protest, saying funds are desperately needed at local levels instead. The



Rt Revd Lusa Nsenga-Ngoy



Bishop Karowei Dorgu

CofE has been struggling to maintain existing congregations amidst declining Anglican membership, with nearly 300 parishes having closed in the last five years, according to the *Times*.

The CofE was not the only religious order to profit from transatlantic slavery. The Catholic Church was also heavily involved, justifying slavery as a means of evangelisation and bankrolled its clergy, churches and schools by buying and selling enslaved people.

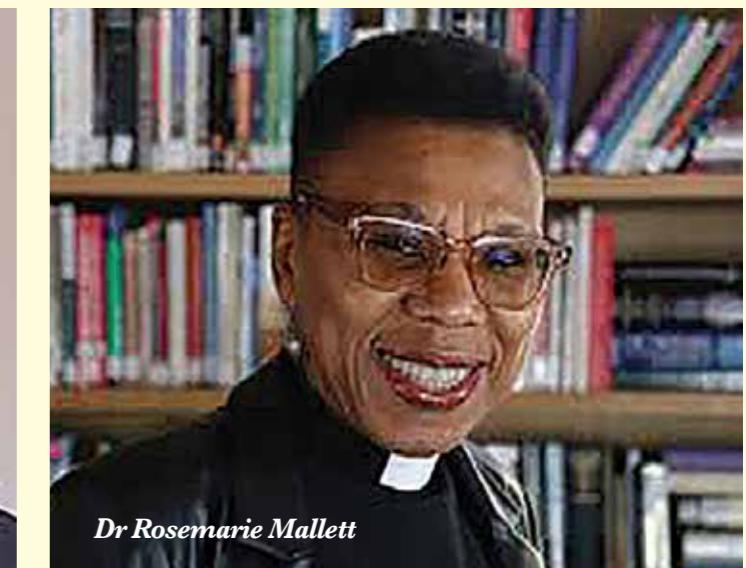
In 2021, leaders of the Jesuit Conference of Canada and America pledged to raise \$100m (£78m) to invest as reparations for slavery descendants. The fund has so far raised \$42m (£33m), with the ultimate goal to reach \$1bn (£779m), with monies going toward education, racial reconciliation and support for the elderly and infirm. It was considered the largest initiative of its kind when it launched. Given how much funding the CofE may be

able to raise, the UK initiative may change that.

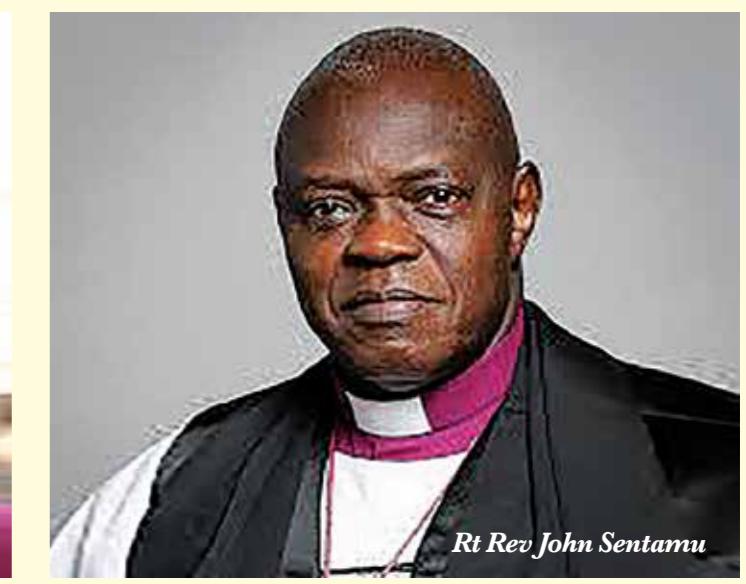
In recent years, the CofE has sought to address major racial inequalities within senior leadership positions, increasing the number of BAME bishops from four to 11 out of 53 places in the House of Bishops in the past two years alone.

The House of Bishops comprises the most senior bishops in the Church, including all of the diocesan bishops and some elected suffragans.

While many see this as a step in the right direction, there is no doubt that institutional racism is still embedded within the CofE. Reports of clergy being sent photos of bananas, then being forced to sign NDAs to hide their mistreatment, have soured the Church's reputation. Will a £1bn fund make the changes necessary to create a more just global society, and a Church ready for the modern world? Only time will tell.



Dr Rosemarie Mallett



Rt Rev John Sentamu

BLACK BISHOPS APPOINTED OVER THE PAST 40 YEARS (1984-2024)

1985 – Rt Rev Wilfred Wood, Bishop of Croydon

1996 – Rt Rev John Sentamu, Bishop of Stepney

2016 – Bishop Karowei Dorgu, Bishop of Woolwich, elected suffragan bishop to House of Bishops

2019 – Rev Dr Rose Hudson-Wilkin, the first Black female bishop in the CofE, consecrated as Bishop of Dover, elected to House of Bishops

2022 – Dr Rosemarie Mallett, consecrated as the first female Bishop of Croydon, elected participant observer in House of Bishops

2022 – Rt Revd Lusa Nsenga-Ngoy, Bishop of Willesden, elected suffragan participant observer to House of Bishops

2022 – Revd Canon Chigor Chike, Chair of the Anglican Minority Ethnic Network, elected as participant observer at House of Bishops

church of various cultures seems ideal, in that it visually represents the fulfilment of the Gospel Commission, where people of all nations and kindreds respond to the outstretched hand of God. However, often the ideal is not possible or practicable and a pragmatic approach must be taken.

In the early 1990s, when I served as president of the South England Conference of Seventh-day Adventists, members from different parts of the world were arriving in great numbers, particularly in and around London: Brazilians, Bulgarians, Ethiopians, Filipinos, Ghanaians, Indians, Nigerians, Romanians, Russians and East Africans. There were 53 Seventh-day Adventist churches in the London area at the time, of which nearly 50 were predominantly Caribbean. Over time, it became clear that as appealing as Caribbean approach to worship was to Caribbean people, it did not necessarily have a similar impact on many of the newcomers, who yearned to worship with people like themselves.

By the end of the 1990s, the base of the Seventh-day Adventist Church in London had broadened to include all those who came and more. For example, the London Ghana Church was established in 1992 with 49 members. Today, it is the largest Seventh-day Adventist Church in the British Isles, with a membership of over 1,000, and this is after spawning several other churches. People like to worship with people like themselves. Of course, there is no exclusivity involved in this organic development. All Seventh-day Adventist churches are open to anyone who chooses to enter.

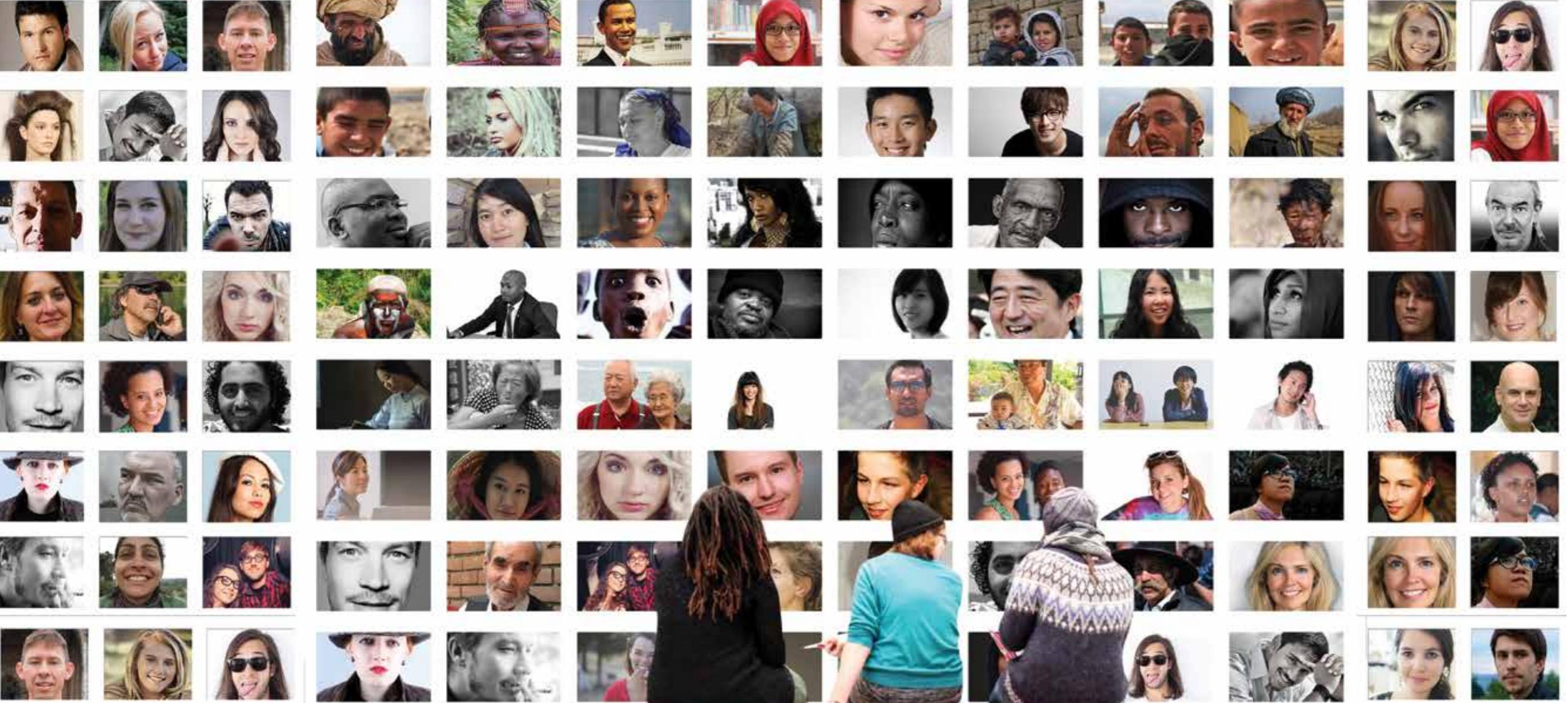
The rapid growth of "Black" churches in the last 40 years attests to the attraction of people to others like themselves. However, their importance to the religious landscape of the country is substantially greater than being attracted to one's own kind. Not only did Caribbean people help to restore the economic strength of the United Kingdom following World War II, they — and those who arrived within the past 30 years from the African, Eastern European, South American and Asian regions — have stemmed the drastic decline in church membership and attendance.

To say that immigrants have saved Christianity in Britain may seem too sweeping a statement to make at this time. However, there is no question that they are rapidly becoming the guardians of the traditional values of the Christian faith, which were taught to them by European missionaries. The recent reprimand of the Archbishop of Canterbury by African church leaders over same-sex blessing has demonstrated just how far the pendulum has swung. The role that these churches must now play will be to ensure that Christianity, with its attendant moral values, does not become obsolete in these fair isles.

Don W McFarlane, D. Min



Dr Don McFarlane is the lead Pastor for Administration at Sligo Seventh-day Adventist Church USA, North American Division.



Thanks to Geralt@pixabay

MONO OR MULTI-CULTURE? SOME LESSONS LEARNT ABOUT RACE & CULTURE

Soon after arriving in the UK in October 1978, my attention was drawn to a woman near Birmingham city centre, whose appearance and bearing reminded me of the many wonderful mothers in my native country, Jamaica. I approached her with a smile and a deep feeling of kinship, cheerfully asking, "Where in Jamaica are you from?" If looks could kill, I certainly wouldn't be alive today! With a stare as sharp and as threatening as a sword unsheathed from its scabbard, she said to me through gritted teeth, "I am not from Jamaica." I quickly offered an apology and made my escape. That was my first lesson in my new multicultural environment. Each time I cringingly recall it, I am reminded that assumptions about people based on colour, appearance or any other physical characteristic are often wrong.

My wife, my elderly mother and I currently live in Lincoln. Residents on our street are an amalgam of Muslims, Christians, Hindus,

humanists, and some who are not sure what category they are in. On-street conversations, lunch dates and dinner parties, usually in our home, have given most of us a healthy respect for each other and a broader understanding of our respective backgrounds. Without these meetings of minds, spirits, and traditions, we would have been robbed of the richness that this cultural diversity has added to our collective experience.

Reared in a very conservative Seventh-day Adventist home in Jamaica, Saturday was regarded by my family as a holy day on which nothing deemed secular was to be done. Imagine my consternation when a fellow Seventh-day Adventist student at Newbold College in Bracknell told me that he went skiing on Saturdays! I arose in me and I was of the mind to inflict bodily injury to him as an act of righteousness and in defense of good Sabbath observance. "How could you go skiing on the Sabbath day?" I asked sternly. With composure



and a smile, Terry said, "Don, do you go walking with your family on a Sabbath afternoon?" "Yes," I answered, "but that is not skiing." "You see, Don," he continued, "for several months in each year, when I go walking with my family on a Sabbath afternoon in my country, Norway, we have to go on skis because of all the snow on the ground." The penny dropped for me. It became clear that one can only "process" the God-dimension in his or her life within the contours of their environment, culture, values and upbringing.

Peace Child, a Readers Digest bestseller when it was first published, tells the story of Don and Carol Richardson, who were sent as missionaries to New Guinea in 1962 to work among the Sawi people. When they arrived, they discovered that the Sawis were head-hunting cannibals for whom the highest form of virtue was treachery. When Don and Carol shared with them the story of Jesus, Judas was the one who received their praise and admiration. They thought that he was just like them. After months of failing to explain the gospel to the Sawi tribe, Don and Carol decided to return to Canada. Shortly before their

departure date, they observed a ceremony that piqued their interest and eventually became the touchstone through which the Sawis would come to understand the gospel. The Sawi people had gathered in a field facing one of their enemy tribes. An elder from the enemy tribe ran towards the Sawi people with a baby in his arms and presented the child to a Sawi elder. The two tribes then came together in feasting, dancing and merry making. Don recognized that what had just happened between the two

enemy tribes was of significance and sought an explanation from a Sawi elder. He was told that the baby who was presented to the Sawi people was a Peace Child and that while the child was among the Sawis there would be no war between the two tribes.

That night, Don invited all the Sawi elders to a meeting and told them that for many years there was war between heaven and earth,

but that heaven sent a Peace Child to earth by the name of Jesus and that while He remains among the earth people in person and in spirit, there would be no more war between heaven and earth. That did it! The gospel became clear and the tribe embraced the Christian faith. One can only understand God and relate to Him meaningfully within the contours of one's own environment, culture, and upbringing.

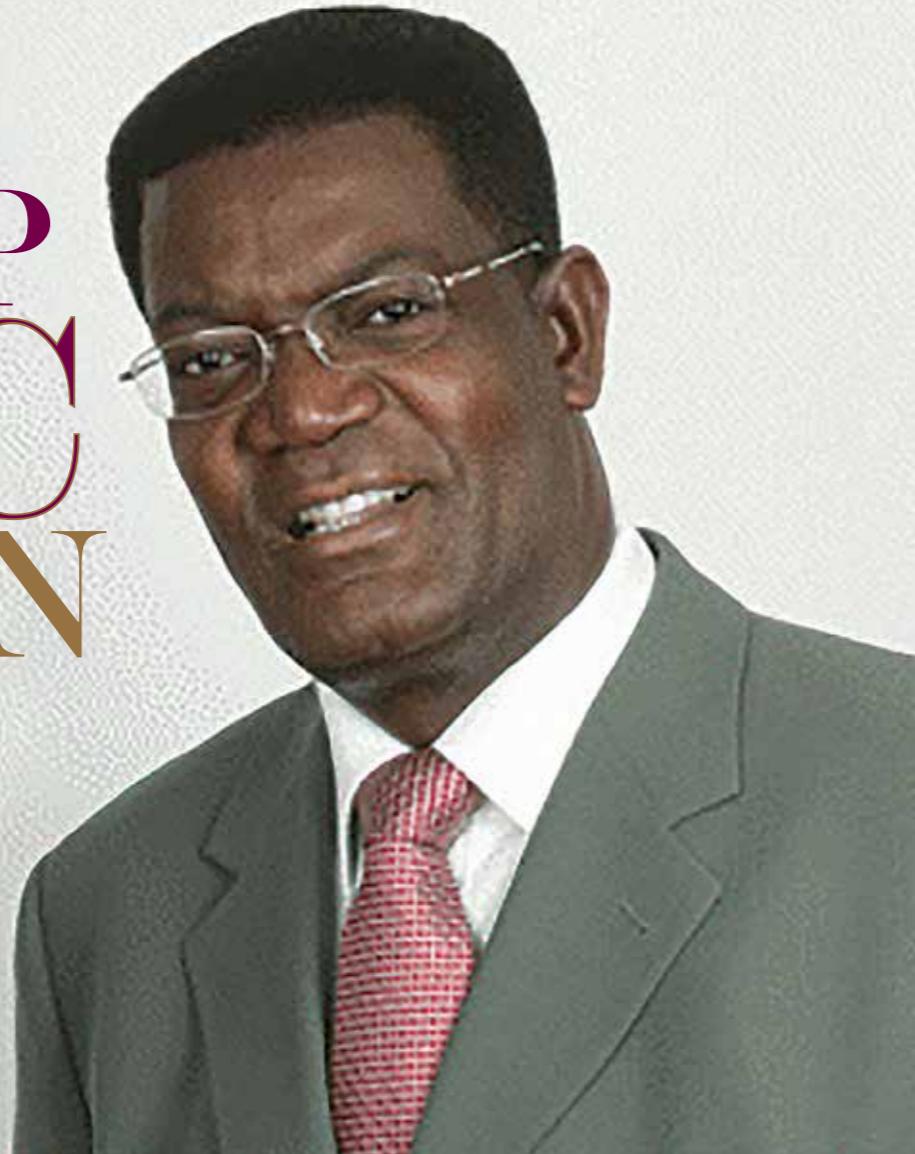
Strongly related to the cultural element is the fact that people like to be with people like themselves. This

is particularly true of the worship experience. This is not good news for those who favour a multicultural approach to life and worship. Having worked in a multicultural environment for the past 45 years, I can say with some authority that a congregation of different cultures poses a challenge to leadership, who must endeavour to cater adequately for the spiritual needs of everyone. Of course, a

"One can only understand God and relate to Him meaningfully within the contours of one's own environment, culture, and upbringing."

BISHOP ERIC BROWN

RETIREES BUT THE CALLING OF GOD IS FOR A LIFETIME



Juliet Coley looks at the legacy of Bishop Eric Brown and his wife Reverend Millicent Brown, including his incredible NTCG journey beginning as a churchgoer in the Juan-de-Bolas branch in Jamaica

I've known Bishop Eric Brown for more than 20 years. My mother joined the New Testament Church of God (NTCG) Wood Green in 2000 and, loving to serve, became part of the Ushering ministry. My children joined the Sunday school and would come home excited to prepare an exaltation for the youth service. Reverend Brown's leadership was inspirational. He was great when it came to making young people feel important and appreciated. So I was secretly annoyed when he was appointed as Administrative Bishop of NTCG in 2002 and moved to Northampton. But my despair would disappear whenever I saw this gracious giant of God, because his infectious smile and warm embrace would banish any annoyance. I guess when put into context, it was the right decision for Eric to lead and transform thousands of lives.

Bishop Eric Brown served in ministry as part of the NTCG for more than 50 years and successfully led six churches with his wife First Lady Millicent faithfully by his side. Now retired, Eric emphasises that the calling of God is for a lifetime. Being a pastor and minister are different things. He will still be ministering, but not taking on pastoral responsibilities.

Retirement will be spending quality time with wife Millicent and their eight grandchildren. Gardening; as a keen gardener, he plans to grow even more onions, cabbage and carrots. Writing more. Motivating and mentoring others, along with travelling more

to Africa: Ethiopia, Ghana and Nigeria. Bishop Brown is the chairman of a team that built a five-storey ministerial training centre in Addis Ababa.

He is not sure what church he and his wife will attend now that they are retired as they are in "no man's land", but trusts the Lord to direct their steps in this regard.

When all is said and done, Bishop Eric Brown says he has no regrets.

"I would do it all over again but take a lot more risks with the youth," he says, "promoting them quicker and faster and challenging the church to be bold and creative."

IN THE BEGINNING

So where does the drive and ambition of a Jamaican, born in St Catherine, come from? Eric's family had a grocery shop in Camperdown, which was on the border of the parishes St. Catherine and St. Ann's, and his father Robert Augustus Brown was a trained mechanic who worked for a sugarcane factory on the Worthy Park estate. His mother Louise Agatha had 10 children. Eric was number two.

In 1955, his father travelled to the UK seeking a better life for his family, and his mother joined him in England two years later. Eric and his four siblings were divided up to live with the two sets of grandparents and a cousin, so from the age of eight to 15 he lived with his maternal aunt.

ENGLAND

On 6 November 1965, Eric travelled to England alone by plane and settled in Catford with his parents and three siblings born in the UK.

Eric remembers telling the taxi driver, when he was travelling to the airport for England, that he wanted to be a minister. He was 16. Too old to go to school. Conscription had ended and apprenticeship training was on the decline, so he worked as an electrician's mate, sometimes working up to 60 hours for take-home pay of £4.50 a week.

MINISTRY

Bishop James A. Tomlin, the founding pastor of NTCG Catford (which later became Lee church), was Eric's mentor along with Reverend Miller, who took over the leadership of the church when Bishop Tomlin went back to Jamaica. Bishop S.U. Thompson, who was the district pastor in Brixton was an inspiration, alongside NTCG founder Rev. Dr Oliver Lyseight, who was a visionary and invested in people. "Rev Lyseight was a tremendous man and a great leader of his time and he loved me and cared for me," Eric remembers.

Eric met his wife Millicent at church and they were married in 1971. Two years later they travelled to Germany for three years' study at the European Bible Seminary.

PASTORAL SERVICE

In 1976, Reverend Brown assumed his first pastorate in Hornsey, north London. The following year the Hornsey and Tottenham church amalgamated. Tottenham NTCG was led by Rev Isaac Carter, who wanted to purchase a church in Wood Green but could not do this funded by just the Tottenham congregation alone, so Hornsey and Tottenham joined together to facilitate the purchase of the Cathedral of Praise in Wood Green. Eric became Associate Pastor with Reverend Carter for two and a half years.

PKS (PASTOR'S KIDS)

Pastors' children tend to be collateral damage when their parents are hardworking pastors. But Eric confidently asserts that he and his wife were very careful that whatever they did, they did not leave their three boys behind. They moved churches but never moved home and ensured their children received a good education to university level. They helped their sons maintain good moral and ethical standards and ensured that leisure and vacations were regular features in their upbringing. Today their boys are all committed to their faith and their marriages.



ACHIEVEMENTS

Fellow of the Royal Society of Arts

Co-founder of the Peace Alliance

Co-founded Citizens UK - Chairman of Trustee for 15 years

Commissioner at The Commission for Racial Equality

Member of the Parole Board

Co-founder and Chairman of Trustees of Citizens UK

Chair of Afro West Indian United Council of Churches (AWUCOC)



FIRST LADY MILLICENT BROWN

Beside every great man is a great woman and First Lady Millicent Brown has been walking with Bishop in ministry since 1973. She has worked with her husband during his five pastorates in the London, over a period of almost 40 years. Twelve of those years were as his Director of Women's Ministry.

EMERGING CHRISTIAN LEADERS



Jordan Foley
Doctor
Church of God of Prophecy,
Birmingham



Lisa Anderson
Managing Director
Black Cultural Archives



Warren Gillin
Young Adults Director for the
Seventh Day Adventist church.



Sharlette Reid
Elder, Author, Educationalist,
International Speaker, and Teacher.



Minister Phil Grey
National Director of the Youth &
Discipleship Ministries
New Testament Church of God



**Minister Shermara
Fletcher-Hoyte**
Principal Officer for Pentecostal,
Charismatic and Multi-cultural relations
Churches Together England

Jordon is 28 and recently graduated from Medical School at the University of Manchester. A member of Aberdeen Street Church of God of Prophecy since childhood, Jordon is one of the new emerging professionals in the Church who is not afraid to affirm his faith. He enjoys athletics and is currently undergoing specialist training in Anaesthetics in Wales.

During the COVID-19 pandemic, Jordon was featured in a BBC article highlighting the urgent need for junior doctors, which led to him graduating earlier than normal to start his professional career. He has since relocated to Ireland to continue his specialist training.

“Being a doctor, I try to reflect my faith in the way I treat my patients, so it is important to treat them with empathy and kindness in all that they do,” said Jordon. He feels very privileged to be in a position where he can help people every day.

Lisa Anderson is a highly-regarded independent curator, consultant, founder of Black British Art and Managing Director of the Black Cultural Archive. The arts and heritage leader had a successful fundraising career, before joining the Black Cultural Archives as Interim Director in 2021 and taking the reins as its permanent Managing Director in September 2023. She is a long time champion for Black British art, and recognises the confidence young people gain by learning about historical figures like Olaudah Equiano or Nanny of the Maroons, who are absent from school history lessons, but central to the story of colonial and post-colonial Britain. Her hope is to celebrate Black achievement and she is dedicated to collecting, preserving and celebrating Black History.

Warren Gillin is the fourth of five siblings and grew up in east London in England. His ministry journey began at Stratford SDA Church where he preached his first sermon and was engaged in various ministry activities. He started his studies in Banking and Business Management but felt a spiritual calling that led him to pursue a Master of Divinity along with a Master of Science in Psychology. In September 2023, driven by his passion for youth and young adults, Warren answered the call to serve as the Young Adults Director for the Seventh Day Adventist church.

Sharlette Reid began her Christian journey at NTA Tooting. As an active young preacher on the preaching circuit, she has established herself as a powerful voice in the faith community.

Sharlette Reid was an Elder with Ruach Ministries, and is an author, educationalist, international speaker, and teacher. She has spoken far and wide at international conferences, retreats, universities, and women's empowerment groups. Her message is a call back to hope, found through purpose, and being led by the Holy Spirit. She teaches people how to live with an eternal consciousness of the eternal movement to save humanity through the gospel of Jesus Christ. As an entrepreneur, Sharlette owns a tuition company that offers affordable education to those from lower-income families in Primary and Secondary schools. She is the founder of Emerge Worldwide, an organisation that empowers men, women, and children, to discover their callings and to reach broken humanity.

Following his conversion in 1999 at the age of 14, Phil was aware of the call that God had placed on His life to serve and this calling has directed the trajectory of his life ever since, seeing him serve in numerous areas of ministry in the church and impacting the lives of people outside of it. At 16, under the leadership of Bishop Winston L. Willis, Phil was presented with opportunities to develop as a preacher, Worship Leader, Children's Church Worker and Sunday School Teacher. Through the vocational training he received at NTCG Harvest Temple, Phil developed a love for working with young people and was encouraged by his mentor, Reverend Mark Perrin, to complete professional youth work training. This training furnished him with the skills that he needed to enter the world of work as a trained youth work professional. For over 18 years, Phil has worked within the education, youth and community sector, gaining a plethora of skills and experience. Phil has served NTCG as a committed local member and deacon, Local and District Youth Director, National Worship Leader, and National Youth Board member, having oversight for music and creative arts. Phil's desire is to see every young person rooted in the faith, feeling a full sense of belonging to their church and excelling in every area of their life in mind, body and spirit.

Shermara leads Churches Together England's (CTE) work in the areas of Pentecostal, Charismatic and Multi-cultural Relations. She is a dynamic millennial Pentecostal leader with experience in community organising, ecumenical engagement, leadership development and public speaking. She is also committed to engaging young people and young Pentecostals and Charismatics by creating opportunities for them to exercise leadership and enter into service in the public square. She recently contributed a chapter to the Church House Publishing book *Coming Home: Christian Perspectives on Housing*, writing from a Pentecostal perspective. Shermara was the recipient of the 2020 Exceptional Young Woman Wise Woman Award and in 2022 shared a prayer of comfort with the nation at Her Majesty Queen Elizabeth II's funeral, which was viewed by 28 million people.