

moravian messenger

APRIL 2021



The Easter People

I don't know where the name comes from, but it is a wonderful description of what Christians should be: people who live in the knowledge and power of the resurrection of Jesus; people who live with the assurance that in the life, death and resurrection of Jesus we see God in action; people who, in the light of the resurrection, believe that God's purposes, God's peace, God's power, are stronger than all that is set against them.

It was the experience of the apostles. And it is difficult to imagine how the Church could have come into being without the experiences that convinced them that Jesus was still with them. Think of Thomas, so depressed, so hopeless after his master's death. Then Jesus stands before him. Doubting Thomas becomes one of the Easter People. 'My Lord and my God.'

Think of Peter, on the night before the crucifixion denying three times that he knew Jesus. But now, just a few weeks later he stands before the Jewish Court, arrested for preaching about Jesus. No denying the Master now. With quiet courage he makes his stand: we must preach Christ, crucified and risen Lord; we must obey God rather than men. Peter too, and John with him, had become Easter people.

A continuing experience

Not only the apostles but Christians through the centuries have discovered what it means to be Easter People as they have come to know Christ not just as the crucified but also the risen Lord. So, the light goes on shining and however deep the darkness, the darkness cannot put it out.

For some the name seems to have a particular resonance as they think of the story of the Moravian Church and of the way Easter is celebrated. The history tells us of a Church almost destroyed, certainly driven underground in the religious wars of the 17th century but finding, a century or so later, new life through the grace of God and with the support of other Christians. And from that time of renewal, the little group of refugees has gone on to become a worldwide Church, still spreading and helping people of many different countries to discover what it means to be Easter People, witnessing to the risen Lord in their own societies and serving in love.

As most readers will know, Easter worship in the Moravian Church has its own pattern: the Palm Sunday Hosanna Anthem, the Passion Week Readings each

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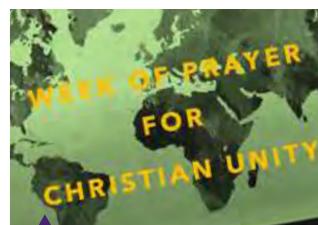
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From the Bishops of the Moravian Church in Great Britain and Ireland

Rt Rev WJH McOwat, Rt Rev J Kreuzel, Rt Rev S Groves

A letter to the Members and Friends of the British Province of the Moravian Church

Dear Sisters and Brothers,

We greet you in the name of our Risen Lord.

We write at a time of deep suffering for many people. Corona virus has caused so much anxiety and grief for many in our own communities and for people across the world, particularly in poorer countries. We remember that the situation in Yemen is worsening, there has been a military coup in Myanmar and that these are but recent examples of deep political instability and pain that so many experience.

Along with this suffering comes the reality of climate change and environmental degradation that will affect us all, rich and poor alike. This is indeed a dark time for many people.

As Christians we see Jesus and all that he reveals to us as being at the centre of the message of the Bible. So, when we look at the events of Holy Week and Good Friday in particular, we see that God in Jesus has entered fully into the pain, betrayal, religious and political machinations and suffering that this world experiences. God has taken on all

that we name as sin and through the cross has overcome it and reconciled the world to himself. Our Easter services take us from this pain to the reality of the resurrection and the power of God in overcoming evil.

This hope of resurrection in the midst of our world's problems should shape our lives and our response to physical and spiritual need. How can this be seen in our congregations and individual lives? How can you bring God's peace, love and reconciliation into your situation? How does the message of Good Friday and Easter affect you?

In the light of the sacrifice of Jesus and of his resurrection and in the hope that this gives, we urge you to work and pray for the good of all, neighbours near and far. We daily pray that God's kingdom will come on earth as it is in heaven.

We would like to close with encouraging words of our Risen Saviour.

Jesus came and stood among them (the frightened disciples) and said 'Peace be with you'. John 20:19b

John McOwat Joachim Kreuzel Sarah Groves

The Easter People *continued*

day, the Good Friday Liturgy, all coming to a climax on Easter Sunday morning as the minister proclaims 'The Lord is risen' and the congregation replies 'He is risen indeed'. Where there is a burial ground the congregation moves there for the final prayers, remembering those who have died during the year, but still rejoicing that this is the day of the Lord's resurrection. Easter People! It will be a little different this year, but the basics will remain. So, some have used the name

with reference to the Moravian Church in its Easter worship as well as in its history.

A lovely compliment, but also a challenge: to live in the power of the resurrection as Easter People not only in worship but in the whole of life, people who find purpose and meaning in life as they follow the risen Lord, working with him to renew their own lives and to build a society where justice and mercy, peace and love

are at home. Then our Easter thanksgiving will indeed be, thanks be to God who gives us the victory through our Lord Jesus Christ.

Br Fred Linyard
Ockbrook



Safeguarding

– How's the training going?

We have just come to the end of the first cycle of the new online Safeguarding training - phew! I thought they would not be as tiring as face-to-face training; wrong, they are every bit as exhausting for me and for this first cycle I had the worry and concern of writing the sessions and hoping they would fit the time allocated as well as the usual will they/won't they participate. Fortunately, people mostly engaged, and the sessions seem to have gone well. There are lessons to learn, of course, and more topics to explore but for the time being the three levels of training are a good start.

Training on Zoom has its challenges, not least the fact my internet isn't always very reliable, and I've dropped out of the training more than once. Considering I live in an industrial town my internet is rubbish! I find it really hard not to be able to see everyone when I have the slides up and have tried to keep them to as few as possible. Feedback has suggested that the level one training could be online, I agree but that will be a little while in being set up as it will require an interactive portal that records who has

done the training and when, and if they completed it, something our website isn't set up for yet. This may take a year or more to set up so please don't wait for this to happen as we have no time scale.

If you need the training ask your minister and they will give you the list of dates and internet links or email safeguarding@moravian.org.uk I have had some requests for face-to-face training and I will be doing these district by district in the Autumn for those who can't get online. Some churches/districts have requested level one trainings just for them and I can also do that if there is a group of people who are not confident Zooming with people they don't know.

Thank you to everyone who has attended the first batch of training, for your patience as I struggle with technology, and trying to make it interesting - not always very easy, and for your participation.

Sr Joy Raynor
National Safeguarding Lead

Spring cycle of trainings:

Level 1

Wednesday 12th May 19.00

Friday 14th May 10.30

Monday 28th June 10.30

Tuesday 29th June 19.00

Level 2

Tuesday 8th June 10.30

Tuesday 8th June 19.00

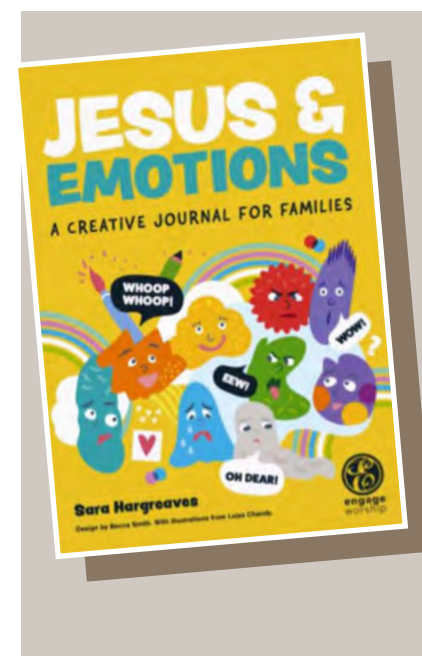
Level 3

Tuesday 6th July 19.00

Thursday 8th July 10.30

Jesus & Emotions

A Creative Journal for Families by Sara Hargreaves, design by Becca Smith, illustrations from Luiza Chandy



When we think about Jesus, do we think of his emotions? Sometimes they are stated quite clearly in the Gospels but at other times we must work them out from the narrative. Children have big emotions and need help to identify what they are, and why they are happening. This book helps families to look together at some big emotions, link them to how Jesus felt, and improve emotional literacy. It is made very clear that there are no good

or bad emotions, that all are valid, and it is helpful to name the emotions you may be feeling at any time. I think this book could be used by the over eights on their own but ideally a family will use it together to start the conversations about how we feel. Relating to Jesus' feelings can help us to understand emotions are part of who we are. The book can be bought as a digital download or a softback A4 book.

ISBN 978-0-9935799-9-8 published by Music and Worship Foundation for Engage Worship. Cost depends on how many copies you buy, and the format. To purchase go to: <https://engageworship.org/store/product/jesus-emotions-a-creative-journal-for-families>

Report from the Irish District Conference Spring 2021

As usual at the end of the Autumn conference of the Irish District a date was set for the Spring meeting. Given that we were in lockdown at that time this had been a Zoom meeting but everyone hoped and anticipated that the Spring meeting would be 'in person'. The morning of Saturday 27th February 2021 duly arrived and sadly as we were once again in lockdown this too was a Zoom meeting. However, there were some benefits, one of which was that by the magic of Zoom Br David Howarth was able to join us from Yorkshire to both represent and give a report on the work of PEC.

It was a great pleasure to welcome Br David to his first Irish District conference and as he said he did not even have to get up any earlier than usual. Our district treasurer, Br John Cooper, confirmed our accounts to be in good standing and highlighted the generosity of all those who gave both financially and in kind to ensure our District 'drive-in' Christingle service was such a success.

Br Howarth then spoke about the Provincial Board report, a very detailed paper having already been circulated. Conference particularly asked Br Howarth to convey his sincere thanks to everyone involved in the Provincial services which, it was agreed had been a great success story that had been appreciated by everyone. In addition, it was also highlighted that the services were a real opportunity to see what was going on in other congregations and to develop a sense of the wider fellowship of the Church in the Province.

Arrangements for 'Synod by Zoom' which is planned for June were discussed and it was agreed that there would be a District pre-Synod meeting once the papers had been issued. Conference regretted that much of the opportunities for the fellowship that take place on the side-lines of Synod would not be possible this year and concerns were expressed about Zoom fatigue, accepting that in the circumstance the business of the Church had to go on and there was little alternative.

Congregational reps and ministers reported back on how they were each managing the current pandemic situation in their

locality including a focus on youth activities. It was particularly noted that some people find the online services really helpful and it was agreed that consideration of maintaining these in some form even after the pandemic would be necessary.

Sr Sarah Groves brought an update from the Irish Council of Churches. In addition to highlighting discussions around the impact of Covid-19 and Brexit on the faith community across the island she also reported on the work of the Legacy Issues Working Party including a meeting to discuss a paper entitled 'The Unfinished Business of Peace'. This document was to introduce the Legacy Working Groups approach to 1) support for victims and advocacy 2) Collective commemorations and memorialisation 3) formal Legacy processes and structures 4) tackling paramilitarism. The aim is to shape a new vision for a shared future and to make the Church voice more visible to others. All of which is very relevant at this time as the centenary of the establishment of Northern Ireland/partition approaches.

Br Jared Stephens reported on another very timely and relevant meeting with Christian Aid to look at the pressing issues of Climate Justice.

Given the current pandemic circumstances Sr Sarah Groves proposed that everyone who was currently in office should remain so for a further year given the difficulties of organising an election, let alone a secret ballot by Zoom. Conference was happy to accept this suggestion.

Whilst it was unclear what activities might take place at Easter it was agreed that a District Prayer walk would be organised around the new Bishop's Walk in Gracehill. This would be available for people to do in their own time in the days leading up to Easter. Similarly, a children's trail would be organised within Gracehill Square.

Before the meeting was closed with prayer it was agreed that our Autumn meeting would take place in Kilwarlin which, we all very much hope will be without the need of Zoom.

Br David Johnston

Yorkshire District Conference Report

Moravian Churches have been praised for their innovation in finding ways to continue worship during the pandemic.

At the spring conference of the Yorkshire District, which was held via Zoom on 20th February, Sr Roberta Hoey, of the Provincial Board, hailed congregations for their online services and reaching out to the more vulnerable among us. She said that while a lot of people were able to access the online services, some could not - but churches had been going out of their way to still keep in touch.

Youtube and Facebook had all been used to good effect and she told delegates that: 'I have seen all of you on screen at some point over the last year.'

Some of the more innovative ideas had included a drive-in Christingle service and a Christingle fashioned from a watermelon.

Looking ahead, we were informed that group meetings were being held to plan for Passion Week and Easter.

Sr Hoey also said it was important that Synod went ahead this June, albeit online. It would take a lot of planning and would be broken down into six one-hour sessions per day over the week. She added: 'we hope the spirit of Synod will still be very much there.'

It comes as the church nears its 300th anniversary in 2022, for which a decade of evangelism has already been outlined.

There are four roles vacant on the Provincial Board: one a full-time stipendiary for three years, one a full-time role for a year and two non-stipendiary members for three years. The full-time roles are based in London and accommodation is provided. Sr Hoey added: 'There are plenty of people in Yorkshire who are well placed to serve.'

On the Moravian Singers, co-director Sr Diane Thornton said it had not been possible to sing since February last year. Br Glyn Jones, who served alongside her as co-director, no longer wished to continue and Sr Thornton said she would 'pick up the pieces when we can get together again - maybe in September.' Br Jones was thanked for his contribution.

Elections were held for the Yorkshire delegates, who were all returned to their roles. Chair is Br Michael Newman, Sr Jane Dixon Vice Chair, Sr Thornton is Secretary, Br Les Machell Treasurer, Sr Dixon is Youth Co-ordinator, Br Ken Evans the Representative for West Yorkshire Churches Together and Dick Porter the Moravian Messenger Correspondent.

Br Dick Porter

Report from the Midlands District Spring Conference

The Spring conference for the Midlands District was held on the Zoom platform again on Saturday 27th February 2021.

Six brethren and ten sisters attended, and Br Kreusel led our opening devotions using the Morning Midweek Prayers booklet.

Br Holdsworth, representing the PEC, was welcomed to the meeting and he brought greetings from the Provincial Board and shared a PowerPoint with the work the PEC has been doing and are planning. The PEC report also included information about the Online Synod for this year and that Synod will still go ahead as planned in 2022.

Other areas highlighted were upcoming Easter services. Depending on Government guidelines the following has been recommended:

- If re-opening is allowed then two services may go ahead during Passion Week - Maundy Thursday OR Good Friday AND one service on Easter Sunday. Holy Communion allowed at both services.
- If churches are not open then one outside service, including Holy Communion, on Easter Sunday.

Sr Shorten asked about the Lay Preacher training course. Br Holdsworth said he will find out how this is progressing and will report back.

Sr Sarah Groves has been tasked with bringing the Provincial website up to date.

Br Holdsworth took the chair, and the following were elected to post for the coming year: Chair - Sr Shorten; Vice Chair - Br Kreusel; Secretary - Br Kessler; Youth

Coordinator - Br P Battelle.

It was decided to host a joint District service to be held on 23rd May for Climate Sunday, on Zoom. <https://ctbi.org.uk/climate-sunday/>

Br Battelle, the Midlands District Youth representative would like to visit all the congregations, when able, to see and share Youth work and future plans. Br Battelle is the British Province representative for the Unity Youth Committee who are meeting quarterly on Zoom at the moment.

The next meeting will be on Saturday 16th October 2021 at 10.30am to be held Zoom. The meeting closed at 12:11pm with all sharing the Grace together.

Sr Lorraine Shorten

Labrador - off to the unknown Settling in



Wendy in her Duffel

© Br Robert Hopcroft

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

We soon got into a routine at school. As television had not yet arrived in the coastal communities and the expensive radio we had brought with us from England only picked up the BBC World Service sporadically, our lives revolved around school from early in the morning to quite late at night. The school staff became our family, and we were an eclectic bunch from England, the USA and Canada. Many evenings and weekends were also spent with shared meals and playing Monopoly or Scrabble.

As winter approached, the daylight hours grew shorter and shorter and, although we were not in 'the land of the midnight sun' with six months of daylight and six months of darkness, on the shortest day of the year the sun came over the horizon at about 9am or so and had disappeared by 2pm. The temperature also began to drop dramatically and soon fell to zero, whilst the snow showers became a regular occurrence.

Getting kitted out: We were soon in need of proper winter coats and were advised to go and see Hulda Lidd, one of the local seamstresses, which we duly did. We stood in her small room and asked whether she needed to measure us. She just grinned, shook her head and said, 'Come back in a week for a fitting'.

Our coats comprised of a duffel 'inner' coat for warmth (a cloth imported, as it happened, from West Yorkshire) with a hood trimmed with arctic fox fur and an 'outer' coat made from Grenfell Cloth (not unlike gabardine) which was both waterproof and windproof. This was the silapak.

Wendy's coats were decorated with embroidery whilst mine, being a man's coat, was plain except for three rings of braid on the cuffs. The colour of the braid was significant because it indicated whether you were single, married or widowed - and in the depth of winter, with the hood pulled across the face it helped to identify your marital status! Within the week the coats were completed, fitted perfectly, without even the need of a tape measure!

It soon became apparent that we also needed proper footwear. Walking to school one morning I felt something in my leather boot give way. On arrival, I discovered that the soles of my shoes had completely cracked across due to the cold. So ... off to the boot makers next.

We ordered our sealskin boots. The uppers were decorated seal skin, although many of the men wore boots with the fur scraped off to stop the snow sticking to them while they were hunting or working. The soles were made from scraped seal skin and were thicker than the uppers. The soles were so thick that the bootmakers had to chew the sealskin to make it pliable enough to sew. Very often you could see the older women whose teeth had been worn down by the continual chewing of sealskin. The upper was finished with a sleeve of cloth through which braid had been threaded to enable the boot to be drawn tight around the calf to keep the heat in and the snow out. The boots came complete with calf length duffel inners for warmth. We each got a pair of duffel slippers too. Whenever you went to visit

someone's home you removed your boots and sat in your duffel inners or took your slippers along.

Keeping in touch:

The mail plane came once a week on a Wednesday, and passenger flights were on a Wednesday and Saturday - if you were lucky and the weather was

clear! The Labrador Airway's fleet consisted of a number of De Havilland Beavers and Otters built in the 1950s and 1960s and were our lifeline with the outside world once the sea had frozen over. These planes were the workhorses of the coast and all flew VFR (visual flight rules) which meant they could only fly if the pilot could see the ground and had one mile of visibility in the daytime. As the winter drew in there were many delays because of the weather and it wasn't unusual to be without mail for a month. There was always a buzz of excitement in the classroom when we all heard the drone of the plane overhead.

There were no runways in the coastal communities at that time, which meant that the planes landed on skis on the frozen bay in winter and on floats in the open water in summer. The most difficult times were the Spring and Autumn during the transition between 'break up' and 'freeze up'.

Such was the isolation for many that when a plane arrived, many people would go down to see how many bags of mail had arrived on the mail plane, who had arrived on the passenger plane and to catch up with any news and gossip from along the coast!

Once the mail had been sorted at the post office we would queue after school with eager anticipation to see what news had come from home. It could be an emotional time as we could receive the sad news of the death of a family member in one letter or good news of a forthcoming wedding or birth in the next. It could be a rollercoaster, but a vital part of keeping in touch with the outside world. Both our mothers wrote regularly every week so it was important to read letters from home chronologically.

It was ironic that at the time while we were safely ensconced in our centrally heated apartment, back in the UK our parents were telling us about the miners' strikes and lengthy power cuts. Instead of receiving food parcels as we regularly did from home we felt as if we should be sending support in the opposite direction!

By the end of October, the snow had begun to fall and stay, the ground was frozen and the water in Nain bay began to look darker and darker and soon froze over. We were about to experience our first Labrador winter with temperatures soon dropping to -10°C and lower ... tbc.

Br Robert Hopcroft



▲ Mission Store at Wupperthal © Sr Angelene Swart

Church building at Wupperthal © Sr Angelene Swart



Restoration at Wupperthal

© Sr Angelene Swart



Parsonage at Wupperthal © Sr Angelene Swart

The following buildings were beautifully restored: The Church Building and Parsonage; Creche (Educare centre), Church Hall, Post Office, Mission Store and Mission Store House, Blacksmith Shop, Leipoldt House and Guest House.

Buildings still in the process of renovation are the School Hostels, Tannery, Shoe Factory and Library.

We are indeed very blessed and very thankful for all donations and contributions received in cash and kind to assist with restoring this picturesque historic Mission Station and giving hope to all the inhabitants.

It will take time to heal the mental, physical and spiritual bruises caused by this overwhelming and painful incident. The fundraising to assist the rebuilding of the homes of families continues.

We remain confident and trust God completely to restore the Mission Station and the congregation to their full potential to continue with the Great Commission.

Sr Angelene Swart

On behalf of the Moravian Church in South Africa

Wupperthal is a Moravian Mission Station situated 72 Km South East of Clanwilliam in the Western Province of South Africa. A devastating fire occurred on 31st December 2018 which destroyed most church buildings and 53 houses of congregants.

After many meetings with all stakeholders a restoration programme started on 26th March 2019. A formal agreement between the Church, the Rupert Foundation and Sanlam Insurance Company was signed to restore the church buildings on the church precinct. The private homes that were destroyed

were not part of the agreement. The plans for the restoration of the heritage buildings were prepared by the Cape Institute of Architects on a pro bono basis.

The families are housed in temporary homes which were built by the government. A special fund was started with donations received to assist the households, which is but a drop in the ocean given all the needs of the families. A committee was established known as the Wupperthal Community Development Organization to administer the funds with regular reports to the Provincial Board Executive.



Educare Centre at Wupperthal © Sr Angelene Swart

If you would like to send a donation to help with the rebuilding of the family homes, you can: send a cheque payable to 'Moravian Union Inc' to Church House; make a BACS payment to 40-52-40 Account number 00023436; or you can make a card payment by calling Church House on 020 8883 3409.

A problem within a problem

Br Henry Wilson continues the series about the background to the partition of Ireland in 1921 and the establishment of the Province of Northern Ireland.

Part 3 Parnell, Gladstone and Land Reform

Northern Ireland

While the cultural revolution and Celtic revival can be seen as giving a feeling of separate identities across the island political developments were effectively running in tandem. Catholics and many Protestants felt that the British Parliament was not protecting their interests and that they would be better off with a legislature in Dublin which they could control with the limited franchise. A dispute on higher education in Dublin broke any chance of this alliance becoming reality. The University of Dublin (Trinity College) was to be state supported but there was to be no aid for a clergy supported Catholic University.

The 1874 election saw the results of this mis-guided policy. Home Rulers won 59 seats and the newly elected MPs formed themselves into a 'separate and distinct' party with a definite Home Rule agenda and backed by the Catholic majority in Ireland. While the University Education Bill was actually defeated it had been a costly error.

Charles Stewart Parnell, a protestant landowner from Co Wicklow became the leader of this Home Rulers group and they became the Home Rule League. He developed them into a group that held the balance of power in Parliament between Liberals and Conservatives. An economic collapse that affected both Ireland and England aided him as cheap foreign food from the US and Canada flooded the market creating a rural depression in the UK that was to last for decades. Parnell was also heading the Land League in Ireland which was dedicated to land reform as well as Home Rule. Both issues were now locked together and would remain so until the late 1890s. The North East of Ireland was saved from the long rural depression by the urban growth of Belfast, hungry for labour for its growing textile and heavy engineering works. No such relief existed in the other three provinces of Ireland, Connaught, Munster and Leinster. Here many tenant farmers were evicted from their homes and farms for the non-payment of rent because of the agricultural depression.

Unrest in the countryside following the evictions increased and Parnell was jailed. The situation grew more threatening and the Government, fearing a total loss of control, realised that they had to compromise and they released Parnell. The power that Parnell had was now considerable and a Land Act was introduced which gave financial help to farmers to buy out their holdings from the landlords. In

truth many of the landlords were glad to sell at above going market rates even in the North East.

But it is important to note that while the northern protestant farmers also bought out their farms they left their political leadership in the hands of the landlord class and the businessmen. Col Sanderson, a large landowner with estates that straddled two counties in Southern Ulster was their leader in the House of Commons. A new Viceroy to Ireland was appointed, Lord Carnarvon who had previously helped bring the dominion of Canada into existence.

Carnarvon tried to interest Parnell in the idea that Ireland could enjoy the same position with Ulster as one of the provinces similar to the Canadian model but Parnell rejected this. So, a new Home Rule Bill was introduced in the House of Commons. It was defeated by 343 votes to 313 but Gladstone made it an issue of confidence and asked Queen Victoria to dissolve Parliament. He then called a general election which was a disaster and the whole concept of Home Rule was rejected. The election result was 316 Conservatives and 78 anti-Home Rule Liberals. He had even managed to split his own party. Gladstone was left with 191 seats and 85 Irish votes which were under the leadership of Parnell.

The fierce opposition to Home Rule in the North East of Ireland was soon harnessed by the Conservatives as a means of holding onto power and the popular imagination they used the image of 'Home and Empire'. The idea was: you might live in a slum but you were still a superior being because you were part of the greatest Empire the world had ever seen. Lord Randolph Churchill, Winston's father summed it up as 'playing the Orange card'. This was now the age of Empire and a phrase was coined which was to have tragic consequences - 'Ulster will fight and Ulster will be right'. British politics would now manipulate the situation frequently for mere party gain.

Parnell's private life was now to destroy him and the hopes surrounding him. He had long had a liaison with a married woman, Mrs O'Shea, the wife of a fellow MP. When this became known there were many political scores to settle! Members of the Liberal Party demanded that they cut relations with Parnell. The morals of the time were against him and many of Parnell's own party feared for their seats given the strong reaction of the Roman Catholic Church in Ireland against Parnell. The nationalist party was fatally split. Parnell

died aged just 45 in 1891.

However, Unionists in the North still took note of the inscription on his monument when it was finally unveiled in Dublin in 1911. 'No man had the Right to fix bounds to the march of a Nation' was the inscription and it was taken by many unionists as a warning that whatever happened to Home Rule bills, ultimately time was not on their side!

Gladstone tried again in 1893 to get a Home Rule Bill into law but whilst it passed the Commons it was rejected by the Lords and he did not try to pursue the Act and disrupt the rest of his parliamentary programme. Strangely it was the reform of the House of Lords that finally paved the way for any Home Rule Bill to succeed in Parliament. The Lords with its inbuilt Tory majority, who were firm supporters of the Unionists, had in 1906 thwarted many of the Acts of the elected Liberal Government in the Commons. A constitutional crisis loomed as it had been a convention that no financial act passed in the lower house was to be rejected by the House of Lords. The question now starting to be asked in Ireland was, 'What other action was possible and what response would there be from the Ulster Unionists?'

1909 saw Prime Minister Lloyd George introduce a budget which was rejected by the Lords. He had wanted money for benefits for the elderly and the provision of more battle ships for the Royal Navy due to the growing arms race with Germany. To pay for this he had proposed to increase inheritance tax and income tax, a direct threat to the upper classes and an element in the class war which was raging at the time.

A general election was called and the result saw the Irish Nationalists holding the balance of power and of course they demanded for a Home Rule Bill. When this bill is read today it is very limited in scope, but it was enough to provoke outrage from the Unionists and their allies. The Lords had to surrender their opposition to the bill when the Liberals persuaded George V to agree to create enough new Liberal peers to vote the measure through.

So, the Lords effective power of veto was ended with the passing of a Bill in 1911 which declared that any bill that had passed through the Commons on three successive years would get the Royal Assent even if it was still rejected by the Lords. Parliament

was also limited to five years terms and MPs now received a salary opening up the Commons to those without private means. The emerging power of the urban classes was represented by the new Labour Party and the blocking power in Parliament that had always protected the North Eastern Ulster counties had gone.

It is also necessary to consider the economic forces that were driving the Ulster Unionists at this time. This was something that the Southern population found hard to understand or encompass with their basically agricultural based economy. Belfast and its hinterland had developed into one of the largest industrial units in the UK. Its shipyards regularly led production figures for the British Isles and other engineering works on an international scale also relied on country wide and imperial markets. Any restrictions to these markets, should Ireland achieve independence, could be fatal if they were closed off. The domestic market in Ireland for their products was tiny so these industries had to export or die.

Further as Ireland had no coal and iron production of any consequence of its own any disruption of supplies or tariffs on raw material would cause immense damage. Harland and Wolff, the largest ship building unit in the world made contingency plans to move its entire operations to the Clyde where it had already large building and manufacturing facilities. The grasp of some Southern politicians on these industries can be gauged when one southern gent said that the ship yards could be used for building fishing boats. In 1914 Harland and Wolff produced almost a quarter of a million tons of product and how that was to be changed to produce 50 ton fishing boats is not quite clear.

Br Henry Wilson
Ballinderry



Moravians in Unity

In this time of adaptation due to the pandemic, I know we all miss our Church attendance and fellowship.

We are lucky to have the new technological advances to ensure we can keep in touch - not quite the same I know but a blessing non the less.

At Dukinfield we enjoy the Provincial Worship on the web as well as a dedicated Zoom service programme. There is also a regular and growing following for our Bible Study at 7pm on a Tuesday night Zoom. Laughs, learning and prayer together help us all.

Recently I was sent the link for the Week of Prayer of Christian Unity - Moravians in Unity, 20/01/2021. This was to happen slap bang in the middle of my working day and I am employed by our Local Authority working in Economic Growth with a focus on the moment on Virus release.

My immediate reaction was 'How can I spare that time ...' when a voice almost immediately said to me 'How can you not ...'

So, arranging dinner hours, and being in front of my laptop to log into the link became extremely important for me. When I explained at work, they were exceptionally supportive and really interested.

On the 20th January 2021, I was welcomed by many other Brothers and Sisters from around the world: over 45 people from the Czech Republic, to South Carolina, the West Indies and well represented by the UK as well.

Responsive prayer was held with many sharing their own prayers in the 'Chat' function of the link.

Al, from the West Indies, summed it up for me with his loving prayer that had a line which I will quote: 'The technology allows



us new ways of representing Jesus to our neighbours, and to renew our vision of you.' Many thanks to all the organisers for this time set apart and come together and share.

I touched on our Bible study at Dukinfield where a recent theme has been: Light of the World even in a pandemic.

This was the prayer I shared at that Bible study and also online for the Week of Prayer of Christian Unity:

Thank you, Lord Jesus, that we are loved.

That we can see your light and though that, though it may be hard some days, light is always available to us.

Dear God, you sent your son as the light of the world, please let us listen to your words, your mission and become light in this world for others.

Each night let us remember that tomorrow is another day to bring positivity and light where we can and to sing your praises.

We thank you Lord for today, tomorrow and your light.

Sr Penny Weir
Dukinfield

2020 in Herrnhut: Between Crisis and Creativity

© Moravian Church Herrnhut



Outside Advent devotion



Pentecost service



In-line skating © Br Erdmann Carstens

As I look back over the year 2020 in Herrnhut, I can only describe it as living between crisis and creativity. Not only the challenges of the COVID-19 pandemic, but also the process of a complete renovation of our church building have provided us with endless opportunities to show flexibility and innovation while we continue to serve God, love our neighbours and foster fellowship among our members. It was an interesting year!

We began the year by ripping out the floor of the church and digging out about 40 cm of old cement and debris including a layer of ash from the fire that destroyed the centre of Herrnhut in 1945. The church was rebuilt in the fifties but due to the quality and scarcity of materials used, we decided it was time to completely renovate the building including new heating, lighting, and insulation as well as re-plastering, repainting and then reconstructing the balcony on the sisters' side which has been missing since the fire. It was already clear that during the renovation we would need to be flexible, but we had no idea what opportunities this would open up for us!

Once the smooth cement sub-flooring was dry, yet before the interior scaffolding was erected, we decided to hold an in-line skating party. Over 200 people of all ages enjoyed the chance to experience the sanctuary quite differently! Shortly afterwards as virus restrictions went into effect, we learned to be very creative. Instead of returning the pews to the church, we used chairs from the choir loft so we could ensure safe distance between worshippers. We also re-discovered the outdoors, especially the garden at our guest house with its great views over the mountains, and our own church garden under the Catalpa tree. Here we could accommodate more people and

we could sing! (while wearing masks). Worship on Pentecost, Confirmation, the Hosanna on the First of Advent and a weekly service under the advent wreath, all took place outside accompanied by the brass choir. On Christmas Eve, instead of the usual nativity play, we invited people on a walk around the neighbourhood where they encountered scenes from

the story and met shepherds, angels, inn keepers, and kings before coming into the church where they each received their candles.

Of course, during this time, we discovered the power of networks, both digital and personal. We recorded our weekly singing services as well as special services for Christmas, both traditional and creative. We also had a 'living advent calendar' where different people made short video clips showing special decorations or stories or songs or even showed how Christmas trees are grown. These were sent out each day in December. For those who did not have computer access or who needed help of any kind, we established an information desk and help telephone. One of our members who usually works in the church exhibition and guest centre manned the phone and was able to connect people with needs and problems with those who had offered to help.

It has been a challenging year in many ways and those challenges continue. We see progress in the church renovation and are looking forward to the 300th celebration next year when we can show off its splendour. But mostly we look forward to the time when we can turn virtual and distanced encounters into closer community and worship God without restrictions.

Sr Jill Vogt
Herrnhut

CONGREGATION NEWS

Cliftonville

We are sharing in Lenten Bible studies based on those presented by Br David Newman in the Messenger in 2020 on 'Stewardship of Creation', and in twice weekly short meditations on Zoom.

It was good to share with Yorkshire Moravians in two World Day of Prayer services, one led by Sr Jane Dixon on Zoom and a recorded one from St Mary's C of E in Wyke.

We were told to have pen and paper handy for the service on the 7th March and after Bible readings, the first from Exodus 4 about how God showed Moses how to overcome his reluctance to ask Pharaoh to release the children of Israel, the second was about the boy with the loaves and fishes and how his small lunch fed the five thousand. In both cases they used what they had to hand. Marianne Maginnes and

Henry Wilson and Demi Walker enacted a small playlet questioning the outcome had the boy decided to eat his lunch and not share.

We then headed three columns on our paper with the Skills, Gifts and Passions we might have that can be used in church and the community. Br Stephens typed the suggestions on the screen and we realised how many are things we take for granted. The service was well summed up in the final hymn 'Make me a channel of your peace'.

We were saddened to learn of the death in England of Alex Wilson, the husband of Sr Janice (nee Fitzgerald) who grew up in the congregation, and brother of Br Henry Wilson of Ballinderry.

Sr Edna Cooper

Notices

MWA DAY 2021

On 17th April 2021 at 2pm, MWA will host its annual MWA Day service online via Zoom.

The service will follow our usual morning service format including the report from Central Committee which will have been held the day before also via Zoom. Sr Sarah Groves has agreed to be our speaker using our current theme of 'Wonder Women! Then and Now' If you would like to join the service - and please note the service is not just for MWA members - you need an email address, internet access and Zoom on your laptop/tablet/phone. Please send your email address to

janet.cooper@moravian.org.uk and then I can add you to the list of people attending. Nearer the time I will send you a link to join the service with instructions.

Sr Janet Cooper

Provincial Men's Fellowship Day

Saturday 26th June 2021 at Leominster

Unfortunately, due to the continuing COVID-19 restrictions, it has been decided to postpone the annual Fellowship Day set for Leominster in June 2021 for a further twelve months. This has been done reluctantly and with a heavy heart and with the wellbeing of all those who would attend is at the forefront of our consideration and prayers. We hope to see you on Saturday 25th June 2022 in Leominster. We thank the Leominster congregation for their understanding and wish them and you all every blessing at this time.

From Church House

Dear Brothers and Sisters,

It is with much sadness to inform you of the death of Sr Elaine Auty on 17th February.

Elaine was originally from Heckmondwike congregation and when Trevor was called into ministry, they went on to serve and experience many different parts of the Province - Ballinderry, Kilwarlin, Lower Wyke, Ockbrook, Leicester, Fetter Lane, Harold Road, Kingswood, Malmesbury, Horton and Gomersal. They also spent a year in Jamaica at Lititz.

We keep Trevor, along with all of Elaine's friends and family in prayer at this time.

Yours in Christ's Service.

Provincial Diary for April

Meetings are continuing to be held online wherever possible.

- 7 BMB
- 13 PEC
- 14 LAMM Meeting
- 17 MWA Day
- 29 Book Committee

Congregational Register

Deaths

- | | | |
|---------------|--------------------------|-----------|
| 10th Feb 2021 | Jacqueline Susan Hammond | Fairfield |
| 18th Feb 2021 | Winifred Warren | Baldon |

2	Good Friday
4	Easter Sunday Last day of Passover
5	Easter Monday
13	Ramadan begins - Muslim
23	St George's Day
28	International Workers' Memorial Day <small>(http://28april.org/)</small>

Dates to remember!

Harold Road Moravian Church

The history of the Harold Road Congregation goes back to February 1912 when, at their request, the Reformed Episcopal Church of St John at Upton Manor in the East End of London was taken over by the Moravian Church. A complete takeover of this kind is rare and it drew international attention. There was a big church service followed by a public meeting and concert. Moravian ministers from Dublin, Fetter Lane, Hornsey and Ilford attended. St John's Moravian Church was born: later known as Upton Manor Moravian Church.

However, no suitable residence could be found for our new minister and he immediately withdrew on the grounds of ill health. This very much set the tone for the future because since then we have rarely had our own dedicated minister and have been homeless from time to time - as we are at the time of writing.

St John's was a neo gothic Victorian church situated between the Olympic Park and the former West Ham Football Stadium. From 1912 until the Second World War ministry at Upton Manor was undertaken by supervising ministers from other congregations. The church was bombed during that war and a post war plan to restore it with funds from the reparation fund at Fetter Lane was abandoned.

In 1967 the minister then supervising Upton Manor wrote:

'The task of preaching the Gospel is certainly no easy one at Upton Manor. Apathy, a common obstacle, is particularly prevalent. Again the population is very cosmopolitan, as can be expected in a City like London. More than this, however, it is a place where open hostility to the church is not uncommon ... where the souls of many are still numb from the terrible blitzing which was West Ham's lot during the last war; where young people roam around in gangs with little apparent aim in life ...'



© Br Michael O'Sullivan

In the late 1960s the West Indian members of the Upton Manor congregation began to meet regularly with Methodists at their church in Harold Road located about half a mile from St John's, becoming the Harold Road United Church. However, the Methodists withdrew in 1974 but the Moravians refused to give up and became a Moravian Society, and then a congregation in 1986, coming under Provincial Board supervision. Since then, supervisory ministry has been exercised from Fetter Lane, the Provincial Board, Queen's Park, Bedford and Hornsey.

By 2002 the Harold Road church building which did not belong to us, had become so rundown that dignified services could no longer be held there. We were homeless but fortunately found a small former Sunday school building in Stratford which was being used by a Caribbean Social Club and which we rented for our worship. But again the terms and conditions have changed making it unviable for worship and we are homeless again.

So, despite everything, how has this now small Moravian Congregation survived against all the odds?

The answer lies in the Caribbean. Moravians from the West Indies have a deep faith. The Church was often the biggest influence in their lives. They know the bible inside out, and what it means. They don't need a hymn book to sing all the old hymns and their singing is inspirational.

In the 1950s and early 1960s deeply religious people from the Caribbean arriving in this country were not made

particularly welcome in the major churches. A few British Moravians did their best to locate and welcome Moravians arriving from the Caribbean but it was not enough and many drifted away because they couldn't find a Moravian Church.

But we were blessed in that Upton Manor was discovered by some West Indian Moravians. They kept things going with the closure of the old St John's and the departure from Harold Road, and now they and their grown up families continue to do so with our departure from the Hibiscus Centre. They have kept the Faith.

In recent years we have been also been blessed with Moravians from Africa who have a similar religious grounding and who have brought another breath of fresh air into our Congregation.

And so, what of the future? When COVID-19 shut down churches everywhere last spring our congregation, on its own initiative established virtual services via Zoom. Members of the congregation conducted some inspirational services, not least our Easter Service beautifully led in an astonishingly mature way by a twelve year old member of our congregation. At last we have just been allocated our own appointed Minister who, despite all the virus restrictions, has given us a new sense of hope and purpose. With God's Grace, in the spirit of the early Moravians who were also homeless and in troubled times, we will endeavour to keep the Faith in the belief that ultimately 'Our Lamb Will Indeed Conquer'.

Br Michael O'Sullivan

(With thanks to Archivist Lorraine Parsons and members of our congregation)

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