



## Fairtrade Fortnight at 20

Fairtrade is so familiar a concept these days, so it is with pride that Fairtrade Fortnight is to celebrate twenty years - this year from 23rd February to 8th March.

There was a good deal of political argument twenty years ago about the situation regarding Free Trade in the years following the collapse of the Eastern Bloc régimes after the fall of the Berlin Wall. A whole raft of international trade agreements needed to be re-negotiated in the new situation, and these affected economic and foreign policy and, of course, international finance. Alongside this, there was a growing realisation that the needs of people in the so-called developing countries were being pushed aside in the relentless drive for profit. The idea of Fair Trade rather than Free Trade, which had already been around for over fifteen years, quickly grew in acceptance and attracted widespread and rapidly growing support, particularly in the Churches.

Fairtrade is now perhaps the best-known of all ethically-based initiatives to have achieved new standards for the production of basic foodstuffs in parallel with addressing the social needs of the producing countries. The Fairtrade organisation now works with over seven million farmers in 59 countries; and 78% of people in this country recognise the work being done. Fairtrade seeks to achieve better prices, to improve working conditions, and to implement fair terms for the workers. This leads to the development of farming methods which

in turn improves yields and makes better use of land. This often brings environmental improvements too.

So many of those who produce commodities such as coffee and tea, cocoa, cotton and rice are small-scale farmers, often using family members. They could never compete in the world in which the huge resources of multi-national companies dictate terms of production. The different standards which Fairtrade seeks to implement include protecting workers' rights and the payment of guaranteed minimum prices. This brings enormous benefits to what are often isolated communities, as the rewards are re-invested in social developments such as providing schools, health care, access to fresh water and better standards of sanitation. The producers build up a stake in what they are doing and have a say in the business which also oversees minimum standards and guarantees the price for what they produce. It leads to higher overall standards, which helps to maintain access to markets. By achieving this, the communities become more self-sufficient and eventually this is reflected in reducing the need for aid. It is a win-win situation.

More than 4000 churches in this country are registered with Fairtrade. Member churches are encouraged always to use



Fairtrade tea and coffee when serving refreshments. Many have Traidcraft stalls selling a wide range of products drawn from ethically reliable sources. They believe it is important to keep the idea of Fair Trade alive not only in the marketplace of ideas but in our own shopping habits, because of the enormous benefits that arise from implementing the organisation's principles.

The British Province subscribes to the Fairtrade Movement; and there should be a certificate displayed in the Church.

This is a recognition that the members are responding to Our Lord's command that we should look after our neighbour, and support the proper use of the resources made available to us. It is a wonderful, easy and very effective way of putting into practice what lies behind the Gospel, not least of putting the needs of people before profit. Go, and trade fairly.

*David Bunney*



### Irish District Youth

(page 15)



### Spotlight on Wellhouse

(page 20)

# From the Fairtrade Fortnight 2015 website

'We've come so far since the first Fairtrade Fortnight in 1995, educating the public on why to choose Fairtrade and increasing sales on Fairtrade terms for marginalised producers. Over the past 20 years, together we've made the Fairtrade mark the biggest and best known ethical label in the UK.

From UK sales alone, £26m of Fairtrade Premium was invested by producers in 2013.

But we know there is still a long way to go to make all trade fair - just 1.2% of cocoa and less than 10% of tea globally is traded on Fairtrade terms.

So for Fairtrade Fortnight 2015, we're going to celebrate the impact of Fairtrade and ask you to turn a

spotlight on the producers who grow the products we love. By sharing their stories in a fresh and compelling way, we can remind the UK of the dramatic difference choosing Fairtrade makes and how much it is still needed.

We're focusing on a few core commodities - cocoa, sugar, and tea - in new materials, case studies and a brand new 15 minute film that will be available for Fairtrade Fortnight.

Whether you're an individual or part of a Fairtrade group, there will be opportunities to take action - including asking businesses directly to switch to Fairtrade in a 'Stock it!' (Challenge).'

Resources and Materials can be found at [www.fairtrade.org.uk](http://www.fairtrade.org.uk)

## A Prayer for my Enemies

Almighty and tender Lord Jesus Christ,  
I have asked you to be good to my friends,  
And now I bring before you what I desire in my heart for my enemies.  
If what I ask for them at any time  
Is outside the rule of charity,  
Whether through weakness, ignorance, or malice,  
Good Lord, do not give it to them  
And do not give it back to me.  
You who are the light, lighten their darkness;  
You who are the whole truth, correct their errors;  
You who are the true life, give life to their souls.  
Tender Lord Jesus,  
Let me not be the cause of the death of my sisters and brothers,  
Let me not be to them  
A stone of stumbling and a rock of offence.  
Let them be reconciled to you and in concord with me,  
According to your will and for your own sake.  
Do this my good Creator and my merciful Judge,  
According to your mercy that cannot be measured.  
Forgive me all my debts  
As I before you forgive all those indebted to me.  
Perhaps this may not be so  
Because in your sight I have not yet done this perfectly,  
But my will is set to do it,  
And to that end I am doing all I can.  
I have prayed as a weak man and a sinner;  
You who are mighty and merciful, hear my prayer.  
Amen

Anselm, Archbishop of Canterbury (1033-1109)

## Conifers

At dawn I saw the conifers  
blown hard across the sky;  
their feathered outlines  
strange as funeral plumes.

A blood red fire flamed above  
on banks of anthracite  
which slowly stratified  
to blue-john barred with gold.

Engrossed I watched  
the tense dance drama played  
before my shaking panes  
in a vast theatre set  
of shifting light.

The bruised and battling trees  
bent low with dipping heads  
to take the wind's full force  
until it seemed their roots  
would tear away.

Yet, ever in each lull  
an anchor-hold renewed  
their stance, their dignity.

Margaret Connor



## Letter

Dear friends,

Issue 33 of the Moravian History Magazine will be available soon, the subject is **The life of Mrs Elizabeth Mary Bates, 1755 - 1835, the benefactor of the Moravian Church without whose generous Trusts in 1813 and 1815 the Moravian Church might not continue to exist today.**

It contains new (to me) information about her ancestry and her devotion to the Moravian Church, of which she never became a member but lived in the Settlements at Gracehill and Ockbrook for the last 22 years of her life, during which time she financed buildings in both that still stand today. Letters from her published Memorials are also featured.

I will appreciate your support. Copies can be ordered from any Moravian congregation in England, or from me at 6 Farnley Gardens, Newtownabbey, Co. Antrim BT36 7TU, or by e-mail to [edna@ednacoooper.plus.com](mailto:edna@ednacoooper.plus.com) and I will post one (or more) to you. The 32 page illustrated booklet costs £2 (post free in the U.K.).

Kind regards,

Edna Cooper.



Latest news from the Provincial Youth and Children's Office

## Joy's Journal



So it's the last month of the year, a time for looking back and looking forward, a time for tidying up and getting new pencils/notebooks/ideas.

December is always a little odd for me. I know the ministers and congregations are very busy with Advent and Christmas services, so really don't want to hear from me once the countdown to Christmas Day starts, so I usually have a month of trying to catch up on my reading.

This year I was determined to clear all those emails linked to resources that were lurking in my inbox. I read a vast amount, discarding most of it and I hope saving and sharing a few pearls. There are days when it seems so unproductive I wonder why I do it, but the hope that I will find some article or

resource that one of the newsletter readers can use keeps me going. I didn't quite manage to clear the inbox but made a huge dent in the number of emails waiting. I just hope that I've not thrown away anything I'll need later.

I always try to get involved in a nativity service at a Moravian Church, and this year I was going to Fetter Lane to facilitate an 'all comers' nativity, with costumes provided on the day. After discussion with Edwin Quildan, he found and modified a script which we agreed would work. I spent quite a bit of time scouring my resources (if you could see my garage you would know what a task this is) and gathering materials for costumes, buying tinsel and safety pins

and getting everything together for the play. But I was struck down with a rather nasty tummy a couple of days before the play, so Edwin had to go ahead without me. I was really disappointed to miss the service but sometimes these things happen.

In my own church we had a Christingle service for the Brownies. This was our best attended Christmas service and we will be repeating it next year. I also handed out Christingles - the simple candles with a ribbon - at our crib service on Christmas Eve. I challenged the attendees to get the candles home still lit but no one wanted to take me up. Telling people how Christingle started, and the importance of the Moravians, seems to increase the significance of them.

## Irish District Youth

Young People and Leaders at Cultra, December 2014



We began our run up to Christmas with an Irish District Youth Service at Gracehill, where twenty young people gathered in the afternoon to prepare a service that 50 people shared in the early evening.

A collection was taken up for Youth funds and the good folk of Gracehill and the district proved very generous in their support.

We followed this up with our annual Youth Weekend at Cultra, with 22 young people attending and 10 leaders, including some new young leaders who were with us to cut their teeth. Sr. Deborah Groves Jones led the Juniors section and Sr. Roberta Hoey led the Seniors section. The theme was Advent and we all survived the cold of early December, though the Ghost Walk still chilled the blood somewhat!

Following Cultra we also enjoyed a trip to see Sleeping Beauty at the Lyric in Belfast, a trip for under- nines and their families. This was organised by Sr. Roberta Hoey and Sr. Lynsey Kernohan

and 36 people attended. The outing was subsidised by Irish District Youth and everyone enjoyed themselves. There was even a chance to meet the cast afterwards, with a photo call.

On Christmas Eve the annual Carol Singing trip around Ballinderry and Kilwarlin proved to be a great success with £200 being raised, mostly by people requesting us to be quiet no doubt! In addition to this all our young people and the Sunday School Teachers made sure that we had various

successful Christingles and Nativity Plays, all of which were well attended.

As we look ahead to the New Year we have plans to hold another Summer Camp Taster Day, to take part in the Belfast Marathon and to hold other events, such as an 18+ Weekend in the Spring.

Youth continues in Northern Ireland thanks to the hard work of many dedicated people and we thank them for their efforts and for God's blessing in what they do in his name.

# Breaching the barriers

Three years ago, I lost my voice. Suddenly, with no previous experience, I became mute, or nearly so. I thought I knew about disability, but found a whole new area. How do we serve without a voice?

When I first became disabled in the 1980s, it happened in seeming parallel to my own personal faith and to the call to minister. The first seemed to contradict the second. Moreover, it required me to journey with grief as I recognised that my body would no longer work as I wanted, and certainly not as society expected. Both my profession and my calling, seem equally closed, for good.

I have witnessed two revolutions: one in the 1970's which opened doors to women; and one in the 1990's which opened doors to disabled people. The churches were not to the fore-front, but are learning from the wisdom God gives to society.

There is still far to go but at least society no longer makes unchallenged assumptions or decisions without consulting the disabled person. This requires the person to be realistic and everyone to be imaginative. It may involve accepting both that God is calling a person to minister in a different context, and that the context is usually not offered. It needs to be explored. In church terms, there is an opportunity to make a shared discernment on what God is asking, disentangling what are actual barriers, and what are assumption.

On a personal level, my experience is of disability that restricts the use of the limbs. There are practical consequences, as physical access can be an issue, with historic places of worship, and much more, with pastoral visiting. However, God gives us more gifts than we can use in one lifetime, and humanity is endlessly inventive. There are always ways round a seemingly impossible situation.

The imagination of a nineteenth-century saddlemaker's blind son helps me every day. Louis Braille first devised a touch alphabet, then a machine for it, which was the parent of the manual typewriter and ancestor of the keyboard. A portable computer, the internet as a resource, and email for communication, have changed

the boundaries, and new technology is doing more and more every day. An electric scooter can make normal life more achievable. It can also be an attraction in pastoral ministry, a way to communicate with strangers without causing fear, a way of speaking to younger children at their physical level.

For many disabled people nothing genuinely prevents regular ministry, though some hospital and prison visiting may be difficult. So are certain fundraising activities such as marathon-running, abseiling and parachute jumps.

Disability sometimes provides its own occasions for ministry. Recently, a stranger, seeing my sticks, enquired who looked after me, but was in fact desperate to talk about the disabled wife he cared for, whom people had stopped visiting now she could no longer get out. Teenagers find the opportunity to offer help when a high kerb prevents access. There are small children who ask why someone uses aids. The parents may hover mortified but the enquiries are honest and important.

Living with disability can be painful and isolating but can also be part of a spiritual journey. I was helped in the frightening early years by two Gospel events. One was Mary saying 'yes' to the humanly impossible, and then overcoming all the social barriers placed in her way. The other was the time when we disabled God. Jesus on the cross, in enormous pain, in spite of what was done to him, was still ministering to those around him. Disability, whether innate or socially-constructed, is not a barrier to serving.

What cannot be physically undertaken is often the opportunity to provide for someone else to have a role and a ministry.

When I lost the power of speech, many of the old questions came back but differently. How do we serve without a voice? Our understanding of the scriptures, of Saint John's Gospel where the Word was spoken, depend on the sense of the voice. How would it be possible to serve my congregations without this gift?

One possibility was to adapt for the short-term. Other people could read a prepared service, and written discussion points

could be provided rather than a sermon. A Local Preacher student took on responsibilities before she had expected them. For some events, I took my laptop and typed responses. My residual voice came back when needed to serve for pastoral situations. There were also funny confusions, like the visit to a congregation where my being unable to speak somehow led to the welcome and post-service coffee taking place in French.

My voice returned in time, if not in the time I wanted. Offers of prayer were very important, for the grace to address this new situation as much as to ask for it to end.

It was a time of asking what God is teaching, on doing things differently. How do we serve a God who has no barriers, who wants us to stretch over human boundaries, recognising who is called to serve, and how?

Are there people called to serve who cannot articulate in the ways we expect? The spoken Word is at the heart of our tradition. The Gospels were preached long before they were written; and heard rather than read by most people down the centuries. Speaking the Word, in the chance encounter, in Bible Study, in the media, are all parts of our witness. How do we do it when silenced, not by political oppression, marginalisation or mockery, but by physical limitations?

We are taught that the Spirit blows where it wills. We are learning to overcome racism, sexism, class constraints, language, accent and more. It seems that in every generation God uses new means to call us to a deeper understanding of community and service. In the case of disability, a technologically able world is providing new opportunities. We may be called today to new ways of finding new understanding of the life-giving God who is free from all our preconceptions. We speak of giving voice to the voiceless. But how are we best co-workers with people who cannot articulate, so that they can preach Christ? I find it a challenging but powerful exploration, a journey to a new destination.

**Rosemary Power**

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# Messenger Index 2014

A Dream Come True	Pat & Gillian Wilson	20	Summer Camp	Mark Johnson, Marlene Peters,	
A Minute Drop in Ocean	Mark Stonehewer	42		Holly Johnson, Hannah McIlmunn	109
Abolition of Slavery	Edna Cooper	93	Synod	M. Flemmings, R.Quildan, D.G-Jones	88
Arisen from Ruination	John Wilkinson	37	Tanzania	Gillian Taylor	139
Bach-Christmas Oratorio	David Bunney	136	Taxes & Multinationals	Christian Aid	141
Beginning of Moravian Schools.	H. Smith	18	That Was The Year That Was	A. Gottlieb	3
Bishops' Conference	Bp: Volker Schulz	140	The Lame Shall Leap	David Coleman	53
Bishops' Pastoral Letter	The Bishops	141	The Messenger at 150	Dr Rosemary Power	1
British Moravian Ch: W.W.1	A.Wilsdon	104	Three Christmas Hymns	Adrian Wilsdon	138
Calvary on Mission Amanda	M Schumpert	124	Time for Spring Clean	Bishop Philip Cooper	25
Collect of Society of Ordained Scientists		50	Unity Prayer Day	Robert Hopcroft	26
Connect 2014	H.Cooper, R.Quildan, P.Dunn	137	Unity Women's Desk Prayers	P.Garner	105
Dublin Burial Ground	Sarah Groves	31	Valley of Grace Genadendal	Edna Cooper	8
EDC Fellowship Day	Edwin Quildan	107	W: War 1 Chs: & Theologians	A. Wilsdon	77
Easter with Book of Kells	Dr. R. Power	43	Walter Asboe Missionary	Adrian Wilsden	116
Ecumenical News Ireland		46	War and Aftermath	Dr. Rosemary Power	127
Elections for New Prov: Committees P.E.C.		113	What are Human Beings	Michael Newman	55
European Prov: Synod	Dr.P.M.Gubi	102	Whitsuntide	John McOwat	61
European Youth Leaders	Joy Raynor	63	<b>Book Review</b>		
Face to Faith, Dr. Sir Carl Roberts	128, Carrie Gooch 56, Charlotte Osborn 41, Claire Woods 66, Debbie Groves 17, Katie Biggs 90		Raising Children in a digital age	Joy Raynor	75
Family Matters	M.Payne, ed JoyRaynor	91	Ready or Not	Joy Raynor	99
Fellowship Weekend	Julia Wood	94	Count Zinzendorf: 'First Fruit'	Dr.P.M.Gubi	112
Flanders Fields Visit	David Bunney	126	<b>Congregation News</b>		
Floods and Foreign Aid		57	Baildon 131, Ballinderry 47, 95, Bath Coronation Ave 11,142, Bath Weston 95, Brockweir 22, 82, Cliftonville 35, 119, Dukinfield 143, Fairfield 22,71,118, Fetter Lane 59, Fulneck 58,119, Gomersal 47, Gracehill 47, 119, Hornsey 70, Kingswood 23, Leominster 71, 143, Lower Wyke 59, Ockbrook 34, 107,142, Salem 83, 142, Swindon 71, 131, Tytherton 83, University Road 34, 131, Wellhouse 23,		
Forgiveness	Dr. Peter M. Gubi	67	<b>District Conferences</b>		
Former editors	P. Gubi, F Linyard, J.Ashton	5	Eastern 10, Irish 10, Midlands 10, Western 58, Yorkshire 65,		
Fulneck School	D.Newman & D.Goulbourn	16	<b>Hymns</b>		
George Hamilton IV Memories of	Colin McIlwaine, Sarah Groves, Kenneth Evans	122	A Sure Thing	Paul Gubi	62
Glory to God	Bishop Joachim Kreusal	133	Anniversary Hymn	Paul Gubi	2
God and the gut	Joy Raynor	54	Life is for Praising God	Paul Gubi	15, 57
Goethe, Susanna von Klettenberg and the Moravians	Adrian Wilsdon	129	Give my love to everybody	Paul Gubi	112
Haiti	R Hopcroft, Tireus Elie, V. Dorsainvil	44	<b>Letters to the Editor</b>		
Hard Work & Happiness	Tom Brooksby	39	Alan Holdsworth 86, Ann Wigney (Driver) 26, Henry Wilson 110,		
Harvest 2014	Andrew Hamilton	97	<b>Notice Board and P.E.C. Notes</b>		
India and Nepal	Robert Hopcroft	6	11, 23, 46, 57, 83, 95, 113, 125, 135.		
Joachim Kreusel	J.Morton & F.Vollprecht	85	<b>Open Book</b> P.M.Gubi (except Index)		
Joachim's Journals	Bp: J. Kreusel	68, 80, 92	Haggai 9. Index 69, Obadiah 21, Proverbs 45, Zechariah 33,		
Johann Sebastian Bach	David Bunney	40	<b>Poetry</b>		
Joint Public Issues Team Conference		111	A Day of Grace	Margaret Connor	50
Living as a Christian and a Moravian in former East Germany	A.Tasche & J.Morton	115	A Dying Fall	Margaret Connor	111
Living Wage	Don Hearn	101	Barney the Stable Cat	Margaret Connor	135
Making a Difference	Edwin Quildan	28	Inspiration	Margaret Connor	15
Men who went away	Susan Stonehewer	73	Love bade me welcome	George Herbert	38
Moravian Communication	Edna Cooper	4	Offerings	Margaret Connor	137
Moravian Communication	Graham Walkden	6	Waiting for Wind	Margaret Connor	61
Moravian YMCA Hut	Lorraine Parsons	76	Life Cycle of a Sphere of Water	Claire Summers	98
M.W.A. Retreat	S.Selby & G.Marshall	81	<b>Youth Zone</b>	Joy Raynor	
New Work in the North	Mark Kernohan	125	Irish District Youth Weekend	Peter Dunn	3
Obituary Dorothy Moreton	Fred Linyard	29	FURY Assembly	Katie Biggs	39
Obituary Margaret Connor	Michael Newman	29	Taking Science Outdoors	Lexie Scott	51
Ordination Derrick Purnell	Eric Moore	121	2014 Events 15, Over 18's Weekend 27, EDC Barbecue 62, Journal 87, 99, 110, 124, 135.		
Out of Nothing	Ron Reid	52	<b>Y.P.M.A.</b>	Paul Greenhough	
Pentecost - there is enough	David Newman	64	2013 Results 87, Projects carried out 2014		134
Pentecost Prayers		62	<b>Regular Columns</b>		
Physics and Faith	Marion Woods	49	Prayer Notes	Richard Ingham	
Prayer of Thomas Merton		111	Joy's Journal	Joy Raynor	
Prayers of Dietrich Bonhoeffer		74			
Provincial Committee Changes	P.E.C.	100			
Prov: Men's Fellowship Day	K. Evans	106			
Ravensbruck Prayer	Anon	26			
Rediscovering a Vocation	David Newman	13			
Rumours of War	Dr: Rosemary Power	78			
Showing Films in Church	Bob Vernon	32			
Sibelius: Finlandia	David Bunney	79			
Sitting with Silence	Dr. Rosemary Power	103			
Social Responsibility	Fred Linyard	17			
Spotlight on Brockweir	Judith Ashton	117			
Spotlight Dublin Fellowship	Derick Woods	30			
Spotlight on Sparkhill	Blair Kessler	130			



From the 1956 Inuktitut edition of Pilgrim's Progress

## Moravians and the Language and Literature of the Labrador Inuit

themselves but imitated the missionaries' pronunciation when addressing them!

The first Moravian translation into the Labrador dialect, a Harmony of the Gospels, was published in 1810, followed by the complete Gospels in 1814. The whole of the New Testament was published in 1826 and in the same year books of the Old Testament began to appear, beginning with Psalms.

One wonders what the early Inuit made of the world of the Bible. Horses, sheep and cattle were unknown to them and had to be explained and illustrated in the same way that a Biblical camel would once have needed illustrating to a European. Ideas had likewise to be translated into Inuit concepts. A patriarch rich in herds and flocks was explained by comparing him with a man owning many seals and fish. The Lamb of God became the seal pup of God. Many words had to be invented, such as honey, wine, vine and soldier.

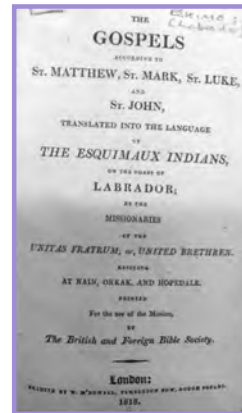
The success of Moravian schools led to high levels of literacy. By 1826 all Christian Inuit could read and write, and by the 1880s all Inuit along the coast could do so.

Although the early Bible translations were the work of the German missionaries, amendments and retranlations were made by Walter Perrett from the Malmesbury congregation, who arrived in Labrador in 1892 and spent the next 45 years working there. Perrett acquired a first-class knowledge of Inuktitut the hard way. He had first to learn German from scratch to access the only grammar and dictionary of the language.

Perrett's translations and revisions were based on the English Revised Standard Bible, but he took great care to compare his translations not just with older translations made by the Germans but with the German Bible (the basis of those German versions) and Bible translations into Greenland Inuktitut. Continuous consultation with native speakers took place. Perrett provided his local Inuit informants with his drafts and a red pen to ensure that his version was in correct and idiomatic Inuktitut.

Until very recent times reading matter in Labrador Inuktitut has been extremely limited: the Bible, a hymn book (first published in 1809), a couple of religious

tracts and a story book for schools. In 1901 Pilgrim's Progress appeared. While this translation makes some concessions to the Inuit way of life (the experience of the Slough of Despond is expressed as wading through deep snow), the illustrations showed the characters in European dress. An abridged version of this translation published in 1956 by Anglicans for more northerly Inuit shows them in traditional Inuit costume and in igloos. In 1902 an annual magazine in Labrador Inuktitut was produced by the Moravians, but ceased publication in 1922.



In 1931 Walter Perrett and Samuel King Hutton translated into Inuktitut a book produced by the Hudson's Bay Company which has since acquired a notorious reputation among the Inuit.

The Eskimo Book of Knowledge purported to be storehouse of useful tips for the Inuit, but the hectoring and patronising tone comes as a shock today. The book acquired some notoriety for its rather clumsy attempts to make the Royal Family acceptable to the Inuit: 'King George is a great hunter. Whether it is the hunting of fierce animals like the bear, or in the crafty stalking of the deer, or in the shooting of partridges while they fly, no man in the British Empire takes surer aim than our King. His eldest son enjoys riding across country on a large four-legged animal called "horse" which eats grass like a deer.'

The chapter 'The Men of God' contains a common missionary complaint. 'The Men of God complain that because you attend their services and profess yourselves to be Christians, some of you expect to receive gifts of food from the Men of God who are not rich in their possessions. This is a disgraceful thing, unworthy of the Christian belief which you possess.'

Overall the book gives an interesting insight into the prevailing attitude of the time towards the Inuit. What is especially interesting for Moravians is that, despite their considerable resources, the Hudson's Bay Company relied on Moravian missionaries to translate the book into Inuktitut even though one of them, Hutton, had been out of the field for very many years. This nicely illustrates the impressive linguistic skills attained by Moravian missionaries.

Adrian Wilsdon

## The Labrador Mission and the Spanish Influenza epidemic of 1918-19

On 20 October 1918 the Moravian supply vessel Harmony sailed out of St John's harbour, Newfoundland, on its annual visit to the mission stations in Labrador.

The Spanish influenza - eventually to kill from five to ten times the number of combatant deaths in World War I - had arrived in St John's three weeks previously and schools, theatres and other public places had been closed down by the authorities. No restrictions were imposed on the sailing of the Harmony and the ship was allowed to depart.

The first port of call was Hebron, the most northerly of the Moravian mission stations. Captain Jackson was aware that one of his crew was infected. He explained the infectious nature of the sickness to the Inuit at Hebron and forbade them, but without success, from entering the crew's quarters.

Within days the epidemic struck. Bishop Alfred Martin, the resident missionary, although infected himself, carried soup and fuel from hut to hut. Many of the Inuit confessed to him on his rounds that they considered the sickness to be God's judgement on their immorality. Martin and his wife dragged corpses from the huts with ropes until their strength gave out, after which those who could had to leave the dead behind and congregate in one place.

The huskies, savage animals at the best of times, went wild, either from lack of food or from the smell of corpses, and burst through the windows and doors of the huts to get at the bodies of the dead and dying. Martin would only venture outside armed, and he and the storekeeper eventually shot up to 100 of the frenzied animals. Martin had no strength to dig graves in the frozen ground and was eventually forced to weight the bodies with stones and drop them through holes in the ice. Within nine days, 86 of the 100 members of the Hebron settlement were dead. The final total was 150 as the infection spread to outlying families. The huts were set alight to dispose of the remaining bodies.

Meanwhile, the Harmony had sailed on to Okak and spread the infection there. Similar scenes were witnessed, with a final death toll of 206 out of a total population of 266. Here the missionaries burnt petrol to soften the frozen earth and dig a mass grave.

One incident, found in various versions, struck the public imagination. Walter Perrett, almost certainly the most reliable source, gives the facts as follows.

The missionaries at Okak heard that a family at Olearsuk, a fishing station, were sick and dying. They tried to reach them but were driven back by strong seas. Later, two boys left Okak to fetch a barrel of berries and looking through a window at

Olearsuk saw someone moving inside. They thought it a ghost and fled. The missionaries must have assumed by this time that the family were dead, as three weeks later when the sea was frozen, they set off to bury the corpses and shoot the dogs.

They heard a voice within, and found an eight-year-old girl who had kept herself alive with tinned milk, berries, and water from snow melted by a candle. Around her were her family, half devoured by the dogs. She herself suffered only a bitten arm.

By the time the Harmony reached the other Labrador missions the crew were probably no longer infected as there were no reported cases there.

Inuit were far more susceptible than Europeans or those of mixed race, both to contagion from the Spanish Flu virus and fatality. (In Okak and Hebron only one European died.) These high rates were also found among the Inuit in Alaska, where some settlements had 85% fatalities. The overall mortality rate

from the epidemic of Inuit in Labrador (not simply those connected to the Moravian missions) is considered to be around 35%. The mortality figure in England and Wales was less than 5 persons per 1000 of the general population. The principal explanation is that Inuit had never developed any resistance to, in this case, respiratory infections. In the same way, the 1734 smallpox epidemic, to which they also had no resistance, almost wiped out the Inuit in Greenland.

and fatality to Spanish Flu were found among other indigenous peoples: Sami (Laplanners), Samoans, Maoris and native Americans suffered dreadfully, but not, it seems, to the same degree as the Inuit.

Factors other than lack of resistance may also be involved among indigenous peoples: small living spaces that allowed the disease to spread rapidly, lack of understanding of nursing care for an unfamiliar condition, starvation when a whole family is sick, and lack of professional medical attention. On the last point the

overall mortality rate in Labrador of 10% compared with 1% in Newfoundland is thought to have arisen from an absence of sufficient doctors and hospitals. Freezing to death, in the case of Inuit, when a whole family was sick accounted for up to a quarter of the worst fatality rates in Alaska.

None of the surviving residents wished to remain at Okak, and the mission, including the hospital, was closed down. A call for volunteers in Nain and Hopedale to house and care for orphans and homeless people received offers of double the number of places required. The Hebron mission remained open until 1959.

Both Okak and Hebron are now Canadian national historic sites. The role the Harmony had played in introducing the epidemic to the Labrador missions disturbed Captain Jackson for the remainder of his life.

Adrian Wilsdon

With thanks to Lorraine Parsons, archivist



Bishop Albert Martin, of Hebron, Labrador.



# Spotlight On Wellhouse

The story at Wellhouse begins in 1742 with a society formed by Benjamin Ingham which was already under the care of the Moravian brethren. In that year a list was made and following the regular Moravian pattern, the members were put into choirs of married, widows, widowers, single sisters and single brethren. The members at that time were drawn from Mirfield, Hopton, Dewsbury, Hartshead and Deighton.

A baptismal register has been kept unbroken since 1743 and the first entry is of the baptism of John Scorefield on 21 December.

About 1748 a minister and his wife were stationed in Wellhouse and from there the brother was able to go out to other preaching outposts. There was no chapel but in 1751 a house was rented and on 15 December was opened for preaching.

In April 1755 Wellhouse, along with Lower Wyke, Gomersal and Pudsey were 'settled' as a congregation and received the constitution and privileges of a congregation of the Brethren's Unity. There were 50 people present at that 'settlement'. The boundaries from which members could be drawn had now been extended to include Ossett and Golcar.

In 1783 there was an application made for a burying place upon which a chapel and minister's house could also be built. Land was set aside, plans were made for a new chapel and a building fund was started. The burial ground was first used in June 1784. In 1803 two youths from the Island of Haiti who had come to this country to be educated at the Moravian school at Wellhouse both died within one month of each other, Joseph Oley aged 19 years and Christian Mydo aged 18 years. In the Church register is recorded under each name, 'son of heathen parents'.

On the 18 April 1800, just ten years after the settling of the congregation, the foundation stone of the new chapel was laid. In the stone was set a lead box containing the names of the 65 members of Wellhouse at that time. The congregation met one year later on the 16 April 1801 to open the new chapel which included the minister's house.

A choir house for the single brethren was begun on 1768 at the farm called Wellhouse. This house was also used at one time as a bakery for the school and was in use until 1824. Here James Montgomery, the hymn writer, worked before running away to London.

A boarding school was also included in the building scheme. The class rooms were at the west end of the church with the dormitory over the chapel. Entry was via a ladder. The school was in operation from 1801 to 1884, and at least one distinguished pupil received his education there. He was later to become the first Earl of Oxford and Asquith, and the first Liberal Prime Minister of England.

In 1818 it was suggested that a Sunday School should be started, but it was not until 09 March 1828 that the building was opened. (I remember in the early 1950s between 80 to 100 scholars meeting for worship and teaching. One of the young ladies who taught me is still teaching me today by commitment and example.)

Wellhouse Chapel was solemnised for marriages in November 1859 and the first entry was that of Alexander Walker and Elizabeth Crowther.

Some of the members had moved to live in Heckmondwike and so in 1852 it was suggested that a Church be started there, but it was not until 22 October 1859 that the first service was held. Eventually, Heckmondwike became a separate congregation and continued until January 1995 when it closed, the members going to Wellhouse, Gomersal and Lower Wyke.

In 1873 a new organ fund was started and an extension was put on the North side of the Chapel to house it.

Over the years the Chapel has been updated firstly with gas mantles and then with electric lights and various decoration programmes, but in essence it remained the same as when first erected in 1800. In the late 1960s extensive dry rot was discovered in the main roof timber, and without major renovation it was becoming unsafe.

It was decided to look at alternative places to worship, and we settled upon the demolition of the old chapel with its historic boarding school, and the erection of a new multi-purpose building, and selling our Sunday School building.

The last service held in our much-loved chapel was Lovefeast and Holy Communion on the first Sunday in January 1970 and we met on the same ground for the opening of our new chapel on 19 September 1970. Much of the internal work was done by the brethren.

Though it was a sad day when the old chapel closed, it was with joy and renewed vitality that the congregation went forward.

We managed to maintain some sense of the old as we took with us the communion table, the three chairs, hymn board, and the cross from above the pulpit. It is now on the front wall of the chapel. A few years later the old clock which had been on the balcony in the old chapel was gifted back and is on the wall of the new chapel. We used the backs of some of the Sunday school benches to make a cross which is above the entrance to the chapel. The bell from the old chapel is now in a cradle on the roof of the new.

The congregation appreciated the guidance by our young minister and the time and effort of his wife with young children.

The congregation has continued to meet the challenges of the Christian life, reaching out to the local community, hosting pre-school playgroups, local dance classes, Towns Women's Guild. We have had a thriving Sunday School, a football team in the local Sunday School League on two separate occasions, and have been part of the local ecumenical scene in Mirfield and District. We guided three brethren into the Moravian ministry besides setting more on the path to Christian living.

Like many Churches today we are meeting the challenge of reduced numbers, but as Jesus said: 'when two or three are gathered in my name, there am I in the midst'. We hold on to that promise and go on in the faith that with prayer and with work we can accomplish what our Lord has set us to do.

We can do no more than sow the seeds, nurture the crops, and then in his time our Lord will bring in the harvest.

That is our prayer for the future here at Wellhouse.

We love the place, O God, wherein thine honour dwells; the joy of thine abode all earthly joy excels.

Our forefathers loved this place and worked to fulfil its calling. May we and all future generations continue to work and spread his good news in this small corner of God's own county.

*Ken Evans*

# From the PrayerList for the Unity Women's Desk

As we begin this New Year, pray for peace in our world. May the message of the birth of the Prince of Peace be spread abroad and bring light and life to all.

Pray for the safety of our workers and the children attending Star Mountain Rehabilitation Center in Ramallah.

Give thanks and praise that the seminar that was held in Tirana, Albania in December was a rousing success.

Pray for the German sisters who will be meeting in Neudietendorf for their annual workshop (Schwesternwerkstatt). "On this occasion we will be thinking about the great gift of Time, which we have been given individually and collectively, and how we can live our lives to the fullest in mindfulness of God's will. Of course we will also be sharing information on the work of Moravian sisters at home and abroad. And there will be much time to enjoy fellowship with one another."

Pray for the safety of children in schools around the world. Pray for the children who have been abducted from their schools and for the bravery of the children who continue to attend schools in areas that have been attacked by militants. Pray that all children may be given the opportunity to pursue an education.

Pray for the people of Sierra Leone where the ebola virus continues to spread. Pray for healthcare workers in these areas as they tend to the sick and dying. Pray for the children who are not being allowed to attend school in order to avoid spreading ebola.

Pray for the victims of violence of any form. May they find comfort in the Lord's presence with them and in the knowledge that we care for them and are praying for them.

Give thanks and praise that relations between the United States and Cuba have been improved to allow better travel connections between our two countries as the Moravian Church continues to grow in Cuba with assistance from their Partner Province, the American Board of World Mission. Pray that the normalization of relations might bring improved trade relations between the two countries that will bring more employment in Cuba and improve the living conditions there among the people.

*Patricia Garner*

Please continue to pray for the Unity Women's Desk: [www.unitywomensdesk.org](http://www.unitywomensdesk.org)  
[Unitywomen2011@gmail.com](mailto:Unitywomen2011@gmail.com)



# Congregation News

## Fetter Lane

As usual, our MWA circle, led by Sr Norah Proctor, took the service on the third Sunday of the month, and in November we were pleased to be joined by sisters from Harlesden. As well as a lively discussion based on the topics raised in the Devotional paper, we all enjoyed tea and cakes afterwards, promising to pay a reciprocal visit in 2015.

We enjoyed our Christingle service with members, family and friends, appreciating the chance to focus on the promise of Christmas amid the bustle of the King's Road in Chelsea. Brother Edwin Quildan led the service with contributions from members of the congregation standing in for Mary, the shepherds, and the sheep.

As well as the Hosanna Anthem, a number of favourite Christmas carols were sung including 'The Angel Gabriel'. We had a go at 'The Cowboy Carol'; a new one to most of us, ending with the line, 'There'll be a new world beginnin' from tonight!'



The Christingle tradition was explained to our visitors and the 'Christ Lights' burned brightly. From all of us at Fetter Lane, we hope your Christmas season was peaceful and we send prayers and best wishes for 2015.

*Cynthia Dize*

## Kingswood

Our members host a coffee morning each month to raise money for a chosen charity. Last year on Shrove Tuesday we served freshly-made pancakes which were enjoyed by many of our members and shoppers from off the street. In April on Good Friday hot cross buns and home-made Easter biscuits were on offer and again it was an enjoyable social occasion.

Linked to our June coffee morning we held an exhibition of children's art work from local primary schools. The theme was 'favourite nursery rhymes and stories', and prizes were given to the winners who were invited with their families.

In November we mounted our own exhibition to

commemorate the centenary of World War 1 with items loaned by members of the congregation. These included medals, photos and a very precious bible, as well as stories, accounts and memoirs.

Members knitted nearly 700 squares for the United Mission to Nepal 'Blankets for Nepal'. This gives children in hospital a colourful blanket which they can keep when they leave.

We saw the joyous wedding in July of a Caribbean couple, Richard Ejenarome Shaire and Wanisha Michael Esha Ameki. We celebrated the christenings of Oliver Godfrey in October and Jesse James in November.

*Lorraine Cross*

### Congregational Register

Baptisms		Received into membership		Death	
<b>Gracehill</b>		<b>Gracehill</b>			
Matthew Boyd	21 December 2014	Margaret McDowell	24 August 2014		
Hannah Boyd	21 December 2014	David McDowell	24 August 2014		
Amelia McCormick	04 January 2015	Muriel Stewart	21 December 2014		
<b>Fairfield</b>		Glen Boyd	21 December 2014		
Logan Karl Barrett	02 November 2014	Elaine Boyd	21 December 2014		
Imogen Torskyj	14 December 2014			<b>Fetter Lane</b> Sr Mary Famous (aged 91) 06 January 2015	

## Brockweir

Advent is a time of preparation and reflection and it has been an especially busy time for the Church Committee planning services and special events. It's always amazing that events fall into place with surprising panache. The Nativity Walk was probably our largest to date. Sr. Mary Harris always tries to vary the walk and this year the introduction of puppets into the church delighted the 20 children and 60 adults that attended. We are thankful to Monmouth Baptist Church for providing us with a narrator and various helpers. Mulled wine; four wise men; a hissing king Herod; assorted donkeys, angels and shepherds and other Brockweir peculiarities have worked their way into the story, but at heart remains the central message that God sent His Son into the world. A love that gives itself away and empties itself into the powerlessness of a little child. Emmanuel, "God with us", amidst the chaos of everyday life.

It's always lovely for the congregation to receive cards from former ministers and friends but it was especially nice to receive an Advent star card made by a young person at the Irish District Youth Weekend. The congregation also received a donation from a Moravian in the Lancashire District to enable us to buy mince pies, stollen, plätzchen and other treats to enjoy after the Nativity Walk and everyone joined in with great abandon. It was a kind gesture for which we are very thankful and I for one felt like Mrs Fezziwig dispensing Dickensian

cheer in the Sunday school!

'A Lighter Side of Christmas' is becoming a village tradition as clubs and societies perform sketches and songs. The church likes to participate and our singing Christingles are talked about, but this year we sang "While Shepherds Watched Their Flocks." to the tune of Ilkley Moor bah t'at. Our musical director, Sr. Heather Armstrong, is a Yorkshire lass, so perhaps it wasn't too much of a liberty. Whilst we didn't 'steal' the show - that was done by three tap-dancing reindeers - we gave a creditable performance.

Our Christingle and Lovefeast Service was led by Sr. Sue Groves. This was much appreciated by the village families attending, as well as by the regular congregation. The youngsters paraded round the church with their Christingles whilst singing 'Jesus makes us shine'. Sr. Groves also led the Christmas Day Service using the traditional liturgy. Our treasurer offered chocolate coins to the congregation during the collection hymn, reversing his usual role. Sr. Carol Ostler completed our Christmas services by leading A Festival of Lessons and Carols on 28 December. We thank our organist Sr. Caroline Buffrey for playing for all the services and also our flower arrangers for decorating the church. We raised £350.00 for Whizz-kids and Star Mountain.

*Judith Ashton*

Can I love my Christian faith while respecting the faith traditions of others?



Come and be challenged at

### Fellowship Weekend

8-10 May 2015

at Shallowford House, near Stafford

£123 per person

Please register with Paul Greenhough

On 01274 872633 or at

paulgreenhough150@btinternet.com

### Moravian Men's Fellowship

Date for your Diaries and Church Calendars



The MEN'S FELLOWSHIP have produced as part of the Fund Raising a new MORAVIAN CAR STICKER @ £1 each.

If you can sell some in your congregation then please contact Rev. Kenneth Evans.

There is also a range of Lamb & Flag Jewellery, Badges etc. as well as the Men's Fellowship ties available for sale.

## Dates to remember

1  
Feb

Education  
Sunday

Ash  
Wednesday

18  
Feb

23  
Feb

8  
Mar

2015  
Fairtrade  
fortnight

Founding of  
the Unitas  
Fratrum  
1457

1  
Mar

## From Church House February

3rd - 4th Feb

PEC, BMB and Estates  
Property Meeting  
The PEC

21st Feb

PYCC, Kingswood  
Br Howarth

28th Feb

YDC, Fulneck

# Prayer Notes

## February 1st [Epiphany 4] - Mark 1:21-28

Author and Finisher of our Faith, who taught with authority and not like the scribes; instruct us not just at special festivals and on the Sabbath, but every day, driving out from us every evil and unclean spirit that would linger in our heart. You know how often we sin against you with our lips; consecrate our speech to your service and often keep us silent, so that our hearts may speak to you and listen for your voice - the Holy One - whom the whole heavens worship and adore. Amen.

## February 8th [Epiphany 5] - Mark 1:29-39

Divine Physician, healer of all our diseases, who knows how much the sick have need of a doctor; bless all those you have called to share in your work of healing, with health of body and soul. Grant that they may learn their skill by depending on you and always use it to your glory; that the pain and grief of the world might be lessened and the boundaries of your Kingdom widened. You alone can drive away the evil cravings and desires of the soul: come among us and by your almighty power subdue our spiritual enemies and set us free from sin's domination. Rid us from every evil thought and all that is contrary to your holy will. Amen

## February 15th [Transfiguration Sunday] - Mark 9:2-9

Son of Man, who was transfigured on the mountain, revealing your glory to Peter, James and John your disciples, as they were able to bear it: shine your everlasting light on us, your servants today, that we too may glimpse the majesty of your glory. In the mundane predictability of our life, may there be for us moments when the paths of earth become the road to heaven. So transform us that we may share your sufferings and make you known to the world; that all may see that we have been with Jesus. So take and possess us that our weakness might be transformed by your power; that we are no longer our own but yours; and it is no longer we who live, but you who live in us: without whom we can do nothing and in whose strength we can do all things. Amen

## February 22nd [Lent 1] - Mark 1:9-15

Beloved Son, whose glory was revealed at your baptism in the river Jordan, grant that the brightness of your presence may shine in our hearts and be seen in our lives so that we might continue as your faithful servants to our life's end. You can sympathize with our weakness since you were tempted in all things as we are yet without sin. Have mercy on our frailty and support us in time of temptation. Give us courage in time of danger and in our weakness give us your strength. You began your ministry by a call to repentance; make us so to follow your doctrine and holy life that we may truly repent, believe your gospel and be delivered from all our sins, for your Name's sake. Amen

*Richard Ingham*

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