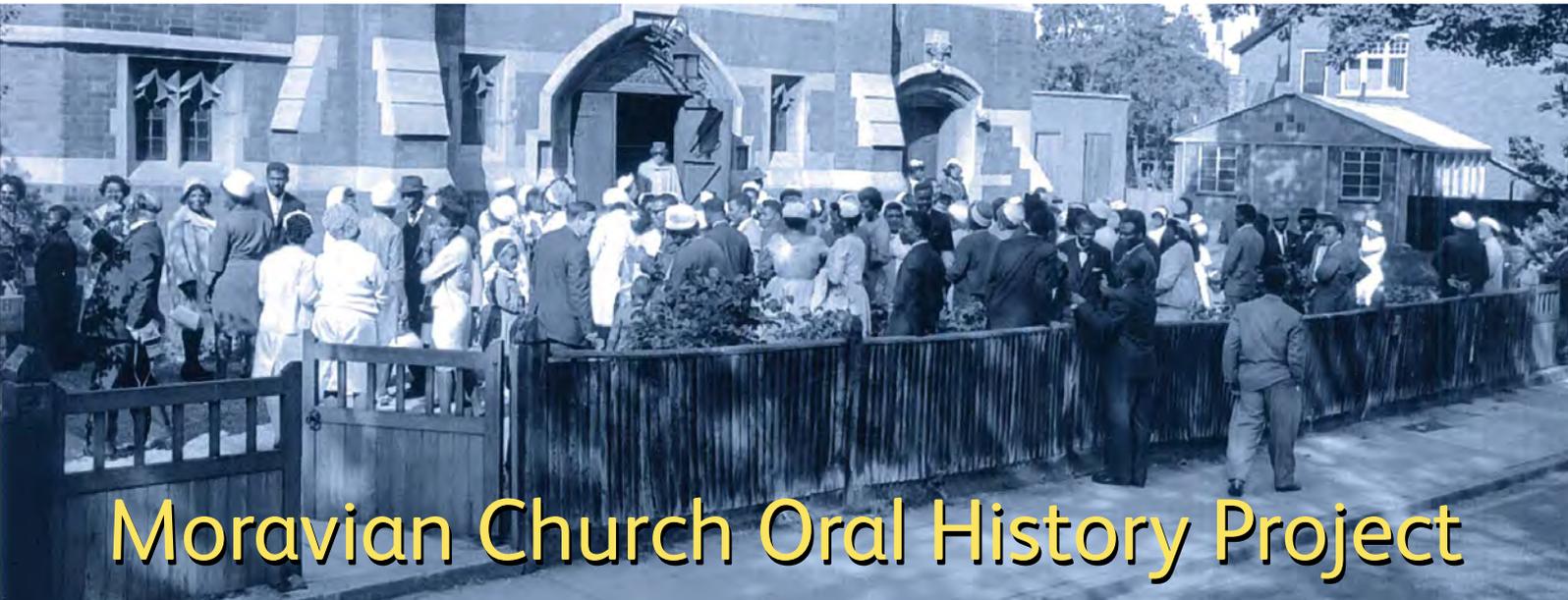


Moravian messenger

OCTOBER 2021



Moravian Church Oral History Project

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In the March issue of the Moravian Messenger, Br Livingstone Thompson wrote about a 'History taskforce' which was to be established in order to revisit aspects of Moravian Church history, that could also provide inspiration and stimulus towards the Decade of Evangelism announced at Synod that is planned for 2022 to 2032.

The Co-ordinating Committee for the Moravian Church History Project meet online, and include Ian Foster, a specialist on Hans Sloane and a descendant of those enslaved on Foster-Barham estate in Bogue Elizabeth Jamaica, Professor Pedro Welch, a historian based in Barbados and Livingstone Thompson, a Jamaican who is a member of the British Provincial Board, and myself, the Provincial Archivist. One of the ideas that emerged from these meetings was to document the experiences of the

Moravian Church members in the British Province who arrived in the UK from overseas after the Second World War, through an oral history project that would capture their voices and recollections. Material has already been collected sometime ago by Br Robelto Bruce, but this project is aimed to give a voice to those who may have not been heard, and to collect and preserve people's memories of that time in their own vernacular, which can help to explain and enrich our understanding of that era.

On 22nd June 1948, the Empire Windrush docked at a port in Tilbury with Commonwealth citizens from the Caribbean on board. They were invited by the British Government to help rebuild a broken Britain after the Second World War. People continued to arrive in the UK from Commonwealth countries to help fill post-war UK labour shortages, and

they become known as the 'Windrush generation'. Some members of the Moravian Church overseas who arrived in the UK at that time wanted to find a Moravian Church to worship that was local to their residence, whilst others joined the Church after their arrival. It was not until 1958 when Br Kirby Spencer came to Hornsey Moravian Church that, with the support of others, the missionary work amongst Moravians from overseas began, by actively seeking out those who had arrived rather than wait for them to find a church.

We are looking to speak with Moravians of Caribbean and African descent who immigrated here and/or their children (i.e., first generation born in the United Kingdom) to capture their stories. After receiving interest from some members in London, Br Ian Foster from the Fetter Lane congregation has already conducted a

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Editorial

I returned to Bradford last month and was glad of the opportunity to briefly go into the centre of the city. It is a city that has been much slighted, yet it has meant a great deal to me over the years. Some of the buildings in the centre of Bradford are stunning and reflect a time of great wealth in the city. City Hall, The Wool Exchange and St George's Hall along with much of the nearby World Heritage site of Saltaire were designed by the local architectural firm of Lockwood and Mawson who were particularly active in the 1850s and 60s. The beauty of the buildings they designed and the attention to detail for the housing in Saltaire mean that their names will be forever honoured in Bradford. Their buildings stand as a permanent memorial to their lives and work even though there is no one alive today who remembers them as people.

Few of us will ever have such a permanent and lasting memorial. Ministers might have their names written on the Ministers Roll, most of us will have gravestones and we will exist in the hearts and minds of those who knew us and then as faded photos in old albums. Gloomy, maybe but probably realistic.

But spiritually we are not insignificant, and we are not forgotten. St Peter describes Christians as being living stones (1 Peter 2:5) that are being built into a spiritual house. Now that can be taken as the local Christian congregation or more usually as the universal Church. It is a beautiful metaphor to describe our significance, individually, locally and internationally. In a similar vein (1 Corinthians 6:19) St Paul says our bodies are temples of the Holy Spirit and should be treated as such. I am sure that Paul and Peter would have had in mind the splendour of the temples of



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their time particularly the Temple in Jerusalem in all its glory.

Many of us have Church buildings that we are proud of, but the building is not the Church. The people are the Church and our aim should be, as the people of God, to be more beautiful than our buildings and more precious than our heritage. The architect of our building is not Lockwood and Mawson but our Lord Jesus Christ who is also the cornerstone who holds it all together.

We are learning more and more about the consequences of our individual actions and how they mount up in our physical world and the same is true in the spiritual world. The effect that we have on others and the way our faith has developed may never be seen outwardly in a physical sense but that does not mean that it is not real and does not have consequences. In our lives we build on the faith of those who have gone before us and others will build on the spiritual heritage we leave behind. What we do and say and who we are really does matter. We are not insignificant but of huge importance in this spiritual building.

October is the time of All Saints and All Souls, of remembering the lives of past heroes of the faith and of ordinary women and men of faith. Let us give thanks for all that those who have gone before us have done and the way that they lived in the faith. We can best honour their memory by living Christian lives of faith hope and love today as living stones and letting ourselves be joined into this spiritual house that will ultimately far outshine the greatest architectural glories here on earth.



Sr Sarah Groves
Editorial Team

A TRAINING COURSE FOR WORSHIP LEADERS

In the Moravian Church, leading in worship refers to self-preparation, planning, sequencing, and delivery of all those acts that are part of worship.

You are invited to register for this training course, which is being offered for those who wish to be recognised as Worship Leaders in the Moravian Church, British Province.

The course will be delivered online one weekend (Friday night and Saturday) each month, from November 2021 through to May 2022.

The sessions in February and May will be residential, at a location in England. Travel and accommodation will be covered.

REQUEST A REGISTRATION FORM FROM YOUR MINISTER. UPON REGISTRATION YOU WILL RECEIVE THE LINK FOR THE COURSE, WHICH WILL BEGIN NOVEMBER 5, 2021. YOUR REGISTRATION FEE OF £50 MAY BE RECLAIMED WHEN YOU COMPLETE THE COURSE. WE LOOK FORWARD TO HEARING FROM YOU. FOR MORE INFORMATION EMAIL: livingstone.thompson@moravian.org.uk

Moravian Church Oral History Project

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few interviews and we hope to continue interviewing through 2021-2022.

Interviews are usually audio and/or video-recorded at a convenient location that is arranged with the participant according to strict guidelines of research ethics. A small grant from the Pollock Missionary Memorial Trust was received to contribute to some of the cost for the use of equipment required and further funding is being sought.

A key part of the project is the creation of a digital archive that will preserve and make accessible the contributions made by participants for future generations to research which can help to educate and promote awareness of our rich cultural heritage. We would like to create a more diverse and inclusive history of the members of the Moravian Church than currently exists. With their consent, we hope to use the biographies collected in this project to show how the British-Caribbean/African community in the British Province contributed to the Province's development and growth.

If you would like to participate or learn more about the project, please contact me at Church House (Tel: 020 8883 3409) or by email: archive@moravian.org.uk.

Sr Lorraine Parsons
Provincial Archivist

Letter to the Editorial Team

I am not able to go to church due to a number of reasons so I thought what I could do would be to write a few thoughts down for those who are in the same boat as me.

If all our lives we have been warned about making bad decisions, fear can cause us to miss God given opportunities. Says in 1 Corinthians chapter 14 verse 8: 'if the trumpet does not give a clear sound who will be prepared for battle.'

There was once a mule who stood between two bells of hay, unable to decide which one to eat and afraid of making the wrong choice then starved to death.

We don't have to please everybody: Proverbs 29 verse 25 says, 'being afraid of people can get you into trouble, but if you trust in the Lord, you will be safe'.

Sometimes we will have to change course, maybe like being unable to attend meetings anymore. But we can remain with our God.

Somebody apparently once asked Abraham Lincoln if he was sure that God was on his side. He replied, 'I haven't thought much about it, I just want to know I'm on God's side.'

Of course it is normal to speculate about how you would like things to turn out, but God alone controls the future. We need to just trust him.

From me in the same boat as you!

God bless.

Br Jamie Spencer

Letter to the Editorial Team

I write with news that a report commissioned by this government, and paid for out of public funds confirms that one third of UK children are now living in our government's standard of poverty. In the last 10 years there has been an increase of 700,000 youngsters living in conditions of poverty. That's 70,000 a year, year on year, not a lot of Moravian's know that do they? I have made my churches campaign known to the Church of Ireland, to Lambeth Palace, to the Archbishops of Canterbury and York, the Bishops of Durham and Birmingham, Save the Children, CPAG, Catherine West MP and Marcus Rashford.

My question to this province is, when will Br Graham Mallinson's and my resolution, the only one ever to be

passed twice, in Synods 2016 and 2018 be executed?

This resolution is the most Christo-centric ever to be passed at Synods and the only one ever to be passed twice in my 50 years in this Moravian Church province as a member. Why has the petition not yet being launched? Child poverty is in our nation's mind now, there has not been a better time to start our petition. I invite those caring church members to write to our PEC. We are now experiencing a UK child poverty pandemic.

Yours working for nothing for Christ,

Br Alan Holdsworth

The PEC has stated that they are planning to launch this in September.

A trip to Elim Home in South Africa

The word 'wonder' springs to mind as we leave the hustle and bustle of Cape Town behind us in our rental car. Why? Because our view is and remains breathtaking along the 200 kilometer long ride - with high mountains, it is almost like Switzerland. As soon as we drive into Elim, we are in silent amazement. Here it seems as if time has stood still. We are on our way to Elim Home, a home for children and young people with multiple disabilities.

'Vogelstruyskraal' farm

Driving at a walking pace through the quiet village we see old houses in a classic architectural style, almost all in characteristic 'Moravian white'. We spot the 'Vogelstruyskraal' farm, still in its original condition. It is the place where it all started back then, with the purchase of this farm. Moravian missionary Hans Pieter Hallbeck established the mission station he named 'Elim' in 1824, which is derived directly from Exodus 15:27. Meanwhile, we don't see anyone on the street. It is hard to imagine that here, in this remote location, there is an important home for children with mental and physical disabilities.

Monument

The historic, but impoverished village of Elim, with over 1,400 inhabitants, is today one of the best-known mission villages in South Africa. In front of the library stands the only monument in the country commemorating the 1834 liberation of the slaves in South Africa. It reflects the fact that many freed slaves found refuge at missions like Elim.

Elim Home

A little further on we arrive at our final destination: the huge site of Elim Home. Founded in 1963 by the South African Moravians. There are 50 residents aged 5 to 39 with mental and usually physical disabilities. 40 employees provide 24-hour care, physiotherapy and encourage self-reliance (eating, dressing, etc.). Day care in Bredasdorp and Gansbaai (24 children) and home support for children in the region broaden the reach of Elim Home. The house is one of the few places in the Western Cape where care facilities are available 24/7 for the young residents. A little further on the Elim Home site are huge tunnel greenhouses where tomatoes are grown commercially.

Lesinda Cunningham

We are shown around by Lesinda Cunningham, the director who, with the many employees, has been committed to the residents of Elim Home for many years. 'We have a unique position, literally and figuratively', she says. 'Elim Home is the only shelter in this region that offers customised care 24 hours a day, 7 days a week to children and young people with severe disabilities. By tailor-made care I mean in this case not only necessary medical care, but also supportive therapies such as physiotherapy or music therapy. In addition, there are various creative daytime activities. We really want the residents to see



© Br Daniël Claas

this as their home.' Lesinda leads us further

through the house, inviting us to interact with the young people who live there.

Inspiration

Working with and staying in contact with the residents helps Lesinda to do her job. But there is more that inspires her. 'The circumstances are tough. Sometimes you are overcome by a feeling of despondency, of hopelessness. I try to hold on to the faith. Without faith it is impossible. You have to imagine that the Moravian missionaries also realised that at the time, when they founded Elim at the beginning of the 19th century, and also the Moravians who founded Elim Home 140 years later, they were convinced that faith in God the Lord would strengthen and encourage them, that He would always be there to help to be able to keep up with the work. It helps me and strengthens me in difficult times to reflect on that. Without faith it becomes nothing.'

Lesinda's motivation is also clear outside

Elim Home. Together with her husband Godfrey, she regularly gives presentations in Elim and surrounding villages about the work of the home. They demonstrate that they experience challenges, but at the same time do not succumb to them. Sometimes people enquire about their inspiration as with so many challenges, there must be a strength present. Lesinda emphasises to staff that she does not strive for the staff to be happy with her, but that God is happy with her. And also: the children come first, then the staff, then themselves.

Tomatoes

Lesinda's team offers fantastic tailor-made care for the residents. It is clear that this also involves the necessary costs. Just think of the healthcare costs, personnel costs and maintenance costs of the house. Some time ago, Elim Home therefore also started thinking about its own 'earning model', in order to become more self-sufficient. For several years, Elim Home has been growing tomatoes commercially, in order to be able to pay for part of the running of the Children's Home. Those tomatoes are eaten in the home and sold locally and

regionally in supermarkets. They also want to make jam and thus increase the profit even more. There are nine tunnel greenhouses on the Elim Home site where the tomatoes are grown. The plastic must be replaced, as well as part of the irrigation system. In addition, fertilizers and new seeds are needed. Every year the profit increased, but this year major maintenance is needed and that is expensive.

How you can support the project

A lot has already been invested in Elim Home's tomato project. A boost now can make the project more robust and the profit from the tomatoes will help to pay for the operation of the children's home. The tomato project also creates five jobs in this region where there is little work; and that's a nice bonus. If you would like to make a donation, please go to our website at www.zzg.nl/elimhome where you will also find a video report about Elim Home. You can also send a donation to Church House, payable to Moravian Union Inc, or call 020 8883 3409 to make a card payment over the phone.

Br Daniël Claas
Zeist

'So how does it feel now you're retired, Martin?'

Reflections on ministry and serving in the Moravian Church



It was a bit of a problem for the United Reformed Church, two ministers who are married to each other, who enjoy sleeping in the same bed and eating at the same table. For the first twelve years of our marriage, we had lived in the manses that went with my pastorates and Kirsty had commuted to the churches she served. In 2008 she was called to Wilmslow and there were absolutely no other vacant pastorates within travelling distance at that time, so I had remained in Blackburn where I served two large and thriving churches. These circumstances kept us apart for 2 1/2 years, except on our day off, when I got very familiar with the M60 and M66, travelling so we could be together. When I finally was able to move to Wilmslow I had a number of fairly short-term ministries around south Manchester and Stockport until early 2015. In the Spring of 2017, I had a phone call from the Principal of Northern College, who is a friend, 'The Moravian Church needs a minister. You came to mind. Are you interested? Can I give them your details?' An interview with the PEC at Church House followed.

It was a very steep learning curve once I was called and began to serve the Moravian Church in September 2017. I did already know the true story about the origin of Christingles in 1747, and about the role of Moravians and especially Spangenberg and Boehler in the story of the Wesleys. In ecumenical circles I had also come across the Fetter Lane Agreement and knew that collaborating with other kinds of churches was at the heart of the Moravian way of being church. It hadn't really dawned on me that the Unitas Fratrum dated back to well before Luther and I didn't know about the renewal of the Church at Herrnhut.

As I found out more and more about the Moravian Church I became increasingly fascinated, and many aspects resonated strongly with me.

1) The Church is part of the family of Reformed Churches. This means it is rooted in living the word of God, (exemplified by the daily watchwords); authority to make decisions and discern the mind of Christ lies in elected groups of people together and everyone has a voice; worship is not dictated by a service book and members are under the discipline of the church because they choose to be, in obedience to Christ, not because they live within the boundaries of 'the parish'.

2) It is a global church where people of different nations and cultures have to listen to and respect one another.

3) Unity is an essential priority, whilst respecting diversity and personal conscience.

4) The church embodies a communitarian spirituality, begun at Herrnhut and expressed in all the above.

5) There is a certain emphasis on identifying with Jesus in his suffering and God-forsakenment as the key to our salvation and union with God.

6) It has always had concern to provide education for all, not just the sons of wealthy parents, and to recognise male and female as equally valued in the image and likeness of God.

7) Mission, outreach and service are at the heart of Moravian understanding of being a disciple of Jesus.

8) In all these things working alongside people of other churches, and praying and striving for the greater unity of churches is deep within Moravian DNA. It was there in the formation of Christian Aid, and later in the foundation of Churches Together in Britain and Ireland. It was also there in Zinzendorf's reluctance to form separate Moravian Churches in Britain 250 years ago.

All of these discoveries excited me, but having said all that, what has really mattered has been the welcome and trust, growing to affection and love, that I have received at every level. This has been true in Salem and Royton congregations; amongst ministerial colleagues in the District and across the Province; from the PEC members and at all the different kinds of events and occasions I have been involved with. I experienced it strongly when, three months into the job, I had a heart attack, (from which, thankfully, I have made an excellent recovery) and it has been so ever since. I haven't stopped being part of the URC family, but I have certainly been made to feel part of the Moravian family as well, and now I am retired I have no intention of turning my back on this new-found family. With the hymn-writer I can assert:

***We in one covenant are joined,
and one in Jesus are;
with voices and with hearts combined
his praise we will declare:
in doctrine and in practice one,
we'll love and serve the Lord alone;
with one accord sound forth his praise
till we shall see his face.***

Br Martin Smith
Royton and Salem

The Children's Christmas Candle Service and Christingles

Part 1 - Before the 1870s



'Lord Jesus, kindle a flame in these children's hearts, that theirs like Thine become.'

2022 is the 275th anniversary of the Christingle Service, the Christmas candle service. The service originated in the Moravian Church in 1747. At a castle in Marienborn, Germany, Bishop John de Watteville held a simple service of hymns and verses. Every child was given a gift of a burning candle decorated with a red ribbon, to remind them of the love that the birth of Christ had kindled in each believing heart. The practice was repeated at Herrnhut the following year, from where it was quickly adopted and taken by the Moravian ministers and Missionaries wherever they settled in the world, including Britain. On Christmas Eve, 1749, just two years after the service at Marienborn, the schoolchildren of Fulneck, England, gathered together:

'They came into the Hall with lighted wax candles. An Air was played to music. Br Weiblinger spoke to the children of the little Jesus in the manger, how willingly he would dwell in their hearts and make them burn with love.'

Scenes such as this were witnessed at Fulneck for decades to follow.

The giving and receiving of a candle in the 18th and 19th centuries was not just a practical or symbolic gesture, as candles were expensive and could indicate status, wealth or benevolence. In 1709, the United Kingdom Government introduced a tax on candles. It forced candle makers to pay a tax on each candle they manufactured and banned private citizens from making candles in their own homes without a licence. Of the candles that were manufactured, beeswax candles were the best, but only the rich could afford to use them, as beeswax candles were eight times more expensive than those made from animal fats (tallow). Although the tax on candles was repealed in 1831, it was not until the invention of the incandescent light bulb

in 1879 that candles were marketed more as a decorative item. Thus, financial considerations may have restricted the use of Christmas candles until the mid-19th century. Nevertheless, elsewhere in the world, Moravians kept the flame alight.

Diarist and author Beatrice Batty was born in London in 1833. Educated at the Moravian boarding school in Neuwied, her experiences of Christmas candles were published in England in 1858:

'(Christmas Eve, 1856). At 7.30 the trumpets were blown, the service commenced with singing and prayer, then more singing and an address on the birth of Christ; after which came the beautiful Christmas Psalm. Several pieces were sung by the choir, and in one part four boys and four girls sang alternately. Before the last piece lighted candles were brought round to us, which we held till the end, and then walked out with them to the door, through a file of Sisters and girls: they were white waxen tapers, about a foot long, with green paper wrapped around the end.'

She said the candles and presents Moravians gave to one another throughout Advent were supposedly brought them by the Christkind, or child Christ. Three years later, in 1861, the English publication 'Lady's Newspaper' serialised a story titled 'The Christmas Gift - A Tale for Winter Evenings', in which the reader was introduced to a word by which the Christmas candle service would eventually be known:

'And returning one afternoon, weary and dejected, to his lodgings, he saw a wassail bough hanging from the ceiling of the lower room, and two or three of the pretty lights, that the Germans call christingles standing on his own table. Then he remembered that this was Christmas-eve ... He took up one of the christingles and examined the simple construction of the

pretty bauble with a kind of dull curiosity, turning it round and round, as if no subject of greater importance weighed upon his mind ...'

During this period, another German Christmas object, also symbolic of the Christkind, illuminations and gift giving, became fashionable amongst the wealthy; that of the decorated Christmas tree. Such extravagance was beyond the means of ordinary citizens. Perhaps a cheaper alternative could be found?

'Aunt Judy's Magazine' was a British publication that aimed to include stories that would not only benefit the moral upbringing of children, but that would also bring joy and insight to adults. In 1873, it printed the story, 'Fair Else':

'The next two months passed wearily with Elisabeth, and anxiously with Frau Krafft and Ottie, for news came neither from the camp in Bohemia nor from Meister Martin ... Elisabeth saw her little Christmas preparations - the Christingle, as the local name was for oranges with a little branch stuck in them, laden with almonds and raisins, and a tiny taper at the top of all, which shone, when lighted, like a fairy star. These answered to the Christmas trees of richer people, and were intended for the children in the upper stories of the Krafft house.'

Victorian newspapers, magazines and literature point to Christingles (the object) appearing in the United Kingdom around the 1860s. At least one Moravian Church quickly introduced them into its Christmas candle service, as reported in the 'North Wilts Herald' in 1868:

'MALMESBURY, SUNDAY SCHOOL TREAT. The annual examination and Christmas treat of the Sunday school connected with the Moravian Chapel in this town took place on Wednesday evening. Notwithstanding the unfavourable state of the weather, a large company assembled in the chapel at five o'clock. Tea and cakes were provided by kind friends for the scholars, most of whom to the number of 130 were present ... Each scholar at the close was presented with an orange, ornamented with raisins and small wax taper attached, as a small souvenir of the day, and which we believe has its origin in a German institution connected with the Brethren's school in that country; the children appeared greatly to appreciate the graceful little present.'

Even supposing this Christmas candle service at Malmesbury to be one of the earliest to include Christingles, many other Moravian congregations had adopted the practice before the middle of the 20th century.

We will look at some examples of this next month, including the first televised service.

I'm grateful to those who contributed to the Moravian History Magazine #13, 'Christmas Candles' in 1997. It's an excellent source of information, which I heartily recommend for further reading. Other sources available on request.

I would like to hear people's memories of Christmas Candle/Christingle services that took place before the 1970s, or of those that have been passed down by a previous generation. Also, please share any service sheets, recordings or photographs. My contact details are available via the Editor.

Br Kit Shorten



Moravian Pilgrimage



Day 1

September 11th



© Moravian Pilgrims

On a bright sunny Saturday, 10 intrepid explorers, brave enough to try to visit all the Moravian Churches in the British Province, gathered at Leominster to begin their journey. They had all travelled some distance to be there setting off very early. This adventure relies on the congregations for food, shelter and encouragement along the way, and for the congregation to join in with the liturgy written for this event. So, after breakfast, the liturgy including the Hosanna anthem and the pilgrims' song (written for this event) was shared in the church with the congregation present. Then they were off. Next stop Brockweir, then Kingswood, Bath Coronation Avenue, Bath Weston, Tytherton, Swindon, Blackbird Leys, Harlesden, Hornsey and finally Church House. Quite a marathon, lots of driving, lots of people met along the way. The distance and the tight timetable did mean they were a little late arriving in various locations, but

they got there in the end, were fed along the way, and sung and prayed in each church.

This has all been done to raise funds for the Youth Fund and for the Mission Board, as well as for the personal challenge for the pilgrims. If you feel you can donate there are several ways to do this. The easiest is the go fund me page: <https://ie.gofundme.com/f/moravian-pilgrimage>?

Alternatively, money can be sent to the 'Moravian Union Inc' by BACS or cheque to Church House, making sure the payment is labelled 'Pilgrimage'. Card payments can be taken over the telephone by calling 020 8883 3409.

Thank you to everyone who has made this possible.

This sage is to be continued ...

Sr Joy Raynor



One more Grandstand View ...

It was nine years ago this month that my last Grandstand View was published in the Messenger. The London Olympic Games and Paralympic Games had recently taken place in Stratford, and I wrote at the time how 'the mood of the nation was given a tremendous uplift.'

And now, nine years later, another Olympic and Paralympic Games has taken place. Tokyo 2020 happened in 2021, postponed by a year, as we all know, because of the COVID-19 coronavirus pandemic which swept the world. It came very close to the Games being cancelled completely, as many in Japan, as well as in many other parts of the world, called for a halt to proceedings.

I'm sure everyone had mixed feelings about this, but the organisers persevered, and the Games got under way, with a multitude of 'bubbles', empty stadiums, and many memorable moments. In 2012, the British nation received an uplift; but here in 2021, it was the peoples of the world that received the uplift that was desperately needed after eighteen months or more of battling the pandemic.

The Paralympics that followed were yet again a triumph of human endeavour, with athletes pushing themselves to the limits to fulfil the Olympic motto of 'Citius, Altius, Fortius' (Faster, Higher, Stronger).

I'm sure that each of you who followed the Games will have your own particular memories of Tokyo 2020 in 2021.

Our radio alarm clock was tuned in to Radio 5Live, and we began each day with Mark Chapman, Rachel Burdon and their team bringing us up to date with the overnight action from the other side of the world. Their coverage was superb. The exuberance of Steve Bunce at the Taekwondo and the Boxing was a perfect start to each day. Commentators were working from home. For example, we had Jonathan Agnew, 'Aggers' from Test Match Special, in a converted loft in his house, commentating on the equestrian events via television monitors and computer links to the venues in Tokyo; Victoria Pendleton was able to give us expert analysis of the track cycling from her kitchen table. In all sports, we had similar scenarios.

What highlights stuck in my mind? Let me mention just a few. Tom Daley knitting his way to diving gold. He has deserved his golden reward with all that he has had to contend with in his young life.

Charlotte Dujardin and her horse Gio (or Pumpkin as he is also known) mesmerising us in the dressage ring.

The delight of Qatar's Mutaz Essa Barshim and Italy's Gianmarco Tamberi on being given joint gold medals in the men's high jump.

Gold medals for GB in both the men's and women's modern pentathlon.

Jason and Laura Kenny enjoying golden success in the velodrome. What a delightfully pleasant couple they are. Watch out for Albert Louie Kenny in the velodrome at the 2040 games.

A BMX 360° backflip to secure a gold medal for GB's Charlotte Worthington.

Max Whitlock for a super impressive pommel routine.

Having the opportunity to watch the coverage of so many so-called minority sports, which we won't see again on our TV screens until Paris 2024.

But above all, to see the sheer joy of the Fijians, in both the men's and women's rugby sevens. A memorable tournament ended with the men's team retaining their Olympic title after beating the New Zealand All Blacks in the final. Hazel Irvine and Ugo Monye were covering the medal ceremony from the BBC studio in Salford.

Ugo and Hazel were rendered speechless as they watched the Fijian team take part in their huddle. The team came together to enjoy their victory in the singing of an anthem while silence descended on the BBC studio. The pictures of the tearful players continued until the cameras returned to the studio where Hazel managed to gather her thoughts. 'Wow, we're privileged to be able to share that.' Ugo was also struggling for words. 'That was powerful ... People will always try and tell you that sport is just a game ...'

There was no hoarse shouting, no silent mouthing. This was loud, harmonic, beautiful and sincere singing of the anthem, 'We have overcome'.

It's not an anthem that celebrates the glory of sport. And there is more than a single triumphal line.

We have overcome

We have overcome

By the blood of the lamb

And the word of the Lord

A quotation from Revelation 12:11. I see echoes of the hymns of the 18th century Moravian Church.

The Fijian team not only won Olympic gold, they know of the greater victory that lays ahead and what has secured it. Whilst the world was witnessing a memorable Olympic moment, how many grasped this poignant reminder of joyful significance and wonder.

Here's to Paris 2024, and the centenary of the Paris 1924 'Chariots of Fire' Olympic Games; may the joyful Fijians still be at the top of their game.

Br David Newman



Our First Winter

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

Having invested in our winter clothing, including Damart thermal underwear, and with the winter supplies safely stored in the basement and freezer we settled in for the winter, not knowing quite what to expect. The days drew shorter and the skies grew heavier as the temperature dropped. The teachers' residence was double glazed and centrally heated by an oiled fired hot-air system and we had our own supply of running water piped from the small dam upstream at second pond. (I should say here that local residents had a way of understating things. The ponds near to the town were large lakes and the hills behind Nain were mountainous!) What could go wrong?

The days drew shorter and the skies grew heavier as the temperature dropped.

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Frozen pipes

By the middle of November, the temperature had dropped well below zero and was not expected to rise above freezing until springtime. The water supply which the School Board had been so proud to tell us had been installed especially for the teachers, froze solid. So, we found ourselves like so many others in the community, having to fetch water for all our needs. This involved buying a clean dust bin sized barrel to be tied to our small sled and hauled up to second pond where a hole had been chipped in the ice in order to dipper the water into the barrel.

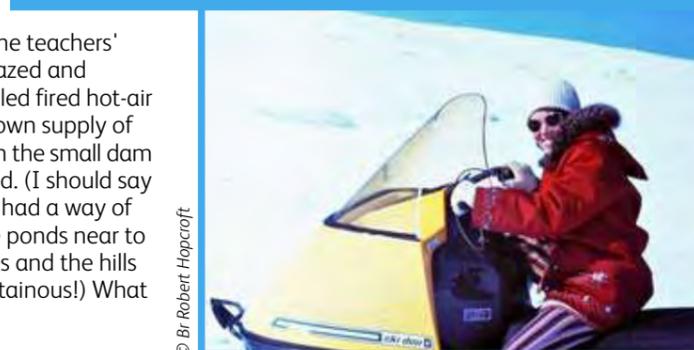
This was a Saturday morning routine: I set off to fetch ice cold water, the barrel was then dragged into the apartment where pans of water were placed on the propane stove to be heated up and transferred into the twin tub by Wendy so that the weekly wash could be started. In the same way water had to be heated for a bath and any used water from washing and bathing was saved to be re-used for flushing the toilet. It was a weekly chore but completely necessary and it made us appreciate how important it was to economise on water usage.

Pumping Oil

As stated earlier, the central heating was a hot-air system so there was no fear of



▲ Ski plane on Nain Bay



▼ Wendy on our first Skidoo

© Br Robert Hopcroft

leaking or frozen radiators. However, it was an oil-burning boiler with a storage tank inside the basement which had to be filled about once a month.

There was no tanker delivery system. Instead, 45 gallon drums of stove oil had been delivered during the summer and stacked outside, but away from the apartments. So, Dick Johnson and I were tasked with rolling the drums one by one next to the basement and hand pumping the oil into the storage tank inside. The task became more arduous as the winter months progressed, the drums having frozen to the ground and being completely buried by the snow.

Nevertheless, there was a great sense of achievement when the job had been completed for another month. It was, after all, part of the adventure!

Snow and Ice

There were dramatic changes taking place, at least to my eyes, as fishing boats were hauled out of the water and the snow started to fall and stay. The water in Nain Bay got darker and darker as it began to freeze. I had never seen the sea freeze before and unlike fresh water which is brittle, as salt water freezes it turns rubbery, strong enough to walk on, before freezing solid. The planes changed landing gear from pontoons used for

landing on open water to skis for landing on the bay ice. There was often a lengthy period between open water and 'freeze up' in the autumn and between 'break up' and open water in the spring when the community was completely cut off, with neither boats nor planes able to get into the community.

I can never sing 'In the Bleak Midwinter' at Christmas time without being

reminded of Labrador: 'Earth stood hard as iron, water like a stone; snow had fallen, snow on snow, in the bleak midwinter, long ago.' The snow got deeper and deeper with numerous snow storms. Our basement was now buried in eight feet of snow and the ten steps from the front door down to the ground had now disappeared so that we could step right out at snow level. The temperature had dropped to between -10° and -20°. But with so many wonderful days of clear blue sky we could go out and walk and enjoy the fabulous clean air.

Skidoo

One of the highlights of that first winter was taking possession of our first snowmobile. It was a used, single cylinder, 8hp yellow and black Skidoo. This meant that we could now set off at weekends for a trip along the many trails through the spruce woods, across the frozen ponds and onto the frozen bay ice. It is hard to describe how dry the atmosphere was at such low temperatures. There is no water anywhere and the snow is powder dry. It was exhilarating to set off on a crisp cold day with not a cloud in the sky to travel across vast expanses of snow and ice where you feel as if no one has ever been there before. On a clear night the sky was beautiful, with no light pollution it was filled with a myriad of stars and the northern lights which took our breath away. We had never experienced such vastness or untouched beauty.

We were eating well, working hard and having a wonderful time.

TBC ...

Br Robert Hopcroft



Fetter Lane, London

Sr Deirdre Mason 31st March 1934 - 4th February 2021

Earlier this year friends and family paid respects to Deirdre Mason, a long-time member of the Fetter Lane congregation. Deirdre had a varied and full life with travel, studies, parenthood, work and volunteering. Born in Antigua, she relocated to Harlem in New York City in the 1950s and then to London in the late 60s where she continued to work and to study. She eventually worked in the Civil Service at Somerset House, a job she continued until retirement.

Deirdre was a woman of many interests among which were fashion and sewing as well as teaching herself French. A Moravian from childhood, she was a very active member of the



Fetter Lane congregation, holding a number of positions including MWA (Moravian Women's Association) leader, EDC (Eastern District Conference) representative, Church Committee secretary and Domestic Steward. It was Deirdre who organised the Easter Breakfast gatherings, enjoyed by many London Moravians. She frequently visited members who were unwell and kept a birthday list ensuring cards were sent to each of us.

A woman who believed in broadening one's own horizons while serving family, friends and community.

Sr Cynthia Dize

Gracehill, N. Ireland

Summer Events in Gracehill

Already, summer seems a long way away, but, with children back in schools and small groups meeting with required safety rules in place, a kind of 'normality' seems to be creeping back into our lives. We have all felt that 'normal' is a word we cannot quite place back in our vocabulary, and yet slowly and very carefully we have managed to feel some gentle progress.

For the children in Gracehill, summer always means looking forward to the fun times spent together at Holiday Bible Club and, with Sr Sarah's good guidance, Rachel Hamilton's hard planning work and all the helpers involved, this year's club was very special and so appreciated. With some creative thinking, this year's title changed to 'Blended Club 21' which included two sessions each day, a 'Home Session' in the morning, followed by a 'Live Outdoor Session' held in the Village Square in the afternoons. The morning session included registration, Bible Story, Work Booklet time, memory verse, singing and craft activities, finishing with recap and prayer. The outdoor sessions were held in the square and proved to be great fun with games, snacks, and activities for all ages! All in all, a very different but really successful 'Holiday Club 21'.

The 4th of July may well be an important date in the calendar for the United States, when they celebrate the Declaration of Independence in 1776, but we had a more personal and



© Sr Roberta Gray

very special celebration for the oldest member of our congregation. Sr Lily Kitson was 95 this year, although she looks years younger with that beautiful smile! She celebrated her special day with all her children, Daphne, Billy, Raymond and Doreen and enjoyed every second of it!

Cardiac arrest can happen to anyone at any time and can prove fatal. With funding from Mid and East Antrim Borough Council, the Gracehill Old School Trust has provided a new cardiac defibrillator for the community, situated in a locked cabinet on the wall of the old school building. This is a wonderful addition to the village and can be used by anyone with no special training required.

Over the summer lots of visitors and locals enjoyed walking around all the new walks and visiting the burial ground. The first part of the path up into the burial ground can seem quite steep. Brother Raymond Kitson worked very closely with the contractor to ensure lovely black railings have now been fitted along the steps and on the first part of the path, creating not only a safety asset but a beautiful and welcoming entrance.

Also, a lovely informative plaque has been placed on the pillar at the entrance informing visitors of a little bit of the history of 'God's Acre'.

Sr Roberta Gray



© Sr Jill McDonald

Notices

Sr Lorraine Shorten - Consecration as Presbyter

Dear Brothers and Sisters,

On behalf of the Provincial Board, I am pleased to announce that the consecration of Sr Lorraine Shorten as Presbyter will take place on Saturday 20th November 2021 at Leominster at 2pm, with ministers robing from 1.30pm. Sr Sarah Groves will be the presiding Bishop and the preacher will be Sr Jane Dixon.

I know that many of you will be keen to celebrate with Sr Lorraine Shorten. We will keep you updated in regards to COVID-19 restrictions and the service will also be available online. More details will follow.

Yours in Christ's Service,

Sr Roberta Hoey

On Behalf of the Provincial Board of the Moravian Church

Changes to Unity Board



Br David Guthrie, Sr Roberta Hoey and Br Jørgen Bøytler

© Sr Roberta Hoey

The current President of Unity Board, Br David Guthrie will step down from this role, following his retirement as President of the PEC of the South Province of the USA. Sr Roberta Hoey will assume the office of acting President of the Unity Board from 1st October 2021 until the next Unity Board meeting is convened in May 2022.

The Unity Board is composed of representatives, usually PEC presidents, from each of the 24 Unity Provinces and five Mission Provinces of the worldwide church. The board continues and manages the work of the Unity Synod, which meets every seven years. The Unity Executive Committee met in Basel, Switzerland in September.

From Church House

Provincial Diary for October

- 2 Yorkshire District Conference (Baildon)
- 5 Church Service Committee (Online)
- 7 Safeguarding Policy updates launched (Online webinar)
- 9 Lancashire District Conference (Online)
- 16 Irish District Conference (University Road)
- 16 Midlands District Conference (Online)
- 14 Mission and Society Committee (Online)
- 27 World Mission Committee (Online)

Congregational Register

Marriage

17th August 2021 Jane Montgomery and Calvin Galbraith Gracehill

Baptism

22nd August 2021 Ruby Grace Hayes Fairfield
22nd August 2021 Jacob Andrew McCord Gracehill

Death

4th February 2021 Deirdre Mason Fetter Lane
4th August 2021 Craig John Glossop Fairfield
20th August 2021 Jane Elisabeth Mallinson Lower Wyke

Dates to remember!

2-8	Good Money Week, previously National Ethical Investment Week (http://goodmoneyweek.com)
10	Homeless Sunday (www.housingjustice.org.uk)
10-16	Prisons Week (www.prisonsworld.org)
10-16	Week of Prayer for World Peace (www.weekofprayerforworldpeace.com)
18	Anti-Slavery Day (www.antislaveryday.com)
19	Prophet's Birthday - Muslim
17-24	One World Week (www.oneworldweek.org)
24	United Nations Day (www.un.org/en/events/unday)
31	Halloween Summertime ends

Love, War and Peace

- A brief overview of Kilwarlin Moravian Church



© Br Livingstone Thompson



© Sr Chanel McKinstry

Located just a couple of miles from Hillsborough, Kilwarlin Moravian Church enjoys a gentle rural location. It is surrounded by gentle countryside and has lovely and peaceful gardens which reflect and represent a history far from that ideal.

During the years 1746-1755 the Moravian evangelist John Cennick was travelling around Great Britain and Ireland preaching, forming societies and establishing churches.

In 1752 he preached at Kilwarlin in the home of a local gentleman and with a good attendance and enthusiasm a church was soon established and opened by John Cennick in August 1754.

Unfortunately, over subsequent years the membership dropped to just a few and by the 1830s the church had fallen into serious disrepair.

But then along came a miracle or answer to prayer in the perhaps unlikely form of Basil Patras Zula, a Greek Noble.

Zula became at the age of 11, on the death of his father, a great Greek chieftain. He took part in battles during the struggle for independence but after fighting in the battle of Missolonghi, horrified by the terrible atrocities and with a price on his head, he decided to flee the country. He arrived in Ireland in 1828 where he came to know the Moravian Church, met a young

Moravian lady called Ann Linfoot, fell in love, got married and decided to join the Moravian ministry.

Subsequently he and Ann arrived in Kilwarlin and immediately set to work. Within a few weeks he had started work towards rebuilding the church and manse and later a small day school was erected.

Zula also created a beautiful garden with mounds, a fountain, summer house and flower beds, including one laid out to display letters from the Greek alphabet. The garden clearly reflects Zula's heritage, but it is also laid out to represent the layout of the battle of Thermopylae. As such it has considerable historical significance as the only Battlefield Garden in Ireland, but it is also perhaps intriguing to imagine the bemusement of the local people at the time of its construction.

Zula and his wife are both buried in the Kilwarlin burial ground. The clock presented to Zula still stands in the church and although the manse has been modernised to upgrade the electrics, plumbing and heating system, it retains its original quirky features with Zula's 'hiding places' and

with two doors to each room to account for his fears of attack and allow for secrecy or escape.

Rev Livingstone Thompson is the current minister of Kilwarlin Moravian Church and with the assistance of parishioners and a grant from the National Lottery Heritage Fund, he has helped organise the clearing of the lake and the restoration of the gardens towards something approaching how they may initially have been.

Easter Sunday has an early service partially held, and weather permitting, in the burial ground. With a fabulous breakfast afterwards in the Church Hall an attendance every bit as healthy as that breakfast is assured!

The annual garden party which, when blessed with sunshine, is a haven of peace for those who wish to relax with tea, delicious cakes and refreshing ice cream - or a havoc of fun for youngsters who love to run around the grounds and play on the mounds - has been held every year for the last 100 years (excepting the cancellations necessitated by COVID-19) and remains a day not to be missed by many within the local community. We hope to welcome and entertain many more visitors to this pretty corner of County Down.

Sr Esther Law

A Personal Account of life in Kilwarlin

by Sr Chanel McKinstry

When moving into the Kilwarlin area, we as a family were seeking to find a church close by our new home but were unsure what we were looking for. With neighbours recommending their own places of worships for us to join, we had many to choose from.

We set out along the country road, winding down to the stream and past a farm and stumbled upon the historic gates of Kilwarlin Moravian Church. Nestled in the stunning landscape, it blew us away of how lovely it looked and so we decided to attend that Sunday. Although the church was small and quaint, along with the warm welcome of the congregation, we agreed that it was perfect for us. That was six years ago, not long after Br Livingstone was appointed as minister.

During the pandemic, church has been very different with services

being put online to watch at a time that suits. This has reduced the number of those physically attending, but helped those who were shielding from the virus, to still feel included. This was carried through with the Sunday School lessons, where I worked along with other leaders from both Kilwarlin and University Road, to deliver a small online, weekly lesson for the children.

In August, I planned a Kid's Fun Day to help encourage the children back to the church and learn about Jesus. They are the future of the Church and I feel that in order to help give them a sense of involvement and ownership to the church, we need to help them become good Christians and enjoy the Church buildings and gardens that Kilwarlin has been so generously blessed with. Future plans include developing a Children's Nature Garden, where children from both congregations can come and enjoy a safe space to dig, plant and be creative with nature! We pray that the future provides opportunity to visit us at Kilwarlin and share its beauty.

The Moravian Messenger

Official Journal of the Moravian Church in the British Province. Published monthly by the authority of the Provincial Synod.

Advertisements and all communications concerning distribution and supply should be sent to the Editorial Team.

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Contributions for the Messenger should reach the editorial team by the 7th day of the preceding month.

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