



The Changing Face of Remembrance?

When we join the service in church, at the local war memorial or watch the national commemoration on television we feel ourselves part of a tribute that has usually ended with the four words 'WE WILL REMEMBER THEM'. But how far can we say that this is what actually happens or has its intensity of commitment at the present time begun to fade as the end of the Second World War will soon be over 100 years ago. What has changed or have we changed in this period? The stone inscriptions, the bronze plaques and the statues of gallant service personnel still stand with their semi-religious connotations as visible symbols. Have we the viewers changed and has the actual Remembrance Day started to become just another date in the national calendar as time moves on?

The list of names on the monuments have varied from listing by social status, rank, alphabetically or even by street, recording the service and sacrifice made over several generations. From two world wars to the many lesser conflicts since. The roll of honour on the memorials is not the narrative but lists names, each with a unique story and a families' response to it. When first on view how more intense were the feelings of those gathered there as it was the only link with the departed as the actual burials of loved ones were scattered across the globe. Some vague place on a map and not in the local cemetery where at least the grief could be partly healed by a visit, a natural established form of mourning. A thread of continuity was attempted with the burial of the 'unknown soldier' in Westminster Abbey, the one that many

could relate to. Now that there are fewer alive who served and as civilians lived through the Second World War and even their children are getting fewer, are we turning a personal connection into an annual historic ceremony part of each year and a history unit in school?

As the generations pass will we take a different position not only marking the end of the war but of the empire that much was sacrificed for? How did the colonial peoples of the European and American empires react to the savage and at times inhuman behaviour of their so-called superiors? Some commentators have written that SEAC (the South East Asian Command) should be effectually known as Save England's Asian Colonies. It has been called the forgotten war, but this may be that many recognised that

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Editorial

November is, for me, and perhaps for you, one of the pivotal months of the year. Suddenly night is longer and evening falls so much earlier, leaf fall has ended and the run up to Christmas begins. November seems to be where the year turns completely.

This November is even more of a turning point. COP26 the Climate Change Summit in Glasgow begins. It is a last-ditch attempt to slow down the catastrophic changes in the climate of planet Earth. We know from geology, palaeontology and archaeology that there have been climate changes on earth in the past. Earth is a dynamic system and change happens. However, the present very fast changes in sea temperature and composition of the atmosphere can be dated back to the industrial revolution which began about 250 years ago. We have done this to our planet, and we are bearing the consequences.

And now we have to start to slow or even reverse the changes. No one wants to go back to a standard of living that predates the industrial revolution but how do we go forward safely? There is a responsibility on each of us but even more on our elected representatives to work out ways of changing and taking us with them.

I was very taken by a comment that Alok Sharma the COP President designate made. He said *'There is no viable pathway to net zero emissions that does not involve protecting and restoring nature on an unprecedented scale. If we are serious about holding temperature rises to 1.5 degrees and adapting to the impacts of climate change, we must change the way we look after our land and seas and how we grow our food.'*

This is very much about stewardship of the earth and

something that as Christians we can see has deep resonances with our faith. We believe that God created the world and that it was good. In Genesis Chapter 2 God sets the man in the garden and tells him to tend it. He does not intend that given enough time the man will trash the garden.

By the time you read this the COP conference will be halfway through and the negotiations will be getting tough because there are very hard decisions to be made. This is a time for prayer for the delegates and for the outcome of the negotiations. The stakes are so high for us and for men and women across the world. Ironically, it is the very poorest who have done least to create the conditions for climate change that will be hit the hardest. Christian Aid and other charities have highlighted time and again the damage that the rising world temperature are doing across vulnerable parts of the world.

So, pray for this conference and for its outcome. Join with others to campaign for a wise stewardship of this earth. Many Catholic Churches have Laudato Si groups based on Pope Francis encyclical on 'Our Common Home' and this could be a good starting point. Act on recent British Moravian Synod resolutions to consider how to avoid single use plastics, (not easy in COVID times), to disinvest in fossil fuels and to plant trees wherever you can. Lastly consider your own lifestyle and act to reduce what you purchase, use and waste - a real challenge in the month that begins the run up to Christmas.



Sr Sarah Groves
Editorial Team

The Changing Face of Remembrance? *continued*

the days of empire were drawing to a close even when large numbers of troops from the colonies were involved in the fighting. In a few years after the war all this dominance was swept away as there was little chance that things could go back to the old status. All the personnel who fought did their duty with courage and fortitude across the globe fighting for an empire that was already in decline but clinging to its imperial glories. Even at home change was in the air, and no longer would promises be enough - the

Land Fit For Heroes of 1919 was irrelevant. A political landslide took place in 1945, the results of which we are still working through today. The Viceroy and Governors have gone along with the 'memsahibs' but what remains today is something else. We should remember that they fought for their own rights, for change and for a better life for all. A radical change across the world's political, social and economic structures. It is truly right that we should continue to remember them for their bravery,

devotion to a common cause against evil and the sacrifices they made. Let us also remember with pride that this led to change, a better life for un-told millions of all races and colours and for this we should be eternally grateful - WE WILL REMEMBER THEM.

Br Henry Wilson
Ballinderry



Three reflections on the recent Moravian Pilgrimage around the British Province



© Sr Mary Little

If I'm honest initially the main reason I went on the Pilgrimage was to force myself to be more comfortable with travelling despite the pandemic, but what I found when I went was a togetherness and fellowship that was really quite wonderful.

Given that I had never visited another Moravian Church apart from the one I attend - Coronation Avenue Bath - I was very eager to see the other Churches that make up the British Province. However, the most surprising thing to me was just how welcoming and kind everyone was despite not at all knowing who I was, and for me at least, it really hit home just how powerful fellowship can be: everyone looking after each other and making them feel included no matter who they were or where they came from, or even in a lot of cases how late they were to their church, which I am incredibly thankful for.

My fellow Pilgrim Martin explained to me exactly what he thought a Pilgrimage was about, and if I remember correctly, part of it was to experience change in yourself and I genuinely feel that that's what this Pilgrimage did: I feel far more connected to the Moravian Church as a whole and feel far more motivated to do things to help wherever I can.

To sum the Pilgrimage up it was a crazy adventure that while massively tiring brought our little group of Pilgrims and (hopefully) the people we met and shared worship with some happiness and a feeling of togetherness.

I have joined the Pilgrimage Committee with the aim of carrying the momentum that this Pilgrimage has brought into future journeys, so if anyone has any feedback about this Pilgrimage or questions for me about how it was or anything else please feel free to get in touch.

To everyone that came out to meet us, thank you everyone so much for your hospitality and kindness, it was truly appreciated - especially by my stomach!

To my fellow Pilgrims, thank you for making the journey so enjoyable and answering my many questions about things - I had a wonderful time.

Br Kieran Hopton,

(the one with the beard).

What a wonderful opportunity and privilege it was to be able to join this Pilgrimage at short notice. I felt it was really 'meant to be' and am so pleased I was able to join the group. To be able to visit all of the active Moravian churches both in England and Northern Ireland was amazing and all in four days! The last 18 months has been a difficult time for many due to COVID restrictions and it was therefore absolutely wonderful to be able to meet up with people in person instead of just by Zoom or online YouTube services. Although a sometimes hectic and tiring four days, I would not have missed the experience to learn so much more about all the various churches and their history. The churches and congregations varied enormously both in size, their local communities and numbers of members but the one thing that remained constant was the warmth, hospitality and friendship we all encountered along the way. Highlights of the Pilgrimage for me was visiting Fetter Lane, an oasis of peace in the centre of Chelsea in London, and Gracehill in Northern

Ireland which I found both moving and historically interesting. The singing of the Hosanna Anthem, our Pilgrims' song by Paul Holdsworth and the service at each church (a specially written liturgy) was at times very emotional and the memories will remain for a very long time to come. A special thanks to all the people who greeted us and made us feel so welcome, sometimes having to wait a long time into the evening for us to arrive due to traffic problems and other factors. All of the refreshments and meals provided were exceptional, especially the delicious cakes which seemed to be endless! Looking back over the photographs and talking about it to others will help me remember this Pilgrimage for a very long time to come. I feel so lucky to have been given the opportunity to be a member of our little 'minibus family' for four days.

Sr Mary Little

As I have previously said, being a 'Pilgrim' was never very high in my thoughts, a bit like being an accountant, a chef, a football star, a farmer or in fact any number of other occupations. With this list, ability was the limiting factor, but when the opportunity arose to be a Pilgrim I thought, that sounds good and I could probably achieve that, so my name was added to the list.

Our first call and initial meeting place was Leominster, familiar to me as there have been a few services taken there and to be there at 8 am had meant leaving home at 6 am. So, a long day was in the offering.

Our worship to be shared at every church included a short liturgy including responses between Pilgrims and congregation, some prayer and at the end 'The Pilgrims Song' written by Paul Holdsworth especially for our Pilgrimage. This small worship was shared in every church we visited. At each church the welcome and the hospitality was tremendous with tea and cake in abundance like you could never believe. Even when we arrived for a meal at Ockbrook two hours late, great numbers of the congregation had waited for us and fed us extremely well. Our first breakfast at Church House was set out for us on a big table, a feast of everything we could wish for. However, the 'girls' responsible for this feast then continued to appear with more food, in fact enough for all of Muswell Hill never mind just ten Pilgrims. Everywhere we arrived we found tea and cake, a welcome and interest in how we were getting along and at every place fellowship and friendship and enthusiasm to be part of our service and worship together.

So all in all a big thank you from me to everyone beginning with the people who came up with the idea originally, to all the organising that took place as we travelled along, to our friends wherever we arrived and of course to the other nine Pilgrims who shared the travelling, fun and laughter, and a few pressured times mostly at the airport running to gate 15 furthest from the terminal, missing a Pilgrim who was detained in security but even with these small hiccups we made it there and back again and feeling quite special about the time shared together, the memories shared together and the achievement.

I was there so I was a 'P I L G R I M'. Thank you.

Br Nick Batelle

Olive Linyard Remembered



On Friday I went to Olive Linyard's funeral and my goodness, as deserved, she was given a right good send off! Dignified, heart-warming, comforting, all helped by the lovely day and full, flower filled church. I was particularly moved by what seemed like an endless stream of grandchildren trooping in. One of them spoke movingly and with humour of 'memories of Grandma'.

Br Joachim Kreusel, who conducted the service read out her 'Lebenslauf' (memoir) which she had written herself. This told us of all the roles she had played in life. Daughter, wife, mother, grandmother, friend, teacher, Moravian Women's Association, Women's World Day of Prayer and others.

I first knowingly met Olive about 40 years ago when I became Vice-President of the MWA and she was President. I think she had some doubts about me to begin with as we were two very different women! I can just visualise her eyebrows shooting up when I made some glaring gaff giving out the notices at an MWA Rally. I remember referring to the Coronation 'Street' Circle instead of 'Avenue'!

However, we soon settled down into a working relationship using our joint talents. Our husbands also became friends and we spent happy times together in our caravan in the Lakes.

Her organisational skills were exceptional, all carried out calmly and clearly. During her time as President two things she accomplished stand out to me: 'The Retreats' and 'The Guests from behind the Iron Curtain'.

It had been suggested for some time that we might have a Retreat and so research was done and eventually we had our first at Ampleforth Abbey which was a happy success and other centres were used around the country. At one time we had two a year and they were always filled quickly. I have a memory of a kitchen somewhere in Wales with Olive and me overcome by a fit of the silent giggles! We were clinging together trying to subdue them as something very serious was going on in the next room.

Another retreat memory is of us taking part in a meditation in which we were asked to imagine we were in a crowd with Jesus, and like the woman with the flow of blood we caught hold of his cloak and he turned to us and asked 'What do you want Libby' or Molly or Jennie or Dorothy? At that moment Olive told me she opened her eyes and I was irradiated with light ... I'm sure it was a trick of sunlight, but it was a moment to ponder.

The East German guests came about when a sister who had been at one of the USA Women's Conference came back and

told us about an East German sister there and how they could only get out of their country if they were invited and guaranteed

to return. This led to the MWA inviting sisters from East Germany and Czechoslovakia for a two week stay in this country as our guests. Many lasting friendships were made, and we started to travel and gain knowledge of their very different lives and eventually the European Women's Conference was born.

I'll end with two personal stories. Olive rang me to tell me that Fred had become interested in sailing. I had a modest eleven-foot sailing dinghy which I kept on the shore of Coniston Water. 'Could they come to the caravan for a few days and could I give Fred some sailing lessons and she would feed us'?! This we did and Fred and I had three halcyon days on the lake with light winds. Perfect for a novice and a rather nervous instructor ... until the last day when a strong gust of wind blew down the fell and across the lake and everything went berserk. We didn't capsize ... just ... but a few pithy words issued from the instructor to which Fred gave an equally pithy reply. Sadly, not to be put into print.

Finally, about 18 years ago the Baildon MWA Circle invited Olive to be our speaker at our WWDofP Service, always held on the first Friday in March. That particular Friday a huge snowstorm hit the North of England and Fred and Olive got marooned on the M62. I was running around like a ... let's say like 'a demented squirrel' trying to sort things out when they arrived two minutes before the service was due to begin. We left Fred in front of a real log fire with a glass of something warming and Olive and I slithered and slipped down to church, and she stood up and delivered her address with calm aplomb ... as she would.

So much more could be said but how to end? A life well lived? Certainly not without tragedy and tears but much joy and laughter as well and what a legacy she has left us? Perhaps the Mispah is the most suitable ending?

'May the Lord watch between thee and me whilst we are absent one from another'.

Sr Libby Mitchell

Moravian Church Settlements: World Heritage Meeting in Bethlehem, Pennsylvania, USA



Delegates following the early morning service at Moravian Old Chapel

To achieve World Heritage Status it is necessary to demonstrate 'Outstanding Universal Value' (OUV). This means cultural and/or natural significance which is so exceptional as to transcend national boundaries and to be of common importance for present and future generations of all humanity.

Moravians have a wonderful heritage in terms of historic sites, historic characters and a powerful contribution to Christian life and understanding that has been adopted and shared across many denominations right around the Globe. Early Moravians demonstrated true person focused sacrificial service by their pioneering missionary work. The Christingle, a powerful yet simple summary of Christianity and the first early morning Easter services were originated by Moravians as were the Daily Watchword and the continuous worldwide Prayer Watch.

The Moravian Settlement in Christiansfeld (Denmark) was added to the UNESCO World Heritage List in 2015. At that time it was recommended that this world heritage inscription should, in future, be expanded to include additional Settlements from around the world. This would not only enrich the 'Outstanding Universal Value' established in the Christiansfeld application but also demonstrate the worldwide spread of the ethos and ideals.

A number of Settlements including Gracehill and Bethlehem (USA) led by Christiansfeld had been working together since 2003 on the World Heritage project. Following Christiansfeld's success, Bethlehem was added to the United States Tentative list in 2017 as a potential future nomination to UNESCO.

Since then representatives of Bethlehem have been working with Christiansfeld, Herrnhut (Germany) and Gracehill to take forward a joint, or so called Transnational Serial Nomination, to be led by Bethlehem. The preparation of such an application is not straightforward and involves not just the Settlement communities but also local government, planning and conservation authorities and ultimately national governments.

Following a number of virtual meetings,

representatives from Bethlehem, Herrnhut, Christiansfeld and Gracehill met for a two-day conference in Bethlehem beginning on 14th September 2021. We were given a very warm welcome by our American hosts. The first day was taken up with working on the nomination process and was ably led by Mr Barry Gamble, a World Heritage Consultant.

The following day began with an inspiring early morning service organised by Bishop Hopeton Clennon, the Senior Pastor at Central Moravian Church. It took place in the Old Moravian Chapel and included representatives from each of the Settlements and was both a meaningful and significant start to what was an important day.

At 10 am we met at Bethlehem Town Hall in the presence of local government officials and U.S. Federal Government representatives, and it was announced that the U.S. Department of the Interior had formally authorised Historic Moravian Bethlehem to participate in a planned Transnational Serial Nomination to the World Heritage List of historic 'Moravian Church Settlements' in Europe and North America.

This was the moment everyone had been waiting for and it now means that the U.S. Government officially support the nomination and international partners can be involved.

Following this, representatives on behalf of the involved parties, for each of the Settlements signed a Voluntary Association Agreement. I had the pleasure of signing, in person, on behalf of Gracehill Trust. The Mayor of Mid and East Antrim Borough Council, Cllr William McCaughey, signed virtually after making a presentation and Bishop Sarah Groves also signed virtually on behalf of Gracehill Church again after making a presentation. By happy coincidence the British Province 'Pilgrims' were in Gracehill at just the right moment and were also included in the Gracehill video to the bemusement of the Americans.

After further speeches and an address by the German Consul General David Gill, who has close Moravian connections, the day concluded with a formal lunch and

a tour of Historic Bethlehem. Another successful step towards World Heritage Status has been taken and we look forward to growing our partnerships further as we complete the nomination process.

So, what does this all mean for the wider Moravian Church?

The aim is not to highlight any one country, community, Settlement or Congregation but to highlight the worldwide influence of the Moravian Church. The Settlements directly involved are but examples representing the whole Church. Moravians are not only of historic importance but also contemporary relevance and that is true for every congregation. It was in fact entirely appropriate that the 'Pilgrims' were included in the Gracehill video helping to represent our whole Church.

To highlight this in Gracehill we have named the guest bedrooms in the holiday accommodation of our newly restored 'Old Shop' after each of the existing congregations in the Irish District (Kilwarlin, Ballinderry, Cliftonville and University Road) and we plan to have a 'Settlement's Room' with illustrations of the four Settlements in the British Province (Fulneck, Ockbrook, Fairfield and Gracehill).

World heritage status can have many benefits for us all. It is about raising the profile of our place in the World (not just geographical sites but the spiritual, societal and ethical ideals as they were disseminated across continents over so many years) for the benefit of all people in our time and generation and for generations to come. Outstanding Universal Value.

Br David J Johnston



David Johnston speaks to the meeting

Across the sea to Ireland

A reflection on ministry

When we enter the ministry we all know that we are subject to the Call System whereby we are called to serve a congregation, or two or three by the Provincial Board. For me, because I first entered the ministry as a non-stipendiary minister in 1992, any call had to take into account the fact that I was still employed as a teacher, so I was only able to serve in my locality. I served the Heckmondwike congregation and later, in January 1995, the Wellhouse congregation. In November 1996 I entered the full-time stipendiary ministry service so knew that there would be a time when I was likely to be called to serve away from my home area. I also became the minister of the Gomersal congregation in 1998.

It was in 2000 that life changed for me and my family when, on the 14th March (my husband Roy's birthday) I was asked to stay after a meeting at Church House to meet with the Provincial Board to discuss my future ministry. That was a clear hint to Roy and I that we were going to be asked to move. But the big question was where would we be asked to move to. We knew it was the right time for us to move as Paul was finishing at University and was going on to study for a PGCE to, hopefully, enable him to fulfil his lifelong dream of becoming a PE teacher, and James had finished his GCSE exams, although a year later than usual because of his health problems. So, the time was right and we accepted that. Roy and I spent some time speculating where we might be asked to move to. We knew that Br Paul Gubi was retiring that summer from Bath and Br Leonard Broadbent was retiring from Belfast. Roy said to me that if we were being asked to move to Bath I could say 'yes' straight away but if I was being asked to move to Belfast would I say that we would think about it. Roy had probably more apprehension than me about moving to Belfast because he had never been to Northern Ireland and it would mean him giving up his job on the railways where he had worked for 26 years. We were not worried about the political situation as the Good Friday Agreement had been signed two years previously and we were confident that the Peace that came with that would be long lasting.

Well, as many of you will know we were asked to go to Belfast, but we were told that they were not issuing a call at the

time but really sounding out how we would feel if a call was issued. We asked if we could go to Belfast and see where we would be living. So, Roy, James and I went incognito to Belfast to be able to see where we would live and the congregations I would be called to serve. We stayed with Br and Sr Derrick Woods and he took us around to show us the congregations but some, from quite a distance, so as not to attract attention. When we returned from the trip, I contacted the PEC and said that, if a call was issued, I would accept the call. We have always accepted that any call that is issued by the PEC is issued after prayerful consideration and believing that it would be the right call for the minister involved and also for the future of the church. Yet, even trusting in the wisdom of the PEC it is sometimes difficult to understand how they come to the decision they may come to but, also from the minister's point of view there must be much thought and prayer given to accepting a call because of the impact it has on all the family. Paul still jokingly speaks about being abandoned by us as he knew that James would be coming with us and he would be staying in England. We knew that other members of the family would continue to support him, and we were only a phone call away and also just an hour's flight away.

So, once the decision was made, we had to make plans. The PEC had called me to serve the University Road congregation in Belfast, the Kilwarlin congregation and the Ballinderry congregation. I was slightly concerned about the move because, only a couple of years previously one Sister from the Irish District had said in my presence that she did not think that the Irish District was ready to accept a woman minister. I know that this Sister would now have a different opinion as the Irish District has certainly had much more experience of having women ministers and all ministers come with their own gifts and talents irrespective of their sex. When you accept a call you often have people who offer you advice. Br Wilfred Mortimore said that when he moved to Ireland he began to take the Farmers Weekly magazine as he felt more able to speak to those members who were involved in farming. I must say I never did that. One of the Brethren from one congregation was also heard to say, 'But what will she do if there is a problem

with the church roof and she needs to climb up and inspect it?' That, fortunately was never put to the test but I am sure that the property steward would have been able to do a good job and report any problems!!

James and I returned to Belfast in July to be able to sort out education for him and to have the chance to meet with the Church Committee at University Road. We sorted out that James would, hopefully, be accepted at what was then known as the BIFHE to study Performing Arts in September. I met with the church committee at the home of Br and Sr Woods which was a wonderful social occasion. In the course of conversation, I mentioned that one of my concerns was employment for Roy and Br Jim Finlay said, 'The Lord will provide.' Very wise words which I have quoted several times since. The Lord did provide for Roy because after only a few weeks of Roy going round several employment agencies he was offered a job with the Rural Transport Department of Translink. This was just for six months but actually lasted the four years we were in Belfast.

I would like to be able to say that the move to Belfast went smoothly but that would not be quite true as, when Roy and I arrived at the port in Heysham for the ferry to Belfast with the caravan on the back of the car, we were told that the ferry was cancelled and we were given three hours to travel to Stranraer. We arrived with just ten minutes to spare. The first Sunday when I began my ministry I was to go to Ballinderry for the service at 7 pm. We had planned our journey (no sat nav then) but when we reached the motorway there was a big sign that said, 'Road closed' and we had no other plan. We followed the other vehicles, but it was quite a traffic jam through Lisburn to finally arrive at Ballinderry with Br Joe Cooper standing at the door wondering what had happened. Again, we got there about five minutes to seven with the congregation already in place just waiting for us.

We moved to Belfast in August and in October we were told that the manse was suffering with subsidence and the middle of the house was sinking fast. The Bible story of the house built on sand came to mind and I just hoped that my ministry would be built on firmer ground

than the house. We were told that we would have to move out while repairs were made. The negotiation with the insurance took some time and the congregation decided that it would be better to buy another manse so in December 2001 we moved again. It was also a difficult time for us as a family as my half-sister who many of you would know as Sr Cora Ives (she married in August 2000 and became Cora Hooper) passed away in November 2000 and my mum, Sr Joyce Ives, passed away in June 2001, so it was quite a difficult time.

We stayed in Belfast until another call took us back to England to serve the Ockbrook congregation in September 2004. We all thoroughly enjoyed our time in Northern Ireland. We were made to feel very welcome by all the congregations and the people we met outside the church. Roy found fulfilment in his job and visited many places throughout Northern Ireland, and he says that now he is an ambassador for the Northern Ireland Tourist Board and always tells everyone he meets how beautiful the place is and how they should visit and see for themselves. James was successful in his education and when we left Northern Ireland he was able to stay and complete his degree in Drama at Queen's University.

There are several things that I learnt from this experience, the main one being that the PEC does know what it is doing when issuing calls and that God certainly has the main part in their deliberations. Another thing I learnt was ministry gives you the opportunity to live in places that you never thought you would live in and that ministry is full of surprises which have to be grabbed with both hands. I would never want to change any of the experiences that I had in ministry as they were a real blessing to me and my family. So, I would advise anyone thinking of ministry or new to ministry accept the challenges of the call system and see where God can take you.

Sr Kathryn Woolford



BMB

(British Mission Board) News



European Mission Council & Unity Mission and Development Board

The Unity Mission and Development Board will meet in Dar Es Salaam 19th-23rd November 2021. It is a board made up of representatives from each region in the Unity as well as the mission agencies, working together to prioritise and co-ordinate new mission projects and support ongoing initiatives. Sr Roberta Hoey will represent the British Mission Board and Br Petr Krasny (Czech Province) will represent the European Province. The European Mission Council, made up of the mission agencies working across Europe, will have the opportunity to meet before the meeting to strengthen ongoing co-operation.

COVID-19 Response - Moravian Church Western Tanzania

As in the UK and the rest of the world, Tanzania have had to come to grips with the realities on COVID-19 and the seriousness of the spread of the virus. The Moravian Church in Western Tanzania is making efforts to ensure that their congregations and local communities are equipped in dealing with minimising the impact of the virus. There are 100,000 members in Western Tanzania and the BMB is hoping to raise funds throughout the Province to support the purchase of protective equipment, hand sanitiser and face masks which is becoming expensive. If you or your local congregation would like to make a donation, you can do so by:

- 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: Western Tanzania COVID-19 Response.

Tine on the Mountain - New Project supported by the Republic of Ireland Fellowship

Tine on the Mountain Ministries is a Non-Government Organisation based within Kampala, Uganda, working among street children and vulnerable families, rehabilitating them to get respite through various programs and evangelism. Tine on the Mountain is not a Moravian project, however it is a program that has been put forward to the BMB for support and is locally supported by members of the emerging Republic of Ireland Fellowship.

Tine was founded under the patronage of Ester Taka Namutebi; who was abandoned on the street at the age of five. She later struggled with street life, battling drug addiction and later becoming a young mother at 14. The hard life forced her to give up her daughter for adoption. Ester went through a number of adoption and rehabilitation homes and did not have a chance to attain any basic formal education. Transformed by the love, hope and peace in the revelation of Jesus Christ, Ester was inspired to start up a rehabilitation home through which she can extend love and hope to the street children, giving them a chance and hope to lead better lives. Today, the Organisation directly supports 40 street children and 12 young mothers; 25 of the street children and eight of the young mothers stay within the rehabilitation home located in Luwafu-Makindye Division in Kampala. All street children are supported to attain education in schools (elementary, primary and secondary schools) while the young mothers are supported and equipped with employable livelihood vocational skills. BMB will support the ROI fellowship in raising awareness and you can find out more information from PEC and BMB member, Br Livingstone Thompson at: livingstone.thompson@moravian.org.uk.

The Children's Christmas Candle Service and Christingles Part 2

After the 1870s

'Christingles are made in this way. A hole is made in an orange, and a piece of quill, three or four inches long, set upright in the hole, and usually a second piece inside this. The upper half of each quill is cut into small strips, and the end of each strip inserted into a raisin. The weight of the raisins bend down the little boughs of quill, forming two circles of pendants. A coloured taper is fixed in the upper quill, and lighted on Christmas Eve. The custom is German.'

Christingle decorations were probably introduced into Britain during the reign of Queen Victoria. The above description of how to make Christingles appeared in the January 1869 edition of MacMillan's Magazine (published 23 December 1868). MacMillan's Magazine was a monthly British literary magazine with contributions from primarily British authors. The description prefaced an anonymous poem simply titled Christingles, a touching tale of a mother lamenting the death of two of her children, reflected in the number of Christingles missing from the family table. The poem is too long to reproduce in its entirety here, but this stanza reinforces a suggestion that the Christingle decoration was an inexpensive variation on a Christmas tree.

*Before we put the holly up
That busy afternoon,
I called for the tapers and oranges,
And the children bought them soon:
And we gave each slender quill-stem
An orange for its root,
And made the delicate branches bow
'Neath the load of raisin fruit.
And the tapers stood in the middle,
Yellow, and green, and white;
And the Christingles were ready
To be lit at fall of night.*

After the Education Act of 1870 set the framework, for the first time, for schooling children on a national scale, Christingles was selected for inclusion in a series of school reading books adapted for the new legislation. As literacy improved dramatically between 1870 and 1900, Christingles became a popular choice for recitals. As late as 1911, a reader requested the name of a book or magazine where the poem could be found.

In December 1900, newspapers in

England and Ireland ran an article - complete with illustration - which aimed to make Christingle decorations fashionable:

'The decoration of the Christmas dinner-table is always an important item in the housekeeper's mind. How to get something new, and at the same time something pretty - flowers are at ruination prices and holly wreaths are done to death. An idea borrowed from the German 'Christingles' may appeal to some, and suggest variations upon it to others.'

The article explains how to make a Christingle, and suggests that a crystallised cherry or plum would look better than a raisin. The whole visual effect is further enhanced by yellow silks, a high standing desert dish, glass troughs, Japanese leads, coloured chrysanthemums on long stalks, moss and ivy. The reader is warned to regulate the size and height of this, according to taste and appropriateness!

Thus, by the end of the nineteenth century, British citizens were already reading about and making Christingle decorations. But what of the Christingle service?

The Moravian children at Malmesbury continued to receive their annual Christingle 'treat' (see last month's article), even after the outbreak of war in 1914. Elsewhere, ministers and teachers introduced the decoration into services and lovefeasts as they moved from congregation to congregation, bestowing it with the symbolism and ribbon of the 1747 candle. By Christmas Eve 1936, Christingle services were being held in perhaps a dozen British Moravian Churches.

In the post-Second World War years, the service attracted the interest of the BBC. In December 1947, Rev J. Kingdon Berry of the Moravian Church at Gracehill described the 'picturesque annual service' in a broadcast by BBC's Northern Ireland Home Service. In 1953, the Westwood Moravian Church Christingle service was broadcast as part of Children's Hour by the North of England Home Service. A



service was televised locally from Gracehill in 1954, and in 1956, it was listed in the Radio Times as A Christingle for Christmas, and shown on children's television on Christmas Eve. Two years later, Gracehill was featured for the third time on TV, when scenes from its

Christingle service 'to symbolise the world and its joys and pleasures and to commemorate the Christ Child as the Light of the World' were included in the Royal Prologue: Christmas at Home, a special film by the BBC which preceded the Queen's Speech on Christmas Day. By the end of 1958, aided by the technology of radio and television, the Christingle service had spread beyond the Moravian churches to millions of people. It was becoming popular with other Protestants as well.

In 1968, the Church of England Children's Society embraced the service, and have promoted it widely ever since to raise funds for their work. The Society held a 250th Anniversary Christingle service in Liverpool Cathedral in 1997, celebrating the first Moravian children's candle service held in 1747.

Get in touch: did you listen to, watch, or take part in one of the BBC broadcasts? Were you at the 250th Anniversary service in Liverpool Cathedral? I'd be interested to hear about your memories of these events. Sources for this article, and a complete transcript of the poem Christingles, are available on request. I can be contacted via the Editor.

Correction to last month's article: the first children's candle service held at Fulneck was not in 1749, but Christmas 1755. Schoolgirls gathered in their Rooms and 'the Middle girls found in theirs a table covered with white cloth, on the top was wax candles burning, for every child one each.' My apologies for any confusion caused.



Br Kit Shorten

Policy on Ethical Investment

What is ethical investment?

Ethical investment is a discipline of investment that considers our environmental and social issues. As society becomes increasingly conscious of its collective impact on the planet, more people are turning to ethical investing - also known as sustainable investing or SRI (socially-responsible investing) - as a way to grow their money whilst doing their part for society and the environment.

Can an investment portfolio represent the wide-ranging ethical principles and priorities of the masses?

The way in which many global corporations are structured certainly presents a challenge for investment managers whose job it is to determine any link between the corporations' profits and activities considered unsustainable or morally questionable.

The Moravian Church has many investments, known as the investment pool, which is managed for us by two main investment companies. Both of these have been given the instruction that we have an ethical policy to invest in companies that are striving to have a positive impact on the world. The church has never invested in tobacco, alcohol, gaming and armaments, but that was extended, some years ago, to include fossil fuels, climate change, and takes into account equal rights and animal welfare along with other social issues. Our investment managers act for many charities and as such UBS, one of the companies, have a progressive sustainable programme that charities can opt into. The Moravian Church has done this to be

sure that they are as ethical as possible.

Synod passed a resolution: 'that the British Province of the Moravian Church, in view of the potentially catastrophic climate and ecological emergency, commit to the process of divestment from fossil fuels, within three calendar years.'

The Finance and Property Committee have a sub-committee who meet with the investment managers on a regular basis and these issues arise at every meeting so I am sure the committee will be able to ensure that this resolution is adhered to.

However, I just want to issue a word of caution. The fossil fuel companies are in a lot of cases using their profits to research into more sustainable fuels. Therefore, each company must be investigated more deeply than just saying it is a fossil fuel company. The investment managers have researchers who analyse companies in fine detail, which is another reason that we can be sure they are not going to stray from the church's instructions.

The Provincial Board and Finance and Property Committee will be committed to ensuring that Synod's directive is complied with, and I think you can see from the above that it is already there, but checks will continue to ensure that we remain as ethical as we can be.

Sr Gillian Taylor

Finance and Property Committee

Fairfield (Manchester) Heritage Day



© Br Anthony Torkington

On Sunday 12th September at one o'clock, we opened our doors for this year's Heritage event. We had been hoping for a lovely day; unfortunately we had some rain, but it was light and for the most part it was ignored by our visitors and didn't detract from a happy afternoon!

This year more than ever we were unsure as to what to expect with regard to visitor numbers. We had deliberately reduced our open times to just one afternoon and the stalls were kept to just five in number with them all outdoors on the church terrace. The church, museum and college were all open to visitors, and light refreshments of drinks and cake/biscuits were served in the college hall.

Well, life has a way of surprising us, doesn't it? Visitors came in numbers, initially 65 people had prebooked a guided tour, but this ended with more than 100 people doing the tour! Indeed, overall it would seem that we had approximately the same number of visitors we normally have over the usual full one-and-a-half-day event and raised a staggering £1,020.30 in the four hours we were open.

Sr Margery Sutcliffe

Fetter Lane (London) Open House 2021

As reported last month, Fetter Lane was again part of Open House London. We welcomed nearly 300 visitors on 4th and 5th September - a mix of neighbours, passers-by, Open House devotees, friends and family. It was good to see more children this year who were happy to



© Sr C Dize

complete our Discovery quiz and collect their prizes. New this year was the lovely contribution of local pianist and accordionist Br Anton Pazicky, who played familiar hymns during the afternoon. The Moravian Close at Chelsea presents a unique blend of history, ecology and spiritual significance and it is no surprise that interest is growing.

Sr Cynthia Dize

Cliftonville, Belfast

Br Stephens, as the minister of Cliftonville and Ballinderry, was invited to conduct the Sunday morning radio service on 12th September. In the afternoon the church and the earlier manse next door were open from 1-4pm for European Heritage weekend, and we had a satisfactory number of interested visitors. A few days before the open day a tile collector was able to provide a scan from The Building news of 1873 showing that the lovely Pugin style tiles in the manse hall were almost certainly designed by J.P. Seddon and made by Maw & Co. Perhaps the makers of the encaustic bathroom tiles will be found in future.

On the 13th, the ten 'Pilgrims' arrived for breakfast at Cliftonville, before moving on to University Road, Kilwarlin for lunch, then Ballinderry and finally Gracehill for an evening meal before returning to England. Demi Walker organised a Keep Fit evening that raised £230 towards their appeal for donations for missions and youth work.

On Sunday the 19th we had a guest speaker, Father Brendan McManus, a friend of Br Stephens, who told of his well-paid career in IT with Hewlett Packard and how in 1992 he abandoned 'a life of excess' to become a member of the Jesuits before training to be a priest. He is the author of Redemption Road and works in the area of Spirituality and with the Irish suicide prevention charity, Console.



Sonya Anastassi and Vivienne Davis in former manse

© Sr Claire Flynn

26th September was harvest Sunday when Sr Sarah Groves conducted our service and Br Stephens the harvest in Gracehill. After a thoughtful harvest address, we each received a packet of Nasturtium seeds and thoughts on the seeds of faith and hope.

After church we went to the lovely Crawfordsburn country park in Co.

Down, where the Scout facilities, including a huge, covered area with picnic tables, were booked for a Harvest Barbeque. It was good to meet with friends from the other congregations that we had not seen during lockdown. There was a Scavenger Hunt for the young people, followed by the barbeque; Demi and Lucy Walker then entertained us with Scottish dancing and Br Stephens led a vesper of harvest hymns and prayers. In spite of a poor weather forecast the rain did not descend until we were well on our way home. Thanks to the organisers of this happy district event, and those who barbequed the food.

Yazmin Layla Cooper's baptism took place on 15th August. We are sad to record the death of Sr Lily Ball (94 years) on 8th September and record our love and sympathy to her daughter Marianne and family.

Sr Edna Cooper

Bedford (Queen's Park)



© Br Edwin Quilban

The Irish dance group who have been using our hall informed us they will no longer be hiring it due to COVID and a fall in numbers. All their equipment had to be removed and this revealed mould and holes in the floor. This took three months to repair and redecorate. We held our harvest festival on 26th September. Sr Allison who was visiting from America is an opera singer and sang 'Amazing Grace' and 'He's Got the Whole World in His Hands'. We invited friends to join us and this resulted in eight adults and four children joining us - tables were put out on the lawn for refreshments after the service.

Br Eric Moore

Congregational Register

Baptism

29 Aug 2021	Robert Shipley Dickinson	Gomersal
26th Sept 2021	Logan Robert Anthony Watkin	Fairfield
26th Sept 2021	Lottie Blu Lynne Watkin	Fairfield
26th Sept 2021	Luca Tommie Watkin	Fairfield

Marriages

7th Aug 2021	Caroline Mitchell & Nityabh Mishra	Ockbrook
25th Sept 2021	Sophie Rittig & Peter Clarson	Ockbrook

Death

31st Jan 2021	Thelma Gardener	Bath Weston
20th Sept 2021	Olive Linyard	Ockbrook

Notices

Moravian Stars

The following types of Moravian Stars are available to purchase from Church House:

- Indoor star (paper 60cm) £25.00 (plus P&P)
- Outdoor star (plastic 68cm) £45.00 (plus P&P)
- Crib size star (paper 13cm) £21.00 (plus P&P)

Colours of both indoor and outdoor stars in stock are: white, yellow, red, red/yellow, and red/white. The crib size star is only available in two colours: white or yellow.

We also stock power supply cables for all three types of stars:

- Indoor star £10.00 (plus P&P)
- Outdoor star £15.00 (plus P&P)
- Crib size star £15.00 (plus P&P)

Please contact Sr Gladys Korsah at Church House for more details.

Fairfield



© Sr Margery Sutcliffe

At our morning service on 5th September some of our children presented the church with a cheque for £295. Coby, Orsen, Freda, Lewis, Esme and Lev had undertaken the magnificent feat of walking Snowden to raise funds for church and St Mary's school. They undertook this task in August, (with adults present of course); it is rumoured that the children completed the walk more happily than at least one of the adults present, whom I think may have underestimated how strenuous the walk would be! The congregation present at the presentation of the cheque, showed their appreciation in the time-honoured tradition of a round of applause. Friends and members of the Moravian Church might like to share this news and join in our comfort and joy of knowing that there are those coming behind us who are already helping in the continuation of our church.

Sr Margery Sutcliffe

Harold Road, London

Well, here we are. The Lord be praised. We have found a new home.

After a long time without a proper place of worship we have been made very welcome by the minister of St Paul and St James Anglican Church in Stratford, which is close to the Queen Elizabeth Olympic Park. We have been provided with a suitable side room and our new Sunday service time of 9.30 am ensures that we all look lively.

Br Michael Newman, recently arrived at Hornsey, conducted our latest Communion Service in his calm and meditative way. We had, for us, a big congregation which included visitors and glad to say that after a long absence, our singing - once we got going - was right on form.

After a long time in the wilderness this really does feel like a new beginning for us.

Br Michael O'Sullivan



© Br Michael O'Sullivan

From Church House

Dear Brothers and Sisters,

Greetings from the Provincial Board!

I am delighted to let you know that Br James Woolford has accepted the Call of the Church to serve Baildon alongside Fulneck congregation. This call will take effect from Sunday 7th November 2021. Br David Howarth has relocated full time to London but has been providing sacramental cover throughout October.

Please keep James, his family and the congregations in your prayers.

Sr Roberta Hoey,

On Behalf of the Provincial Board of the Moravian Church

Child Poverty Petition

The British Province has now submitted the details for our on-line petition on Child Poverty, and once the vetting process has been completed we would ask you to consider signing this. Once validation is completed and the link is available, this will be shared with all congregations.

Yours in Christ's service,

Br David Howarth

On Behalf of the Provincial Board of the Moravian Church

New Contact Details

In future correspondence Rev Jane Dixon will formally be known as Rev Jane Carter and please note her new email address: jane.carter@moravian.org.uk.

Provincial Diary for November

6	Western District Conference
9	Finance Committee Meeting (Online)
16-17	PEC (Church House, London)
18	European Mission Council (Dar Es Salaam, R Hoey)
19-21	Unity Mission & Development Board (Dar Es Salaam, R Hoey)
21-25	Moravian Church Foundation (Dar Es Salaam, R Hoey & R Hopcroft)



1	All Saints' Day
4	Diwali-Deepavali - Sikh/Hindu
5	Bonfire / Guy Fawkes Day
14-21	Interfaith Week (www.interfaithweek.org)
13	Realisation of the Headship of Christ in 1741
14	Remembrance Sunday
15-19	Anti-Bullying Week (www.anti-bullyingalliance.org.uk)
19	International Men's Day
21	Ability Sunday (www.livability.org.uk/get-involved/events/community/ability-sunday/)
	World Day of Remembrance for Road Traffic Victims (www.roadpeace.org)
	Church Service Sunday
28	First Sunday of Advent
29 Nov-6 Dec	Hanukkah - Jewish
30	St Andrew's Day

Dukinfield Moravian Church



In the 1740s Old Road, Dukinfield was a centre for evangelism. Encouraged by visits from the United Brethren the converts became a Society and then a Church. In 1755 it was recognised as a Moravian congregation with plans to become a settlement. Soon a Burial Ground, Choir Houses and schools followed.

By 1780 it was obvious that more land was needed but this wasn't to be. Sadly in 1785 the

congregation moved to Fairfield leaving a few faithful members behind. You might think that this would be the end, but by 1788 they were again given their own minister and gradually worked to become independent of Fairfield.

Over the next hundred years as the congregation grew, bigger churches were built, the first in 1826, the second in 1860 (seating 800 and costing £1,120) with a Sisters' House and Ladies' Boarding School. Thanks to the generosity of the Hindley family a Day School was added.

Congregation life had its highs and lows. Reading through church records, there is evidence of problems with finance, buildings, church heating and lighting, the organ, dry/wet rot and attendance figures and yet the congregation was never afraid to embark on new enterprises.

It is interesting to see the change in church activities over the years. Initially, the focus was on spiritual and educational matters. As the Church influenced working conditions so suitable leisure activities became a part of church life.



By the 20th century bazaars, dramatic societies, Unitas concert parties, sports teams, choir outings and concerts, Brownies and Guides, youth clubs, Bicentenary celebrations and two Synods,

as well as the trauma of two world wars and a depression went alongside regular worship and continual new challenges.

A big challenge came in the shape of an outreach church to serve the new Yew Tree housing estate. With Br Tom McQuillan in the lead, we accepted a three-year lease on a farmhouse on Yew Tree Lane. After much cleaning and house-to-house visiting, the 17th February 1957 saw 119 people squashed into the farmhouse for Sunday School. A temporary army hut followed with the promise of a permanent building to follow as soon as possible.

Meanwhile worship continued at Old Road but faced with yet more major, costly repairs and three neighbouring churches, it faced an uphill battle.

After much discussion and prayer, the decision was taken in March 1967 to move to Yew Tree Lane and build a new church there, with our minister and members doing the bulk of the building. It was amazing how members' skills developed, digging foundations, brick laying, concrete mixing, joinery, plumbing ... the list goes on. For every need someone could either turn their hand to it or knew someone who could! It took six years of hard labour, supported by endless cups of tea, sandwiches and cakes. Right up to the last few months

Yew Tree continued their worship as the new building took shape around them and so with Old Road who met in the old school building as the church became the building workshop. In his book Br McQuillan describes himself as the 'old man' and 'the slave driver' but without his drive and determination the new church would barely have reached the planning stage.

The carved Lamb and Flag plaque at the back of the church acts as a memorial to all those who put their lives on hold whilst the church was built.

So, 48 years on we haven't been idle. The pews are gone to make a more versatile worship space, new windows and front door, improved insulation and heating, a new kitchen and a lovely new garden have been added. Alongside our regular worship of family church and youth services we have held flower festivals, fairs, coffee mornings and hosted Synod. Our uniformed movements thrive, Friday club, Messy Church, Mums and Tots, Bible study, MWA, Thursday Group and a variety of local groups use our premises for their meetings. Our most recent developments are the Food Hamper Project and the Dementia Warriors group.

The pandemic has seriously curtailed our activities. Services and meetings have been held by Zoom but, in spite of everything, our Food Hamper Project has continued to provide food boxes for local families in need all through lockdown.

Thankfully, now fully masked, sanitised and suitably spaced, we are worshipping together again. Some groups are returning, others still feel too vulnerable for the present but with Our Lord's strength and support we are moving on.

We pray that 2022 will enable us to reach out again to our neighbours as we get back to our normal church activities.

Sr Glenys Marshall

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