

moravian messenger

AUGUST 2020



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Hope and heroes

Thinking it would entertain my colleagues I donned the whole kit and joined them for their tea break. Little did I think that a very few weeks later no one would be laughing and PPE would become an essential part of our everyday lives.

The first case of the coronavirus known as Covid-19 was recorded in the UK in late January with the first case in Northern Ireland being confirmed just over four weeks later. In preparation for what was clearly a significant and developing health emergency there was a rare sense of unity and a real focus to ensure that we were as ready as we could be to cope. The media were full of shocking stories and images from China, then Italy and next London! There was a palpable sense of anxiety and foreboding and yet it was an uplifting and exhilarating time as the normal bureaucracy was set aside and everyone worked together in the race to prepare. Our National Health Service was completely transformed. Hospitals main focus became emergency departments, respiratory wards and intensive care units. In the community, general practice was reconfigured to try to maintain essential services but also manage Covid patients while protecting staff and other patients. Attendance at the practice moved to a system of 'by invitation only' following telephone triage of patients by clinical staff. Any patient who needed to be seen in person but who had symptoms suggestive of Covid infection was referred to one of the specially established 'community covid centres' where GPs and staff with appropriate training and equipment could assess them.

GPs across Northern Ireland were issued with hospital type 'scrubs' to wear which looked and felt a bit like maroon pyjamas. This and PPE quickly became the norm.

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Greetings from the settlement of Gracehill, Northern Ireland. It has been said that we are living through an unprecedented period. That it is of historic proportions is undoubted. The village church here in Gracehill has never before closed its doors maintaining services despite periods of war, famine and rebellion and yet for the last few months the doors have remained shut. No aspect of our personal or civic life has been unaffected and I think it is clear that many of the results of this period remain to be seen. We have all had to react to events, look at new ways of living and working and plan for the 'new normal'.

I am a general practitioner (GP) and also the clinical director of an out of hours medical care provider. In early January this year while clearing a store at my practice I came across a box marked 'PPE'. Opening it up I discovered some personal protective equipment; masks, gowns, visors and the like that had been in storage since the H1N1 swine flu pandemic 10 years ago.



Food Bank during
Covid-19

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Settling in
Continuation of Br
Hopcroft's memories

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'Zoom' at University
Road Belfast
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Considered rather than Conspicuous Consumption

'Our economy, almost more than any other is driven by consumption' said Chancellor of the Exchequer Rishi Sunak on Thurs 9th July during an interview on Radio 4's Today news programme. My mind whirled as I tried to take in what this means to us as people and says about us as a nation.

Our economy, i.e. what makes us money and gives us the ability to live at our current level, is not based on raw manufacturing or agricultural industry but is based on consumption. So, the largest part of our economy is the service sector, which includes the movement of goods from a producer to a consumer, wholesale and retail sales, restaurants, gyms and entertainment. This is why it is so important for our economy that people start spending again.

However, this is for me rather at odds with my Christian faith, for our happiness and a full life should surely not depend on what we spend. The lock down was very sad and restricting for many people, health and care workers saw terrible things and many died and I don't want to minimise that. But many others learnt so much about what it was like to live a slower life, not to have to race through airports, seeing clearer skies and seeing more clearly the world about us. Is spending money better than spending time, is travelling for work better than working at home, am I measured by what I have rather than what I can give.

I am no hair shirt purist but a rush to restart the economy should not take place without questioning whether we want to go back to where we were before. Of course, if we decline to re-join the madding crowd that will have an economic impact. Our economy will shrink and that will affect jobs, but might it prompt us to find other gentler ways to live in our world and reduce our environmental footprint with benefit to us all. We need an intelligent discussion about our way ahead, but I fear that we are just being pushed back to the same old same old. We have now a chance to push the reset button, but it may not be

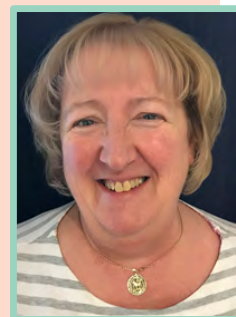
in politicians or manufacturers best interests to allow us that time and space for a debate about it.

In the meantime, the fact that we as consumers are the ultimate drivers of our economy leaves us with a huge responsibility. With our expenditure we can reward or punish retailers and manufacturers for what they do or don't do. During lock down Nestle announced that they were no longer going to use fair trade ingredients in Kit Kats thus removing independent validation on the conditions and pay that farmers are given for their raw materials. The move will mean a loss of almost £2 million in Fairtrade Premium each year for co-operatives representing 27,000 small scale producers. This income is a real lifeline for some of the world's poorest farmers.

The Fairtrade Minimum Price and the Premium has meant communities have been able to invest in classrooms, dispensaries, canteens, and programmes to help women increase and diversify their income. Because producers can choose how to spend the Fairtrade Premium, they have been able to act quickly during the Covid-19 crisis to protect their health, buying protective equipment, distribute hand-sanitisers, raise awareness and support families struggling due to illness. You can read more on <https://www.fairtrade.org.uk/>

We are a Fair Trade denomination and many of our congregations are Fair Trade. In our patterns of consumption we should be proudly supporting fair trade and all organisations that work for the good of those who produce what we consume. The other side of the coin is that we should be avoiding those products that are avoiding a responsibility to care for the producers and growers at the bottom of the economic pile.

Sr Sarah Groves
Editorial Team



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Letter to the Editorial Team

Marcus Rashford could be another Joseph in Egypt who from a very humble beginning led the Pharaoh to plan for the future. Marcus has already got the government to change course and has a desire to continue working for young people!

This encourages me to support the idea of 'National Community Service' for all young people. It could last for a year for school leavers to be away from home in socially mixed groups giving them a variety of experiences. The units would be a wide variety such as outward bound, CDT and creative activities, nutrient, cooking and food production, caring for the elderly and special needs, first aid, driving lessons (sponsored by government and other interested groups), environmental

improvement, media production, music and performing arts, working with animals. Young people should gain good experience in at least eight of these over a period of a year.

Marcus could be like 'Joseph and his dream coat in Egypt' as could other celebrities using their influence to encourage both Government and young people to be involved. Already football clubs and other professional sports clubs are involved in the community; professional media, drama, dance, musicians, colleges and schools, the Armed Forces and religious bodies could encourage and provide personnel and resources and as appropriate bases for this work.

This could build on the work of schools, colleges, the youth service, the Duke

of Edinburgh Scheme, the Princes Trust, YMCA and other charities; with young people being with a different social mix and spending time on a variety of activities of their choice. While the emphasis is on the practical, mental health and other issues such as 'all life matters', climate change, sex, democracy, cultural, religion, media, business, industry, work, consumerism and personal finance open for discussion.

National Service helped our country through the recovery after the Second World War, a universal National Community service will help today and Marcus Rashford is leading the way.

Br Cliff Winfield
Ockbrook

The Saga of the Woodworm: part 2

Using freezing and chemicals to treat woodworm is only a small part of the story. Each treated item had then to be polished with wax polish to fill in the woodworm holes so that at the next inspection any new larvae exits will be obvious. Those items can then be retreated. At this point the museum looked denuded. The rooms were dirty and needed minor repairs to wallpaper, paintwork and contents and this seemed the sensible time to do them. After that

imagination and creation were the order of the day. And what changes have been made!

Fulneck Street is beginning to look like a street. The Moravian Room has a whole new look with objects from Africa and the West Indies as well as Asia. Suddenly there is a Victorian day nursery in the Exhibition Room. What will the Parlour and Scullery look like? How exciting!

Many thanks are due to those who have

helped carrying boxes and heavy objects, polishing artefacts and furniture and who gave generously. We now have a third room with a carpet, the parlour clock working again and new items in some rooms. Visiting Fulneck Moravian Museum is now a whole new experience and it is hoped (at this time of 'isolation') that it will not be a very long before we can open and show people the results of our hard work.

Sr Maureen Ingham

STEWARDSHIP OF CREATION

2

A Study for personal or group use compiled by Br David Newman



In this second study we explore the fundamental cause of environmental problems and have a glimpse of the primary solution. There are again three 'read' sections. The two Old Testament passages look at the consequences of human sin, and in the light of this, the New Testament readings point to Jesus as Saviour, not only for us human beings, but also for the whole of creation.

Read 4: Genesis 3:1-24

Here we see the perfection of God's creation being fractured by human sin. The fact of sin is clear, as is the fact that God judges, and this has consequences both for humanity and the rest of creation.

(13) Why did God forbid Adam and Eve to eat from the tree?

(14) Disobedience clearly leads to suffering for the people who disobeyed, but how does this affect all other living things?

Read 5: Hosea 4:1-3

The prophet introduces us to the thought that the way we treat each other will affect our environment. We must look at how this might happen in the present day.

Question sixteen alludes to the use of chemical herbicides and pesticides, which have several problems including (a) they

often kill non-target plants and animals, (b) many pests and weeds are becoming tolerant to the chemicals which are supposed to kill them, and (c) the chemicals can contaminate our water supplies.

In recent years, the development of genetically modified organisms has raised concerns about potential long-term environmental problems.

(15) How does our failure to acknowledge God and to love our fellow beings affect our relationship with nature?

(16) In the light of both the Genesis and Hosea passages, consider as an example our methods of producing food. Farmers have to battle against thorns, thistles, weeds, pests and unpredictable weather in order to grow crops successfully. In doing so (e.g. by using chemical herbicides and pesticides) what sort of problems are created?

(17) Both passages describe broken relationships: between God and humans, between person and person, and between humanity and nature. How is this brokenness relevant to the environment? For example, do we care if other countries are affected by the pollution we produce?

Read 6:
Colossians 1:15-22 and
Romans 8:18-27

Both passages contain many truths, and these can be looked at from different angles. The Colossians passage clearly places Jesus at the centre of creation. It also talks about Jesus' work of redemption in terms that most Christians are familiar with. This is further developed in the passage from Romans.

The questions concentrate on what the passages have to say about the redeeming of creation. They give much needed hope, so necessary to avoid us getting mired in despair.

(18) What do you understand by the whole creation (Rom.8:22)?

(19) In what ways was the creation subjected to frustration (verse 20) and groaning (verse 22)? Is this always not by its own choice (verse 20)?

(20) Is redemption for humanity alone?

(21) How do these two passages give us hope, based on a consideration of God's power and actions?

(22) Through the presence of the Holy Spirit we have the power to live a restored life - how could this change our relationship with the environment?

Hope and heroes continued

The Prime Minister, Boris Johnston, announced the UK wide lockdown on the 23rd of March. The levels of infection were rising in Northern Ireland at this point but had not reached the same extent as the rest of the UK and in retrospect the lockdown here at an earlier stage probably did result in us having the lowest death rate to date in the UK. On the 27th of March it was confirmed that the Prime Minister was suffering from Covid-19. From television appearances it was clear that he was unwell and he was subsequently admitted to hospital on the 2nd of April and then to intensive care on the 6th of April. This was a salutary moment for anyone who doubted the virulence of Covid-19. If the Prime Minister could get this ill then clearly everyone was at risk and confidence was shaken. As one of my patients said, 'It is a bit like Winston Churchill being kidnapped by the Nazis at the height of the Battle of Britain!'

News of the provision of additional morgue capacity and extra graves being prepared did little to lighten the mood but it did galvanise a sense of community and a feeling that we are all in this together and everywhere acts of kindness were evident. Often I witnessed people caring for their neighbours and looking out for others to an unusual degree. Nationally the focus tended to be on the NHS as exemplified by the weekly 'clap for carers' across the whole country at 8pm on Thursday evenings. Our local community Covid centre was inundated with gifts for staff, including flowers, food of all descriptions and cosmetic products. Some of our staff even had strangers step in and pay their bill at supermarket checkouts! Patients regularly enquired after our wellbeing and thanked us for our efforts. Banners appeared acclaiming 'NHS heroes!' Time will tell who the heroes are but for me, heroes are people who demonstrate courage. Obviously that can take the form of a single selfless act in the face of huge risk but often it is about commitment and perseverance in the face of difficulty and danger. 'Staying at your post', knowingly and repeatedly putting oneself in harm's way in the service of others. It was inspiring and uplifting to hear the media stories of many 'heroes' but personally I was humbled by the example of so many staff and carers who look after our vulnerable and elderly people both in care homes and in their own homes. Despite being some of the most poorly paid and overworked people these carers, often with inadequate protective equipment, continued to provide essential care despite risks to their own health. They are the heroes who I hope will not be forgotten in future.

A number of patients from our practice died with confirmed Covid-19 infection and also a number died following suspected infection and just like the national situation these were mainly elderly patients or those with an underlying illness. However, every death was a life cut shorter than it might have been and yet again I was humbled by the fortitude and dignity with which families bore their grief especially when the usual traditions and funeral arrangements were impossible.

There were lighter moments too of course. One afternoon when I was on duty at the Covid centre we were asked to do an emergency home visit to an elderly farmer who had hearing difficulties and lived alone. He had apparently become

increasingly short of breath over the previous 24 hours to the extent that he could no longer walk. The emergency Covid vehicle was dispatched and we eventually arrived at the isolated farmyard. Wearing our 'maroon pyjamas' we donned our PPE and managing not to upset the farm dog too much, we made our way into the house where we found our patient. After he got over his surprise at our appearance he explained that in fact he had been knocked over by a sheep the previous day and had hit his chest which was now sore and causing him breathing difficulty. He also appeared to have broken his leg! Despite this we still felt it was better to deal with sheep rather than the coronavirus!

From a practice perspective the use of PPE was also interesting. Children were sometimes frightened by the use of masks and visors. Home visits in the early days, in Northern Ireland required a lot of explanation, as to appear wearing a mask on somebody's doorstep here could be misconstrued!

Personally the last months and the lockdown have not been the trial for me that it has been for so many others. It has been a pleasure having my two older sons home from university and they, my wife and I have all been busy in health related jobs. Fortunately, we have all remained well apart from my third and youngest son who managed to break his foot - he should have been in school!

As I write this in mid-June we are thinking about the future and about what the new normal might look like. Policy and practice has changed significantly over the last number of months and we have all learned new skills and new ways of working. Much of this is beneficial and was simply an acceleration of long-term aspirations. However, as I reflect on the last few months I do hope that a few more universal lessons will be learned.

Almost 400 years ago John Donne famously wrote 'No man is an island' and he went on to say 'Any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee.'

In recent times we have become careless of our environment and of each other. We have forgotten the humility of our forefathers. We are concerned about our individual rights rather than our community responsibilities.

I hope the sadness and sacrifices of these last months will lead to a renewed focus, that we will review our understanding of what is really of value, that we will hold on to all the good things that we have learned and that we will remember that the world is a very small place, it really is a 'global village'. We have certainly all had a wake-up call but the response of so many has been a source of great hope and in the words of retired US Navy Admiral William H. McRaven, 'The only thing more contagious than a virus is hope.'

Br David Johnston
Gracehill



One Plus One (A United Reformed Church Publication)

The eighth article
on understanding
marriage in
21st Century:

This article will reflect upon the Marriage Liturgy in the 2010 edition of the Moravian Church Liturgy Book (British Province). This will not be exhaustive and readers will have their own insights, which may not appear in this article.

The liturgy begins by declaring that the congregation 'have come together in the house of God to witness the marriage of ... and ... in the assurance that the Lord Jesus Christ, whose power was revealed at the wedding in Cana of Galilee, is present here in all his power and love.' This draws attention to the presence of God and his Son, Jesus Christ, and that this is a spiritual ceremony, as well as a civil one. In the miracle that Jesus performed at the wedding in Cana, jars which were filled to the brim with water were turned into jars filled with the best wine. The miracle points to the rich and full life that Jesus brings, in this case, to the married couple's life together. The liturgy goes on to state that marriage is enriched by God and the Gospel, and that the Holy Spirit and the example of love we see in Jesus' earthly life have an important part to play.

Marriage predates Christianity, it 'is provided by God as part of his loving purpose for humanity since the beginning of creation.' It is a gift and calling from God to be cared for and honoured. Like all callings, there will be good times and difficult times, the need for resilience and dedication. There is a saying, 'A marriage may be made in heaven, but you have to do your own maintenance work.' In the vows that the couple make, they promise, 'to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health ...' The final prayer says, concerning the couple, 'Keep them safe amidst the many dangers and temptations of today's world. Grant that no adversity may chill their affections, and no prosperity make them careless of each other's good ... Hallow all their joys, sanctify all their sorrows ...'

The liturgy lists four reasons for marriage. The first is that there may be 'lifelong companionship, comfort and joy between husband and wife.' Marriage is, ideally, a lifelong commitment. One of the vows that the couple make is to remain a faithful husband/wife 'so long as (they) both shall live?' Marriage should be a relationship where two people find companionship, comfort and joy, reach their potential and are each able to be the person that God calls them to be. In Genesis 2:18, God declares, 'It is not good that man should be alone: I will make him a helper as his partner.' Of course, single people can find a similar companionship through family and friends.

The second reason is that marriage is the 'right and proper setting for the full expression of physical love between man and woman.' In a previous article in this series (June 2020), it was pointed out that many single people, including members of the Christian church, engage in physical love, and we reflected on how the Christian church does and should respond to this fact.

The third reason is that marriage is 'appointed for the ordering of family life, where children, who are also God's gift to us, may enjoy the security of love and the heritage of faith.' The hope is that marriage will provide a stable home for the raising of children, where children are loved and brought up within the Christian faith. Of course, there are different types of families. Some married couples adopt or foster children. Some couples have children from previous relationships. There are also couples who are unable to have children or choose not to have children for a variety of reasons.

The fourth reason is that marriage is 'appointed for the well-being of society, which can be stable and happy only where the marriage bond is honoured and upheld.' Marriage helps to provide stability and should be honoured by everyone. In the liturgy, when the couple have made their vows to one another, the minister joins the right hands of the couple together and pronounces, in the presence of God and the congregation, that they are husband and wife. The minister then says to the congregation, 'Those whom God has joined together let no one separate.'

After the vows and pronouncement have been made there is a prayer and a blessing. The minister is blessing a relationship that already existed before the wedding takes place. Indeed, the relationship may have been in existence for a considerable time. The minister is therefore not only asking God to be with the couple in the days ahead, but also giving thanks and praise for what has gone before and has brought the couple to this moment. Earlier in the liturgy, we thank God for 'the joy that ... and ... have found in one another, and for the love and trust in which they enter this covenant of marriage ...'

As I said at the beginning of this article, this reflection on the Marriage Liturgy is not exhaustive. There are, no doubt, other valuable points that could be made.



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





Food Bank during Covid-19

For the last three years I have volunteered at East Bristol Food bank based in Kingswood. My role there is to meet and greet people and I fill out the form that logs how many people make up a particular family, what food they need and any allergies that we may have to take into consideration. I am also on hand if they need help with debt advice. I wear my dog collar as some people want prayer or spiritual support. When the coronavirus began to spread it was realised that four of the staff were over 70 and were no longer able to volunteer and two others decided they didn't want to put themselves at risk by volunteering during the pandemic. The next issue was the part of the building we were based in was too small, as staff we could not separate ourselves by two metres.

The Trussell Trust stated that we should shut down, due to the proximity of staff and clients. However, as volunteers we were determined to keep the food bank open at such a time when the needs of people in the community was so great. Thankfully, the church we are based in offered us a larger room where the day nursery usually met, which is now closed. One Saturday, with extra help, we moved all the food from one building to another, and at this time one of the volunteer's two sons who is in his twenties moved back home and began volunteering. So, we had a new home, some new staff, which meant seven regular staff members and we were all supplied with aprons, gloves and homemade face masks for us to wear.

In order to continue our work, we had to make sure that, when clients arrived, they were two metres away, so we put an extra table between us. We also had lots of people suddenly volunteering to help, which was wonderful, although too many people untrained would be chaos. In addition to this there was an immediate increase in donations, including ten crates of food from the manager of the Iceland store in Kingswood. Initially there were not many people walking in through the door, but we were regularly packing and sending out 25 food parcels each week. One large family would receive up to five boxes of food and toiletries. Thankfully, they did not have to be delivered by us, as Kingswood Community Transport stepped

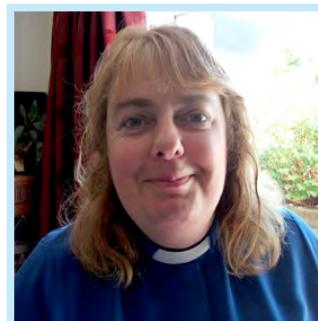
in and offered to take the parcels to people's homes.

As time went on, we started to receive deliveries from Tesco, which was brought to us by British Gas. Local people have also been so generous to the extent that we currently have more donations from the public than the people walking in looking for our assistance need. As churches were our main source of donations, we were concerned that we would not have enough food, but it transpired that we had no need to worry as so many people still donated food. In addition to this we are also receiving gifts of money on a regular basis, which is very helpful. As the food donations arrive, everything is weighed, and the new policy is that all food must be quarantined for 72 hours before it can go on the shelves.

Before Covid-19 we had on average 15 clients each week, but this number has jumped to 25-30 and so we needed to volunteer for a second morning each week. This is usually Friday or Saturday, so that we have time to make up food parcels for Monday. I feel that, as a food bank, we have adapted quite well to the challenges of meeting the great needs of people during this pandemic. Even though we have had to remain two metres apart, we have grown closer as volunteers and have become a well-oiled machine, helping and supporting one another, as we offer help to our local community. Our main worry now is that we have so much food that when the children of the day nursery come back and we return to the smaller premises, we won't be able to fit all the food back in. Fortunately, the Bristol Trussell Trust has a large warehouse where our extra food can be stored.

I would like to end this piece by saying that volunteering at the Food Bank during lockdown is not quite as selfless as it at first would appear. It has helped me to stay sane and has allowed me to feel useful and valued during these very strange times.

Sr Patsy Holdsworth
Minister of Brockwiler, Kingswood
and Tytherton Congregations



Face mask instructions

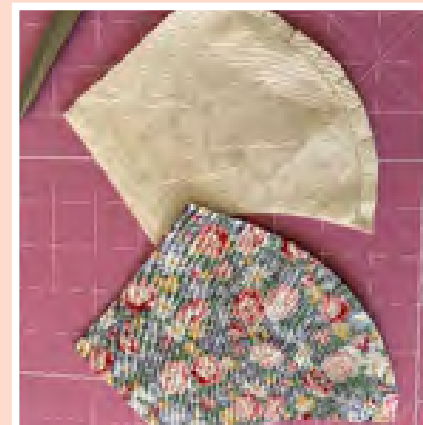
sent in by Sr Jane Dixon

Using the template* cut the following from pre-washed fabric:

- ▶ 2 x lining material - polycotton or cotton sheeting is ideal - pre-washed
- ▶ 2 x main fabric - polycotton or cotton (quilters fat quarters usually can produce 3 masks) - pre-washed
- ▶ Make sure you add 1/4" (5mm) seam allowance (a quick way to do this is to put 2 pencils together with an elastic band and draw around the template - this gives a second line which is about 1/4" from the outline)
- ▶ 2 x 1/4" elastic (5mm) 8" (20cm) in length

Disclaimer: I have not designed this. These are not for commercial use they are intended for your own protection and are not medical grade. There are other designs available.

* Download the template at:
<https://www.craftpassion.com/face-mask-sewing-pattern/#face-mask-pattern>
There are a variety of - choose No 1.



1. Sew together the 2 lining pieces along the long-curved edge.
2. With right sides facing sew together the 2 main pieces along the long-curved edge.
3. Clip the seams to allow the curve.
4. Press (iron) the seam to one side.
5. With right sides facing place and pin the two sections together matching the seams.
6. Sew along the top curved edge and along the bottom straight edge leaving the ends open.
7. Trim the seams down by half to remove bulk when turning.
8. Turn right sides out through the open ends.
9. Press (iron).
10. At each end turn in 1/4" seam allowance and insert the elastic at either end allowing about 1/2" (12mm) inside pinning in place.
11. Topstitch all the way around the mask about 1/8" from the edge securing the elastic at each end as you go around. (reversed over each elastic for more security).
12. Press (iron).



Settling in

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



Teachers' Residence

© Br Robert Hopcroft

CONGREGATION NEWS

Bearing in mind we were only twenty-three years old, married for barely a month and newly qualified teachers we had to 'hit the road running' to acclimatise ourselves to our new surroundings fast as the school term was due to begin.

Jens Haven Memorial School

The school was named after the first successful Moravian Missionary who began the work in Nain in 1771. It had been run by the Moravians, and dormitory accommodation was provided for children when their parents were away at their fishing places.

The Provincial Government of Newfoundland and Labrador took over the responsibility for running the schools in the 1960's and ran classes from Kindergarden through to Grade 8.

It was an eclectic mix of staff; Dick Johnson (Principal) and his wife Bobbie have been lifelong friends of ours since Labrador days. Dick was originally from Connecticut and a natural leader. He was very sensitive to the needs of the local Inuit people, a great administrator and, by his own admission, not very good at DIY. Dick was a wonderful mentor to all the staff as the long winter months of isolation took its toll. His wife Bobbie, was originally from Virginia where her father was an MD. She was creative, artistic and a bundle of laughs and fun. The Art Room was a joyous place to be. From the beginning we got on like a house on fire.

Two single men, Tom Smedley from Colorado and Bruce Jordan from Boston, Gordon and Verna Neufeld were a Mennonite couple from Manitoba, who sadly only stayed for one year as Gordon had extreme difficulty dealing with the winter isolation and the feeling of being hemmed in by the mountains, so unlike the open plains he was used to. Mrs Anna Davis was a wonderful retired teacher from Moose Jaw in Saskatchewan and she had answered an appeal to serve in an isolated community. She was responsible for Special Education, dealing with children who had any special educational needs. She shared the larger 'singles' apartment with Tom and Bruce and mothered them delightfully.

At that time, children could start school at the age of five but had to by law by the age of seven. Added to this, the grade system at the time meant that you couldn't move up a grade each year unless you passed the grade you were in. This meant that Wendy was faced with a class of children ranging in age from five to nine years old, with different levels of numeracy

and literacy skills, a second language and a wide range of social development. There was a good supply of basic educational materials but a noticeable absence of stimulating learning materials for the youngest children and the classroom was set out with tables in rows more suited to older children. Wendy, with her artistic talent set about re-arranging the layout of her classroom into a less formal and more welcoming learning environment for the younger children, decorating it with posters and pictures etc. We made a 'Wendy House' from the box our freezer came in, complete with curtains, built a sand play area and a wet play area and, slowly but surely, the room was transformed. Wendy spent hours and hours preparing flash cards and games as all of our teacher training was put to good use.

I was to teach fourteen Grade 7 pupils and seven Grade 8 pupils together, and they ranged in age from 14 to 17, with a responsibility for PE across the school. I arrived with the excited anticipation of the promised new gymnasium extension only to discover there was only a large cleared area, marked out with the surveyor's pegs to denote where it would stand once constructed! However, from a positive aspect I was able to watch the building gradually taking shape over the next months when the weather permitted.

PE classes took place in the regular classrooms with the desks pushed aside and I was so grateful that, although secondary education trained, we all had to complete a module on Primary PE which held me in good stead. With the older students we played games outside, even in the snow, and on one memorable occasion I remember trying to teach Grade 7 and 8 how to play volleyball. We improvised using an old salmon net hung between two trees and instead of a volleyball we used a large inflatable ball, I have no idea where it came from. It was minus 15 degrees outside, but bright and sunny, so I inflated the beach ball outside and off we went. All was going well until the ball began to do strange things. It was impossible to judge where it would go - it was like a wobbly ball! I soon discovered the problem: the condensation from my breath, when inflating the ball, had frozen into a ball of ice inside it. Class abandoned!!

So began our first term in front of a class.

Br Bob Hopcroft



Sr Myrna Yvonne Glasgow

(20th February 1941-25th March 2020)

In May, in the midst of the lockdown, we received the news that Sr Myrna Glasgow had died at the age of 79 after a number of years living in care homes in south London. Our minister, Claire Maxwell, joined two of her friends at the funeral and shared memories of her early years. Born in Barbados, Sr Myrna came to London in the 60s, working as a nurse. She was part of the celebrated Windrush generation who contributed massively to post-war Britain and did so much to renew the Moravian churches in London.

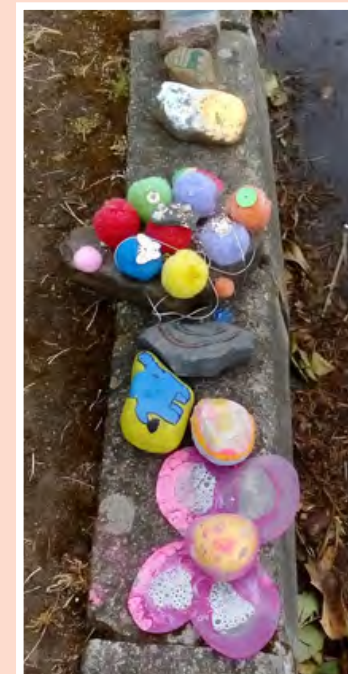
A lover of theatre and handicrafts, she was a stalwart of the Fetter Lane congregation, holding nearly every position on the Congregation committee, including MWA President for a number of years. Sr Myrna was also known for her style:

sharply dressed, every hair in place, nails always done. And she loved singing. Even when her memory was fading, she remembered favourite hymns, and when visited by our minister would enthusiastically join in singing 'Amazing Grace'.

As well as style, she appreciated competence and attention to detail, from acting as congregation treasurer to ensuring there were fresh flowers in the chapel. Personally, I remember her warm welcome when I joined the congregation in around 2004. Sharp of mind, warm of heart and always elegant - she will be remembered by many.

Sr Cynthia Dize
Fetter Lane

Ballinderry 'Rocks'



© Br Davey Marshall

Maybe it started with the rainbows - the symbol of hope which appeared in many windows and elsewhere lately. Rainbows then appeared drawn on stones. Suddenly stones with decorations were being found hidden in little niches all over the village and its environs.

The creativity of the people decorating these stones is amazing. Some had stary night scenes with children and animals in silhouette against an illuminated

sky, others became ladybirds, foxes, butterflies, bees, dinosaurs, cartoon characters etc. A row of stones even personalised a birthday greeting to our grandson James compiled by a kind family friend. Decorations on some stones included googly eyes and /or wool for hair and of course there were messages declaring thanks to the NHS and telling people to stay safe and take care.

Children and adults alike had great fun not only decorating stones but also searching for them. When a stone was found by children they took delight in taking it home or perhaps secreting it in a new location.

Now the stones have been placed on the kerb to form a long snake near the church and have remained there relatively undisturbed for quite a while. People stop and scrutinise the varied art styles displayed and the stones have become a popular topic of conversation. It is moving to think of the generosity of spirit that has contributed to this example of the community acting together in this period of worry and uncertainty.

Sr Marilyn Marshall

Cliftonville

Since Lockdown, Cliftonville and Ballinderry members have kept in touch with each other by WhatsApp for the daily texts and Bible Study on Wednesdays and Sunday Services and Games Night on Zoom. It has been a pleasure to welcome members of the American Presbyterian congregation in Stamford New York where Br Jared was once minister, though it is still only 6am in Stamford when they join us for the Sunday service at 11am in Northern Ireland. We value being able to see and greet each other on Zoom, and time is available afterwards to catch up with news in small groups.

We experimented with a Zoom Lovefeast on the 14th June when its meaning and background in Hermhut were explained for those to whom it was a new experience, and Sr Roberta Hoey of PEC provided mission news of the work in South Asia and a video.



Br George Stringer

© Sr Edna Cooper

The Provincial service involved Cliftonville on Father's Day, the 21st June, the introduction was by Br Stephens, the prayers by Br Broadbent, the lessons were read by Elaine Stephens and John Cooper and the address was by Br Peter Gubi.

Unity Prayer Watch was observed on Tuesday 30th June and we were glad to have Sr Nora Smith in Hertford, Sr Shelagh Connor in the Orkneys and our ex-organist Sr Noma Deane in Cheshire join with us.

We are saddened to record the death of Br George Stringer on 18th May after a time of poor health. He was a member of the Church committee for many years and was always a willing helper when there was work to be done around the church. Our

love and sympathy are with his son William, daughter Marie and their families.

Sr Edna Cooper

Brockweir

'It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness ...'

Holy Week and Easter was difficult this year but with Zoom we managed the readings and the Sunday service and if anything, it was more poignant than ever. We were all uncertain and slightly fearful for others and many random acts of kindness broke out. One villager - who is not a church attendee - wanted to hear the bell ring out on Easter Day and he paid for the repair to the mechanism. The ringing of the bell has subsequently been used to signal the beginning of the 'Clap for Carers' each Thursday. It's been good to have the church leading this tribute.

We have continued to have a weekly service via Zoom and have also watched the PEC services. It's been fascinating to 'get to know' ministers and sisters and brethren from other districts and even other countries.

Church members have shopped for those who are self-isolating, continued to help at a food bank and Sr Sue Groves even managed to appear on Countryfile in her role as a volunteer at the community shop. The shop has truly been a lifeline for some villagers and although it has had to operate differently it hasn't run out of loo rolls!



© Br Philip Ashton

One of the few advantages of the lockdown has been seeing nature and wildlife as mankind has been less evident. We have seen so many birds and butterflies and deer during the daylight which is very unusual. If only Mr Badger would replace his divets in front of the Sunday School when hunting for worms! Members continue to cut the grass in the burial grounds and hope for better days when we can meet again as a church family worshipping together.

Sr Judith Ashton

University Road Belfast

Despite the empty pews there has been plenty of activity in the University Road congregation since 'lockdown' began in response to the Covid-19 pandemic in late March.

Just a few weeks before the crisis unfolded we had created a congregation WhatsApp group and at the time little did we imagine the extent to which it would come to be used as a means of communication in these strange and challenging times.

Every morning since 20th March our minister Br Livingstone Thompson has brought us the Daily Watchwords in a WhatsApp audio message, carrying on in the most meaningful way that Moravian tradition established in Herrnhut in 1722 and sharing the Text for the Day by word of mouth.

The WhatsApp group has also been used to share news of congregation members and to publicise events and activities such as the Passion Week readings which took place on Zoom, 'virtual' social gatherings and Bible Study sessions.

A 'buddy' system was also quickly established ensuring that all members of the congregation receive a regular telephone call from a committee member to check on their well-being and to provide pastoral care. This has been especially welcomed by those members living alone, many of whom have been 'shielding' or 'self-isolating' because of their age or underlying health conditions. The on-going sense of church family and community which this has fostered has been supplemented by two social get-togethers hosted on Zoom. It has been wonderful to see as well as hear one another and specially to enjoy the company of our children and young people, nine of whom have joined us for one or other of these sessions.

Nor has worship been neglected in our new 'virtual' world. We may not be able to meet together in person on Sunday mornings at present but many of us have been able to enjoy the services available throughout the British Province through the Facebook page, and it has been a joy to feel part of that wider provincial church family.

For those unable to access the online worship Br Livingstone has produced and made available weekly worship materials which they can use at home.

To date five Bible Study sessions have been held by Zoom and participants have included not just those in the UK and Ireland but also people from Suriname, the Netherlands and St Maarten; evidence, if any were needed, that the witness to Jesus Christ knows no boundaries.

While these past weeks have been strange and challenging for all of us it has nonetheless been encouraging and heartening to see the innovative ways in which our church family and community has continued to flourish and, as we make our plans for coming out of lockdown and meeting

in person once again, we pray that some of the positive things which have come out of this crisis may help to make us stronger and more sustainable as a church for the future.

Sr Carol Ackah



© Sr Carol Ackah

Since the end of March, the Church Committee has met by Zoom on a bi-weekly basis and has monitored Finance and Property matters, including putting in place a system of weekly inspection of our unused premises.

Swindon

Over the last few months, we, like so many others, have found new ways 'to be church'.

Worship has been replaced by worship on the web, bible study has taken the form of Zoom meetings with other western district congregations, and Fridays just wouldn't be the same without the now regular Zoom quiz night!

There are plans for a district MWA Zoom meeting to discuss the papers and the Rainbows are contacted by email and have been set challenges to work towards badges by post.

A WhatsApp group keeps us in touch with each other, and emails, phone calls and FaceTime have replaced meeting in person.

We have been serving the local community, finding new ways of providing much needed help. Face masks have



© Br Brian & Sr Kath Williams



been made and distributed, pairs of hearts knitted and given to our local hospital, one given to a patient in intensive care, the other to a grieving relative unable to visit their dying loved one, during these very difficult times.

End of life blankets are being knitted, and donations given to struggling food banks. A few days before lockdown, as our local TK Maxx closed, we were able to transport all their perishable goods (including many Easter Eggs) to a local food bank for distribution to families whose children would normally receive free school meals. A donation drop-off day has been planned for the Medaille Trust, which provides refuge and freedom to victims of modern slavery.

Whilst many of us have celebrated lockdown birthdays, one Swindon couple have celebrated their Diamond Wedding Anniversary. Brian and Kath Williams 11th June 1960, Swindon Moravian church and also pictured 11th June 2020. Congratulations and best wishes to the happy couple.

Sr Sandy Mundy

Congregational Register

Deaths		
18th May 2020	George Stringer	Cliftonville
4th June 2020	John Beverley Allcock	Fairfield

3	Raksha Bandhan - Hindu
13	Manifestation of the of the Spirit at Herrnhut in 1727
20	Muharram/Islamic New Year - Muslim
21	The beginning of the Moravian Missions in 1732
23	UNESCO International Day for Remembrance of the Slave Trade and its Abolition (www.liverpoolmuseums.org.uk/ism/srd/ or https://whc.unesco.org/en/news/18)

Dates to remember!

From Church House

PEC and staff are back in Church House. We are open Monday-Friday, 9am-5pm. The Mission Flat, Book Room and Archives will remain closed to visitors for now but we will keep you updated when this changes.

Provincial Diary for August

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

RESCHEDULED April 22-24, 2021

The 7th Bethlehem Conference on Moravian History & Music

Online and In Person at
Moravian College, Bethlehem, Pennsylvania

MORE INFORMATION AVAILABLE:
moravianconferences.org | 610.866.3255

THE WALTER VIVIAN MOSES LECTURE IN MORAVIAN STUDIES
Dr. Jon F. Sensbach

MORAVIAN MUSIC FOUNDATION CONCERT
Beethoven in Bethlehem

MORAVIAN HISTORICAL SOCIETY ANNUAL LECTURE
Dr. Jenna M. Gibbs

The conference is sponsored by the Moravian Archives, Moravian College, and the Center for Moravian Studies, in partnership with the Moravian Music Foundation, Moravian Historical Society, and Moravian Theological Seminary.

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

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.

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

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

TENTS NOW OPTIONAL!



From the Sanctuary

Looking at the colours in my garden, I was reminded of the profundity of thinking about my life as a tapestry which is made up of vibrant, pastel and dark threads. The pastel colours (e.g. quiet yellows, oranges and pale greens) represent the ordinary, day-to-day aspects of life; the vibrant colours (e.g. strong reds, turquoises and purples) represent the times of enhancement, blessing and richness, such as times of passion, joy and celebration; the dark threads (e.g. the blacks, greys, browns and dark blues) represent the times of pain, suffering and angst which seems to be a necessary part of living.

All too often, we pay more attention to, celebrate and share with others, the quieter and vibrant colours (and those times in our lives - times of certainty and settlement, movement and growth); but the darker colours are also important in

our tapestries, and in our lives. It is often the times of suffering and darkness that we try to avoid, shutting them out from our psyche and saying, 'I don't want to think about that!' We willingly turn away from, and keep private, those areas of shame and vulnerability, rather than shine the light of encounter onto them.

However, these dark threads are also an important part of our tapestry, offering contrast and form to an otherwise pale and featureless picture. So, let us embrace those opportunities to 'admire' and 'reflect on' the dark threads in our tapestry, and learn to embrace them with gratitude; and when we are ready, can we be brave-enough and allow others to shine their lights of unconditional acceptance and love, through encounter with us, onto those threads that we have yet to accept and love within ourselves?

Br Peter Gubi Dukinfield

BMB (British Mission Board) News



© Sr Roberta Hoey

Coronavirus in India

Community transmission in India is increasing day by day to alarming proportions: at the time of writing over 970,000 cases have been confirmed. However, by the grace of God the fatality rate is lower than quite a few other countries, although the numbers of infected continue to rise daily. Hospital (and bed, ICU, and ventilator) capacity is limited. Please keep our brothers and sisters, and all those affected in your prayers.

Rev Thsespal Kundan writes on the current situation in Moravian Institute, Rajpur: on 20th April we began Online Lessons for our school pupils. It was a big challenge, but we arranged training of our teachers in the use of video conferencing platforms. Not knowing that a pandemic would cripple our

March 2019 we had already started discussing ways of changing our methods and using technology and internet-based resources. In December 2019 we began getting resources ready for the changes we felt were necessary. When the pandemic struck, we were already half-prepared, and we simply had to accelerate our preparation, organisation and delivery. I joined the other academic administrators in teaching online. The online lessons have been well received, although quite a few children are in homes without

traditional methods of teaching-learning, in

enough funds for a smartphone (let alone a tablet/computer/laptop). A significant number of boarders went back to their homes in the high mountains where there is no mobile/cell phone network (nor internet wifi). We

are thinking about bringing them back to the Institute campus, if the administration allows it and we can arrange transportation. In our neighbourhood, it seems that word has spread about the good quality of our Online Lessons and a

number of new pupils have joined us. In May, our 16 College Students on campus did a free online course offered by Tata Consultancy Services. We hope that they will do more courses online in July.

Sr Roberta Hoey
British Mission Board



© Br Thsespal Kundan

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Editorial Team, Church House,
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Design & Artwork
David Bull
dave@redragdesign.co.uk
Printed & Distribution
G. R. Walkden
Tel 01253 681338