



Easter Blessings

The mention of Easter Day, like Christmas Day, evokes personal memories for everyone, but especially for Christian believers. Our measurement of time in days, weeks, months or years creates a framework on which hang religious and secular events surrounded by opportunities for celebrations of anniversaries, one-time momentous events and ordered patterns arising within the seasons which impact on the fabric of our society, even our dynamic, changing, society.

It seems to me that even with ongoing changes the Christian festivals of Christmas and Easter are still, for the majority of people, anchor points in people's lives, even those who would claim to have no religious affiliations. It is with this in mind that I suggest we should do our celebrating well, in the spirit of our personal beliefs and faith, so that our witness to our faith can be seen as well as heard, with minimal need for explanation.

There is a parallel to be drawn between Christmas and Easter, where there is a time of preparation both physically and spiritually and hopefully an afterglow as the realisation of what the celebrations have really been about remain with us, to help sustain us in our daily activities. The bringing together of the



secular and religious experiences becomes the reality of our daily lives, not just the special moments, as wonderful as they many be. The early signs, the markers, can be found in the scriptures in both cases; on the one hand the Christmas stories surrounding the birth narratives and on the other the accounts recording the events from Palm Sunday to Good

Friday with the crucifixion and on to Easter Day and the subsequent hours and days pivotal for our faith within the Moravian tradition. The Passion Week and Eastertide Readings, wherever they are read, are fundamental in our Easter celebrations through the settings of worship, prayer and praise combining thanksgiving and hope.

I am mindful that as you read this article there will still be ample time to prepare for participation in this year's Easter celebrations and worship. Participation will invoke memories bringing some sadness, not least when congregations gather in God's Acre for sunrise or early morning services. But there will also be re-assurance, hope and confidence, strengthening individual faith, and the sheer joy of fellowship as each one is moved by compassion for those who hear the names of loved ones called who have moved on beyond our view during the past year.

On Easter Day, with those words, "The Lord is Risen!" echoing around the world with a universal message for all peoples comes the reply, "He is Risen indeed!" binding us together in God's love. The eternal message of Easter! May we know and share God's love and blessing as we greet one another with the words, "Happy Easter!"

Michael Rea

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Finding our delight in the Lord

Some years ago now, the Fetter Lane Agreement was signed between the British Province of the Moravian Church and the Church of England. Although this agreement marked a positive stage on our journey with the Anglican Church in England, it did not lead to the interchangeability of ordained ministry between our two churches. However our Moravian brothers and sisters in the USA have recently signed an agreement with the Episcopal Church in the USA, entitled, Finding Our Delight In The Lord. The



signing of this agreement, together with the subsequent reconciliation service, has led to the interchangeability of the ministries of presbyter and bishop within the two churches. So, how have we responded to this over our side of the Pond?

Well, during the last week of January, a Moravian delegation travelled from the Irish District down to Kilkenny in order to meet with a group from the Church of Ireland in the house of Bishop Michael Burrows. Sr. Sarah Groves, Br. Philip Cooper and Br. Paul Holdsworth from the British Province were joined by Br. Graham Rights, a Moravian bishop from the US Southern Province. For over a decade, Br. Rights had been part of the discussions in the USA, and he was able to guide us in our preparations for the conversations with the Church of Ireland and to answer questions from his own personal experience.

It is a little too early to tell where the discussions between the Moravian Church and the Church of Ireland will lead us, but all the participants took the whole process very seriously and were even complemented by the hosting

bishop on doing our homework! We discovered that there were a lot of points that we agreed on and that we had in common, but that there were also some issues that needed further discussion. The two groups are now going to report their findings back to their respective bodies and committees and it is hoped that the two groups will come together in the autumn, this time in Northern Ireland, with the Moravians as hosts.

For now all we can do is put the whole process into the hands of the Lord and pray that he will guide us towards a closer relationship with and a deeper understanding of our brothers and sisters in the Church of Ireland. It is worth noting that, during the course of the discussions, the delegates shared Holy Communion together on two occasions, firstly in the Anglican tradition of Eucharist and on the second occasion the Lord's Supper from the new Moravian Liturgy. Further signs of mutual recognition and a shared journey as brothers and sisters in Christ.

Paul M Holdsworth

A word from the Editor

Home Sweet Home

Moving house can be a fraught and stressful business especially if you move out of your home before completing the purchase of the next house - I speak from experience! Trying to find a holiday let in the Wye Valley just before Christmas and New Year was nigh on impossible and the cottage we finally rented had a leaking roof and mushrooms growing in the carpet. I still shudder to think that we lasted there a month before moving into a decent hotel. It did, however, make me realise how much we take our homes for granted and perhaps how little thought we give to the plight of the homeless both here and abroad. It also made me consider how disorientating and unsettling it must be for our ministers and their families when they are uprooted from one church to another. Hopefully church committees ensure that manses are in a better state of repair than holiday lets!

With this recent experience behind me it has been a relief to concentrate on Lent, the 40 days between Ash Wednesday and Easter Sunday. Lent has changed over the years but its purpose has always been the same: self examination and penitence, demonstrated by self-

denial, in preparation for Easter. Some people give up chocolate or alcohol but this year I've decided to follow a Christian Aid Count Your Blessings calendar. Each day over Lent there are 40 bite-sized reflections designed to inspire and to help one give thanks for the blessings we enjoy. It also helps to broaden prayer life and to really think about injustice in the world. Week six is particularly pertinent as it concentrates on health and homes and one fact that really hit home concerns the number of estimated people living in slum conditions in the world ; approximately 863 million people. It is impossible to imagine the depth of the misery this causes.

By following the forfeits and giving money it is possible to help change the lives of the world's poorest communities. Last year those who followed the count Your Blessings calendar donated £250,000 for Christian Aid's work. This may be a drop in the ocean but each journey begins with one small step. As you contemplate Lent and the Easter vigil consider the blessings you enjoy and if you can help someone in need. ☐

Happy Easter.



Summer Camp

WHAT NEXT?!

Booking forms are available online ☐ or from ministers. Book early for a discount of £20.

Camp is at Fulneck School, West Yorkshire, from 27th July-3rd August and costs £250 (that is the same as last year) with a discount for early booking. All young people aged 10-17 are invited if they have a contact with a Moravian church. Friends of members are welcome.

Activities have yet to be decided but will include the games, bible studies, outings and challenges.

Summer Camp Fundraising

The full cost of summer camp is not covered by the fee the young people pay, so we need to raise an additional £5000 to pay for the outing, activities and other extras. The benefits of summer camp stretch well beyond a week of fun as the relationships the young people build at camp help them maintain a sense of being part of the church, grow in faith and be an inspiration for the others in their congregations. The friendships at camp last a lifetime, as many of you can affirm, and through these hold the Province together. To help in this way you can send donations to Joy Raynor, or to Church House clearly marked 'Donation for Summer Camp'. Cheques should be payable to 'The Moravian Union Inc' or to organise a direct bank payment contact Joy Raynor or Gillian Taylor.

If you want to think about sponsoring an activity or all the activities for one (un-named) young person here are the estimated costs:

Entrance to theme park - £21 each

Coach for them park - about £600

One activity - £7.50-£15.00 each

All activities and extras for one young person - £75

All these are approximate costs and to give you some idea of what is needed.

I hope you will support camp, as you have in the past. Thank you

MORYAC Weekend

When...17-19th May

Where...Guy Chester House, Muswell Hill

Cost....£100 for the full weekend, £25 for Saturday daytime only

For...anyone over 18 working with young people and children in the Moravian Church, or considering volunteering to do this.

Booking forms available from Joy Raynor, contact details:

Phone - 01753 553549, or 07713853184

Email - youth@moravian.org.uk

Address - 25 Lynwood Avenue, Slough, SL3 7BJ



Christingle Service at Harlesden

Raising funds for Youth Work

Many of you will know that I have been trying to coax Paul into doing various activities to raise money for Youth work within the Church.

I suggested that we did the London Marathon together last year; this did not go down well at all with Paul which was a pity as I think a lot of people would have paid good money to see that!

I finally managed to come up with a suggestion that we could both agree on.

We have both agreed to lose at least 30lbs in weight between September 8th 2012 and Christmas Day 2012. Why 30lbs you ask?

Well Paul and I have been friends since meeting at Summer School [as it was called then] in 1982 when we were 13yrs old and considerably slimmer than we are now! This equates to a friendship of 30yrs and counting so we decided that 1lb for every year we have been friends would be quite symbolic.

We are the first to agree that we both need to lose a few pounds so it's an ideal challenge.

We reckon that if every person that knows either Paul or I donates £2 [or £4 if they know us both!] then we can raise £1000 for youth work.

PYCC agreed to have a Youth fund where donations could go into and the fund would be solely for youth work within the Moravian Church which covers a myriad of things and not just Summer Camp.

We were hoping to set a Just Giving page up so that people could send their donations directly. Unfortunately that hasn't been possible at present but we are working at it.

Paul managed to lose 36lbs and I trailed in behind having only lost 32lbs but we both hit our target.

We both "indulged" over the festive period but are now both back on our diets and will be even slimmer come Easter.

Pictures to follow next month as we won't be meeting up until February 20th at the PYCC meeting in the Lancashire District.

Mark Dixon



Moravian Unity Board meets in Herrnhut

In Autumn 2012, representatives from Moravian Provinces around the globe arrived in Herrnhut, Germany for the biennial meeting of the Unity Board of the worldwide Moravian Church (Unitas Fratrum).

The Unity Board is the governing body of the worldwide Moravian Church for the seven years between Unity Synods (the last was held in 2009). The Board currently includes 27 people from 19 countries. It meets every two years and is led by a four-member Executive Committee, composed of one representative each from North America, the Caribbean, Europe and Africa.

At this year's meeting, members elected The Rev. Robert Hopcroft of the Great Britain and Ireland Province as its new Executive Committee Chair. Other Executive Committee members include The Rev. Nosigwe Buya of The Southwest Tanzania Province, The Rev. Dr. Cortroy Jarvis of the Eastern West Indies Province and The Rev. Dr. Elizabeth Miller of the Northern Province (America). The executive committee will serve two-year terms, beginning in 2013.

Three New Provinces

At the meeting, three Moravian Mission Provinces were formally recognized as Unity Provinces. The Moravian

Churches in Malawi, Northern Tanzania and Tanzania, Lake Taganyika are now considered full Provinces of the Unitas Fratrum.

"The Unity Board appreciates the positive developments in these three regions," said Frieder Vollprecht of the European Continental Province Provincial Elders Conference. "The work there is stable and can stand on its own."



The Unity Board also decided to hold a worldwide conference of bishops in Tanzania in 2015 (the 600th anniversary of the death of Jan Hus) in preparation for the next Unity Synod, scheduled for 2016 in Jamaica.

And in observance of Reformation Day (October 31) the Unity Board planted two lime trees in memory of two reformist movements important to the Moravian Church. "We remember

with these two trees the importance of Martin Luther and Jan Hus," said Vollprecht.

The Unity Board will meet next in May 2014 in Kigoma, Tanzania.

Thanks to Thomas Przyluski, editor of Herrnhuter Bote (the magazine of the German Moravian Church) for the reporting and photos. This article also appeared in The Moravian.

'Tis the Spring of Souls

A dip into the pool of Easter hymns as PAUL GUBI looks at
The Easter Carol (George R Woodward) MHB 114

Looking through the Easter section of the hymn book for the purposes of this article is pure pleasure to me. Selecting one is quite a challenge. Among the first five are the two 8th Century Greek hymns by John of Damascus, translated by JM Neale and what is widely regarded as "the Easter Hymn" [Jesus Christ is risen today, Hallelujah!]. The language is so beautiful - for example: "God hath brought his people now into joy from sadness; 'Tis the spring of souls today ..." Was ever a massive truth so elegantly and eloquently expressed! Again, in Catherine Winkworth's translation of JH Bohmer, we find "O that to know thy victory to us were inly granted ... Thy quenchless light, thy glorious might, still comfortless and lonely leave the soul that cannot yet believe." Such words drive right to the heart of the Christian faith - the Resurrection message of life and hope and joy; the bleakness with which we are left when that joy, etc. is taken away, or spurned.

Like the surface of a pool reflecting the sun's light, the dancing rays signal a vibrant life behind the sparkle. What more natural urge than to dance for joy oneself!

At Christmas, the joy of the Incarnation inspires a wholesale outburst of carolling along with various peripheral songs, jolly but not necessarily deep in content, and aimed at the pop charts rather than carrying any profound message. Ask about the Christmas carol and any one of several could be suggested.

Since the Easter message is a matter of life, death and life again, why not celebrate that even more so with a carol or two? That roughly is how my thoughts brought me to GR Woodward's carol, which is the one I think of immediately when anyone refers to "The Easter Carol". George Ratcliffe Woodward (1848 - 1934), sometime vicar of Little Walsingham in Norfolk, and, among other things, editor of the Cowley Carol Book (1901) as well as being associated with "The English Hymnal", was obviously of the High Anglican tradition. He also translated "Hymns of the Greek Church" in 1922. Here he has clearly caught the joyful style of the carol without losing any of the power of the message that is central to Easter.

*"This joyful Eastertide, away with sin and sorrow!
My love, the crucified, hath sprung to life this morrow:
Had Christ, that once was slain, ne'er burst his three-day prison,
Our faith had been in vain; but now hath Christ arisen.*

It would be difficult to find a more appropriate tune than the 17th Century Dutch melody "Vreuchten" to which it is commonly sung - a perfect match which, when it comes to the words "But now hath Christ arisen", has the feel of "up, up and away" providing a wonderful climax to both verses - like letting off a celebratory (verbal) firework.

*"Death's flood hath lost his chill, since Jesus crossed the river:
Lover of souls, from ill my passing soul deliver:
Had Christ that once was slain ne'er burst his three-day prison,
Our faith had been in vain; but now hath Christ arisen.*

These older words and phrasing are none the worse for that. Indeed, they are plain and simple enough to be easily understood. After the exhilaration of the announcement in the first verse, this second verse is saying: This is what it means to me (us) and with it comes that wonderful sense of freedom as fear is cast out by love springing from a conquering faith.

In Part III of the Liturgy on Easter morning, the traditional naming of friends and loved ones called home to God in the preceding year is sure to evoke some wistful reflection, even, understandably, a few damp eyes.

"This joyful Eastertide, away with sin and sorrow!" offers a splendid pick-me-up in the wake of such reflections, making for a truly personal affirmation that "God hath brought his people now into joy from sadness; 'Tis the spring of souls today". It is the affirmation of faith which is what Easter is all about. This over-riding joy, this abiding faith, is surely what lies behind the apostle Paul's statement in Colossians chapter 1.17 "In Christ all things find their proper place". That remains a truth for all time. Away with sin and sorrow then, and enjoy a Happy Easter!



Spotlight on Salem

In the latter half of the 18th century the area now known as Salem (after the church) was part of the hamlets of Clarksfield and Lees, in the foothills of the Pennines on the eastern side of Oldham, then itself little more than a village where the main occupation was wool spinning and weaving. Dukinfield was about 5 miles away and Fairfield 6 miles. In 1772 preachers came by invitation from Dukinfield to Clarksfield, and later, from Fairfield, but by 1800, "the preaching at Lees is so badly attended that it must be given up for the present".

By now the industrial Revolution had caught up with Oldham. The first cotton mill was built in 1778; by 1818 there were 19 (and by about 1900, some 360 mills) and Oldham was now a sprawling town. This challenge was met by John Lees, a wealthy Fairfield member with Clarksfield antecedents. In 1823 he obtained the use of a large room in Clarksfield, fitted seating for 70 and opened it for worship on a Sunday in January 1823 - 350 people came. From then on preachers came every Sunday from Fairfield and Dukinfield with "large and attentive congregations". Interestingly, the Fairfield Elders' Conference would not allow a morning service to avoid giving umbrage to Rev. Winter, whose family owned the Clarksfield room.

John Lees then got permission (not readily agreed to) from Fairfield E.C. to erect nearby a chapel with two school houses attached, at his own expense; the foundation stone was laid on 29th June 1824, the date used to reckon the age of the congregation: the chapel was opened on August 7th 1825 by Br Lilley from Bedford with three services, at the afternoon one the infant daughter of "Br and Sr Ganson, who reside some miles from Oldham" was baptised. Salem now had members, and a building, but it was not yet an independent Moravian congregation, remaining for the next 12 years under the control of the Fairfield Elders, until Synod at Fulneck in 1836 decided to make Salem a "regular Country Congregation of the Unitas Fratrum" with a requirement to raise £30 p.a. for the minister's salary.

When John Lees died in 1839 his executors voided the lease and offered the buildings for £1000 but the church committee managed to negotiate this down to £700 - still a considerable debt (the minister, Br Oakley, raised £300 of this by touring the Moravian congregations). The chapel debt was finally paid off in 1874, the year of Salem's jubilee.

A notable point in this period was the Cotton Famine of 1863/4 when support for the North in the American Civil War caused a shortage of cotton, and therefore of work, in the Lancashire cotton towns, including Oldham. The chapel members were very active in the work of relieving the suffering this caused. Also in 1864, Br and Sr Bennett Harvey arrived - they were to do Home Mission work which was to lead to the formation of the Westwood congregation.

From the start Salem maintained the Moravian interest in child education. The church was built with a small day school at each end, one for girls and one for boys (the first minister, Br John Smith, had to run the schools to give himself an income); it is thought the first Sunday School took place in one of these schools. The first proper Sunday School was built in 1826 and a larger one in 1854; this was succeeded in 1936 by the present Sunday School building.

In 1864 a branch Sunday School was opened in a room in Marsh Street, a short distance away. The diary records: "There were about 40 children present on this first Sunday. They are exceedingly wild, ignorant, dirty and ragged. The need for our work was most apparent. May it prosper for God's glory! We bring them to Salem Chapel morning and afternoon!" This "ragged school" was short-lived - about six years. In 1901 the 5th Oldham Company of the Boys' Brigade was started, in 1904 a Christian Endeavour branch, in 1907 a Young Men's Institute, and around 1915 a company of the Girl's Life Brigade. These organisations enriched the life of the school for many years.

The 20th century saw some traumatic times in the otherwise "ordinary" life of a Moravian congregation. The first world war saw the death of some of Salem's young men; the second saw Salem used first as Warden's post and then as an emergency rest centre by the ARP (notably as a temporary home for evacuees from the London flying bombs), the BB officers joined the Home Guard, and a bomb a few hundred yards away took out church windows.

In 1957-8 serious dry rot was found in the church roof and gallery; after a roof beam fell it was decided (at a stormy council meeting) to spend no more money on the church. The upshot was that for several years the school hall was set out for worship purposes on the Saturday night and cleared for midweek activities after the Sunday evening service. Meanwhile plans were drawn up, money raised,

and on March 1st 1969 (appropriate day!) a new church building was opened at the rear of the Sunday School. The site of the original church buildings is now our car park.

So where does Salem stand in the 21st century? Sadly, we no longer have any Sunday School children or youth organisations, and our 35 or so members are mostly senior citizens. But for a number of years now we have maintained that figure, gains matching losses, and we worship regularly and continue to serve the community around us. We have a small MWA; a monthly study and discussion group called the Moravian; ready and willing workers; we run the district Christian Aid collections, the Salem Community Theatre (which opened the dramatic society to non-church members), and occasional social events; we also serve the community by hosting a pre-school group, a children's dancing school, and classes for Zumba and Crafts; we are active members of our local Churches Together; and one of our brethren runs a Traidcraft and Christian Aid stall which he also takes to other local churches.

We had our first Messy Church in November: 11 children and 25 adults came and say they look forward to our next, in February.

Moribund? I think not. If God still needs a Moravian presence here in Salem he will help us - perhaps he just needs our prayers (and yours, brethren and sisters) to remind him.

Harry Bintley

Renewal Weekend

5th to 7th April 2013

THEME: EVERYONE

The Church is for everyone

TO BE HELD AT

SHALLOWFORD HOUSE
STAFFORDSHIRE



The Conference is organised by the Provincial Renewal Committee. The weekend is a time of great fellowship, inspiration and renewal.

Shallowford House is set in four acres of gardens in the rolling Staffordshire countryside the ideal setting for relaxation or for the more competitively inclined, croquet and other garden games are available. Shallowford House and has been a popular venue for many years. Up to 38 people can be accommodated. Places will be reserved on a first come first served basis.

Cost of the weekend £ 111 per person.

If you would like a place reserving please complete the Booking Form below and return to:

Paul Greenhough
150, Hunsworth Lane
Cleckheaton
West Yorkshire
BD19 4DR

Tel: 01274 872633
E mail Paul.Greenhough@moravian.org.uk

BOOKING FORM

RENEWAL WEEKEND
TO BE HELD AT
SHALLOWFORD HOUSE, STAFFORDSHIRE
5th to 7th April 2013



Please reserve me places

Single Room Twin Room (specify)

Please specify any special diet.

Name:

Address:

Tel:

Congregation:

Signed:

Open Book

THE THIRD EPISTLE OF JOHN

With the purchase of an item of modern technology - a new car, freezer, electric typewriter - there is an instruction manual, inside the book is a small leaflet, a quick reference guide to the essentials for a smooth operation. Compared with St Paul's lengthy correspondence in other parts of the New Testament, the Third Epistle of St John is like a note-let or postcard: one chapter of fourteen verses. It is a personal letter; not to be read in public.

(compare Romans 1 v 7 : 1 Thessalonians 4 v 27).

The letter is composed of three parts each beginning, "Dear Friend" ("agapetai" in Greek: "Beloved") "Agape" is the word for Lovefeast. Who is this "Dear Friend"? Gaius was a very common name in New Testament times (Acts 20 v 4). The one in John's epistle is obviously a Christian. There is a hint in v 2 that he may not have enjoyed very good health, but his spiritual health was fine, to which his fellow believers bore testimony.

The unity of authorship is seen in the substance, style and phraseology of these three letters. Compare the first chapter in the first epistle verses 6 and 7 with the first chapter in the third epistle v v 3 and 4. The Christian experience and witness are described as a "walk in light." The Greek word for truth (alethia) can also mean "reality": the light of the Gospel giving insight to spiritual reality, which brings joy to the heart.

The second "Dear Friend" (NIV) or "Beloved" (AKJV)

gives a glimpse into the life of the church in the first century AD. We are familiar with the journeys of St Paul as recorded in the Acts of the Apostles. There were other Christians who were itinerant missionaries: even persecution advanced their evangelism (Acts 8 v 4). This would involve providing hospitality to Christian believers and strangers, and in this Gaius excelled. It was all done in the Lord's name and free to the non-Jews. It was given with open hands and hearts, providing unity and fellowship in the truth of the Gospel.

Verses 9 and 10 make sad reading Diotrefes "who loved to have the pre-eminence" would not accept the authority of John the Apostle, who had written to the church, but Diotrefes had ignored the letter, spoken maliciously against John and those who followed him, and even cast them out of the church. Diotrefes with his pride, malice and lack of humility, love and grace was obviously "not of God." How was he allowed to dominate others?

In contrast, the letter ends on a brighter note. Another member of the Congregation is well reported by everyone and by the truth of the Gospel as well as John and the others. It reminds us of the parable Jesus told of the wheat and the tares. " Let both grow together until the harvest...then."

The letter ends with greetings and the hope of meeting "face to face."

Dennis Monger

The Christian experience and witness are described as a "walk in light."

Moravians in the West



In 1786 a landowner from County Clare attended a Moravian service in Dublin. Overwhelmed at what he heard, Edward Burton invited the Minister to preach at his home, which attracted between sixty and a hundred and sixty people. Buoyed up by initial success and with the support of his brother-in-law, a local clergyman, Burton hoped to build a settlement. The Conference saw too much enthusiasm and too little substance, but agreed to a Labourer being sent and a chapel built at Crossard, the high cross.

The Labourer, Brother David Collis, arrived with his family, as did a handful of others from Dublin. In 1794 the chapel was opened and a school had been started. In this Catholic and Irish-speaking western county, Membership never went above seventeen, but the preaching was popular and hopes were high. In 1797 the group asked for a replacement for the retiring Brother Collis and petitioned to become a separate Society from Dublin, several days' journey away.

The following year their hopes were dashed. The backlash of the United Irishmen Rising of 1798 meant that those who could fled to the cities, and the poor merged back into

the general population.

The venture had failed. But the schooling continued, in Dublin, where the money from the sale of the church funded a schoolroom; and in Clare where the building became a Catholic school, with some Protestant children attending. The manse became the home of the parish priest. A third building became a farmhouse.

This was an example of trying to plant a new church without sufficient local support. It is also an example of when the ministry is not right, in time or place, it may be God's plan to close it. This happened in many places where the fervour of John Cennick and others formed a Society. In Clare there was an unexpected legacy: the chance of an education for many children

The church is a Protected Structure and its short life was honoured by the local Community Development Association in 2004, two centuries after its opening. It remains a tranquil, prayerful place, and has been honoured by those who attended recent spiritual walks.

Rosemary Power

Notice Board

Change of Address

The Editor's new address is as follows:

**Herries,
Underhill,
Brockweir
Chepstow
Monmouthshire
NP16 7NQ**

Death

Elizabeth Jane Crawford Klesel

Sr. Klesel, for many years a member of Kimbolton Moravian Church (now closed) and latterly a friend of Fetter Lane, Chelsea died peacefully in Hounslow on June 20th 2012.

Margaret A. Landin



Christingle Singers

Brockweir
"Christingle Singers"
in action.

Know Your Place!

In a publication from my old school in Bedford, I came across this anecdote about the Headmaster of the time (the Head was an ordained Anglican priest).

KP (a member of staff) recalled beginning a routine interview with the Headmaster when the Bursar announced that a bishop wished to

see him. The Head must have thought that preferment had arrived at last. "I am sure that (KP) won't mind a delay", he said; "Please show him in. Which diocese?" The Bursar replied that the visitor was in fact a Moravian bishop. "A Moravian bishop? Oh, tell him to wait."

David Bunney

Congregation News

Ballinderry

Socks for Santa

As part of their Christmas celebrations the Ballinderry congregation decided to help the homeless and those who are living in hostel accommodation and on reduced incomes at this special time. The congregation, with help from the Sunday school, and using contacts to local retail outlets managed to collect over seven hundred pairs of socks. We were able to spread the word of what we hoped to do with the result, we even had donations from mainland Europe. A clothing company in Portugal sent some overcoats, while a top brand from Germany supplied underwear and all was carriage paid. Nearer home we received a large consignment of socks from a Birmingham supplier to the supermarket trade. It was really a stupendous effort, with the total value of items received being valued at just over £14,000 and all the congregation participated. A substantial cash donation was also received and it will be used to purchase specific items that one of the charities may require.

A different note was added to our service of Lessons and Carols. Before we sang 'Silent Night' we recreated the famous Christmas truce of 1914 which spontaneously broke out on the Western Front. The German soldiers had started

to sing the carol and the British responded, meeting in No-mans Land on Christmas day to exchange gifts. One side of the trench was designated German and the other British. Brother Henry Wilson, who was leading the service, read the new poem by Carol Anne Duffy about the truce. Sweets and cigarettes were handed out by the children and one member of the congregation became a temporary 'German officer'. To conform to modern requirements the cigarettes were only made of sugar. A little brass box given to all the troops for Christmas 1914, with Christmas greetings and hope for an early victory, was used in the service and it served to remind us of the real meaning of Christmas.

We had our Christingle service with a full church of congregation and visitors. They all enjoyed very much the special contribution of the Sunday School Children and young people re-telling the Christmas story and we had special musical items that really enhanced the service. Thanks were expressed to all who had made our Christmas project such a success. Our usual final service of this rewarding time was on Christmas morning.

Henry Wilson

Horton, Bradford

On the 20th October 2012 we held our annual "Tea at the Ritz". A lot of people attended and the waiters and waitresses were kept very busy. So too were the kitchen staff who had to procure more bread for sandwiches. Happily we raised a good sum of money from this event for the upkeep of the building.

The men's fellowship has resumed once more after quite a long break and snooker, darts and dominoes are on offer.

We held our Congregation Council meeting on Sunday October 28th. Amongst the issues discussed was the proposal that a Cafe Church should be held. This was agreed to so on the first Sunday in December we held our first Cafe Church which was well attended. We thank everyone who took part not least Sr. Maureen Colbert for leading and preparing this service.

The wedding took place on November 3rd of Mavis Smith and Brian Wharley we wish them much joy together in their married life.

Our Christmas services included a Carol Service on the 16th at 6:00 p.m. and a Christingle Service with an excellent nativity play provided by the young people. The whole congregation was invited to dress as shepherds or wise men and it seems there are a few wise men left in Horton! On Christmas Day we had a good turn out of friends and

members to celebrate the birth of our Saviour Jesus Christ. We thank our minister Br. Purnell for leading these services.

We have held a number of coffee mornings including one for the MWA at Br. and Sr. Woods. The Social Committee also held a Christmas coffee morning on Saturday 8th December.

The churches around Bradford gathered at the entrance of Morrison's supermarket on the 15th December to sing carols and raise money for a project in Sudan. Over two thousands pounds was donated for this worthy cause.

The Moravian Singers held a concert on the 25th November and this was well supported and enjoyed by all those who attended.

Our Bible study classes have been suspended for a while and the weather improves. We are glad that Sr. Gladys Wedgeworth is now back home after a spell in hospital.

By the time you read this we will be well into 2013. We look forward to celebrating our 175th Anniversary in March. Please pray for us and the events ahead. We will also know by then if Bradford City have some silverware in their trophy cupboard as they are due to play Swansea City in a cup final at Wembley!

Jamie Spencer

Ockbrook

During Heritage Weekend we opened our church to all comers to show them how we have involved ourselves in all aspects of life in the local community. The weather was kind and many people came to enjoy learning about us. There were guided tours, talks, old documents on display and interest was shown in our old burial ground with its history and simplicity. There was also music in the church and many sat on the church lawn enjoying refreshments in beautiful surroundings. It was a successful day to be repeated next year.

Sadly, our beloved pipe organ started showing signs of its age and the cost of restoration proved to be prohibitive. Members and friends have been overwhelmingly generous in donating money and we have purchased an electric organ. We look forward to a service of dedication of our new organ together with a finger buffet.

Always conscious of the need to raise money to "pay the bills" we continue to hold events with this in mind and we are lucky so many members and friends are willing to hold so many fund raisers. It all makes good fun and fellowship together.

We continue to hold services at our local home for the elderly at Briar Close but sadly the Christingle Service there had to be cancelled due to various infections going around at this time. Our church services included a Festival of Nine Lessons and Carols, a Nativity Play, a Christingle service and worship on Christmas Day which was well attended and appreciated.

Marie Rose

CONGREGATION REGISTERS

BAPTISM

11th Nov. **Billie Wharfe.** □ *Salem*
 11th Nov. **Jacob Jackson Blaylock.** □ *Salem*
 2nd Dec. **Millicent Anne Siggers.** □ *Dukinfield*
 9th Dec. **Ethan Roper.** □ *Salem*

MEMBERSHIP

15th Apr. **James Woolford.** □ *Salem*
 15th Apr. **Dennis Clarke.** □ *Salem*

WEDDING

3rd Nov. **Mavis Smith & Brian Wharley.** □ *Horton*

DEATH

10th Dec. **William John Galloway.** □ *Gracehill*
 5th Jan. **Alice Hitchen Aged 87.** □ *Dukinfield*
 6th Jan. **Annie Powell Aged 98.** □ *Dukinfield*
 1st Feb. **Beatrice Harper.** □ *Gracehill*

FROM CHURCH HOUSE

Unity Prayer Day

The first Sunday in March is usually set aside as Unity Prayer Day and this year the offering will go to the Moravian Church in the Democratic Republic of Congo. The Church has plans to build a large room of 24m length and 18m width which will be divided into three classrooms to be used by

students of theology at the college in Mwene Ditu, Kasai. Information from the D. R. Congo is difficult to obtain but, Br Tshimanga, the President of the Province, has sent a limited amount of information which has been received by all the ministers.

Provincial Presentation

A Provincial Day of Presentation and Consultation

Dear Brothers and Sisters,

The Provincial Board will be holding Provincial meetings throughout the Districts to which we would encourage as many members of the Church as possible to attend. This "Provincial Presentation" will include a discussion on the re-structuring of the church, the Call system and the future of the Moravian Church. Listed below are the proposed dates for each District. We appreciate that the date for your District may not be the most convenient but we, as a Provincial Board, have also had some difficulties in finding sufficient free Saturdays to be able to accommodate each District. We hope that at least two Provincial Board members will be present on each occasion.

16th March: **Midland District, Hall Green** □□□

- Sr Taylor, Br Hopcroft

23 March: **Lancashire District, Fairfield** □□

- Sr Taylor, Br Cooper, Br Hopcroft

27th April: **Western District, Bath Weston** □□□

- Sr Groves, Sr Taylor

4 May: **Irish District, Belfast** □□□□

- Sr Groves, Br Cooper, Sr Taylor

26 May: **Eastern District, Harold Road** □□□

- Sr Taylor, Br Hopcroft

8 June: **Yorkshire District, Gomersal** □□□□

- Br Cooper, Sr Groves, Br Hopcroft, Sr Taylor

In most cases the day will start 10.30am and finish at 4.00pm with attendees bringing a packed lunch and hopefully the host congregation could provide hot drinks.

Following the District Days a Provincial Consultation will then take place with the Serving Ministers, and others, on July 9th 2013 here at Church House.

Yours in Christ,

Br Hopcroft

Provincial Diary for March

March ☐

- 1☐ Women's World Day of Prayer☐
- 2☐ Eastern District Lay Training ☐☐
Course Taster Day, Church ☐
House☐
- 2☐ Lancashire District Conference ☐☐
at Royton - Br Cooper☐
- ☐ Midlands District Conference ☐☐
at Hall Green☐
- 3☐ Unity Prayer Day☐
- 6☐ Estates Property Board Fairfield☐☐
- Br Hopcroft, Sr Taylor☐
- 7☐ Church Service Advisory Board, ☐☐
Church House - The PEC
- 12/13 PEC, BMB, Estates Property ☐☐
Meetings - The PEC
- 15/16 CTE enabling Group, London☐☐
- Br Cooper☐
- 16☐ Irish District Conference, ☐☐
Gracehill☐☐
- Sr Groves☐
- 16☐ Midlands District Provincial ☐☐
Presentation Day, Hall Green ☐☐
- Br Hopcroft, Sr Taylor☐
- 18☐ Ockbrook School Governors☐☐
- Sr Taylor, Br Hopcroft☐
- 23☐ Lancashire District Presentation ☐☐
Day, Fairfield
- 25/27 Passion Week and Eastertide☐
- 28☐ Maundy Thursday☐
- 29☐ Good Friday☐
- 31☐ Easter Day

March 1st – Founding of the Unitas Fratrum

And in thy love may we abide, estranged from none by wrath or pride; among ourselves at unity, and with all else in charity. Till thou our steps shalt thither bring where saints and angels hail thee King. Amen [E.R.Hasse]

March 3rd – Lent 3

Lord, whose sternest judgements were reserved for the religious people of your day, because they failed to live up to their creed. You came looking for fruit on the fig tree and found nothing but leaves. Forgive us when we have the trappings of religion but little of its real substance. Help us to bear fruit to your honour and may both our words and lives make it plain whose we are and whom we serve: the One who calls us to worship him in spirit and in truth. Amen

March 10th – Mothering Sunday

Jesus child of Mary, who shared the life of a home in Nazareth and drew the whole human family to yourself, thank you for all who have cherished and nurtured us, who have been with us in our hopes and joys and times of sadness. Help us to live as those who belong to one another and to you in whose name we pray. Amen

March 17th – Lent 5

Father, as today we remember the one who thought only of her Lord and anointed his feet with costly ointment, grant that like her we might do beautiful things for Jesus, not counting the cost, purely out of love to Him whose name is like perfume poured out, altogether lovely. Amen

March 24th – Palm Sunday

Lord of Glory, humbling yourself with our humanity, making the clouds your chariot and riding on the wings of the wind yet entering the holy city seated upon the foal of an ass. As your disciples welcomed your coming make us ready to lay all that we have and are at the feet of him who comes in the name of the Lord. Amen.

Passionweek

Saviour of the world, though easier paths beckoned and friends pleaded for you to stay with them, you turned your face resolutely towards Jerusalem, determined to go all the way to Calvary. Since you first walked that road countless millions have followed you. Take us with you now that we may follow where you go, stop where you stumble, listen when you cry, hurt as you suffer, knowing that you were wounded for our transgressions and bruised for our iniquities and with your stripes may we be healed. Amen

Good Friday

Jesus, by your crown of thorns annihilate our pride. By your closing eyes look on our sin no more. By your silence shame our complaints. By your broken heart knit ours to you. By your pierced side cleanse our desires. By your nailed hands move ours to deeds of love. By your wounded feet direct our path aright, and remember us in the glory of your kingdom. Amen

Easter Sunday

Risen Lord, who came to Mary in the garden and the disciples in the upper room, to the fishermen by the lakeside and the travellers on the Emmaus Road, turning their despair to joy; forgive our doubts, for we live in an age which looks for signs and wonders, wanting to see and touch before being convinced. Thank you for the faithful witness of the apostles, for the sacred scriptures written for our benefit, for the living gospel revealed in holy lives and for your continued presence in the daily life of the Church. Grant us that blessing reserved for those who have not seen and yet believe. Amen

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