

moravian messenger

JULY 2020



From the front line



© Sr Claire Summers

Greetings from a partially eased lockdown: I write in the middle of May and the situation may be different by the time you read this. I hope my brothers and sisters are safe and well despite restrictions.

Most of you will know that I am a doctor and have been a consultant in Emergency Medicine (casualty) for the past 26 years. I currently work in Whitehaven on the Cumbrian coast. As Covid-19 began to spread our work dramatically changed: attendances were half their usual daily numbers or less. However, for each patient, whatever their symptoms, you needed to put on a basic surgical mask (like the ones you see people wearing in the shops), a disposable apron and gloves. The mask causes fear amongst young children and is very difficult for those with hearing problems who rely on lip reading to some degree. No one could come in with the patients apart from one parent with a child. That also caused

difficulties as there was no collateral history for some patients and this is more difficult to ascertain over the telephone.

We were able to divide the department into separate areas and for those suspected of Covid-19 were seen in a separate contained area and each cubicle was thoroughly cleaned by a special team after each use. In this area a more substantial mask was used and at times the visor or goggles and for very serious cases a gown or white disposable suit under the apron. This got very warm and I find I can only wear the mask for a couple of hours.

Each time you take off the apron, gloves and mask you need to wash your hands. Even for a patient with a small limb injury you may need several sets of this PPE (personal protective equipment) and so several hand washes. This also happened each time I needed to review a patient with a junior colleague.

I want to share with you a Monday evening shift several weeks ago and tell you about five patients I saw in the Covid-19 or hot zone in the department.

The first man almost certainly had Covid-19. His wife had died the Thursday before and he had typical symptoms. He also had multiple other medical problems and would not have been a candidate for going to the intensive care unit and being put onto a ventilator. Wearing a mask, I had to discuss this with him and also talk about a 'do not attempt cardiopulmonary resuscitation' decision: he would have had all other care offered to him. 'I've just got to take my chance then' he said to me as my gloved hand held his. He died a few days later and the staff in our department were angry at this case as the couple's grandson in his early twenties had been visiting and they felt he'd led to the death of his grandparents within a week of each other.

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The horrific death of George Floyd at police hands has had two immediate consequences; firstly, and rightly the utter condemnation of that dreadful deed and of the racism that underlies it. I commend to you the statement issued by the British Province of the Moravian Church that has already been widely circulated and is in this edition of the Messenger.

The second consequence of George Floyd's murder is a questioning of our history and how we understand it. We have been forced by the anti-racism protesters who toppled Edward Colston's statue in Bristol to learn uncomfortable truths about some of our heroes and examine the back story of our imperial past and religious heritage. The opening line of LP Hartley's novel 'The Go-Between' is 'The past is a foreign country: they do things differently there' and this has much truth in it. The established attitudes of many of the leaders and influencers of the time are wholly unacceptable now.

We can't now go back and change things but neither should we gloss over what happened then or, what was believed then. Most of what we know of as history is what was on our school curriculums and in the mainstream media. It has been said that history is often written by the 'winners' which can become the general narrative, and little is heard of those

who have been marginalised. The 'facts' can be interpreted through the perspective of political and social power, as well as personal experience. But history is not static and as other facts emerge a voice needs to be given to those whose stories have not been told. What we all need now is more awareness of the new studies that have emerged in recent years. It is time to learn about the flip side of our commonly perceived history and the generational consequences of it.

We have to come to terms with all aspects of our history, good and bad. It may be difficult to face but in the end it will be a more honest understanding of our culture, our heroes and demons and our own denominational history.

To see the full truth of a situation is to align ourselves with an attribute of God. Three times Jesus calls the Holy Spirit 'The Spirit of Truth' in his teaching after the Last Supper. He says the Spirit of Truth will guide us into all truth - let us be guided by Him into an honest examination of our past and our shared guilt in the suffering of others.

Sr Sarah Groves
Editorial Team



© Sr Sarah Groves

From the front line *continued*

The next man was of similar age but had no underlying health problems. We lobbied hard for him to go to the intensive care unit and he eventually did but died of the disease about ten days later. All he was worried about was a medallion on the chain around his neck that he had been given when helping with a natural disaster several years before and we had managed to misplace as the chain was removed for his chest x-ray. Small things do matter.

The other three patients all had cancer. One lady was obviously very ill from her cancer and whether she had Covid-19 or not was immaterial: she died later that night with no family around her. Another patient, a man, was also very ill and again the virus did not matter as he also died within a few days. The third patient was a lady with a slow growing tumour. She probably had the virus but survived to leave hospital.

A grim evening as four out of the five patients did not survive to leave hospital. A few weeks later I went to review a patient with a junior colleague. She possibly had bowel obstruction. We did a scan and indeed this was the diagnosis and the cause was almost certainly cancer. It was very difficult explaining this through a mask. I gripped her hand

tightly with my gloved hand as she held back the tears. She was a couple of years younger than me and related to one of our staff (West Cumbria is a small area and so often patients are related to staff). The tears did eventually flow and when her son brought up a case for her hospital stay it was again difficult as we could not let him see his mother: both myself and the sister found this testing in a deserted waiting room.

People have been overwhelmingly kind. We have had many gifts, some even left on my doorstep. They have been varied, from all manner of food and cold drinks to hand cream and hair products, useful after repeated showering. At home on a Thursday I go outside to clap and think of those working in care homes and the relatives of residents who cannot visit, and those working in shops and doing home deliveries: they too are 'heroes'. If at work we try to go out to clap and are often greeted by various members of the emergency services - ambulances if present, police, fire, coastguard and blood bikes all with flashing lights on their vehicles.

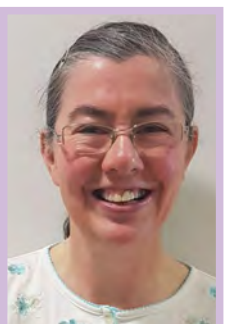
Team work has been particularly important and also personally a great help as if I did not go to work I would not see many people as I live alone. The

team members are not only the obvious ones of doctors and nurses, but our receptionists who need to decide if the patient needs the hot area, ambulance staff, police, porters and cleaners and many more. The cleaners are very important as they often need to clean a room quickly for another waiting patient.

No-one knows how long this situation will go on. Will it be a grandma's step with one step forwards and two steps back if easing of lockdown leads to a surge of cases? It is difficult not to be able to attend church worship in person but the radio and television help as does streamed worship for those who can access it. Please stay safe and follow the guidance. If you have a serious illness or injury please attend your local emergency department, calling 999 if needed, and you will be welcomed and treated for your problem. Enjoy your exercise and take time to notice the wildlife; the wild flowers seem all the more vibrant this year.

Yours in Christ,

Sr Claire Summers
(Diaspora)





© Br Bruce Newton

Fulneck Moravian Museum

The Saga of the Woodworm: part 1

Our 'gem of a museum' (to quote one of our visitors) here at Fulneck had a nasty shock last autumn. It had woodworm! What to do about it? The Pest Control Inspector had all the answers. First, each infested item had to be identified and prepared for treatment. Were there any live specimens still in the wood? Just in case there were each item had to be deep frozen for five days to kill any larvae. A sealed polythene bag was made to protect the wood from moisture whilst in the freezer. Have you ever tried to make a polythene bag for a baby's high chair?

Where could a large enough freezer for twelve pieces of furniture in their polythene bags be found? Again, we were given the answer. Leeds City Council Museum and Art Galleries have a Discovery Centre and in it is such a freezer

which we were able to hire. The three dozen or so small artefacts, each in its own sealed bag, spent five days in a chest freezer which had been bought and put in the museum specially for this purpose. Even each clothes peg from the scullery had its own bag. At the same time as the freezing was taking place all the other artefacts were packed into boxes and removed into storage so that they would not be damaged by the treatment chemicals.

On the appointed day the team arrived to treat the infestation. The sites showing the tell-tale holes were either sprayed or injected with chemicals and left for two days to dry. We were now half way through the process! Part two of this story will reveal what happened then.

Sr Maureen Ingham

Love Your Archives: Digitising Archive Registers and Records

An occasional series about the archives that congregations hold. We would love to hear about news from the archives in other congregations.

Br John Costley of the University Road Congregation has recently been working at the Public Records Office Northern Ireland (PRONI) researching some of the Kilkeel Congregation records they hold there. Whilst there he was approached about the possibility of PRONI digitising the registers of the Moravian Church in Ireland. PRONI had already digitised the registers of The Church of Ireland, Methodist Church, Baptist Church and Presbyterian Churches in Ireland.

PRONI already hold microfiche film of much of the Irish Moravian archives but they explained how digitising makes it much easier to use the records.

The process of digitising involves photographing the documents with an overhead mounted camera under LED lighting and creating a 400dpi TIFF photograph. This is then the master reference photograph. Then, if necessary, for clarity they can enhance a copy of the master to bring up faint writing or block writing that has come through from the other side etc. This means that many documents are easier to read from this copy. The photographs are then brought together to create a PDF document of the original register.

PRONI keep the master reference photographs, the enhanced photographs and a copy of the PDF. They would then supply a copy of the PDF to the relevant congregation archives. The congregations would then use the PDF to do all the searches without opening the original documents and thus saving time and possible damage.

The PDF will also be used for people doing research at PRONI.



Lorraine Bourke and Avril Loughlin from PRONI at Gracehill collecting the Gracehill registers

© Sr Sarah Groves

PRONI has a standard archive policy of 100-year closure on baptisms registers, and an 84-year closure on marriages but no closures on burial registers as these are a matter of public record.

Provincial Archivist was approached for advice about this and we discovered that she was hoping to get some of the Provincial archives digitised in the near future. Permission was gained from the Provincial Board for PRONI to proceed with digitisation of the Irish Moravian. Permission was given with this restriction: 'We ask that the image files have metadata embedded within them to indicate that it is third-party content that

belongs to the Moravian Church of Great Britain and Ireland. Unlike many other churches the Moravian Church is one charity with many congregations. So, the copyright for archives from each individual congregation belongs to the Moravian Church centrally. Copyright permission for anything other than fair dealing for the purposes of private study or non-commercial research and educational use for the purposes of examination therefore needs to be sought from the Provincial Board of the Moravian Church'.

So, in December last year staff from PRONI visited Gracehill, University Road and Cliftonville to collect the registers from all the congregations and to start work on them. Now we look forward to receiving our records back and having the lovely PDF documents with enhanced photographs to work from. They will be more accessible than the original documents and a great tool to share not only with researchers but also with our own young people to help bring to life the heritage and history of the Church that they are part of.

Sr Sarah Groves (Gracehill) and
Br John Costley (University Road)

Br David Newman writes:

In a letter to the Moravian Messenger (May 2020), Br Alan Holdsworth asks us to focus our minds and thoughts on to our Christian responsibilities for the stewardship of God's created order.

It is important to do this in the context of theological study and reflection, in order to begin to understand what God is asking of us. We are all capable of 'doing theology' - don't let the idea put you off. With this in mind I have offered for your use a short series of easy

to follow studies, which you can undertake either as individuals or in a group (making use of Zoom or whatever you are using as we cope with church life in these Covid days).

The material used has been gleaned from various sources, primarily the work of the now defunct Sage Oxford Environmental Group of the 1980s and the Church of England Lent 2020 study booklet, 'Live Lent - Care for God's Creation'.

STEWARDSHIP OF CREATION

1

A Study for personal or group use

The aim of this first study is to explore our role as stewards of the world that God has placed us in. There are three 'read' sections: the Genesis passages look at the mandate God gives to the people, and the other two look at how that mandate can be put into practice.

Read 1: Genesis 1:26-31 and Genesis 2:4-20

Here we look at the two, quite different stories of the creation of the human race, and what the similarities and differences of these stories can teach us about how we should relate to creation.

Genesis 1 seems to be dominant, using words like rule and subdue, whereas Genesis 2 seems to be gentler, as God commands Adam to take care of the garden.

Two key verses are 1:28 and 2:15. What is the significance of these differences? The first humans did not face the same environmental problems as we do today - perhaps some of what God says is specifically geared to their circumstances.

- (1) Why do you think there are two stories of the creation of humanity? What differences can you find between them?
- (2) Look again at 1:28 and 2:15. Pick out the words which describe ways in which people should relate to creation. What are the meanings of these words and why you think God uses them?
- (3) Have we interpreted these instructions correctly, or achieved the right balance between them?

Read 2: Leviticus 25:1-24

Among the laws that God gave to Moses there are many which relate to environmental issues. In this passage we look at two: the Sabbatical Year and the Year of Jubilee.

The rationale behind these Years is primarily practical. If these laws are followed, enough crops will be produced for everybody, including those at the bottom of the social scale (verse 6 - justice is a necessary part of our stewardship).

These laws were radical for the society of the day - and it is doubtful that they were ever carried out in full. However, we look at them to draw out principles which we might apply today.

- (4) Verses 1-7 might almost come from an edition of Radio 4's Gardener's Question Time. Why do you

think God is interested in such practical matters?

- (5) What do you think is the primary purpose of the Sabbatical Year? Was it physical or spiritual; for the people or for the land?
- (6) Looking at verses 8-24, how might you have reacted to the concept of the Jubilee year if you were living then? Might your attitude depend on your position in society?
- (7) Can you draw out principles behind the Jubilee Year? (See especially verses 23-24.)
- (8) How might these principles be implemented in today's society?
(e.g. allotment sharing, organic farming, tree planting, Third World debt)

Read 3: Matthew 25:14-29

This parable is usually applied to our stewardship of money or spiritual gifts, but what does it say about our stewardship of the earth? At first sight it appears to reward greed - invest so as to get the highest return.

This attitude has been used to justify all kinds of environmental destruction, such as log as much rainforest timber as you can while it is still there. This is a very short-term view. If we do this, future generations will suffer.

In the parable, a time frame is provided by the master's return - a reference to the Second Coming. There are those who think that Jesus' return means that it doesn't matter what we do to the earth now, but the parable suggests we will be held responsible for the way we use our resources.

- (9) Jesus tells this parable to illustrate the Kingdom of God. Does it tell us anything about the way our earthly life affects our eternal life in the Kingdom?
- (10) What aspects of life might this parable be applied to? What are our 'talents'?
- (11) How might you apply this parable to our stewardship of the earth? Is the parable telling us to exploit all we can as fast as we can?
- (12) Does the return of the master (verse 19) point to Jesus' Second Coming? If so, how might this affect our behaviour towards creation?

One Plus One

(A United Reformed Church Publication)

The seventh article
on understanding
marriage in 21st
Century:

Brothers and Sisters in Christ

The ground of the Unity of the Moravian Church states that 'the Church of Christ, despite all the distinctions between male and female, poor and rich and people of different ethnic origin, is one in the Lord. The Unitas Fratrum recognises no distinction between those who are one in the Lord Jesus ... We oppose any discrimination in our midst because of ethnic origin, sex or social standing, and we regard it as a commandment of the Lord to bear public witness to this and to demonstrate by word and deed that we are brothers and sisters in Christ.' This is a radical statement because it implies that every aspect of our lives should point towards the love of God made known in Jesus, and that includes the witness of married life. Many Christian denominations have used the Bible to support the notion that men are superior to women and women are subservient to men.

Over the past 150 years, social and legal understandings of marriage have moved a very long way. This is largely because the status of women has shifted from being the goods and chattels of a man's possession towards equal partners in relationship, work, in the control of property and wealth and in the home and family. Although it is 50 years since laws were passed in the United Kingdom requiring women to be paid an equal rate to men for equal work, this has still not been fully enacted. Women are only just beginning to receive the benefits of justice where cases of rape, coercive control and sexual abuse within marriage and the work place are concerned. Over the last fifty years or so it has become increasingly acceptable for couples to choose to live together without getting married. In 1967, two thirds of marriages took place in places of worship. Fifty years later that had dropped to one quarter. In those fifty years, while the population rose by over ten million, the annual number of marriages dropped by 132,000.

One aspect of marriage that we cannot avoid is its relationship to power, wealth and domination. The idea of marriage being based around romantic love, fidelity, companionship and mutual support is relatively modern. In biblical times, marriage was more about securing alliances between families and sometimes nations, and ensuring the inheritance of the land and property originally given by God to the Children of Israel. It has to be acknowledged that the Bible is not that interested in the roles and rights of women: in the Old Testament, 1315 men are named and only 111 women, (go on, check it out!) In the New Testament, 248 men are named and just 26 women. So often the Word of God reflects the patriarchal and, at times, misogynistic cultures in which it is set.

In Mark's gospel there is a story of some Pharisees trying to catch Jesus out with the question, 'Is it lawful for a man to divorce his wife?' This has been used by some church authorities for generations to pile guilt onto women trapped within abusive relationships, and divorcees who remarry, for Jesus seems to be condemning divorce. When we look closely at the context of the story, it happens in the place where John the Baptist was baptising. John was imprisoned, and later executed, for condemning the divorce which enabled King Herod to marry his half-brother's ex-wife. The Pharisees inquiry was a politically loaded trick question. What Jesus does in sidestepping their trap is to highlight how easy it had become for a man to divorce his wife, and how impossible for a wife to divorce her husband. He calls people back to God's creative intentions outlined in the book of Genesis, that 'for this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.' In other words, marriage as a covenant relationship is intended to reflect the life of the Holy Trinity, that self-giving love between the Father, the Son and the Holy Spirit; and God's relationship with us, those whom he has called to be his children.

Another 'text of terror' comes from the letter to the Ephesians: 'Wives obey your husbands for the husband is the head of the wife just as Christ is the head of the church.' This was even incorporated into the marriage promises. The following verse is less often referred to, 'Husbands, love your wives, just as Christ loved the church and gave himself up for her, in order to make her holy ... In the same way husbands should love their wives as they do their own bodies.' Marriage in God's image and likeness is about negotiated mutuality of respect, each partner being ready to lay down their lives for the other.

Has the enforced social distancing of the covid-19 lockdown sharpened our awareness of how important it is to be part of a caring community looking out for each other? Can God use this experience to challenge the church to find fresh ways to big up, encourage and model faithful and committed relationships that build community and nourish souls?



**Brn Martin Smith
& Philip Cooper**
Ministers at Royton,
Salem and Fairfield
Congregations





Finally: Arrival in Nain

Continuation of Br Hopcroft's memories of his call to Labrador in 1971

Wendy and I found ourselves grounded in Happy Valley-Goose Bay which gave us chance to become acclimatised and visit the Labrador East Integrated School Board offices and meet all the staff there. Each day we went to the Labrador Airways office at Otter Creek to enquire about flights to Nain to be told that, even though we were basking in sunshine and temperatures in the mid 20s centigrade, there were snowstorms along the coast and flights were grounded.

We learned that Goose Bay was the site of the largest Military Air Base in North Eastern North America and was built in the early 1940s. The small town of Happy Valley grew with the arrival of construction workers from the Labrador Coast as well as engineers from across Canada. It became a base for the RCAF, the USAF and the RAF at its height and it was a base for the RAF Vulcan Bombers which, when they took off, made all the windows rattle.

After four days of delay and with the school term starting within the next few days it was decided that we should travel to Nain by boat. This would be a four-day journey calling at all points north rather than a four-hour flight direct to Nain! Tickets were booked for the following day and I, with my new wife, arrived at the dock, with our matching suitcases, and having boarded the boat asked the purser where we could find our cabin. Our hearts sank when we were informed by the purser, with a wry smile, that there were no separate cabins and that the men's cabins were on the port side of the boat and the women's on the starboard side.

In those days the Labrador coastal communities were served by two sister ships, the Bona Vista and the Nonia, whose primary function was to carry freight through open water but also

provided some passenger accommodation.

We each had a bunk in a 4-berth cabin. I shared mine with three local Inuit men, one of whom I discovered was an alcoholic, well known to everyone, and Wendy shared her cabin with three rather portly Inuit ladies who insisted on spending much of the day sitting on Wendy's bunk and chattering away in Inuktitut, leaving Wendy with nowhere to sit or rest during the day.

We set sail and the journey itself was an adventure. The boat was due to call at Rigolet, Hopedale, Postville, Makkovik, Davis Inlet and finally the most northerly settlement, at Nain. So at least we would see the Moravian Churches at Hopedale and Makkovik before reaching our destination.

We are both pretty good travellers and we enjoyed the 'cruise' out of Lake Melville and into the Labrador Sea, marvelling at the sight of the Labrador coastal mountains, almost always in view, as we sailed north. We even encountered small icebergs making their way south on the Labrador current. The only time Wendy felt sea-sick was when we were served 'fish and brewis' for breakfast on the day when the boat unloaded freight at Rigolet. The harbour was too shallow for the boat to reach the dock and so we spent the day anchored off shore in a large swell while small boats plied back and forth unloading. 'Fish and Brewis' is a meal made up of salt cod (soaked overnight), hard tack biscuits (soaked overnight), potatoes and onions, mixed together and topped with fried onions and pork fat. Even the smell, at breakfast after a rough night, was enough to put us off!

The time passed by, slowly but surely, with the constant throb and vibration of the diesel engines beating away night

and day. We were able to briefly view the Moravian settlement at Hopedale and Makkovik and at one point my inebriated cabin mate managed to fall overboard between the dock and the boat. He was swiftly rescued and put ashore. At sunrise on the fourth day we stood on deck as the village of Nain came into view approximately 250 miles as the crow flies from Goose Bay. It was to be our home, initially for a year.

Imagine our surprise and embarrassment as we stepped down the gangway to the sounds of the Nain Brass Band playing a hymn. We thought it must be for some dignitary on board but no - word had gone out through the grapevine that the two new teachers arriving were 'Moravians'. The minister Br Siegfried Hettasch and his wife Frieda were there to greet us along with members of the school staff. It was all a little overwhelming as we were still trying to find our land legs after four days at sea.

Wendy had been appointed as the Kindergarten teacher and I was to teach a combined class of Grade 7 and 8 pupils along with PE and Science for the whole school. I had been informed that a new gymnasium had been built for indoor sport and I was eager to see it.

We couldn't wait to see our promised apartment, the school in which we would be teaching, and to get to know our surroundings.

Our accommodation was a newly built teacher residence of three apartments with a communal basement, and the middle one was ours. Dick Johnson, the School Principal, with his wife Bobbie were there to greet us. They were from the USA and were 'old hands' at teaching in Labrador having served a small school at Paradise River down in Southern Labrador, before moving to the much larger Nain School.

(Far left)
*The Nonia
in Nain*
© Br Robert Hopcroft

(Near left)
*Makkovik
Moravian
Church*
© Br Robert Hopcroft

There was good news and bad news. The apartments were brand new and had running water, which most houses didn't, but the furnishings for the apartments had not yet arrived on the boat. We had a bed and a chesterfield in the lounge and that was it! There were no fitted centre lights and the lamps hadn't arrived so my DIY skills were put into immediate use as I appropriated wire and old fittings from the school to construct a couple of 'table lamps'; although as yet we didn't have a table!

This was our first married home and the challenges and new experiences had only just begun!!

(Apologies for the quality of the pictures - they are 50-year old slides which I have only just recently digitalised)



Br Bob Hopcroft
TBC ...



Hornsey's Restoration

On the 26th December 2019 I received word that Hornsey Moravian Church was in flames. As I made my way from my parent's house near Bradford, where we had been celebrating Boxing Day as a family, I wasn't sure what I would find, and indeed, how much of the building was left. When I arrived, I was relieved that the damage wasn't as bad as I had feared. Being located just over the road from a fire station certainly helped. Once the initial shock and grieving process was passed, and upon hearing we were thankfully covered with our insurance, focus shifted to turning this disaster into an opportunity. Now, just under six months later, work on the restoration of the church is almost complete and we have a beautiful, light and inviting building to return to, whenever we can do so.

Our first main decision was about the organ. Repairing it would have cost the insurance company a lot of money and so instead we decided to replace it with a high standard Electric Organ similar to the one installed in Ockbrook so that we could use the money that the insurance company gave us back towards other things. This has made a world of difference and whilst it is a shame for sentimental reasons to lose the pipe organ, it opened so many new opportunities.

Then we had to look at our balcony and entrance area. It was discovered that it was structurally unsound and so, after it had been taken down, we decided not to replace it. This has made the entrance to church much lighter, and more dramatic as you walk straight under the high ceilings as opposed to the balcony ceiling.

The other main decision we had to make was with regards to the paint colours. Our previous

ceiling was a dark, varnished wood. This had become so burnt in the fire that it needed to be painted. We decided then to paint it ivory which

has helped dramatically lighten the building whilst picking out the beams with a dark brown paint.

With some of the money left from the organ replacement we have sanded and varnished all the pews, pulpit, communion table and lectern which has breathed

new life into them. We also used some of the money to turn where the organ workings used to be into a storage room with a mezzanine and fixed a sloping floor.

The stonework has all been cleaned and the walls painted 'polished pebble' a light grey and the wooden panelling a darker grey. We have also had to install new lights which we had made bespoke to remain in keeping with the age of the building.

All of these have helped transform the church and really made it come back to life for a new beginning once we are able to get into it and back worshipping. Whilst nobody would wish for a fire like we had to suffer, I'm grateful that, with the guidance of God, we have been able to turn this negative into a positive. On behalf of the congregation I wish to thank Wooburn Project Managers Ltd, Harrisons Chartered Surveyors and Packetts Insurance Brokers for all their help, work and advice. Work has now begun on the Church Hall and surrounding parts due to careful management of the budget.

Out of the darkness, there is now a great light. Thanks be to God.



© Br James Woolford

Br James Woolford
Minister of Hornsey Congregation

Growing Up in World War 2

Some very personal memories and reflections

You might say that, for me, the Second World War began in church. At the morning service at Westwood Moravian Church on Sunday, 3rd September at the end of the sermon, someone gave a message to the minister, Br Edward Barker and before the last hymn he told us that the Prime Minister, Neville Chamberlain, had just announced on the radio that we were now at war with Germany. When I got home, my parents (usually part of the evening congregation) were busy organising a black out for the living room window. From now on, after dark, there would be a minimum of street lights and no light showing from house windows, just one of the changes we had to get used to in the coming months. From now on, the war would be a constant background to daily life, quite often coming to the foreground.

To a ten year old like me, war was something you read about in comics and adventure stories. We soon discovered the reality was very different. The fighting in Europe, the retreat from Dunkirk, reports of casualties and, nearer home, food rationing and air raids night after night were a constant reminder, if we needed one, that we were living in dark days. Oldham was not a prime target for the bombers but being on the edge of Manchester with the Ship Canal and many large factories we did not escape altogether. The wail of the sirens calling us to take cover, followed by the heavy drone of German bombers with the noise of anti-aircraft guns and, sometimes, the thud of an exploding bomb became familiar sounds. I still remember my mother and auntie returning home with smoke blackened faces after going to see if another auntie and uncle were safe after their house had been damaged during the Manchester blitz a few days before Christmas 1940.

There were personal sadnesses too. I moved to secondary school in the autumn of 1940. One morning a couple of prefects came to our classroom to look after us until the teacher arrived. One of them came and sat on my desk and chatted to me. He knew me because we both attended Westwood Church but you can imagine what an impression it made on the rest of the class that this young man of 18 should come and talk to me. In normal times he would have been going to University but now he was waiting for his Call Up papers. They soon came and within a year he had been killed in action, one of two of that age group in the congregation who lost their lives in the early years of the war.

There were lighter moments. Like most of the houses in our street, we had a small brick air raid shelter in the back yard but we soon stopped using that. One night, in the middle of the night, the siren wakened us and we got out of bed and moved into the shelter where we stayed for the next hour or so of absolute silence. Later in the day we discovered that what had wakened us up was not the warning siren but the All Clear! After that, if a raid seemed likely, I slept under the big kitchen table, considered just as safe and certainly more comfortable than the shelter.

As the months went by, daily life in Britain became more routine against the background of the war: for adults, the routine of daily work often in factories making planes and weapons, for children and young people, the routine of school. Well, perhaps not quite routine. In the final years of the war, twice we were

invited to do our bit for the war effort by going to farming camp near Stratford where we discovered a completely different way of life from anything we had known in industrial Oldham. It was easy to forget that in many parts of the world, fighting was still going on, people were dying and suffering, bombs falling causing havoc and destruction. Then there would be a vivid report on the radio or picture in the paper and we knew war was still the grim reality.

There was little in the way of outside entertainment so the church came to play an ever bigger part in the lives of the quite big group of young people at Westwood Moravian Church. Not many of those young people are still around but Sr Anne Geary is still active and I am grateful that she shared some of her memories. She came to Westwood when she joined the Guides. Even though it was war time, in the summer, Emily Shaw, Guide Captain, would take the girls to explore the moors just outside Oldham and even to Guide camps. At one of those, Anne remembers their excitement seeing parachutists in training. She writes, 'I think taking a group of youngsters (to camp) during the war was quite something.' We were fortunate as young people that we had a minister (Br Edward Barker) and other church members, and later Br Ronald Lloyd, who worked hard to encourage us and to make us feel at home in the church. Sr Shaw also helped Br Barker when we started a Scout Troup.

We attended church services and Sunday School quite regularly, usually sitting in the back pews in church and not behaving as well as we should have done, but we were there, seeds were being sown. After morning service we would often go for a walk as a group, sometimes calling in at the 'little boys' (and girls') pub', the Vimto shop just down the road - not rationed! A Saturday night Youth Club started when, after many requests, the interim minister, Br Western, 'volunteered' to chaperone. That was soon followed by a Sunday night club: Saturday for dancing and games, Sunday for discussion to put right all that was wrong in the world. In the early hours of Christmas Eve 1944 a flying bomb came down not far from the church, but we still went carolling from midnight until around 5am Christmas morning. It was as a group that we celebrated the end of the war in Europe, dancing outside the Town Hall. The horror of the atom bomb was still to come but on 8th May we could celebrate and look forward in hope. Anne writes: 'So many lifelong relationships and friendships developed from the youth club ... For me, the Church was with me through all those years, loving, caring and encouraging. It was always there.'

A final memory! Very soon after VE Day the Provincial Board sent a letter to all congregations about the sad state of many of our churches in Germany and inviting us to collect food and clothes to help brothers and sisters there. Some refused to help but the majority responded well and a good collection of food and clothes went from Westwood to support the appeal. Not even six years of war had killed the spirit of compassion and love to which Christ calls his people.

Br Fred Linyard

Ockbrook



Helping the Foodbank at Harlesden Methodist Church



© Br Edwin Quildan

The Foodbank at Harlesden Methodist Church continues to provide for those in need on Friday mornings. The Foodbank is run by volunteers, who are keen to help others in the community. Anyone can attend the Foodbank as it does not rely on referrals. The clients need to sign in and are given a ticket that they must keep. The ticket is used to call clients into the main hall (five at a time) to collect food.

Our Church at Harlesden support the Foodbank in person as Br Edwin is a Volunteer and by donation of food items two or three times a year. Br Edwin is keen for other members to volunteer.

Food is collected from various food outlets and supermarkets by the 'Felix project' and 'City Harvest-London'. The food is delivered to the Methodist Church around 9.30am so it can be unloaded, sorted and organised in readiness for opening at 11am. The food is arranged on tables in the main hall by type. There are vegetables in one area, fruit and baby foods in one area, bread and pastries in one area, drinks and grocery in another area. In an adjacent area fresh meat, ready meals and dairy. Occasionally the Foodbank will receive end of season goods, for example Easter eggs.

Under normal operational conditions the clients are offered food with tea and coffee as they wait for their number to be called. The clients are called to the main hall in groups of five to control the flow. Overall the behaviour of the clients is excellent, however occasionally some clients become impatient with each other and a quiet word is needed.

Just before opening at 11am, a few notices are shared with the clients followed by a reflection and a prayer. The volunteers in the main hall are also gathered and again notices, a reflection and a prayer are said. Additionally, the numbers of clients that have signed in is advised (this is normally between 85-100). The numbers are used by the volunteers to aid portion size and quantities, so that everyone can be served.

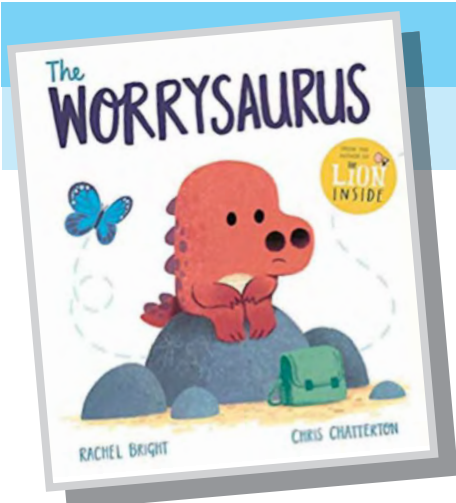
On completion of the Foodbank session the tables are sanitised and stacked. Food cannot remain on site and everything must go. The premises are then handed back to the Methodist Church.

During the lockdown period the clients were not allowed to access the premises and had to form an orderly line leaving the two-metre social distance outside. Two volunteers were allocated to ensure that this requirement was met. Within the premises the number of volunteers was restricted to six people. The format had to change, as food bags were now prepared and handed out to the clients queuing outside.

If your Church cannot run your own Foodbank, or other social support group, consider partnering with another local Church and give God the glory.

Br Edwin Quildan

*Minister of Harlesden and Bedford
Queens Park Congregations*



Book Review

The Worrysaurus

Rachel Bright and Chris Chatterton

Many young children worry about little things and this can escalate if they don't have the tools to deal with the anxiety. This gentle book about a small dinosaur who worries about little things is bright and cheerful but with a message any worriers can understand. With the help of things his mum says and a bag full of things to help him cope he manages his worries so he can enjoy a picnic with his friend. Useful tips for parents and grandparents about how to help littles one too.

ISBN: 978-1-40835-612-8. Published by Orchard Books Soft back £6.99.

Fairfield

The May activities started on the morning of 4th May at 11am: after responding to a knock on his door, Br Anthony Torkington was treated to a rousing rendition of happy birthday followed by recorded brass band music playing All You Need is Love, I Get By with a Little Help from my Friends and other Beatles numbers. He received gifts of chocolate to more than see him through a prolonged lock down.

VE day could have come and gone with little to commemorate its special 75th anniversary, but the residents of Fairfield Square were not going to let that happen! With music organised by Br Glyn Jones playing over speakers the residents came out at 4pm and set up their afternoon teas outside their homes and enjoyed a special time of fellowship and personal memories.

75 years earlier the residents had also had special events planned as recorded in the Congregation Diary at Fairfield 1945 by Rev P Craig:

'VE day was a miracle of spontaneous organisation, the church was filled for a moving service of Thanksgiving in the evening, the school was then filled for a very happy social and sausage and mash supper, this was followed by the burning of a huge bonfire in the Sisters' Garden [now the Congregation Garden in front of No 30]. This was lighted at 9.30pm and was still burning merrily when everyone went home at 12 midnight. In fact my wife and I went out at 3am to see if all was safe, to find the ashes still glowing



© Br Anthony Torkington

brightly. A spirit of profound thanksgiving gave a deep meaning to everything that was done. Not least on VE day were services held in two public houses, the Kings Head and the Jolly Carter lead by Br E Barker and myself supported by about a dozen members from the two congregations. the services brought home the real meaning of the day to many who would have forgotten it.'

Later in May another special street party was planned and on 23rd May tables and chairs again appeared outside homes in the Square to join Br Richard and Sr Gillian Ingham in celebrating their Golden Wedding. The weather as a little cool, but the general feeling of joy and celebration was enough to keep everyone warm.

Sr Margery Sutcliffe

Gracehill

It seems such a long time ago since we were all looking forward to Springtime and making plans building up to Easter Time. The Ballymena Church's Forum was, like everyone else, making exciting plans for the Summer events. One such event was an Art project, part of a Spring Festival planned in conjunction with Mid and East Antrim Council. The Forum, as part of their AGM, had two speakers, Rev Ron Elsdon and Helen Newell from Christian Aid speaking about how environmental issues impacts on how we live out our faith. A decision was taken to develop this through the Spring events.

Art workshops were planned for January and these were hosted by Local Churches, and open to everyone. They were designed to give everyone the opportunity to express ideas on faith, creation, and our responsibilities for caring for our amazing world. Sadly, the planned exhibitions in March had to be abandoned, but as the original idea had been to create an Arts Trail around the bus shelters in the area, this was able to take place with the support of Rosaline Lowery, the Arts officer from Mid and East Antrim Council who co-ordinated the project.



© Sr Sally Ann Johnston



© Sr Sarah Groves

In 1945 Gracehill held its own celebrations of the end of the war. In an extract from his diaries, Rev Chester recorded that it had been 'a very happy and successful day'. On 8th May a Special Service of thanksgiving and prayer had been held and on 9th May special celebrations had been arranged. These included a morning parade of all the Youth Organisations around the village followed by an open-air service in the square. In the afternoon there was a Fancy-Dress Parade, Treasure Hunt, sports, tea, a concert and camp fire prayers. The Church was floodlit for the occasion and Sunday 13th May was a Day of National Thanksgiving for Victory in Europe.

This year Br Desmond Quaite shared his memories of VE Day, when he was just ten years old. He remembers vividly Br Chester

nailing Catherine Wheels to a piece of wood at the gates of the square, watching him taking down the blackouts in the Church and the hall, and the joy of seeing the lights in the Church being visible in the evening for the first time in five years. He remembers the Church bell being rung on and off all day and no-one complained! He remembers the games, fun, and Fancy-Dress Parade when he was dressed as a cowboy and riding a pony round the square. Lovely memories.

Sr Roberta Gray

World Mission Committee Notice

Unfortunately, the 2020 Mission Conference, that was to be held at Hall Green Birmingham on 12th September 2020, has had to be postponed until next year, the date to be fixed when the present Covid-19 crisis has passed.

Old Moravian Messengers available

We have several back issues of the Moravian Messenger, dating back to August 2016. If you would like any copies please let the Editorial Team know at editorialteam@moravian.org.uk or call Church House on 020 8883 3409.

From Church House

Church House is hoping to reopen for office hours on Monday 6th July (this is subject to continuing government advice) but will remain closed to members of the public until further notice. This does mean that the Mission Flat and the Library will remain closed to visitors. The Book Room will reopen in August but only for telephone orders.

Provincial Diary for July

The PEC are continuing to work remotely, with daily online meetings to ensure continuity across our entire organisation: Church, BMB, Schools & Property. Provincial Committees are meeting online where possible.

Congregational Register

Deaths

5th May 2020 Br Ivan Kinghan
University Road Belfast

6	Martyrdom of Jan Hus at Constance in 1415
12	Sea Sunday (www.seasundayhero.org) Disability Awareness Day - moved to 27th September this year (www.disabilityawarenessday.org.uk)
17	World Day for International Justice
30	World Day Against Trafficking in Persons
31	Eid-ul-Adha - Muslim

Dates to remember!

Last month, the PEC (Provincial Board), the Bishops and the Mission & Society Committee of the Moravian Church in the UK issued the following statement on the death of George Floyd and racism:

Over the last two weeks, the death of George Floyd has highlighted the harsh realities of racism and the negative impact that it has had on the lives of countless black people.

We abhor his murder and we offer our sincere sympathy to his family. Racism exists in our society and it can often go unrecognised. We are committed to taking action to challenge all forms of racism. Everyone is equal and everyone is created in the image of God, but centuries of racism have led to the perception that some lives are valued more than others.

We call on all of our brothers and sisters to affirm and uphold one of the key tenets of the Moravian basis of faith that ***"We oppose any discrimination in our midst because of race or standing, and we regard it as a commandment of the Lord to bear public witness to this and to demonstrate by word and deed that we are brothers and sisters in Christ."*** (Ground of the Unity).



Summer Camp 2020

Stay at Home!
and join us via **Zoom.us**

Ages 10-17

Join us 3rd-5th August

Lots of activities including games, worship, bible studies, and craft
Minimum 3 sessions a day

Forms from your minister or Joy (youth@moravian.org.uk)
Pre-registration is essential to ensure you get the materials you will need.

We are sorry that the coronavirus has meant our usual Summer Camp has been changed - but all the leaders are so keen we can still have a great time... ONLINE!

The summer camp team look forward to seeing you for a camp with a difference - bring your friends, sleep in your own bed, eat your usual food.

TENTS NOW OPTIONAL!

Cost £15 to cover materials being posted out to you before camp.



From the Sanctuary

Love your neighbour as you love yourself ... (Luke 10: 27).

Recently, we have had a rare albino starling living in our garden. I have sat and observed this completely white bird drinking among the other dark brown starlings and sparrows from the water trough. Although it has stood out as highly 'unusual', it has been completely accepted by the other birds (except perhaps the sparrow hawk!). Observing it enabled me to reflect on how often we (don't) completely accept our fellow human beings who look different, and are different, to us. I feared for its survival from the local sparrow hawks, as its colour offers no camouflage in the vegetation of the garden. It isn't easy to hide when you stand-out, and you are therefore a target.

Also, in the summer holidays, the university's student accommodation is used by a group of Orthodox Jews for a sort of community holiday or family retreat. They largely keep themselves to themselves, and sadly don't acknowledge any greeting of friendship that I have offered on occasion. In observing them, I have noticed feelings of judgmentalism surfacing in me, especially when they dress the children in the orthodox manner with long side curls stemming from an almost shaved head (for the boys), and wearing long, black coats on a hot, sunny day. It somehow feels 'abusive' to dress children like that; and yet, the children seem happy enough and play like any other children - in spite of their dress code. So, why should I judge? Is it because I fear difference? Also, recently, an orthodox Jewish lecturer applied for a post to be part of my programme team; and I was on the interview panel. In reaching out my hand to greet her, she wouldn't shake it as her religion doesn't allow

her to shake hands with men with whom she isn't related, and she turned down the offer of the post because it would involve some teaching on the Sabbath (a Saturday). I was partly cross (because she would have been good to have on the team), but I also really admired and respected her stance.

The more that I have observed them, though, and the more I warmed to my potential colleague who was not to be, the more I have experienced admiration for how seriously they take their religion and their living with God. Observing them has made me realise that I, like them, am socialised into a certain way of being and dressing - and socialised in such a way that God isn't acknowledged as important in day-to-day living in my, so-called, 'Christian' society. Their dress is culturally informed by tradition and religion and feels as normal to them as my way of being and dressing feels to me. Their tassels and attire constantly remind them of God, and their faith and community cohesion are clearly important to them. I wish we lived more in our society with a greater sense of God. Maybe 'dress' and 'rules' might aid that in some way?

I wonder if they probably experienced some pity or sadness when they looked at me? After all, to them, I am the poorer because I don't usually dress in a way that reminds me of God - except when I am on duty as a clergyman. Maybe I am the poorer! What I do know is that reflecting about things in this manner has helped me to accept their way, and the way of others who are different to me, and to thank God for the rich variety of cultures that make us human. So, how do you cope with difference, I wonder? Can you love your neighbour as you love yourself?

Br Peter Gubi Dukinfield

BMB (British Mission Board) News

Call for Teachers & Educators

Shristi Academy, our Moravian supported school in Kathmandu, Nepal is English medium and has classes from Kindergarten - Grade 5 (ages 4-10).

The school benefits from teachers from the USA, and sometimes the UK, volunteering during their own holiday periods. Unfortunately travelling to Nepal is not possible at the moment but we are able to offer online support.

We are calling for active and retired teachers / class room assistants / educators to consider offering some of their time to deliver live classes online over the next three months. The time difference between the UK and Nepal is 5.45 hours. We are particularly seeking classes for English, Maths and Music teachers, but all subjects would be considered including extracurricular courses (e.g. first aid).



SHRISTI
INTERNATIONAL SCHOOL

We can support with online training so you would be familiar with the software platform (Zoom or Google) and I will also provide our expectations in relation to safeguarding practices.

We are seeking expressions of interest by getting in touch with me at Church House and we will liaise with Br Shanti and Sr Vani Pradhan who lead the school.

Sr Roberta Hoey
British Mission Board

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