



Our climate crisis

We live in a dynamic world where change is part of the natural order. Over time we have experienced significant evolution in social, political, economic and technological aspects of our lives. Similarly, in the natural world scientists tell us that over very long periods, the natural landscape, plant and animal ecosystems and the atmosphere undergo very gradual transformations. What is causing us increasing concern and even alarm is the accelerating rate at which the climate is now changing, how this has been brought about by human activity and the threats posed to our way of life.

The key factor seems to be the increasing amounts of greenhouse gases in the atmosphere, especially carbon dioxide concentrations which have increased by 50% in the last 250 years. It is widely acknowledged that the burning of fossil fuels has been the major contributor to this as the world has generated increasing quantities of electricity from coal, oil and

gas. Our insatiable demand for transport and massive growth in the production of cars and other vehicles has created unprecedented demand for oil. In addition, the rapidly growing demand for farmland to feed our ever increasing population, especially in parts of South America, Africa and South East Asia has led to extensive deforestation. The subsequent burning of the timber releasing the carbon, trapped in the wood, back into the atmosphere.

Another more potent greenhouse gas is methane, released by grazing animals as they 'break wind' and as more countries strive to increase their output of meat from pastures created by deforestation, levels of this gas will rise. As greenhouse gases lead to warmer temperatures, huge 'reservoirs' of methane currently trapped in the permanently frozen ground in Siberia and northern Canada would be released into the atmosphere as this permafrost melts, so accelerating the process of atmospheric warming. Rising

temperatures are contributing to the unprecedented melting of polar ice which on returning to the oceans is leading to a gradual, but accelerating rise in sea level. Even a rise of just a few centimetres would threaten some of the world's most densely populated coastal lowlands from the Gulf Coast of the USA to the Ganges Delta in southern Asia.

The predicted effects of climate change are well documented and over the last decade we have seen increasing evidence of this taking place. As global average temperatures rise, the atmosphere can hold more moisture which in parts of the world is producing storms of increasing ferocity leading to extensive flooding, destruction of property and crops and in some areas, devastating landslides. Changing weather patterns are leading to some parts of the world seeing a great reduction in rainfall and as the land dries out wildfires have become more common, as has happened in Australia and California in the last two years.

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I have just signed a Christian Aid public letter calling for people across the world to have access to a safe and effective COVID vaccination, the People's Vaccine. We are emerging from lockdown but are still conscious of hands - face - space, and we have clean running water and good medical services.

As Moravians we have an international awareness of our unity in Christ with sisters and brothers in many different countries and situations. We understand the concept of a shared humanity and our neighbour is as much the one who is far away from us as well as the one next door. We know that God's love for people is not differentiated by the country they live in or the facilities they have access too.

The COVID crisis has also reminded us of our interdependence, and of our responsibilities to care for one another. We can only be safe when all of us are safe. If one part of the world is left to suffer the COVID pandemic, then all parts of the world will be put at ever-increasing risk as variants develop.

The access of people to life-saving COVID-19 vaccines cannot be dependent on people's wealth, status, or nationality. So many of us here in the UK have been blessed to have had a vaccine and in some cases two vaccinations. We have a moral responsibility to play our part in making sure that everyone, regardless of nationality, ethnicity and income can have the same blessing of vaccination that we have had.

It is 40 years since smallpox was declared to have been eradicated from the human population following a concerted world effort led by the World Health Organisation with

international funding and cooperation. The smallpox eradication campaign was not perfect and lessons from it have been learnt. COVID is not the same as smallpox and spreads in different ways but the principles of observation, reducing ways of transmission, treatment and mass vaccination remain.

There has been an incredible success in developing safe and effective COVID vaccines in record time, and we have shared the relief of seeing them being rolled out to so many of us. But it is a tragedy that for those in most low- and middle-income countries vaccines are only beginning to trickle in. At the current pace of vaccine production and distribution, people in much of the world may not be vaccinated until at least 2024.

We now need a sense of common purpose and urgency to enable the vaccine to be delivered to as many people as possible across the world as quickly as possible. They, as much as we, deserve the protection that it brings. This will require a huge international effort to get the vaccine delivered to every corner of our world.

I am so proud that the Moravian Church is a founder member church of Christian Aid and Christian Aid Ireland. I pray that Governments heed the call to work together on a People's Vaccine and that we have a blessed Christian Aid week from 10th-16th May.

To love is to take action!

Sr Sarah Groves
Editorial Team



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Our climate crisis *continued*

The great tragedy of climate change is that it is the world's poorest and most vulnerable who will suffer the most, despite them doing the least to cause it. As food and water supplies come under threat the world is likely to see an upsurge in climate refugees. There is a growing awareness of the problem and many governments are at least talking about how to tackle the problem. The UN climate summit of 2015 in Paris did result in some initiatives being established, but while they may 'talk the talk' the worry is that change may not happen sufficiently quickly.

The Doomsday scenario may not be inevitable. We can all do a little bit to help reduce the problem such as turning down our heating a little or cutting down on the use of electric driers where possible. But the driver of change has to

be our government and other governments all around the world. They are actively promoting the development of renewable energy such as wind and solar power and paving the way for the internal combustion engine to be replaced by electric vehicles. What is worrying is that not all governments appear to appreciate the urgency of the situation.

During a video message to the UN Security Council at the beginning of March 2021, Sir David Attenborough pleaded for countries around the world to come together to declare a climate emergency and realise that climate change is the biggest threat to our security that modern humans have ever faced.

We all have a duty of stewardship as trustees of the planet. If deciding to do

nothing feels more comfortable we should realise the need to take our responsibilities seriously, if not for ourselves then for our grandchildren and future generations. This planet is our home, entrusted to us by God who commands us to take care of the earth, but His edict to have dominion over it does not mean to have complete domination and exploitation of it. Sadly, this is what has happened; we continue to overuse the land, carry out massive deforestation, and over exploit the earth's fuel and mineral resources. Planet Earth is our home and if we continue to abuse it, it will be a choice we will surely live to regret.

Trevor Kernohan



Building back better

- reflections on the final report of Anne Longfield, Children's Commissioner for England

After six years in post Anne Longfield gave her final address as Children's Commissioner for England on 17th February 2021. She has never beaten around the bush and has often challenged government, at all levels, and society about the way we treat our children, and although she worked in England I am sure many of her comments would also apply in the other home nations.

Her final report was a summary of where she sees the problems and difficulties put in the way of all children reaching their full potential. Two million children in England are affected by severe poverty, domestic abuse, parental mental health issues, parental substance abuse, having carer responsibilities and/or a parent in prison. Many have more than one these factors and still more children are affected by their own disabilities and the impact that has on their life chances.

She posed a whole list of questions for society to look at:

- How many families are struggling?
- How many children are already behind when they start school?
- What is the scale of the help needed?

None of these have easy answers and the data is often spread over several Government departments, all working in their own area. She asks, 'Where is the joined-up thinking?' We know that combinations of vulnerabilities occur often and fixing one area does not fix the problem. Investment in one service may have an effect on another service but no one monitors this. Children are at the heart of economic success but by working in silos children are being failed. There is also the unspoken problem that payoff for investment in children may take many years, at least until they enter the workforce and it is challenging for Government to invest where the results may be seen in 20 or so years' time.

The impact of COVID-19 on our children has been immense and she spoke about this previously, but the pause the pandemic has created has given an opportunity for all services to look at what was being provided, and what is really needed, and her call is 'Build Back Better', putting children and their needs centre stage so that every child can achieve their full potential. She calls for 'a year of opportunity' and a national effort to reboot childhood, especially in the left behind areas. Government departments working together

to improve the lives of the children in England, with no more amendments here and there but changes thought through and the impact on families considered, including policies which may at first glance not directly affect children.

So how does this affect us as churches? What can we do? How do we fit in with this vision? We know we are all children of God and all of value to him, from the smallest child to the most mature person, and I know for some of you it seems as if we are always spending money on children and young people, but I call on you to now rethink that and focus on what you can do to improve the lives of the children in your community. I don't mean just those who come to church, but all children. What role does your church community play in the wider community? What are we as a Christian community doing to show God's love for all children? I'm not going to pretend this will be easy, it will not, or that everyone is equipped to do the work, but we all have gifts we can offer to serve the children, and families, around us. We have buildings that are under used, could they be opened for children's groups? What local charities are supporting families, can you get involved? We know about foodbanks and generally support them but what about other essentials, baby items, school uniform etc, could we be involved in setting up or supporting this, even if it is just to provide a distribution point. But most of all do we know what our community needs? It could be a support group for new parents, a toy library, support for parents of teenagers, or for those with additional needs. It could be a specialised club - for example a Lego club - built around children's interests. The impact these sorts of things have cannot be underestimated, a place to go where you are valued, where someone asks how you are you doing and is genuinely interested in the answer adds much to the lives of children and young people. There are so many opportunities to help, and so much work to be done, let us get on board and help 'Build back better'.

Sr Joy Raynor
Provincial Youth and Children's Officer

Full report can be seen at:
www.childrenscommissioner.gov.uk/report/building-back-better/
More reports can be found at:
www.childrenscommissioner.gov.uk/reports/

Worship on the Web - Evolving Engagement

Throughout the pandemic there has been a number of reports in the Moravian Messenger highlighting the journey that we have been on as we adapted and engaged with new ways of doing Church during the pandemic, especially online. Since March 2020, we have been exploring new platforms and trying different styles of content. As we return to Worship in our Church, buildings and lockdown restrictions begin to ease for the time being. So, this has been an opportunity for the Worship on the Web team to reflect on where we go from here and ensure that Church continues to be accessible to all.

Going forward we will begin to adopt a more hybrid approach. While

congregations resume worship in their local communities, the Province will continue to publish Sunday Worship on YouTube and Facebook (search: Moravian Church British Province). It will be available at 9am each Sunday and will normally be around 30 minutes long and can be accessed at any time. We are very grateful that we have had so many willing contributors over the last year, and if you know lay preachers or worship leaders who would be keen to take an online service, please contact Br James Woolford: james.woolford@moravian.org.uk.

A number of local congregations including Ockbrook, University Road and Kilwarlin are hosting hybrid services,

where worship in Church will be broadcast live on Facebook or Zoom.

We are still seeking new ways of connecting online for fellowship and going forward there will be a Provincial Prayer Meeting Online on the 1st Tuesday of every month at 1pm. This will be hosted on Zoom and the links will be sent to local congregations and posted online each month, or you can email me at: roberta.hoey@moravian.org.uk.

It would be wonderful to hear from you if you have ideas or feedback on how we can continue to engage, worship and minister together in the coming weeks and months ahead!

Sr Roberta Hoey
Provincial Board

80 years on from an Inferno



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Eighty years ago, over the weekend of 10th and 11th May 1941 the last major bombing raid of the blitz on London took place. The bombing of London had begun in September 1940 and was drawing to an end in May 1941. In this bombing raid the Fetter Lane Moravian Chapel and associated buildings were destroyed.

Fetter Lane runs north from Fleet Street to the A40. Now it is full of office blocks but in the 1740s it was west of Temple Bar and full of small streets, alleys and courtyards. It was in this area that James Hutton set up his business, the Bible and Sun. This bookshop became the meeting place for so many of the evangelicals of the day including the Wesley Brothers, George Whitfield and John Cennick. The Fetter Lane Society, which at first included these giants of the Evangelical Revival began in a hired room in one of the courts off Fetter Lane. By 1740 the society had grown too big for this room and James Hutton leased the 'Great Meeting House' which was also just off Fetter Lane and was reached via Neville Court. So, the chapel and associated buildings of the Great Meeting House became the centre of Moravian work in London for the next two hundred years. It was registered as a Moravian Chapel under the Toleration Act in September 1742. Other buildings around were leased for the Choir Houses. At its height in 1752 the congregation was looking after 570 people in London.

The Chapel was rebuilt in 1748 and in 1777 the congregation obtained a 400-year lease of the Chapel, Chapel House and 32 Fetter Lane which was to be the Minister's house. This made it possible to have a direct entrance onto Fetter Lane. In 1780 the congregation also purchased 29 and 30 Fetter Lane but they could not renew the lease on the

Congregation Hall which expired in 1801.

The Provincial Office and Library moved from Ockbrook to London in 1875 and this and the Mission agency were established in 32 Fetter Lane and a warehouse and library were built in the garden behind the house. The Provincial officials added to the number in the congregation which had declined in numbers since the earlier heady days.

By 1892 more work was needed on these buildings, this time on the Chapel room and in 1902 a mission flat was built into the upper floors of 31 Fetter Lane to make a flat where Moravian missionaries who were passing through London could stay.

In March 1907, the Fetter Lane congregation had 180 communicant members but as most of them lived in north London it was decided to establish a new congregation there and so the Hornsey congregation was born. As the century marched on the Fetter Lane area became increasingly a business area and so the main centre of Moravian worship was the Hornsey Church and the only regular service at Fetter Lane became a monthly Lovefeast and Holy Communion. According to the Congregation Diary, the last Communion Service was held on 6 October 1940, but the attendance was small and due to the intense bombing they decided to abandon the regular services for the duration of the war. For the previous two years, Br Vancura had also held services at Fetter Lane every fortnight for the Czech refugees.

When the war had begun, the Provincial Headquarters and all but one of the Provincial elders moved to East Tytherton in Wiltshire. They took with them most, but sadly not all, of the Provincial archives for safe keeping.

An end came to the Fetter Lane Church premises when firebombs were dropped from the German Luftwaffe on the early hours of Sunday 11th May 1941. They fell on properties either side of the Church buildings and the resulting fire engulfed the Moravian premises. Thankfully, no lives were lost in the surrounding buildings but only a burnt-out shell of this historic centre was left.

William Pennington who had been the organist in the Fetter Lane congregation for nearly 37 years was the first to see the destruction of Fetter Lane after the bombing on the morning of 12th May 1941. He sent a telegram to the Board telling them of the catastrophe. In a prophetic act he took a still-warm brick from the north wall of the chapel and took it home for safe keeping.

It was the end of the building but not of the congregation. On 26th April 1942, the Fetter Lane congregation met in Kingsgate Baptist Chapel in Eagle Street and by 1947 they were meeting there five times a year for services. The Chairman of the Provincial Board also served as minister of the very small but very faithful Fetter Lane Congregation.



Plan attached to the Conveyance when the Moravian properties were sold to the Goldsmiths Company in 1949

By 1959 the congregation found a new permanent home at the Moravian Close, just off the Kings Road in Chelsea.

Money obtained from the war damage compensation fund from the destruction of the Fetter Lane premises and money from the sale of the site to the Goldsmiths Company went to a number of property projects. Some was used to renovate the new Provincial Headquarters at 5 and 7 Muswell Hill and add a chapel and library. This building is very close to the Hornsey Moravian Church. Some was used to refurbish rooms and the manse at Moravian Close in Chelsea. The rest was used to build a Moravian Church in Bath Weston.

In a little ceremony at Bath Weston sixteen years after the destruction of the Fetter Lane premises, William Pennington took the brick he had rescued from the bombed-out ruins of Fetter Lane to the newly built church at Bath Weston. It was placed in a cavity in an inner wall and covered by a plaque, the brick showing through a glass panel. The inscription reads: 'This brick from Fetter Lane chapel, placed here on 10th February 1957, commemorates the generosity of the Fetter Lane congregation which made possible the building of this church'.

Fifty-one years after the fire bombing, on 9th May 1992 a plaque was dedicated and installed on the building nearest to the Churches properties on Fetter Lane. It can still be seen near the junction between Fetter Lane and New Fetter Lane just south of Neville Lane.

What appeared to be the decline of a much-loved symbolic centre instead became the birth of the Hornsey congregation. Some years after its violent destruction the congregation found a new, more suitable premises, and a new congregation could be birthed in Bath Weston. New life from the inferno.

Lancashire District Zoom Retreat Lectio Divina

The Lancashire District Retreat was held via Zoom on Saturday 13th February 2021. The theme was 'See I make all things new' taken from Isaiah 43 and linked to Revelation 21: 'Then I saw a new Heaven and a new Earth'.



© Sr Glenys Marshall

I did wonder how a retreat could work on Zoom - the ability to withdraw from a busy family household, I did want to find some calm and quiet to carry out Lectio Divina (Divine reading) - that broke down into 4/5 areas:

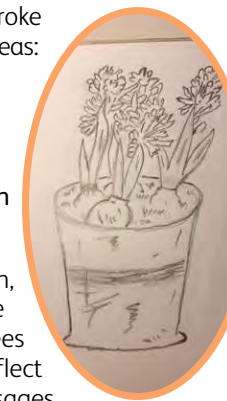
1. Reading
2. Meditation
3. Prayer
4. Contemplation
5. Action

During the session, led by Sr Lorraine Shorten, attendees were asked to reflect on the Bible passages, sharing in fellowship and prayer with others as well as having that zone of peace to communicate with our Lord. The Bible passages were shown on PowerPoint slides to aid focus.

To have that space to feel a connection was such a worthwhile activity for me, a period to listen to the Bible and turn it over in my mind and asked how it spoke. To put it in context with our current international situation to see how the Bible is still a living word from our Lord we can use. To take a positive from the pandemic about how with God's love we can see the new things that are given to us and that are coming.

At part 5, ACTION, we were asked to use the time to be creative in our thoughts and actions. To free our minds from the daily routine and relax into something that brought us closer to making something new. Some participants picked up their craft endeavours such as needlework, knitting or crochet. Others drew or wrote what was in their hearts and minds.

Attached are two images: One from Sr Glenys Marshall and the other by Br Philip



© Br Philip Cooper

Cooper, showing their thoughts about new beginnings.

Sr Janet Cooper used the time to create the following psalm:

*I am bone tired
I spend my days in a mask
struggling in and out of plastic
paraphernalia in a car or on a doorstep
eroding my hands with antiseptic gel.
The symbol of my profession, my
vocation is hands
hands I use to heal, to touch;
skin to skin - warmth of human to warmth
of human and back again.
Diminished by the necessary interface
of plastic.
Necessary to protect and to shield
both those I care for and those that I
love.*

*Sometimes I sit and think - will this never
end?*

*Yet
I read Your Word - Your Words
'from Water-of-Life Well I give freely to
the thirsty.'*

*And I have hope that this wilderness-
wandering-time will end as all wilderness-
wanderings do.*

And all things will be made new.

Many thanks to the organisers and all who took part - and if you get the opportunity to use the online community to take part in your faith, please seriously consider it. As the lyrics of the song 'Heart of Worship' list:

*I'm coming back to the heart of worship
And it's all about You, it's all about You,
Jesus.*

Sr Penny Weir

Sources: 'The Fetter Lane Moravian Congregation 1742-1992' edited by Colin Podmore.
'History of the Fetter Lane Chapel' published by the Fetter Lane Congregation 1992.
'Memoirs of Fetter Lane and Chelsea 1875-1941 and 1958-1981' published by the Fetter Lane Congregation 1992.
Information from the 'Moravian Messenger' of November 1958 supplied by Sr Edna Cooper.
Information from the Congregation Diary supplied by Sr Lorraine Parsons.

A problem within a problem

The last in the series about the background to the partition of Ireland in 1921 and the establishment of the Province of Northern Ireland.

The two economic systems of the island were incompatible. The South relied heavily on agricultural products exported into the UK market, but even there it was not a dominant force as shipping capable of bringing in frozen product from the colonies was becoming a potent factor in the UK food market. Tragically, many said that people were the chief export of Ireland. Belfast and all large cities in Ireland had at this time a flourishing trade in producing whiskey, and while home consumption was strong, the trade was reduced with the passing of the prohibition act in the US after the First World War. This also affected the demand for grain from the small farmer and no attempt by the island's population to consume more had the desired effect.

In 1912 another Home Rule was brought forward. It was welcomed by the Nationalists, even with its very limited powers, but it was opposed by the Unionists in any form. They now proposed an openly direct challenge to the government. All over the North anti-home rule rallies were organised, culminating in the 'Ulster Covenant' which echoed the biblical link between God and his people. It declared 'to stand by one another in defending our cherished position of equal citizenship in the United Kingdom and in using all means which may be found necessary to defeat the present conspiracy ... and in the event of such a Parliament being forced upon us we further solemnly pledge ourselves to refuse to recognise its authority.' On 28th September 1912, 400,000 men took this pledge and, as a reflection of the times, 250,000 women signed a separate declaration.

Fine words but what was to happen next? Setting up the framework for a provisional government they appointed a Colonel-in-Chief to command their Volunteers, who became the Ulster Volunteer Force and raised by loan and gifts one million pounds. This was a colossal sum for the time and was to be used to fund any possible military conflict. All this was of course illegal, but the government feared to arrest Edward Carson, Leader of the Ulster Unionist Party, in case it provoked an open military clash. In 1914, the idea

was floated that any county could opt out of Home rule for six years, but Carson immediately rejected the idea as a mere stay of execution. No doubt he also took into consideration that of the nine Ulster counties: only three had a real Protestant majority.

Herbert H. Asquith, the Prime Minister, decided on a show of force with part of the naval fleet ordered to Lamlash and the army in Ireland was warned of the need for possible action. Despite having sworn loyalty to George V a percentage of officers at the Curragh camp outside Dublin said they would resign their commissions rather than move against the Volunteers in Ulster. It was not long before this action became public knowledge shocking UK public opinion and it broke a constitutional convention that the army was subject to the will of an elected parliament. At this stage, the Ulster Volunteer Force (UVF), the Protestant volunteers, were only lightly armed, but on the night of the 24th/25th April, 25,000 rifles bought in Germany landed along the Ulster coast with three million rounds of ammunition.

This provoked a response from the nationalists who formed the National Volunteers. In July they landed arms, again bought in Germany at Howth. The possibility of civil war in Ireland now loomed with the British Army trying to hold the ring and fight possibly the two forces at once. Whether either force could hold ground against a hostile local population is still debated. Five of the nine Ulster counties were hostile, to a greater or lesser degree to a Unionist domination. The small number of Protestants in the southern counties hardly figured in the equation. It is pertinent to note that the whole period was being closely watched in Berlin for if the British army was engaged in Ireland the French could expect little aid from Britain and they would face a German invasion alone.

George V had been working in the background with his ministers to try, under the chairmanship of the Speaker of the Commons, and using the prestige of the Crown to bring about a settlement.

Both sides, unionist and nationalist, refused to budge on the issue of Home Rule. For nationalists, all 32 counties of Ireland had to be included in Home Rule and for unionists Home Rule was utterly unacceptable in any part of Ireland. Partition was not acceptable to either side. The Conference ended on the 24th July with John Redmond, the leader of the Home Rule group, already facing criticism in the South for what they saw as a weak bill. The opinion was that it created a situation for Ireland little better than that of a County Council.

Ultimately, the fatal shot at Sarajevo changed everything as Europe fell into war. It was agreed to suspend the Home Rule Act until the war was over. The UVF was willingly incorporated into the British Army as the 36th Ulster Division, fighting for King and Country. Many of this division were destroyed on the first day of the Battle of the Somme. Many of the National Volunteers also joined up saying they were fighting for the rights of small nations such as Belgium. Both unionist and nationalist groupings used their positions later as demands for the blood spilt on the Fields of Flanders to be repaid.

At the end of the war the Ulster Unionists were still a cohesive force, but Redmond and the Irish National Volunteers had been fatally undermined by the British response to the 1916 rebellion in Dublin. The rebellion or rising depending on your political opinion was immediately condemned by the majority across Ireland. However, Southern opinion changed drastically with the chronic mishandling by the military in Dublin of the aftermath. Many were rounded up often with no connection to the insurrection and then there was the prolonged execution of the leaders over days. One of the leaders, James Connolly, who was badly wounded, was too weak to stand and was tied to a chair to be executed and this caused particular public outrage.

The Government in London tried to intervene but the military command in Dublin Castle had moved too quickly to enable a public relations disaster to be averted. This situation was immediately

Part 4: Partition becomes inevitable

seized upon by Sinn Féin and the old National Party led by Redmond was doomed. As the First World War progressed and manpower shortages grew, it was hoped to introduce conscription to Ireland, but this met with fierce opposition from the growing militancy of the Catholic Church. However, by the end of 1918, 100,000 men from Catholic backgrounds had served in the British armed forces.

The Khaki election in 1918 gave unexpected results in Ireland. The Unionists had 26 seats mainly concentrated in the North East. Redmond's National party gained two seats, but Sinn Féin had 77 seats. As Sinn Féin had campaigned for a Republic the political atmosphere was highly charged. It had been agreed that the 1912 Home Rule Act would be placed on the Statute Book when the war was over but following this election it was evident that it had little chance of being accepted by any party in the new political climate. Sinn Féin decided to set up their own parliament in Dublin and despatched 10 delegates to the Paris Peace Conference. What they hoped to achieve is unclear because despite the talk of 'the rights of small nations' the British, who dominated the proceedings had no time for them. The USA President Wilson declined to meet them saying it was an internal UK affair and he had no inclination to intervene. The new Sinn Féin 'parliament' in Dublin invited all the MPs from Ireland to a joint session but not surprisingly they sat alone. With the setting up of the body known as the Dáil, Sinn Féin effectively defined Southern Ireland from this point. There would and could be little contact between opposing opinions.

On the 21st January 1919 a group of National Volunteers killed two policemen guarding the movement of a quantity of dynamite. This action is generally regarded as the start of the War of Independence. Sinn Féin also began to set up the rudiments of a civil administration to replace that of the British government. Although it was sketchy, this administration was the start of a policy of encroachment on the

everyday life of the people of the Southern counties. The war of independence developed into attacks on the British Army posts, Royal Irish Constabulary (RIC) Barracks and the destruction of Protestant property especially that of the remaining landlords. A war of terror, inflicted by both sides, swept across the country and more troops had to be drafted in.

Ulster was the scene of much sectarian strife with people driven from their homes and the authorities had to strengthen the police with volunteers to try and curb the violence. Regular troops were unable to bring the country under control as the police had to abandon their stations and retreat into the larger towns. The government then recruited what became known as the 'Black and Tans'. These were military men with experience in the recent war. Their uniforms gave them their name, black RIC tunics and tan britches. They were hated and feared as they frequently acted outside any standard military rules. Murders and the destruction of property were hallmarks of their behaviour such as the burning of the centre of Cork in late 1920 and the destruction of Balbriggan.

The death toll steadily mounted. British public opinion, still reeling from the blood bath of Flanders was now forcing the government to come up with a solution as they felt this state of affairs just could not continue. The British Prime Minister, Lloyd George was not a free agent as he headed a coalition with a strong Conservative element who were pro-Unionist. As the situation became worse and rioting flaring across Ulster he proposed another Bill with Ireland separated into two states: 'Northern Ireland' and 'Southern Ireland', later given the title of the 'Irish Free State'.

Initially, all of the nine counties of the old Ulster were to be administered by the Northern parliament, but the Unionists rejected this as it would have meant an almost even balance between the religious/political factions. Ideas of exclusion had been floated in the past but with political deceit a prime consideration, the Nationalists had been

promised that it this would be only temporary, and the Unionists promised at the same time that it would be permanent! The Unionists rejected the nine-county offer but settled for a six-county mini-state where they had a 65% majority. The unionists of the other three counties, Donegal, Cavan and Monahan were quietly forgotten. A Bill was presented to Parliament with the provisions that the Viceroy in Dublin was to stay as the monarch's representative, some MPs would also be elected to the Imperial parliament and there would be a Council of Ireland to oversee common interests and it would come into effect on the 3rd of May 1921.

Sinn Féin ignored it but really did not try and seek any accommodation with the Protestant people of the North East. They took no account of a potent factor in unionist thinking which was the blood of Ulster men that had been spilt in defence of the Empire during the Great War. This debt was being repaid and effectively no UK administration could have envisaged a military solution in the north. 1920 had seen the revival of the Ulster Volunteer Force and again sectarian violence had torn Belfast into a battlefield with the army trying to hold the ring. 11,000 people were expelled from their jobs, houses and workplaces were burned and even when the city was under curfew 500 civilians died. 58 percent of these casualties were Catholic even though they were in the minority in the city.

An election to place in the May 1921 to confirm the two new states. In the north unionists took 40 seats with the Nationalists/Sinn Féin gaining 12 seats. In the early part of the life of the Northern Parliament the voting system was changed from PR to a simple majority increasing the Unionist grip on the new Province of Northern Ireland.

Br Henry Wilson
Ballinderry



Report from the Western District Conference

The Western District Conference was held via Zoom on the 20th March 2021. Br Paul Holdsworth represented the PEC at this meeting. As elections had been postponed from the previous year, those present agreed to conduct Conference elections by a show of hands (or orally for those using the telephone). Br Ashton was re-elected Conference Chair and Sr Ashton re-elected as Minute Secretary. Sr Gulwell, although unable to attend

Conference, allowed her name to be put forward as Prayer Secretary and was re-elected. Br Smart was also unable to attend Conference but will be asked to remain as Messenger Correspondent. The Conference failed once more to elect a Provincial Youth Co-ordinator.

The PowerPoint presentation for Provincial and Unity Information was well received and considered an improvement over previous

written reports.

Common themes from the congregation reports were the ageing and declining membership as well as property concerns but all congregations have continued to meet online during the pandemic. Charitable effort by the Swindon congregation was of particular note. Conference closed with the Grace.

Br Philip Ashton

Lancashire District Conference Meeting

The Lancashire District Conference was held on 20th March by the medium of Zoom. The conference started with the Text for the Day and prayer by Sr Janet Warr, our Chair. There were three items to discuss from the intervening period. A Retreat Day was held on Zoom on 13th February, and we were pleased that Sr Lorraine Shorten could lead this. The Fairfield congregation have been bequeathed a large sum of money that they would like to use in the employment of a District Family Worker. This would be a two-year post and although it would be welcomed, the subject of the writing of a contract of employment, job description etc., will need to be addressed before any such vacancy could be posted. It was decided, in hindsight, to tackle these legal requirements before discussing the matter further. The impact of the Coronavirus was then debated. Fairfield reported that the lockdown had a detrimental effect on the finances of the church due to the inability to hire out the halls and that no weddings have taken place for 12 months. The Dukinfield representative suggested that the paying of collections directly into the bank had a positive impact on their finances. However, finances aside, we are all looking forward to a resumption of services in church and we are praying that people return, especially the youth. The Zoom meetings and services held at Dukinfield have been

welcomed and helpful but the people who do not possess the technology to view, have missed out. We regret that there is not much we can do to address this.

The Conference then moved to the election of District Officers. Sr Janet Warr had previously advised that she no longer wishes to act as Chair of the Conference, although she was happy to continue as Treasurer. There is a facility to hold anonymous votes and polling on Zoom and so this medium was used. Br Philip Cooper was unanimously elected our new Chair and he took over the meeting from this point. He thanked Sr Warr for her dedicated service as Chair for over 10 years. Sr Sue Selby was happy to continue as Secretary of the Conference and she was accepted in this role for a further 12 months by a show of hands.

The Youth Secretary's role is currently jointly led by Srs Denise Lee and Sarah Haldane and both sisters are willing to continue. They were also elected by a show of hands.

Br David Howarth then began the PEC report by thanking all congregations, committees and groups for their work in keeping the churches ticking over during the past twelve months.

He highlighted the forthcoming Synod to be held on Zoom in June and stressed the need to encourage members to put their names forward in applying for the vacancies both on the Provincial Board

and on the Standing Committees.

The Treasurer then presented her report in stating that there had been little expenditure during the past year. There was no District Youth Report as no events have been held.

Sr Warr then gave a brief outline of the work of the Greater Manchester Churches Together since our last meeting in October. Her role as representative of the Moravian Church will pass to Br Cooper but she and her husband, Ian, will still be working in the role of Treasurers to GMCT. Thanks were offered to Sr Warr for her work with this Group in previous years. Under the heading of 'new business' it was announced that a pre-Synod meeting will be held on Zoom on 1st June at 7pm.

It was agreed that our annual District Gathering this year, will be held on 27th June and will take the form of a District Service with no external speakers. If the Coronavirus prevents this from going ahead, then it will be easy to cancel the arrangements.

Our next meeting will be on 9th October at Salem starting at 9.30am. This is presuming that the Coronavirus will not prevent us from meeting in person. In such an event, then a Zoom meeting will again be organised.

Sr Sue Selby
Secretary

Letter to the Editorial Team

What is 21st century poverty? This question, as defined by one Peter Townsend, a founding member of Child Poverty Action Group (CPAG), is individuals, families and groups in a population lacking the resources to obtain their dietary needs, involvement in social activities and do not live in conditions with amenities customary or at least widely encouraged and approved in the societies in which they belong. Governments of each persuasion need to recognise that poverty is as constantly present as the air we breathe by keeping records and statistics of it annually updated. This is because it has a value, a cost recognised by all Chancellors when creating figures and policies being publicly put out at our now twin annual budgets. Government measured poverty looks like this: 30% of UK children are living in poverty and so are 45% of lone parents with 26% of people living in families in which someone is disabled. When COVID-19 statistics are collated some percentages will be worse according to CPAG.

The long-perceived idea that the poor should help themselves by gaining employment is 'passe'. 72% of poor children are living in families where at least one parent works and there are poor families where both parents work.

The poverty line indicating living above or below it is 60% of median income and 14 million of us are living below it. Government calculation of poverty is after housing costs as this is a more accepted and more accurate measure of how much a family has to live on. In the UK today, there are poor families with more children in them than parents and consequentially children are the larger portion suffering. With 16% of UK pensioners living in poverty then children at 30% is nearly double.

Governments' social exclusions and policy surveys (1983-2011) established the public socially perceived necessities and how many households are going without them. 100,000 children lack a warm coat or three meals a day; 400,000 go without fresh vegetables or fruit each day and 3,000,000 don't get one week's holiday once a year.

Government dealings with this pandemic has exposed the existence of Child Education Poverty and COVID-19

lockdowns with school closures seem to have made things worse. Parental teaching at home has not been successful or possible for thousands of children for a variety of reasons and the following are some: a lack of funds to buy a family computer and the Government target of getting all children living in poverty a computer has not completely succeeded; families of more than one child having to share whilst on different work; parents lacking IT skills and unable to help with homework; studies disrupted by distractions such as parental arguments, sickness etc; overcrowded accommodation with no suitable place to study; lone parents having to choose between work or home tutoring; or special needs children's education for some being disrupted.

Children having lived in persistent poverty up to the age of seven have cognitive development scores of 20% on average below children having never experienced child poverty. Deprived gifted children begin school on a par with gifted children least deprived but their educational performance falls away by age 16. Six years ago, only 33% of free school meals children achieved five or more good GCSEs compared with other children at 61%.

A CPAG study concluded that poverty can make children feel: worried about their parents, unhappy, hopeless, helpless, excluded, embarrassed, bullied and judged, frustrated, disappointed (no school trips), and that teachers don't fully understand poor children.

These childhood feelings sometimes affects mental well-being and in some cases causing childhood suicide.

Childhood poverty and deprivation costs our nation dearly causing poor education and school exclusion, illness and anti-social behaviour such as drug taking, theft, knife crime even murder. One of the most common defence statements given in courts of law by barristers and solicitors is that the defendant had 'a poor childhood'.

Has the time come to end UK child poverty by statute (law)? If it has then my Church has laid the foundation by agreeing to petition this Government.

Br Alan Holdsworth

BMB (British Mission Board) News in Brief

Star Mountain

Star Mountain Rehabilitation Centre has signed an agreement with the Palestinian Ministry of Education to support the integration of special education into public



Ranya Karam, the director of Star Mountain, and Mohammed Al-Hash, Head of Special Education in the Ministry of Education in Ramallah

© FHMH

schools. School principals, supervisors and counsellors will receive training on inclusive education at 30 public schools in the Ramallah region. The agreement guarantees the right to high-quality school and vocational training for people with learning disabilities. It also deals with the protection of people with disabilities

from violence and exclusion. Mrs Ranya Karam, head of Star Mountain has highlighted the importance of implanting such an agreement which will lead to a framework of support and continue to mitigate against the challenges faced by children with mental health disabilities.

Church Building in Khokana

The Church in Khokana in Nepal has started to build a new permanent place of worship. This will replace the temporary construction that was built upon land purchased with the support



© Br Nagendra Pradhan

of the British Mission Board in 2015. The Church facilities are used for worship as well as a range of vital ministry initiatives for the local community which continues to rebuild following the devastating earthquake in 2015 that destroyed much of the village. Activities include a nursery and food distribution. The congregation have raised significant amount of funds but are still facing a shortfall of £9,000. If you are able to support you can do so in various way:

Card payment: please telephone Church House on 020 8883 3409 who can take payment over the phone.

Cash: donations to your local congregation.

Cheques: should be made payable to Moravian Union Inc.

Bank transfer: 40-52-40 Acc # 00023436. Please use reference: Khokana Nepal.

Fetter Lane, London

Together again at Easter! (Partially)

After several months of meeting up via Zoom for a weekly Bible study, some of us from Fetter Lane finally met in person (outdoors only) at Moravian Close at 8am on Easter morning. Seeing each other, even if masked and socially distanced, felt like a special occasion, and of course it was in many ways. As usual, we named those who were called home during the year, including Sr Gloria Cameron, Sr Myrna Glasgow and most recently, Sr Deirdre Mason.

Normally, we are joined by Moravians from all over London for



© Br Edward Woolford

the service followed by a convivial Easter breakfast, but this year, we stuck mainly to our own small congregation and friends, with Br James Woolford (and his assistant, young Edward) leading us

through the Easter readings and liturgy.

It was 'bring your own breakfast' and the weather was hardly spring-like, but it did stay dry, and after two years, it felt good to be together on Easter morning, sharing familiar music and prayers.

Good health and hope to all in this time of renewal.

Sr Cynthia Dize

Wellhouse, Yorkshire

The beginning of 2021 has been a quiet time for us all, communication and fellowship via the telephone with the occasional glimpse of a loved one or a long-time friend 'across an empty room'.

With Mother's Day upon us and Easter coming up shortly, we thought it was time to spread our wings, if only individually and share this season with our loved ones, Church members and the wider community.

As we did last year just after lockdown started, we decided that just because we are not allowed to meet in the Church building it was no excuse not to show our thanks to those who loved and supported us throughout our lives, whether that be our mothers, or other members of the Church or local community who have been there to guide us on the path our Lord wanted us to take.

With that in mind we purchased a number of primula plants into which we inserted a card with the words, 'A Mother's Day Gift from Church, With Love' and these were taken around the members and friends of the congregation just prior to the day. I think it brought a little joy to some lonely but not forgotten people.



© Br Kenneth Evans

As a Churches Together in Mirfield, we decided as a follow-up to our Christmas Angels that we would put out an Easter message to the local community in the form of pieces of slate 'Welsh Slate no less' on which we would paint or draw a picture depicting something of the Easter story, as you can see from the attached picture, from Wellhouse we had 'a palm branch', 'a cross', '3 crosses on a hill', 'a crown of thorns', and 'Easter Garden with the empty tomb'. These will now be distributed in Passion Week and placed around our area for the community to share some of the Easter story, all the other Churches will be doing the same in their part of Mirfield.

We look forward to meeting together again on Maundy Thursday and on Easter Sunday and to meet around the Lord's Table to share together and to remember.

Br Kenneth Evans

Worship on the Web by the Provincial Men's Fellowship

- Sunday 27th June 2021

It was with a heavy heart that it was decided to postpone the annual Provincial Men's Fellowship Day set for Leominster on Saturday 26th June 2021 for a further twelve months due to the continuing COVID-19 restrictions. This has been done reluctantly and with the wellbeing of all those who would attend is at the forefront of our consideration and prayers but look forward to seeing you on Saturday 25th June 2022 in Leominster.

In the meantime, the Provincial Men's Fellowship will be leading Worship on the Web on Sunday 27th June 2021 as a means of trying to remain connected with the brethren of the Church. Further details of this service will be published here next month in the Moravian Messenger and the service will be available to view on the Moravian Church British Province YouTube channel.

From Church House

We are delighted to inform you that Br Michael Newman and Br James Woolford have received and accepted new Calls of the Church.

Br Newman has accepted a Call to serve Hornsey congregation from 22nd August 2021. His Call to Gomersal and Fulneck congregations will end on 4th July 2021.

Br Woolford has accepted a Call to serve Fulneck congregation from 15th August 2021. His Call to Hornsey congregation will end on 25th July 2021.

Gomersal Congregation will be entering into a period of interregnum, and the Provincial Board will be working with the committee to provide a support as they lead through this interim period until future ministerial provision is finalised.

Please keep Br Newman, Br Woolford, their families and all the congregations in your prayers at this time.

Yours in Christ's Service,

Sr Roberta Hoey

On Behalf of the Provincial Board

Provincial Diary for May

Meetings are continuing to be held online wherever possible.

- | | | |
|----|-------------------------------------|--------|
| 4 | Unity Mission and Development Board | Online |
| | Sr Hoey | |
| 4 | Provincial Prayer Meeting (at 1pm) | Online |
| 11 | PEC (all day) | Online |
| 14 | Synod Panning Committee Meeting | Online |

Climate Sunday Service

Dear Sisters & Brothers,

The Provincial Board and the Provincial Mission & Society Committee would like to encourage all the congregations in the British Province of the Moravian Church to hold a Climate Sunday Service. Ideally, it would be good if congregations could do this on Sunday 9th May, so that we are marking Climate Sunday together. We realise, however, that this notice has been sent quite near to that date. So, feel free to choose an alternative Sunday.

An important focus for Climate Sunday is the UN Climate Change Conference of the Parties (COP26), to be held in Glasgow, from 1st to 12th November 2021. So, it would be good if congregations could hold a Climate Sunday Service no later than 5th September 2021.

There is a great deal of information and material on the CTBI and Climate Sunday websites, including material covering worship service plans, music and hymns, readings, sermons, prayers and material for young people. You can also register to receive regular emails and updates.

Here are the links:

- CTBI Climate Sunday - ctbi.org.uk/climate-sunday/
- Climate Sunday website - www.climatesunday.org

On their website, CTBI write:

'Local churches across Britain and Ireland are encouraged to hold a climate-focused service on any Sunday before 5 September 2021.

Congregational Register

Deaths

9th March 2021 Edith Esther Bailey Fairfield

2	Orthodox Easter - Orthodox
3	Beginning of the Watchwords in Herrnhut, 1728
8	Laylat al-Qadr (Night of Power/Destiny) - Muslim
9	Rogation Sunday
10-16	Christian Aid Week (www.christianaid.org.uk)
12	The signing of the Brotherly Agreement which marked the Renewal of the Unitas Fratrum at Herrnhut, Saxony, 1727
13	Ascension Day Eid-ul-Fitr - Muslim (Ramadan ends)
17	Shavuot - Jewish
23	Pentecost
24	Whit Monday
30	Trinity Sunday

Dates to remember!

Notices

Free resources are available to suit every tradition and style of worship.

During their local Climate Sunday, churches are invited to do one or more of three things:

- 1. Worship:** Hold a climate-focused service, to explore the theological and scientific basis of creation care and action on climate, to pray, and to commit to action.
- 2. Commit:** Make a commitment as a local church community to taking long term action to reduce its own greenhouse gas emissions.
- 3. Speak up:** Join with other churches and wider society by adding its name to a common call for the UK government to take much bolder action on climate change in this country in advance of COP26, and to strengthen its credibility to lead the international community to adopt a step change in action at COP26. The culmination of the campaign will be a national Climate Sunday event on Sunday 5th September 2021, to share church commitments and pray for bold action and courageous leadership at COP26.

Climate Sunday has been organised by Churches Together in Britain and Ireland (CTBI) with support from charities including CAFOD, Christian Aid, Tearfund, A Rocha UK, and Operation Noah.'

If you need any further help, please contact me. Please do try and support this initiative.

Yours in Christ,

Br Philip J Cooper

Minister of Fairfield Moravian Church & Ecumenical Officer for the Moravian Church in Great Britain & Ireland



University Road, Belfast

Sr Eunice Hoey from the University Road congregation has just clocked up a wonderful fifty years of vocational service as a nurse.

Eunice who hails from Fermanagh started her nursing career on 1st April when she was just 16 at Purdysburn Mental Hospital in Belfast in 1971. She was there for two years before moving to the Royal Victoria Hospital also in Belfast. She spent 35 years at the Royal with much of that time in neurosurgery. She was nursing at the Royal through much of the 'Troubles' and witnessed some horrific sights during this time. She said of this time 'there was no such thing as go home and cry about it. It was go home, get a good night's sleep and you were back on

duty the next morning. You weren't counselled or anything like that, it was just you worked, and you worked long hard hours.'

When Eunice retired from nursing at the Royal she went on to join Campbell College Boarding School as College Matron, where she has worked for the past 17 years.

Congratulations Eunice and well done!

© Sr Eunice Hoey

Hornsey Moravian Church

Hornsey Moravian Church in London was officially opened on Thursday 24th September 1908 with a service that was led by Bishop E. R. Hassé. The decision to extend the work of the church of the Fetter Lane Congregation was taken on the 3rd March 1907 and after much thought and consideration the plot of land, where the church was to be built, was purchased for £910. Since that time, the church has continued to serve the local area and provide a spiritual base for the Moravian Church in north London. September 1939 saw the completion of our new hall, and the official opening was planned for 26th October. But, sadly before this could take place the country was plunged into the Second World War, and six and half years were to pass before we were free to make use of it.

One Thursday afternoon in the early autumn of 1960, Br Spencer boarded a bus for Stoke Newington, armed with a notebook inherited from Br Farrar containing addresses of Moravian brethren and sisters from the West Indies. This act of mission and outreach would forever enrich the congregation. Today the congregation is predominantly made up of Brothers and Sisters who are of West Indian heritage and who were

ultimately brought to church by that same action.

Many years of faithful service to God and the community have passed

and brought us to the church as it stands today. It is difficult writing about the church at the present moment because our current situation is, in line with that of other congregations in this province and indeed around the world, quite different from how things 'normally' are. But I will try and make things as clear as possible.

Our services are held every Sunday at 11am and Sunday School meets in our hall part way through the service. Now, these services are being uploaded onto Hornsey's YouTube page and shared about among our members and friends of the congregation via WhatsApp and Facebook. We have our own Facebook Page which is used for keeping everyone up to date with news when there is anything to report. The Congregation love singing and music in worship. It is a



© Br Edward Woolford

vital part of their expression of Praise. Having our services via this method allows them to continue to sing in worship from the safety of their own homes.

Every year the congregation plays host to a Winter Shelter for the homeless in partnership with the charity 'All People All Places'. However, sadly that was not able to happen this year. Our hall usually sees lots of different people, community groups and exercise classes hiring it. Losing that income for so long has been difficult for the congregation. Also, prior to the pandemic, we had a 'Who Let The Dad's Out' group that was providing a valuable space for fathers to bond with the children and meet other dads too.

I, along with all our members, look forward to a time when we can meet together, sing together and worship God in our words and in our actions. I am sure that there will be many more years of faithful service to come from this blessed part of north London.

Br James Woolford

The Provincial Elder's Conference on the passing of HRH, Prince Philip, Duke of Edinburgh

The Provincial Elder's Conference of the Moravian Church in Great Britain & Ireland have expressed their sadness at the death of HRH Prince Philip, Duke of Edinburgh. However, we also rejoice and celebrate a life that was well and long lived in service to his family, country and further afield.

Our prayers are with the Royal Family in the days and weeks ahead. We pray for Her Majesty the Queen; may she find peace and rest in her faith and the Lord Jesus Christ.

Psalm 121

Assurance of God's Protection

*1 I lift up my eyes to the hills -
from where will my help come?*

*2 My help comes from the Lord,
who made heaven and earth.*

*3 He will not let your foot be moved;
he who keeps you will not slumber.*

*4 He who keeps Israel
will neither slumber nor sleep.*

5 The Lord is your keeper;

*the Lord is your shade at your right
hand.*

*6 The sun shall not strike you by day,
nor the moon by night.*

*7 The Lord will keep you from all evil;
he will keep your life.*

*8 The Lord will keep your going out
and your coming in from this time
on and forevermore.*

May the Grace of our Lord Jesus Christ
and the Love of God be with us all now
and forever more. Amen.

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