



Sr Emily Shaw

Courage calls to Courage everywhere...

Ordination of Women in the British Province

The 27th October 1970 was described by Bishop John Foy as a unique day, a day where traditions and authority were both challenged and also re-established, as we added a 'new dimension to the Ministry of our Moravian Church'. He was speaking during his address as Sr Emily Shaw became the first woman to be ordained in the British Province.

Sr Shaw's service in the Church began long before her ordination. Originally from Westwood, Oldham she was an integral part of both the Girl Guides and the Scout movement in Lancashire, before moving to Fulneck to take up the post of warden for the Choir House in 1961. Upon ordination, Sr Shaw went on to faithfully serve the congregations of Woodford Halse, Eydon and Priors Marston where she was eventually accepted and became well loved.

It is evident from correspondence that Sr Shaw did not set out to be unique, or indeed a trailblazer for women in the ministry, but she grasped at the opportunity to

widen and make more effective her commitment to God through Church service. Yet we cannot allow the anniversary of her ordination to go by without note, but instead take opportunity to look back and celebrate the journey that started more than fifty years before 1970 and continues today.

The roles that women can occupy and the responsibilities they can bear that would have normally been only accessible to their male counterparts was a topic that preoccupied not only the Church but wider society for much of the 20th century.

On the political stage, the Representation of the People Act was passed in 1918, extending the vote to women for the first time. A success for the Suffrage movement, 8.5 million women in the UK were enfranchised, yet it was a stuttering start. Only women over the age of 30 who met the property qualification were entitled to vote. Two thirds of the female population remained without a vote until the Equal Franchise Act 1928.

Meanwhile in 1919, at the Provincial Synod of the British Province a proposal came forward to allow women to be eligible for roles on all representative and administrative bodies of the Moravian Church as well as being eligible for election to District Conference and Synod. While the proposal did not pass in its entirety, women became eligible for Congregation Committees and for election, with voting rights at District Conference and Synod.

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Helping reduce plastic
one cup at a time

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Editorial

Many of us will feel indebted to Sr Roberta Hoey's lead article this month on background leading up to the ordination of women in the British Province. I had heard of Sr Emily Shaw but had never met her and I was delighted to learn more about her and her ministry. It struck a real chord with me as this year in July I passed my 30th anniversary of ordination in 1990 at the Bath Synod and Chris and my 40th wedding anniversary in Brockweir in 1980.

'Standing on the shoulders of giants' really is a phrase that so many of us would echo when we look back over our call to ministry and our time in ministry. I was so lucky growing up in Brockweir with a wonderful ecumenically minded and encouraging Baptist Union minister, Br Dennis Monger who was also the minister of Brockweir Moravian Church. The Provincial Board of the Moravian Church had been visionary in allowing the Church to be pastored by this godly man from another Christian tradition, and he kept the Church open, developed and nurtured faith in the congregation there and allowed people to flourish.

Brockweir had been pastored by a woman before I was ordained: Sr E Gubi had been called to the pastoral charge of Brockweir when her husband, Bishop Gubi was called to the West Indies in 1949. The Provincial Board, again in a visionary move asked her to look after the congregation in her husband's absence. Reading some of the diary entries, she made it clear that it was no easy task in what was a very isolated and poor community, but she was faithful to her calling until she re-joined her husband in 1952.

Sr Dorothy Moreton was another trail blazer, although she too would never have sought to be named as such. She had been a missionary nurse in Tanzania for many years and on her return was ordained in 1975 to serve in a number of congregations in the British Province. A tall, biblically based woman, wearing a simple blue dress and a silver cross.

The circumstances that women have come into the ordained ministry are varied: some have been single or married with families whilst others following the death of their husbands, continued their husband's work by becoming ministers in their own right; and some were ordained whilst their husbands were serving ministers and they served separate congregations. They all have their own stories and sense of God's call.

It has been easier for women to be accepted in this province compared to other provinces because of our call system. The congregations do not choose their ministers and the ministers go where the Provincial Board deploy them. This means that the congregations do not have the luxury of

asking male ministers to serve them, which has happened in other provinces.

Women have also served as the Chair of our Provincial Board, Sr Jackie Moreton being the first and now Sr Roberta Hoey; and other women have served in other capacities on the Provincial Board, known as the Provincial Elders Conference (PEC).

So much of this has been due to the action of others, and many of these people are named in Sr Hoey's article, but I would like to mention a few other factors. One has been the generous acceptance of women's ministry by the Provincial Board in many circumstances over the years. Another has been the egalitarian nature of the Moravian Church: we see Christ as the head of the Church, and we are all brothers and sisters with a calling is to serve each other. As a result, this has avoided much of the conservative discussion over male headship.

Lastly, I would like to mention the wonderful work of the Moravian Women's Association over 70 years. The MWA was due to celebrate its 70th anniversary in April and this sadly had to be postponed because of COVID-19. This organisation has been a way of nurturing women's talents and enabling them to contribute to the Church nationally and internationally as well as at the local level. Many of us owe a huge amount to the influence and work of the MWA and it is right to honour them for this and I wish the MWA all God's blessings in the years to come.

So, I personally give thanks to all the giants who went before me and on whose shoulders I have stood, and I pray that we will all be encouraging to those who will come after us, men and women. Our Church faces many challenges at the moment, and it needs committed Christian men and women in all areas of its life. October is the season of Congregation Council meetings when reports are given, accounts reviewed, and the future planned. Think not so much of what others can or should do but on what you can offer to do for Christ and the Church.

The Church is not formed by those who are seen as the trail blazers. Rather it is composed of men and women in so many areas of Church life including those regular members of our congregations who are with us Sunday by Sunday. The Church does not depend on any one of us but on all of us and each of us are 'just another brick in the wall' or to put it more prosaically 'living stones in Christ united.'

Sr Sarah Groves
Editorial Team



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Summer Camp 2020 20-20 Vision



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2020 must be the strangest of years and that includes summer camp. Dovedale House was booked, water sports were booked and leaders were selected and planning had started. The booking forms had gone out and then lockdown was enforced because of the coronavirus. Initially we were optimistic that camp would go ahead as planned, August is a long time away from the end of March, but as the pandemic continued and it became obvious there was not going to be a quick end to it we had to cancel camp. that was not the end of summer camp 2020. Various organisations were doing meetings online and it seemed possible camp could go online. After discussion with PEC and the camp leaders it was decided we would try a three-day online camp at the beginning of August.

The theme of '20/20 vision' had been discussed before camp was cancelled and we decided to go with that. New posters and forms were produced and sent out to all ministers and youth and children's contacts. Initial response was completely negative, but the leaders decided they would plan and pray that someone would respond, fully understanding that for many young people they were fed up of online and needed a break from it. So, the leaders met and talked about what we might

be able to do and came up with a rough programme. Summer camp usually had lots of outside, active games, but we knew they were not possible but other aspects of camp were. A second meeting pulled together what we could include and how we could do it.

Eventually there were seven young people booked on, three at the last minute, but one unfortunately couldn't get the technology to work so there were six – three new to



camp. They, and the leaders, all received a 'camp box' full of things we were going to use over the three days. We met three times a day for the camp programme and once for Werewolf, spread through the day. The teams were led by Jane Dixon for Juniors and Josh Cooper with Alishbha Khan for Seniors, although to be fair we were together most

of the time. Hannah Cooper, Alice Fraser, Daniel Newman and Lol Wood provided more support. So, each gathering had 14 people in it.

Over the three days we played games, sewed a bookmark, made soda bread, did a bible study, learnt about prayer, prepared material for a provincial service, learnt about perspective, took part in challenges and finished with a talent show and a cup of covenant. Phew - it was exhausting but great fun. The talent show was a great opportunity to get to learn more about the campers; we had a fencing demonstration, cheerleading, a cartoon (watch out for this in our service), and musical instruments.

Online cannot replace meeting in person although it has many advantages; no travel, reduced cost, your own bed, home cooking etc and can be a useful additional tool to use for the young people across the province meeting together, perhaps this will supplement our regular camps.

2020 was a vastly different camp, but the laughter and enjoyment of all the participants will stay with me a long time.

Sr Joy Raynor

Provincial Youth and Children's Officer



When Sadness Comes to Call - Eva Eland

Young children can have great difficulty understanding sadness and coping with it as so often adults assume children don't feel sad. Exploring what it is like to let sadness in and live alongside it using beautiful award-winning illustrations Eva Eland's seemingly simple book looks at strategies for dealing with sadness, which is portrayed as a character. This book could be used by children of all ages who feel sad for any reason, and is a helpful tool for their adults to help explain that sadness is a normal aspect of life.

ISBN 978-1-78344-795-4 www.andersonpress.co.uk Softback £6.99

Courage calls to Courage everywhere *continued*

From this point on the role of sisters in Church Service again began to be grappled with. Between 1745 and 1760, 200 women were ordained deaconesses under Zinzendorf's leadership and they were mainly responsible for the ministry and work of the sisters' choirs. However even at this time, women generally did not preach in Church and while this is something that Zinzendorf would later come to express regret for, the practice of these ordinations stopped after his death in 1760. By the beginning of the twentieth century, sisters could be found in many areas of church service but the idea of a woman in the pulpit or pastoral charge over male members of the congregation was initially incomprehensible. In 1925 a proposal came forward to Synod for the acceptance of suitable women candidates for the Ministry. It did not pass, but instead it was referred for discussion at a local level, to return to the Synod in 1926. From that point it was continually deferred until 1943 when the conversation gained traction again, but lively debate continued at local levels and through correspondence in this very publication.

Lancashire District Conference held at Salem on 15th May 1943 recommended to the Provincial Board that Sr Douglas be placed on the Roll of Lay Preachers. Sr Douglas was welcomed as an assistant minister at Dukinfield that following September, and the District Conference called upon the Synod to appoint a committee in order to allow for a more positive approach to women in Church Service as ministers and missionaries.

A resolution did make it to the floor of Synod in 1944 when yet further discussion was called for in the districts. Overall, it appears that congregations were against the appointment of ministers. The Eastern District felt that they could welcome the occasional help of women in the pulpit, with Upton Manor being the only congregation that was unanimously in favour of full-time women ministers.

This resolve to maintain the status quo continued, despite the background of the Second World War, where there was a clear recognition of the role and capability of women in all areas of life. It must be said that there was a growing sentiment and recognition that women could of course carry out the role of a minister but the practicalities of having to balance both Church and her responsibilities in the home, meant there was the real risk of the female minister being a 'hinderance' to future of the Church!

However, it seems that momentum was being created. Sr Etheline Maud Gubi's name is listed on the Minister's board in Brockweir, having taken pastoral charge between 1949 and 1952. The Moravian Women's Association was founded in 1950 and it has since continually proven the force that can be created when sisters come together in fellowship.

At this point it is worth considering the view of the Unity. As a Church we are one of the few

denominations that has a worldwide legislative body, and by the 1950s the British Province set out to raise this question at the highest levels. In 1953, a report commissioned from the Unity found that only two Provinces had considered the issue of women in ministry at their synod: Britain and Suriname. The Board of the Northern American Province considered the decision to be one for each individual Province to make, and in principle it was 'desirable to maintain the longer established tradition of limiting the ordination in the Moravian Church to men and the governing bodies of all Provinces should be urged to adhere to this principle if possible.' The report concluded that in principle the ordination of women would be permissible.

From this point, the British Province Synod persisted and in 1956 made a recommendation to the Unity Synod that women as well as men, be eligible for ordination in the Moravian Church. In 1958, in Bethlehem, Pennsylvania, the Unity Synod affirmed the conclusions of the 1953 report, paving the way for the acceptance of women as candidates for ministry.

Back home, the debate did not end there, and indeed it took a further ten years for the conversation to truly develop and transform. Sr Janet Twine took to the Messenger in 1967 calling for us to once again consider the role of women: 'let us remember how the women who had followed Jesus were the first to receive the message of the risen Lord. But the

message was not just for them. They realised this, and felt impelled to share it.'

It was in 1968 that the Church Service Advisory Board published a report on the supply of ministry and the real concern at the reduced number of those entering training. Consideration was given to finally opening the door to ordination of women: suddenly the practical difficulties being experienced in the Church upended the view that women ministers could be a mere hindrance and there was a recognition that there had been a neglect for at least half of our ministry particularly in, as was noted, what was the 'vigorous' half.

It was felt that acceptance was still some ways off in the future and who would come forward? In July 1970, Br Paul Gubi and Sr Valerie Barker brought forward a proposal that women be accepted for the ordained ministry. The proposal was accepted and one month later Sr Emily Shaw wrote to the Provincial Board: 'I see the ordination of women as way to open to greater service those who feel called to do this work in a world which needs more of the Spirit of Jesus Christ in its midst, if ever men and women are to be happy.'

When Sr Shaw applied for the ministry, she had five years left before retirement and following her ordination she was called to serve congregations in a full-time capacity. It was with 'dismay' that the congregation of Woodford Halse heard of her call to

serve them, requesting an immediate meeting with the Provincial Board to rectify the situation. However, the Provincial Board, as often is the case, were firm in their resolve and support of Sr Shaw and determined that she would carry out such the call they had discerned. It was with even greater dismay to the same congregation that she retired in 1975.

Millicent Fawcett, a suffragist leader once stated in a speech: 'Courage calls to courage everywhere, and its voice cannot be denied.' When Sr Shaw died in 1976, in a tribute to her in the Messenger, it was noted that she never sought such tributes but living in the light of Faith, she always sought to be of service.

Yet in walking in such a light with courage of conviction, Sr Shaw, carried the baton from all those before her - both sisters and brothers - who persevered to a new body, a body of courageous ordained women ministers all of who to this day continue to push new boundaries and rise to challenges in their ministry on a daily basis.

I would like to end this article noting that I could have written for many more pages, and perhaps I will eventually. Ordination was only the beginning and I have not had the opportunity to reflect on all the other areas of Church Service that sisters have helped propel forward.

Discovering Sr Shaw, led me to discover so many stories of brothers and sisters from throughout the 20th century who constantly sought to carry out the work of the Church, to spread the gospel but to also challenge the norm when it became too comfortable, and for people to meet together even in disagreement and to finally reach consensus.

Sr Roberta Hoey

Provincial Board

Thanks to Sr Lorraine Parsons for all the archival material and to Sr Anne Geary and Br Fred Linyard for introducing me to Sr Emily Shaw.



Notice of Synod

The Provincial Board hereby give notice that the rearranged Synod in 2021 will be held at The Hayes Conference Centre, Swanwick between Thursday 11th March and Monday 15th March 2021 inclusive. Please note that we meet on the Thursday not the Friday as at previous Synods.

The timetable for submission of Credentials, Memorials, Nominations, Proposals and Reports is as follows:

1. Congregation Deputies' Credential Form to be at Church House by 1st December 2020 (2.3.a.3). Deputies will not be expected to bring a copy with them to Synod.
2. Class A Proposals* must be notified to the Provincial Board by 11th December 2020 (2.3.b.1).
3. Class B Proposals* must be notified to the Provincial Board by 21st January 2021 (2.3.b.2).
4. Reports and Memorials must be sent to Church House by 20th January 2021.
5. Nomination Forms for Provincial Board and Provincial Committees to be at Church House by 28th January 2021 (2.4.i.5.1).

Synod Papers will be distributed sent out all those attending by 15th February 2021.

Note *:

1. Class A - Proposals that effect and become part of the Book of Order of the Moravian Church in the British Province.
2. Class B - Proposals which are not to be incorporated in the Book of Order of the Moravian Church in the British Province.
3. Proposals which have not been duly notified under the Book of Order 2.3.b.2 above will only be given a place on the Agenda paper if:
 - a) They are regarding matters which have arisen since the last date for the submission of proposals, or
 - b) They are in response to issues current at the time of Synod, or
 - c) They arise at Synod, and
 - d) Synod agrees by show of hands that they be included on the Agenda paper.

Provincial Standing Committees

There will be vacancies occurring on various Provincial Committees and members of congregations are asked to consider putting themselves forward to serve the province on a committee.

The upcoming vacancies are as follows:

Church Book Committee

One member for four years

One member for two years

Finance Committee: The Church is a charity and has investments and trusts that require advice and management. The committee welcomes in particular members who have a financial background.

Three members for four years

Church Service Committee: This committee supports the Provincial Board in all areas of Church Service and plans and organises continuing training for ministers and lay workers.

Two members for four years

Provincial Youth and Children's Committee:

This committee invites anyone who is interested in promoting youth and children's work and activities in all its forms.

Two members for four years

One member for two years

Faith and Order and Ecumenical Relations Committee:

This committee advises the province on questions of faith, Church order and ecumenical matters.

Two members for four years

Mission and Society Committee:

This committee deals with items of home mission in the UK, renewal and social responsibility. It has recently looked at issues such as child poverty, climate change, social media, Community Engagement and Mission in our congregations.

Two members for four years

World Mission Committee: This committee supports the British Mission Board in its mission and efforts in South East Asia, Western Tanzania, Star Mountain, Elim Home in South Africa and other mission projects.

Two members for four years

50 Year Anniversary of the New Wellhouse Moravian Church Building



© Br K Evans

It was 50 years ago, on 19th September 1970, when we met for the opening service in this new building, not just as we see it today. However, before we got to the 19th September 1970, we had gone through some quite traumatic times during the late 1960s. It all started when Br David Hudston and I went up into the dormitories above the Church to see to the bell; was it the rope which had rotted and broken? Had the changer rusted and dropped off? We were soon to find out: as we went towards the outer wall where the Cupola stood we noticed that a number of the main beams which supported the Church roof had rotted away and were in fact suspended in mid-air not touching the wall plate, and all that weight held up by nothing but the strength of the structure around these beams.

When we called in Rentokil for advice, they said, 'Close the building, it cannot be used until it is made safe'. After further discussion, it was agreed that they could put in supports from the offending beams, through the floor of the dormitory, through the Church floor and to the foundations. This enabled us to use the Church building until an alternative place of worship could be agreed upon.

There followed much soul searching, many meetings, and visits to view other churches to gain ideas. We visited Salem Moravian Church to see how they had adapted their Sunday School to make the sanctuary. We discussed adapting the parlour at the rear of the Sunday School. We even considered the balcony of the Sunday School to see if it could be converted into a Church sanctuary, but I think the thought of a coffin coming up in a lift seemed quite off-putting. It was after our visit to the Christadelphian Church in Leeds, a prefabricated building, that things started moving. We had written to the Board in London outlining our thoughts about what we had seen and how we thought something similar might suit our needs. Before we knew what was happening, David was told by the Board to call a Church Committee meeting to which all three Board members, Bishop Foy, Br Ted Wilson and Br Edward Barker came hot-footing up the M1 to tell us what they thought of our idea and to offer us a grant and a loan to cover whatever we needed, if we would build a 'proper building', and here we have it.



© Br K Evans

Crosslands of Cleckheaton, were contacted, we had plans drawn up, a quote of £9,000 was accepted, finances sorted, congregation trusts cashed in, a grant and a loan from the Board agreed, and we were on our way. I make it sound easy don't I, but I can certainly tell you it was not an easy time. I can remember one comment made at a meeting by one of our senior member, 'Where are all the young ones to carry on?', not wanting to leave a burden for future generations, and I can remember the response, 'we're all here, we're all young at heart', and in faith we carried on. We elected a building committee to work with the Church Committee to help with the planning and the fundraising and together we set about the work before us.

So, on 4th January 1970 Br David Hudston conducted our last service, Lovefeast and Holy Communion in the old Church. It was a sad but positive day as we started the work of re-building. In the meantime, we moved into the Sunday School for our place of worship.

We removed items from the building that we wanted to keep: the communion table and chairs, missal stand and vases, the cross, the bell, the hymn board, books, seat runners, pianos, and the First World War Memorial Plaque. We gave the pulpit to the Fulneck Museum, the organ was dismantled and the metal sold. Some of the smaller pews were sold for garden seats and much of the wood was torn up and made into firewood so

we could sell it for the building fund. We had always understood that a metal box was built into the foundations of the old Church in which the names of the original members or at least the elders of the Church were kept - we thought we knew the area, but having taken up the floor and searching in the dirt of the foundations, we found nothing, so it may still be there.

Over the summer of 1970 a lot of work was undertaken. Following the demolition of the old Church, the site was cleared and re-building commenced, including a wagon falling down an old well which had previously been under the organ loft. David being on site was acting as unpaid works manager, ensuring everything went to plan and convening meetings or contacting committee if things needed to be discussed. Once the building was complete, it was time for the internal fittings. Br Saville came with his Hilti gun to batten down the joists so that the

flooring boards could be laid, and then the dais was erected using some wood saved from the seats of the old pews. All this internal work was done by the brethren of the congregation. Br David, Carol and I travelled to Bath Weston to collect some wood chairs that they had promised to us. We borrowed a VW pickup one Saturday lunchtime and arrived back Sunday afternoon. Sr Carol Hudston's father made and donated to the Church the lectern ready for the opening. He also made the Baptismal Stand and the flower stand in the entrance sometime later.

As the work progressed we set ourselves a date for the opening of our new Church. We invited the Chairman of the Board to preach, Bishop John Foy, Br Bob Burd to represent PEC also the Chairman of the Mirfield Churches, Rev Ray Trezise, as well as friends from other Moravian congregations. On 19th September 1970 we assembled for the Opening Service led by Br David J. Hudston, without whom I have to say, we may not have had a building. As the congregation assembled in Church, the Church and Building Committee met in the vestry to process along with Bishop Foy down to the Church door, and after Bishop Foy had knocked for entry, very much like Black Rod knocking to enter Parliament, we were let in by Br Burd and we processed into Church. Following the service, as is the custom on such occasions, refreshments were served and fellowship was enjoyed. On the Sunday Morning Bishop Foy conducted a service of Holy Communion.

Now that the new Church building was opened and we could once again meet together on the site of the old Church, we had to put our minds to repaying the loan from the Board. I was treasurer at the time of the opening and the fundraising got going in earnest. We had many fundraising events and the old Building Fund account book shows: Buy a Brick, three Sponsored Walks £685, Jumble Sales, Scrabble Tournament, Diminishing Coffee Parties, Sales of Raspberry Jam, Garden Parties, Dutch Auction, Silent Auctions, Coffee Evening with Bring & Buy, 1p a Day Scheme £11, One Day's Wage Scheme £103, Donations from Other Moravian Churches £256, Nearly New Sales, Talent Scheme, Y.W. Fashion Show and Sponsored Slim (which came first), Opening Service Collection £43.12s, Profit on Teas £18.17s, and many more individual efforts and donations.

As I said at the beginning, the building we started with was different to what we see today. The most significant changes to the building have been the addition of a store room which filled the gap between the Church and the manse. The next thing we realised was the difficulty on a Sunday of crossing the open space between the vestry and the Church, especially on a Communion Sunday: if it was windy the minister tried to hold down the doily on the paten so that the wafers didn't blow away. So we built a new meeting room which gave us a bit of extra space and gave us covered access to the Church from the vestry. A few years down the line, in the time of Br Hopcroft, it was decided to take the space between the toilets and the new room and build what we now call the side room to give us again a bit more space and having long windows it was easy to convert two windows into doors to give us the access to the room.

After working hard over the years to pay back the loan, we were in a position to repay the final £1,000 in 1973. It was decided to organise an evening and invite a member of the Board to come up to Wellhouse to receive the cheque. We decided that the brethren of the congregation would host the evening, prepare and serve the meal as a thank you to all the sisters who had worked so hard over the years to help raise the money. We decided to start with soup and a roll, then main course of meat, stand pie, salad, pickles, crisps, and as a sweet we would have apple pie and cream. At this point we turned once more to our sisters for their help with the apple pies. Tea or coffee with After Eight mints would just round off the meal. Afterwards, we presented the cheque to Br Edward Barker who represented the Board. At that first Men's Supper, we decided we needed to restrict the number we could comfortably seat to 120 - if we only had that problem today. And we made a loss of £2.61 on that evening.

In preparing this, it has been a time of remembrance and also a time of thanksgiving; thanksgiving for all that was achieved, for all those who have gone before us, for the example they left us to follow and for the heritage they have left us to enjoy.

Br Kenneth Evans

Wellhouse



STEWARDSHIP OF CREATION

4

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



We now need to widen our focus - what can groups of Christians do at all levels, from the small house group, through the local congregation of which it is part, to the wider church nationally, ecumenically and internationally?

First, though, we need to look at our personal motivation and the call to be involved in the world, and to help us we will look at an example from the life of the early church in Jerusalem.

Read 11: Matthew 5:13-16

A familiar passage showing us images demonstrating two sides of the same truth: that the church (i.e. a collection of local believers) is called to be visible and active in the society in which it is placed. Salt in Biblical times was widely used as a preservative to stop meat going rotten, not to enhance taste. To do this it needs to be in close contact, almost inside the meat. Light, on the other hand, shines out to show people what is going on, both good and bad.

These analogies reflect the importance of being involved in the world without being compromised by it. The whole exercise is useless if the salt loses its saltiness or the light is hidden.

The following questions are to help you to work out what you might achieve in your own situation. We then move on to

think about and take appropriate action.

(36) Jesus says we are salt and light. What characteristics of salt and light come to mind? What differences are there between the way salt works and the way light works?

(37) What do these analogies say about the relationship between the church (i.e. all Christians) and the rest of society? How can we balance being in the world (as salt is in meat to preserve it) with shining God's light on the world, which implies being separate from it?

(38) The passage mentions the dangers of salt losing its saltiness and light being hidden. How does this happen to the church, and how can we avoid it?

Read 12: Acts 4:32-37

We find a striking example of how the early church operated, putting into practice many of the ideas touched on in this short series of studies. What they did may seem daunting but remember that this was immediately after the Holy Spirit came to them.

(39) Is the way these early Christians lived feasible for today? What enabled them to live the way they did?

(40) How might you practically take

action as part of the church at these various levels:

As a small house study group:

How can you help each other to simplify your lifestyles?

Can you share possessions like cars, equipment, allotments etc.?

As part of the local church:

You might like to think about how the church can save energy. Would a recycling project be feasible? Has anything raised in these studies affected the kind of worship and preaching you might like to see?

As part of the wider church (nationally, ecumenically and internationally):

Do you know how good your denomination is as a steward of its money, property and land? What problems do Christians in the Two Thirds World face in trying to care for the environment?

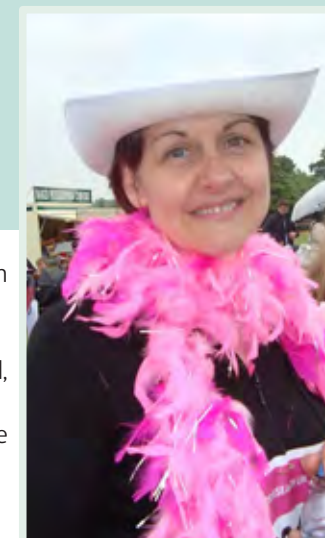
Commitment

Choose one or two of the ideas you have thought about, and set yourself, as an individual, or as a member of a small group, or as part of a church, some realistic targets to achieve?

Are you prepared to commit yourselves to this before God and before each other?

Jayne Louise Clark

(28th January 1966 – 23rd July 2020)



© Sr Jayne Clark

Our dear sister has passed to higher service but what sadness she has left behind. Jayne was the only child of Christine and Bob Storey. She was married to Nigel and had daughters Penny, Kerry and the soon-to-be adopted Sophie. She was an enthusiastic member of our congregation, helping with Messy Church, Junior Church, Friday Youth Club and she was a member of the church committee.

She worked with children of various abilities throughout her career, firstly on a voluntary basis and then as a full-time job and it was her experiences with these children that gave her the inspiration to start our Food Hamper Project with her mum, Christine. Initially, this was created to provide Christmas hampers to needy families in Dukinfield but this work carries on every week of the year and provides not only food but toiletries, household items, bedding, towels, etc. It seems that anything that is required is forthcoming and we have Sister Jayne to thank for

that. She would open up her home to people who needed love and support and, with Nigel, has provided respite care for both young people and adults.

Her funeral service, conducted on 11th August in the Dukinfield church was attended by 30 of her family and close friends, socially distanced. An overflow into another room was made possible by the set-up of speakers and TV screen so that more of us could share in the celebration of Jayne's life. Our minister, Peter, also repeated the service in the evening, via Zoom, and we are grateful to him for going this extra mile. The hymns, 'Love Divine, all love's excelling' and 'Shine, Jesus, Shine' were provided by YouTube but we did sing along quietly, I must admit. The bible reading was taken from Matthew 25, where it speaks of the sheep

and the goats and the fact that anything you do for the least person, you do for Jesus. We can all agree that this is the way Jayne lived her too-short life. Her daughter, Kerry, spoke movingly about her mum and Peter's eulogy was heartfelt.

The final piece of music was the song 'For Good' from the musical 'Wicked' and I think everyone who knew Jayne, will agree with these words from the song:

Who can say if I've been changed for the better

I do believe I have been changed for the better

And Because I knew you

I have been changed

For good

Rest well, Jayne.

Sr Sue Selby

Helping reduce plastic one cup at a time

I know it sounds a bit like a song and dance, in fact Barnum comes to mind: 'One stalwart chap with a cup and bunch of hours...'

Now having the hours and thanks to Lloyds Banking Group I also have my 'Keep Cup'. So how does this help reduce plastic? The main purpose of the 'Keep Cup' was to use it and reuse it in the cafés, restaurants and vending machines.

As a member of our Mission and Society Committee I thought I would share this cup story.

Towards the end of 2018 a gradual rollout of 'Keep Cups' took place in over 48 UK office sites, as part of the challenge to remove single use plastic. Was this an early Christmas present from the management? In some ways YES! The reduction in plastic usage was amazing!

A previous successful pilot in Bristol managed to avoid sending 250,000 single use items into the waste stream in 10 weeks. Across the estate saw 4.3 million single use cups in the onsite cafés and restaurants, a further 16.7 million plastic cups in vending machines and over 14.4 million condiment sachets along with 4.30 million items of plastic cutlery.

What made this a real success:

- Cups were removed from the hot drinking vending machines, so that we would have to use our 'Keep Cup'.



© Br Ian Haggis

- Condiment sachets were replaced by dispensers.
- Plastic cutlery was replaced by metal cutlery and drop off stations for used items were put in place for collection.
- A levy of 25p was introduced on drinks served in disposable cups through the cafés and restaurants, similar to the UK Government plastic bag charge.

So it can be seen that by the end of 2019 great reductions had taken place throughout the estate. To reduce the single use cups in the water towers all staff were given an aluminium cool drinks bottle.

The reduction in plastic reusable cups continued 'one cup at a time.'

Sadly as we came to March 2020 my planned retirement came - O Happy Days! Little did I know that I would take everyone with me due to lockdown. The staff then started to become homebased.

As we now have easing of restrictions and return to a new 'normal' have you noticed face masks and gloves dropped in the street adding to the plastic toxic waste?

The BBC1 programme aired 1st September with Anita Rani and Hugh-Fernley Whittingstall 'War on Plastic - The Fight goes on' highlighted once again that plastic waste was increasing.

The fight does go on - can we as individuals once again reduce our plastic use and can business reduce theirs?

Br Ian Haggis
Fulneck

Walk on By?

Several articles have appeared recently in the Moravian Messenger in respect of Food Banks and homelessness, and the Provincial Mission and Society Committee have had several long discussions on these issues. As someone who has moved from a small seaside village in Northern Ireland to north London the amount of people seen sleeping rough has been an eye opener for me. Even during the pandemic, especially around tube stations, there are people sleeping rough, many of them appearing to have mental health issues.

The Irish Council of Churches has done much work on homelessness and I share with you some questions they raised that you may like to ask yourself as you walk past:

- What is the policy of my local council towards people who are waiting for social housing or those who are homeless?
- Could I talk to someone working in a homeless charity or housing support to find out about the lived realities of those with whom they work?
- Could I volunteer to help as all charities are struggling financially during the pandemic?
- Would I be prepared to suffer a degree of financial hardship so that the homeless suffering would be reduced (e.g. pay more in tax)?

Or

- Walk on past - it's the government's job to sort it.
- Throw 50p in a cup and hope it buys food rather than alcohol.

Does this subject matter to you? As Christmas approaches we will be remembering a family who had no house at a time of great need and who were then forced to become refugees to save their child's life. If you would like to run some Bible Studies in Advent on homelessness then please contact Sr Sarah Groves at sarah.groves@moravian.org.uk who will send you by email the Bible Study resource produced by the Irish Council of Churches.

We are a long time off a general election but please keep putting the pressure on our elected representatives to work with some urgency to reduce the number of people without a home and to help those who are vulnerably housed. In reducing housing poverty, we are also helping to improve the situation of many families and so reducing child poverty which is another deep concern of the Moravian Church.

Br Mark Kernohan

On behalf of the Mission and Society Committee

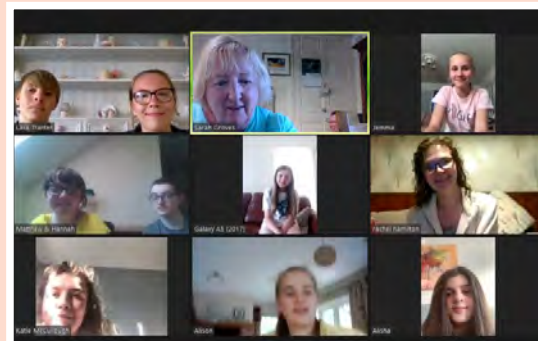


Gracehill

How very quickly the summer seems to have passed, and how very quickly we have learned to adjust to life in the midst of a pandemic! As a Church we have continued to stay firmly in touch thanks to Sr Sarah setting up a What's App link. Now, almost the first thing we all do is check each morning to join in the chat and see what everyone has been up to. Priceless!

Although our doors have been closed, the church has been as busy as ever. Blessed with some lovely weather (mostly) and social distancing, young and old alike have been able to enjoy walks around the village, as well as virtually worshipping together on social media, thanks to Sr Sarah, along with Br Chris, providing a wonderful service each Sunday morning. Church members have been videoed doing the readings, and our organist Sr Allison McCullagh, along with her two daughters Katie and Jessica, have provided the music while Sr Debbie Armstrong put it all together so that, although apart, we could all enjoy the hymn singing, the flowers and worship in our church building.

Our special Children's Day Service was organised and led by leader Sr Chanelle Johnston on YouTube. A number of late Easter Egg Hunts were held in and around the square, when small groups of children, always adhering to the rules, enjoyed searching for the loads of eggs hidden around the grounds.



Fun at Saturday night Quiz evening in a virtual world!

© Sr Roberta Gray

Following lots of prayerful discussions, the decision was taken to hold the annual Holiday Club, albeit on Zoom. Again Sr Sarah, Srs Rachel and Carolyn Hamilton spent all July organising, planning and delivering packs to each child taking part, and on 3rd August the longed for Holiday Club began! The children

were wonderful, every morning showing their baking, crafts, pictures, games, colouring and participated fully in the songs, exercises, memory verses, quizzes and Bible Stories.

One of our leaders in the Anchor Boys suggested the boys might like to decorate stones to create a snake outside the church building. The Girls Brigade then joined in also along with countless others, including adults, some not connected with church. He was named 'Larry the Snake', and throughout the summer has grown longer and longer! He has become a talking point now with visitors coming to see him!

Youth Fellowship has also been holding a virtual quiz evening each month on Saturdays which has been thoroughly enjoyed by everyone. So, the Church community has learned new skills, sharing and enjoying each other's company in a totally new way, learning how to become a part of this strange new world. Who would have thought it?

Sr Roberta Gray

Ockbrook

Congratulations to Br and Sr Winfield on their 50th Wedding Anniversary! Jill and Cliff were married on 29th August 1970 at St Mary's Church, Chaddesden, Derby, by Rev Parry.

Here they are pictured on their wedding day and at the outdoor service at Ockbrook on Sunday 30th August where Jill and Cliff received a blessing from Br Kreusel.

We send our love and congratulations to Br and Sr Winfield.

Sr Julie Hague



© Sr Julie Hague

© Br Cliff & Sr Jill Winfield

Diana Rigg (1938-2020)

Dame Diana Rigg, known for her roles in the TV series The Avengers and Game of Thrones, passed away on Thursday at the age of 82. She was born in Doncaster but spent her early

childhood in India and went to Fulneck Girls' School in the 1950s, leaving at the age of 18 to attend the Royal Academy of Dramatic Art in London. It is fair to say that she did not enjoy her time here - having just returned from life in India to austere post-war Yorkshire and a rather spartan Fulneck Girls' School of the early 1950s must have come as somewhat of a shock to her.

However, on a visit back to school in 2007 she explained to Fulneck School Principal Trevor Kernohan, 'It wasn't that I disliked the School. I just didn't like the system and I rebelled against it. However, I'm sure if my parents had sent me here today I would have been a far less troublesome pupil!' However, Dame Diana's career as an actress started at Fulneck. She was inspired by Sylvia Greenwood, her Speech and Drama teacher, who helped her discover a love for acting and they kept in contact for many years.

Dame Diana went on from Fulneck to study drama at RADA. She worked in Repertory theatre and then joined the Royal Shakespeare Company. She became a household name playing Emma Peel in the Avengers. Her acting career has been varied and distinguished on stage, television and film. In 1994 she was made a Dame of the British Empire.

Fulneck Moravian Church website



© Trevor Kernohan

Child Poverty Petition and Trees

Update from the Mission and Society Committee

One of the resolutions from Synod 2018 called for the creation of a petition to the UK Government via the Parliamentary Petition Scheme to ask the Government to take action to end child poverty in the UK. Advice was taken from various sources including MPs, Parliamentary Secretaries and charity groups who had petitioned before. Following this consultation, a petition was drawn up in the correct format. The wording of the petition was agreed by the proposer and seconder of the resolution from Synod, the Provincial Mission and Society Committee, the Provincial Board and Catherine West MP. Catherine West is the MP for the Hornsey and Wood Green, the Parliamentary

Constituency that Church House is situated in. She will sponsor the petition if the required number of signatures are obtained. Just as the petition was ready to be launched the General Election of 2019 was called. Thankfully, our petition had not been launched because a General Election being called rules all current live petitions become invalid. Normally petitions re-open four weeks after an election result but the current government did not open petitions until seven months after their election.

The Mission and Society Committee has met on five occasions during the pandemic using Zoom and felt that with the pandemic ongoing and to the forefront of all minds, that it would be best to launch our petition at Synod in March 2021 when it could be given a real focus. This position was also agreed

by the Provincial Board. The proposer and seconder of the original proposal were notified and both agreed to this.

The Mission and Society Committee will also be submitting a proposal encouraging the planting of trees to combat climate change and increase natural habitats. More information about the background to this proposal can be seen on the Woodland Trust website. The Woodland Trust are urging individuals and communities to plant trees in respect of supporting the Woodland Trust in its aim of increasing the UK woodland cover from 13% to nearer 37%.

Synod 2021 will have a real Mission and Society flavour.

Br Mark Kernohan

On behalf of the Mission and Society Committee

Notices

Lay Worship Leaders' Weekend

The PEC announces that the Lay Worship Leaders' Weekend, planned for 23-25th October 2020 has been postponed hopefully to a future date in 2021. This was due to restrictions imposed by the COVID-19 pandemic.

Available to a Good Home

The piano in the memorial chapel Church House, which is a nice walnut colour, needs a new home. It was played recently and is in tune. It is free to anyone who can arrange to have it taken away. It has not been used for the previous two years. Please contact Br Kernohan at Church House for more details.

3-9	Sukkot - Jewish
11	Homeless Sunday (www.housingjustice.org.uk)
11-17	Prisons Week (www.prisonsworld.org)
18	Anti-Slavery Day (www.antislaveryday.com)
18-25	One World Week (www.oneworldweek.org)
24	United Nations Day (www.un.org/en/events/unday)
24-30	Good Money Week, previously National Ethical Investment Week (http://goodmoneyweek.com)
25	Summer time ends
29	Prophet's Birthday - Muslim
31	Halloween

Dates to remember!

Congregational Register

Marriages

15th August 2020 Tim Walker & Laura Betts Baidon

Deaths

23rd July 2020 Jayne Louise Clark Dukinfield

29th July 2020 Gladys Wedgeworth Horton

7th August 2020 Emma-Louise Flynn
born sleeping (in Gods arms) Gracehill

From Church House

Provincial Diary for October

Meetings are continuing to be held online wherever possible:

3rd	YDC
5th	PEC Meeting: Synod 2021
8th	Faith and Order and Ecumenical Relations Committee
10th	IDC
10th	EDC
10th	LDC
17th	MDC
17th	WDC
27th	Church Service Committee



From the Sanctuary

Sometimes, it is difficult to sleep through the night when I have things on my mind. My habit is usually to initially get straight to sleep, but then to wake up almost every night about 3am for an hour or so, with things, or clients, or pastoral situations, going around and around in my head. It used to frustrate me that that seems to be my pattern and my process; but now, I have come to befriend it and to view it as a productive time of reflection, creativity and prayer - a time with God.

It is interesting to reflect that in the Bible, God often comes to people in the dark - and in the 'night time' of living. These can be seen as those times of bereavement, uncertainty, vulnerability, conflict and fragility - when we are feeling at our lowest - times when, perhaps strangely, we also can feel closest to God. The story of Jesus coming alongside the two friends who were on the way to Emmaus is one such 'night' narrative. The two friends, having witnessed the crucifixion, were returning home, dwelling on their loss and confusion, and trying to make sense of all that happened as they travelled. They thought God would work through Jesus in a particular way, but God seemingly crushed their expectations and their hopes for Jesus. But,

alongside them, as they journey, appears the resurrected Jesus. He isn't recognised at first, and when they arrive at the friends' house, it is late in the evening - it is night-time. That is why they invite Him in to stay the night before continuing His journey. However, it was only after Jesus broke the bread that they recognised who He was.

Sometimes, inner strife and confusion plague our life. That is when we are less likely to be able to sleep, because we are searching for solutions or resolutions, by playing events over and over in our head. And when we do manage to sleep, our unconscious takes over, playing things out through our dreams. In all of that, Jesus is alongside us - although we may not be able to see or recognise Him until we suddenly have a moment of enlightenment (i.e. metaphorically symbolised by the breaking of the bread) - after which we can see God's hand in things.

So, do not fear the night and the darkness in life. Rather, seek to discern where and how Christ is at work - for He is surely with, and alongside us if we can but recognise it.

Br Peter Gubi Dukinfield

British Mission Board (BMB) Vacancy

Mission Ventures

A significant part of the work of the Moravian Church in general and the British Province is its commitment to bringing the message and works of the gospel to communities where other Christian ventures have not been developed. It is this commitment that has led to the development of Moravian ventures in India and Nepal, work that has been ongoing for over 100 years. The work in these regions, together with commitment to support work in the Caribbean and East Africa constitute the portfolio of the work under the British Mission Board (BMB). The BMB is part of a wider network of mission agencies within the worldwide structure

of the Moravian Church (the Unity) who partner and support each other to enable developments within the Unity.

The BMB also carries forward the work formerly focussed on the supply and support for overseas missionary efforts and is supported in large measure by the Bate's Trust and the London Association for Moravian Mission (LAMM).

General Secretary for Missions (GSM)

With the changes in the global landscape and new challenges and opportunities emerging for the establishment and support of ventures in Christian Mission, the BMB is looking to employ a General Secretary for

Mission (GSM), in a fulltime capacity for a fixed term of three years. The GSM will drive the strategic vision of the British Mission Board and oversee its operational activities. This will include guiding the development of new Christian ventures, and supporting existing work, including in South Asia, East Africa, the UK and Ireland.

This post will begin on 1st January 2020. Job specifications and applications will be available from Church House, care of Sr Lindsey Newens, Administrator. The deadline for applications will be 31st October 2020 with interviews expected to take place week beginning 16th November 2020.

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