

Moravian messenger

February 2023



World Day of Prayer Service 3rd March 2023



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This year our sisters in Taiwan are sending us blessings with the service they have prepared for World Day of Prayer 2023. Taiwan is an island rich in natural resources and culturally diverse. The women of Taiwan share with us the issues faced geographically, politically and socially and also their hopes for the future. Let us join with them as we give thanks for the beautiful island and people of Taiwan and encourage one another in our faith just as Apostle Paul did in his letters.

World Day of Prayer is an international, inter-church organisation which enables us to hear the thoughts of women from all parts of the world: their hopes, concerns and prayers. The preparation for the day is vast. An international committee is based in New York and there are national committees in each participating country. Regional conferences meet to consider the service and then local groups make their plans.

The Day of Prayer is celebrated in over 120 countries. It begins in Samoa and, through prayer in native languages, travels throughout the world: through Asia, Africa, the Middle East, Europe and the Americas before finishing in American Samoa some 38 hours later.

We, in the Moravian Church, frequently punch above our weight. In the British Province a membership of about 1,000 souls in a population of around 70 million would not, sensibly, make much of a difference. We know that it does. In the areas where we worship we have a great influence and we can use the World Day of Prayer service to show our commitment to our Saviour in terms of ecumenism and outreach. We are in the process of beginning our 'Decade of Evangelism' and churches are being encouraged to take

'I have heard about your faith'

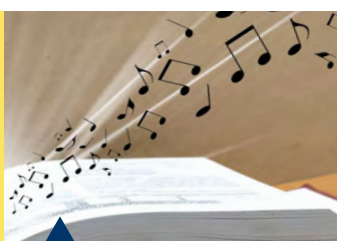
on the Holy Habits programme. The topic of 'Service' is one where we are encouraged to reach out into the local community and spread the word of Christ through our actions. Where there is a World Day of Prayer Service in our local area let us attend, offer to help by our participation or serve on the preparation team. If there is no service in the locality let us consider introducing one and inviting nearby churches to join in. We know, from experience, that strength results from greater numbers; in one church, or across many churches which work together to create a Christian presence, it is possible to offer many opportunities for Christian outreach. Within our own denomination we acknowledge the power of prayer through our Prayer Watch, which each congregation participates in, and our Daily Watchword. The World Day of Prayer movement is another opportunity to join with people across the globe offering prayers not just one day a year but the whole year through. I encourage you to become a visible presence in this inter-church organisation in whatever way you can.

Information about services near you can be found on the WDP website: wwdp.org.uk.

If you would like information about how to set up a WDP service or get in touch with a local branch, then please contact me at maureencolbert@wwdp.org.uk

Sr Maureen Colbert

Moravian Representative on the World Day of Prayer National Committee



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Editorial

Change is never easy: letting go is hellish and planning different futures is fraught with worry. I am sure that this will be the experience of several ministers and their families at the moment as they move from the known to the unknown: in terms of house, location and Church; from the congregation of brothers and sisters liked and loved to the new congregation where relationships will have to be built from scratch; from styles of worship they are more familiar with, to perhaps new ways and new traditions. There is always a time of grieving for the past and the known, as well as the exhilaration of the new challenge.

This is also true for congregations: saying goodbye to those they have grown close to, including the ministers who have been with them through the dark times as well as the times of rejoicing; the worry of not knowing what the new person will bring and in some cases fearing there will be no one to come. Then the questions that hover around: who will take the services? Will we have to do more? Can we survive?

So please pray for the ministers and families who are moving round the Province in these months. They deserve our support and understanding as they work out their vocation in a new place and their families have to adapt to changed circumstances. I know, as many ministers do, that this is not easy and is part of the hidden personal cost of ministry. Please also pray for the congregations receiving new ministers that these moves will be a blessing to all; and pray particularly for those Churches in interregnums that they will be able to cope with the new challenges and possibly any feelings of being isolated or orphaned.

But ministers and congregations are not the only ones who face having to let go. Life changes: friends move away, jobs change and children leave home. Beloved ones die or adaptations have to be made due to age or illness. Nothing ever stays the same however much we may want to cling on to what we have and what we know. The Bible tells us that

real wisdom comes in knowing the time and the season for gathering in and letting go, but no one should pretend that this is easy.

Recently I was privileged to attend a service of thanksgiving for a bishop who was being called to ministry in another country. The bishop clearly outlined all the issues and areas of ministry that he and his diocese had faced over his time of ministry there. Then he went on to thank everyone who had worked with him over that time, and he recognised each and every person and ministry. It was a master class in gracious thanksgiving and remembering the good as well as the difficult times, the cooperation required to deal with that as well as identifying the challenges.

In a time of personal and Church change it is wise to look back: remember and then give thanks. In doing that we begin to see how God has guided us through past days, recognise what we have learnt, and how God has blessed us on the journey. In many professions it is called reflective practice and it is invaluable for individuals in ministry. It can also be useful for congregations to ask these questions: what have we learnt and how has God blessed us as a congregation through the past years?

We would be foolish not to see that there are major challenges ahead of us as a Church, but we know that the good news of the Gospel is unchanging for us and those around us. So, in new circumstances and places we still, as God's people, have a calling to provide a safe harbour for the faithful, a welcome home for those who are seeking, and a clear and public witness to the reconciling love of God. What a wonderful continuing purpose to carry us into the unknown future with the guidance of a known God.

Sr Sarah Groves
Editorial Team



Letter to the Editorial Team

Dear Brs and Srs in Jesus,

As a returned member to the Social Responsibility (Mission and Society Committee) may I offer all readers my very best wishes for a happy and contented new year and for Mr Putin to come to his senses.

I have returned to this Committee to make it a socially pro-active one after realising those in this group who were further educated have been busy and not seeing this Committee's potential to motivate and inspire our diminishing membership. My Church's dealing with two Synod's resolutions on Child Poverty in the U.K. was, in my opinion, dismal. The Mission and Society Committee needs not just a minute secretary but also a secretary to report to the Provincial Board and the Moravian

Messenger so we all know what the group are discussing, debating and deciding what action or proposals the Provincial Board may take to form a resolution for the next Synod. Or Mission and Society may decide to take a proposal directly itself. Readers could write to us with concerns they may wish us to discuss.

Help us to make the Mission and Society Committee be productive and proud of.

Yours truly,

Br Alan Holdsworth.

P.S. Please remember, I no longer do 'politics', only applied democracy.

Safeguarding: Is that real!



It seems to me that our world becomes more and more like living in a science fiction reality - I love science fiction after a teacher read us 'I Robot!' The latest 'craze' seems to be for Virtual Reality (VR) headsets which cleverly immerse you in a different world with interactivity and 3D graphics played into your eyes via a headset and noises via surround sound or headphones so you really feel as if you are part of the world - you may have tried one out or just seen the adverts on the telly (another example of science fiction becoming real). It is amazing - you can walk through a rainforest or historic site, be part of a battle, play alongside characters in a story, be involved in sports from your front room and so much more. So why as Safeguarding Lead am I writing about this? Alongside the benefits of this technology there are risks for children, and for adults. We are still learning what the risks to health, mental wellbeing, relationship building, communities etc. are of the internet so there is much to be aware of when using VR.

Recent news stories have emphasised the impact of internet material on children and young people, and this is from a flat screen, not a place where you are part of the action. There is a risk from meeting other people (but this may also be a benefit), being exposed to material inappropriate for their age (and not just sexual content, children may not be mature enough to process things that happen in a game), from bumping into things or falling over in the physical world, from spending money in 'in app purchases', from spending so much time in VR that they neglect 'normal' life - eating sleeping, being outside, seeing friends etc. You may think of other possible impacts. Navigating

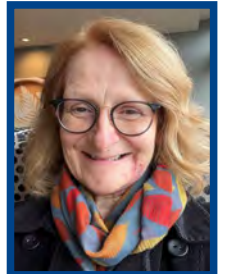
all this as a parent is yet another challenge in the parenting journey, one where help from older generations will be minimal or non-existent.

VR headsets are not recommended for children under 12, but realistically we know that some families will do a risk assessment and decide that it is fine for them to use it. And what about the over 12s? The NSPCC has a set of simple guidelines to help families navigate the issues around VR, mainly aimed at parents but grandparents and great grandparents can also play a role in keeping our children and young people safe in the VR world. One of the most important things to do is talk about the worlds they are being immersed in, an adult's genuine curiosity and interest helps children evaluate what they are doing as well as possibly raising alarm bells in the adults. Children will often open up to older adults in a way they will not to their parents.

And if you are an older adult keen to explore using VR, much cheaper to be a tourist this way rather than getting flights, and you will still sleep in your own bed, the advice on the NSPCC page is useful for you too and I would recommend that anyone using VR take a look at the page <https://www.nspcc.org.uk/keeping-children-safe/online-safety/virtual-reality-headsets/>.

Sr Joy Raynor

Provincial Safeguarding Lead
<http://moravian.org.uk/provincial-life/information/safeguarding>



Who do I contact?

Summer Camp Cost: £130

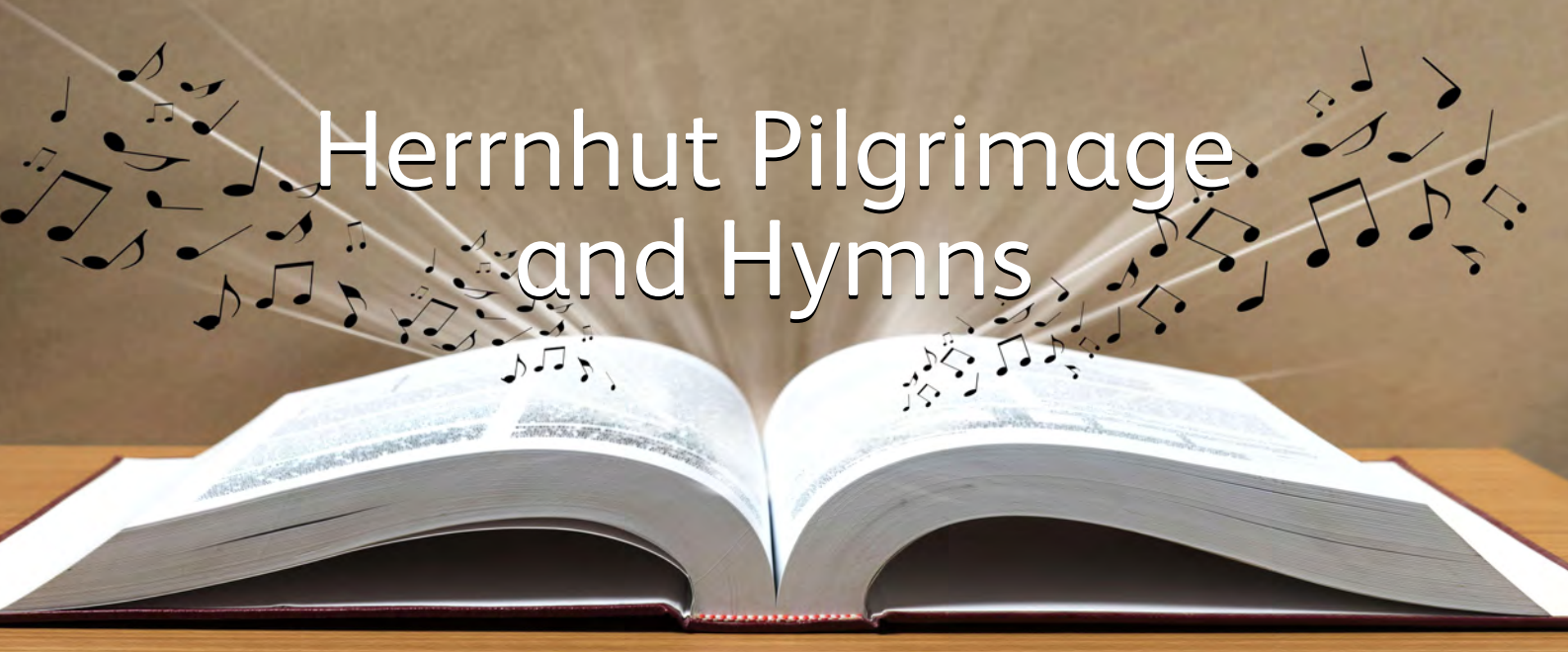
To book and pay : lindsey.newens@moravian.org.uk

For further info and a Summer Camp form contact your Minister or email : laurawood027@gmail.com

Summer Camp

Save the date: **Monday 31st July - Friday 4th August 2023.**
Who is it for? : **10-17 year olds**
Where is it going to be? : **The Chellington Centre, Bedford. England MK43 7NA**

Herrnhut Pilgrimage and Hymns



The Herrnhut Pilgrimage of 2022 was a truly great event but before we embarked on the journey, we agreed that there should be some devotional moments and I was asked if I would put my mind to hymn singing. So, after considerable thought I decided to choose hymns written by Moravian hymn writers going back to Zinzendorf and coming through to present day. I chose six compositions and although we didn't get time to sing them all, I spoke a little of those we did sing. The whole thing sparked some interest and I was asked to submit material for the Messenger so, herewith are my thoughts:

Christian Hearts in Love United *by Nicholas Ludwig von Zinzendorf (1700-1760)*

I am not going to give a history of Count Zinzendorf because his story is well documented elsewhere, save to say that in hymn writing terms, he didn't quite meet the prolific heights of Charles Wesley who wrote some 6,000 hymns. Count Zinzendorf only managed 2,000, but let's be fair, Zinzendorf was very much occupied with things other than hymn writing. Zinzendorf wrote 'Christian Hearts' in 1732 and while we credit him with our English version it would be well to consider that the original was written in German and very ably translated by Frederick William Foster. Hymn translators are often forgotten and the task in keeping meters, adding rhyming couplets, maintaining the original sense of the poetry and all in a different language cannot be overestimated. Frederick William Foster was born in Bradford in 1760, educated at Fulneck and then at Barby in Prussian Saxony. Entering the Moravian Ministry, he held several appointments until 1818, when he was consecrated a Bishop of the Moravian Church. He compiled the Moravian Hymn Book of 1801, the Supplement of 1808, and the revised edition of 1826. For a short while he was interim minister at Ockbrook (1790) and died at Ockbrook in 1835. I don't know how many times we sang this hymn while on the pilgrimage but it didn't matter which congregation we were in - everyone seemed to know it!

The Hosanna Anthem *by Christian Gregor (1723-1801)*

Gregor was a Moravian composer of renown and ability. Born to a peasant family living in the Silesian village of Dirsdorf, he became a member of the Moravian Church when he was seventeen. He moved to Herrnhut in 1742, where he soon

became organist and director of congregational music. He later served similar roles in Herrnhag (1748) and Zeist (1749). He was ordained a Deacon in 1756, and appointed to several administrative posts within the Moravian Church during which time he travelled extensively, before being consecrated a bishop in 1789. Gregor is credited with the Moravian liturgical development of the late 18th century and the introduction of anthems into worship services - hence the Hosanna Anthem. He edited the 1779 hymnal and the 1784 chorale book of the Unitas Fratrum and composed several hundred musical works of which the majority are preserved in collections of the Moravian archives in Herrnhut, Christiansfeld, Denmark, and Moravian Music Foundation in the United States, as well as the University of Warsaw. He died in Berthelsdorf, on 6 November 1801 and is buried at Herrnhut. We sang this (a Capella, of course) in Herrnhut church.

From Age to Age It Sounds *by AJ Lewis*

Some of us may remember Rev Dr James Lewis. I do because he was headmaster of Ockbrook School in the 1960s and 1970s before he retired to Malmesbury where he sadly died in 1991. He was head of Fulneck Boys' School and Principal of the Moravian Theological College at Fairfield. I remember him as a quite tall, jovial character with a great sense of humour but who commanded a deal of respect. He was a scholar in history and quite a theologian. We referred to him as Br Jim, but I'd never dare say that if he was in earshot. However, if he had heard it, I think he would have been very amused. He wrote a number of hymns though I remember him saying that he couldn't sing a note and really wished he could. Before I knew this, it baffled me that he would never sing in church or even mouth the words, but eventually I understood. But what he couldn't do with music he made up for in poetry. He wrote a number of hymns and 'From Age to Age It Sounds' expounds his way with words and his very deep faith. We sang this at the Chalice Rocks.

Stand Up and Bless the Lord *by James Montgomery (1771-1854)*

Montgomery was born at Irvine in Ayrshire, the son of a Moravian Minister. He was sent to Fulneck School to be trained for the ministry while his parents went to the West Indies. It seems

that James was quite a rebel for matters of curriculum at Fulneck were strict and secular studies were banned. Nevertheless, James managed to borrow and read a good deal of poetry and made ambitious plans to write epics of his own. Failing school, he had a very varied career and gained very staunch political ideals including support for the abolition of slavery. His views earned him some notoriety not to mention jail sentences. Much of this notoriety came through the publication of poems which reflected his political views. But he was also a great hymn writer and author of some 400 hymns. We can gain some idea of the esteem with which he is held by noting that following his death in 1854, he was honoured with a public funeral. In 1861 a monument was erected over his grave in the Sheffield cemetery with monies raised by public subscription at the initiative of the Sheffield Sunday School Union, of which he was among the founding members.

Love of God For Me *by Tony Harvey*

Having spoken about some great Moravian hymn writers I've been presumptuous enough to include one of my own. 'Love of God For Me' has a little history behind it. Some time ago I attended annual weekends for youth leaders and at the first one was a bit taken aback to learn that these weekends finished with a completely unplanned act of worship. The idea was to split into groups, such as drama, prayer or music, and you could choose your group in which were given a little time to prepare something. On the last day each group contributed something and the whole thing, completely unrehearsed, was put forward. As you might guess I opted for music, and we performed a new song. But for me it was still a bit uncomfortable as I'm not a person who easily deals with spontaneity. I like everything planned; everything lined up, 'all the ducks in a row'. That said, things always seemed to come together very well. In subsequent years, with time being of the essence, we tried to opt for a song unknown to us but easy to pick up and one year I thought of composing something to fit the bill. Hence 'Love of God For Me'. It's a personal prayer that tries to explain the inexplicable, in how big the love of God is and the fact that he loves even me. We sang this at Liberec. (The song may be found at <https://youtu.be/GUxcvs2cN70>)

The Teaching of Our Saviour *by Paul Holdsworth*

My earliest memory of Paul is at youth weekends when Paul was a young student and I was one of the youth leaders. Later Paul entered the ministry and now he is a member of the Provincial Board, so, it's nice to think that I might have got something right - or, perhaps more accurately, I didn't hold his career back too much! I first heard some of his music when I was at a Synod in the Yorkshire District many years ago and the Yorkshire District Choir performed a musical called 'Messages' that he had written about a Christian family on a journey of faith. It's delightful: lively, poignant and with a strong message. 'The Teachings of Our Saviour' is one of the songs and, having deservedly found its way into our new hymn book, is well worth a sing!

Br Tony Harvey
Ockbrook



Warm Welcome

Back in the autumn, I was made aware of the national Warm Welcome campaign which was started by the ChurchWorks Commission and is supported by a number of other partners. The campaign supports and champions the community response to the cost-of-living crisis, helping to equip thousands of organisations to provide a warm welcome to everyone who might need it this winter.

I attended an online launch event which gave lots of helpful information, much of which is available on the Warm Welcome website (www.warmwelcome.uk). We had a meeting at Hornsey Moravian Church and decided that we were going to open one day a week to provide our own Warm Welcome space. We completed the necessary risk assessments, put together a rota of volunteers for the first few weeks (all of whom were provided with some basic safeguarding training thanks to Sr Joy Raynor), and started to advertise locally.



Our first Warm Welcome was on Tuesday 1st November in the smaller of our two halls. We didn't get any visitors, however we treated it as a dress rehearsal and realised that there were several things that we hadn't thought of, so we were better prepared for the second week when we got our first visitors. Every Tuesday we provide hot drinks, biscuits, and soup for those who want it. We have games, quizzes, and perhaps most importantly of all, lots of conversation.

A few weeks after starting, we discovered that Haringey Council were also supporting Warm Welcome spaces, and they have kindly provided window stickers, posters, and some help towards our costs. We are now listed on the Haringey website as well as the national campaign website. At the time of writing, there are 3,723 Warm Welcome spaces registered across the country including many churches. If there isn't a Warm Welcome space in your area, perhaps you could think about starting one. If there already is a space near to you, is it something that you could support?

As for Hornsey, although we haven't had huge numbers of visitors, those who have come have appreciated the space and the welcome. Our regular Facebook posts have also raised awareness of and support for our church in the local community. I want to end by thanking the volunteers who give an afternoon every few weeks to make sure we can continue providing a Warm Welcome right through the winter.

Br Michael Newman
Minister of Hornsey Moravian Congregation

The Intrepid Hunter - Not!!

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

By January of 1972 we had settled into a pattern all centred around school work. We had become accustomed to the snow and ice and the view of a winter wonderland from the apartment window. Our freezer was still well stocked, but with a very limited variety and we were beginning to lose the enthusiasm for frozen food when an opportunity arose to go caribou hunting!

At half term in February several of the local men invited me, Dick Johnson (the Principal) and two other male teachers to accompany them 'in the country' to look for caribou which had been reported a few hours skidoo ride inland. I had never previously (nor since) owned a gun nor had I ever been interested in hunting but the prospect of some fresh meat and the opportunity to take pictures of wild life including caribou, arctic fox and possibly wolves were too good an opportunity to miss - or so I thought.

The invitation was, in a way, a test of our acceptance into community life. I was loaned a rifle, given some instruction and a chance to practice before we were due to leave. All four male staff and four local men set off early on the 19th February and the plan was to drive our Skidoos and komatiks (sleds) for about four hours inland, track the caribou, and return late the same day. Provisions were taken in case anything should delay our return. In biting cold head winds we made steady progress - it really was an adventure!

We stopped every hour or so for a brew up of tea and biscuits to stave off frostbite. A tea kettle was placed on the Primus stove filled with snow and topped up as it melted. As it came to the boil a handful of loose tea would be thrown in and mugs of tea served sweetened with tinned condensed milk, which doesn't freeze solid. Then off we set with the tea kettle hanging from one of the sleds, and at the next stop the half-filled kettle of frozen tea would be placed on the Primus, more snow was added with a further measure of loose tea for good luck. By the time we had done this several times the tea was so strong I could almost feel it dissolving the enamel on my teeth as I drank it, but it kept us warm.

By the early afternoon we had spotted a small herd of deer and although the weather was closing in we were each able to shoot a deer. I can assure you all that I didn't feel comfortable with what I had done, but the prospect of fresh meat was attractive and I consoled myself with the knowledge that the Inuit for generations had only taken what was necessary for survival and never hunted indiscriminately. As we each went to retrieve our deer the weather turned very quickly and we found ourselves in

a 'white out'. We could hardly see the snowmobiles or each other. Three of the group were missing and without any equipment it was agreed that we should build a snowhouse for the night in order to wait out the storm and hope and pray that Tom and Bruce would be OK in the capable hands of Julius.



© Br Robert Hopcroft

The building of the snowhouse (which is an art in itself) took about an hour to complete then we settled down inside it with the primus for heat for a very long night, hoping that the three lost companions would soon return. The storm raged all the next day but on day three the weather cleared, Tom, Bruce and Julius were able to locate us and we started the process of digging out our snowmobiles and de-icing the carburettors. Tom and Bruce explained how they had found their way back to their machines by getting down on their hands and knees and feeling for the hard-packed ski tracks and then Julius built a small snowhouse for the three of them with a tool made from a piece of the runner from his komatik. With no heat or food Julius had removed the stomach from a deer with a shell casing hammered flat and they had eaten the Kisautik, which was the fat around the stomach and easily

digestible. Without Julius and his experience they would probably not have survived.

Three days overdue, we set off back to Nain, leaving three snowmobiles behind to be recovered later. Unbeknownst to us, worried family and friends had contacted the authorities concerned about our whereabouts and the Bell Telephone twin engine Otter was despatched to look for us. We were well on our way home as it flew over, so we stamped 'OK' in the snow and with a quick wiggle of its wings and a low fly past it returned to Nain. We finally arrived home, cold and exhausted, to the sound of the church bell ringing to announce our safe return. We were met by wives and other colleagues who were relieved, but not a little upset that they had had to hold the fort at school with four staff down! I had seen caribou, arctic fox and a lone wolf but with no pictures because my camera had frozen up in the extreme cold weather. I butchered the caribou myself (whilst Wendy stayed well away from the basement while the deed was done) and we enjoyed fresh, prime venison for many ensuing weeks.

This experience now seems a lifetime ago but is one never to be forgotten.

Br Robert Hopcroft



Race, Slavery, and Land

Moravian Legacies in a Global Context, 1722-2000:
A brief comment on the Symposium

On 4th-5th November 2022, Moravian University in Bethlehem, PA (USA), hosted a history symposium under the title, 'Race, Slavery, and Land. Moravian Legacies in a Global Context, 1722-2000'. There were some twenty-two papers by historians, who brought together the best not only in the history of the Moravians but also in the histories of race, slavery, and control of land. With a global reach, there were participants from four different continents and eight different countries. The titles of papers looked at different aspects of Moravian history and should be of great help to those with a keen interest in Moravian history.

In this article, I will give a brief section of the paper, 'Christianity and Colonial Cruelty: Moravians in Jamaica 1754-1854', which I presented at the symposium. (See <https://www.moravian.edu/history/symposium/program> for a full list of all the papers.)

The Missionary Dilemma - who really are we serving

It might seem that any embarrassment about the connection between British Missionaries in Jamaica and the plantocracy during the period of African enslavement, must be seen as the luxury of hindsight. However, the problematic nature of that relationship was already evident in the mid to late 18th century, as public opinion in England was rising against the slave trade. With about 50 years of institutional history under its belt, the 18th and 19th century Moravian Church could have claimed some authority of matter of engaging with enslaved Africans. Their competence and technical knowledge, which they were keen to show, was that converts could be won of enslaved African without having to dismantle the system of slavery or to become preoccupied with the politics and talk of freedom for the enslaved.

However, in this regard, Moravians were in fact swimming against the tide of public opinion.

The question of the well-being of enslaved and whether the Africans were human beings or just property was the subject of the case, *Gregson v. Gilbert*, 1783, brought by owners of the Zong ship against their insurers. The case was heard by Lord Mansfield, who previously presided in the case of *Somerset v. Stewart*, 1772, in which he ruled that slavery was not established by common law in England, and therefore it was illegal to forcibly remove someone from England to be enslaved in the colony. This case was significant, as it came to function as one that gave legal force to the case for abolition.

Given the outcome of that 1772 case, it was ironic to see the ruling that the same judge made in the case of the Zong massacre, brought ten years later. Mansfield concluded in favour of the ship owners (plaintiff) because the jury found that it was of necessity that the 132 Africans were thrown overboard. The ruling of Mansfield reinforced the cruelty of the system of slavery and showed that it was beyond reform and should be dismantled, given the fundamental immorality and inhumanity at its core. According to Mansfield:

'The matter left to the Jury was, whether [the mass murder arose] [...] from necessity [,] for they had no doubt (tho' it shocks one very much) the Case of Slaves was the same as if Horses had been thrown overboard.' His further comment that insurers had to pay up for dead slaves killed in an insurrection "just as if Horses were kill'd".¹

The meaning of the ruling was that the ship owners were justified in throwing the chained Africans overboard, as excess cargo, as they would if they had excess horses or sugar. The ruling effectively denied the humanity of the Africans and might well be the justification for the

systemic racism, which we find in the UK today. The case was a turning point in that it led to new laws relating to insurance claims and it helped to galvanise public sentiment against the trading in human beings.

However, it was different for the Moravians, as the sentiment of neither the leaders in England nor the missionaries in the Caribbean was galvanised against chattel slavery. The Moravians didn't want to send the wrong signal to the planters in Jamaica, to whom they were beholden and on whom they depended for access; in other words, they had a conflict of interest. According to Mason, author of *The Moravians and the Missionary Awakening in England, 1760-1800*, 'Ignatius La Trobe seemed to have found himself, as a Moravian, caught between the abolitionists who were personal friends and supporters of the mission and influential proprietors and apprehensive planters upon whose goodwill those mission depended.' La Trobe had to constantly reckon with this dilemma and the 'careful diplomacy and lobbying of Latrobe (1758-1836) during the British government's 1788 Enquiry into the Slave Trade, assisted the compromise conclusion that the institution of slavery would continue but that its conditions would be improved.' In short, Moravians leaders and missionaries of the 18th century were party to the decision to retain the system of African enslavement, at a time when calls for its abolition were being made. This is a sober truth with which Moravians today must reckon.

Br Livingstone Thompson
Diversity & Inclusion
Training Specialist at
Living Cultural
Solutions; and
Minister at
University Road
Belfast and Kilwarlin
Moravian
Congregations



¹ <https://journals.openedition.org/1718/1808#ftn1> [accessed October 30, 2022]

'What I Believe'

Moravian Messenger Editor Sr Sarah Groves interviews Br Paul Greenhough

Br Paul Greenhough is a member of the Lower Wyke Moravian Church where he has taken on many roles including Lay Preacher in the Yorkshire District, Church organist, and member of the Church Committee. He has served on provincial committees and has been the General Secretary of the Young Peoples Missionary Association (Y.P.M.A.) since 1980.

Introduction to your background early years, education, family

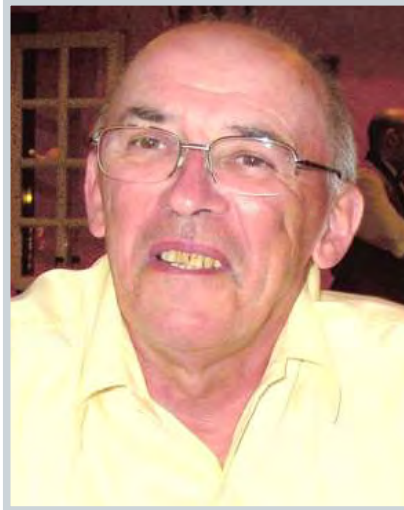
I was born on 1st April 1936 in Bradford and was an only child. I lived in the same house in Wyke, a village in South Bradford West Yorkshire until I left home when I married and moved to nearby Hunsworth.

I was educated at the local council primary and junior schools and my secondary education was at Grange Grammar School Bradford.

I left school at the age of 16 but then attained a Higher National Certificate in Electrical Engineering in late 1950s.

In 1962 I married Marilyn at Lower Wyke Moravian Church. We have two children, Nicholas and Emma and three grandchildren.

I am very happy that I have been rooted in the South Bradford area and my Church has always been an extended family for me.



Tell us about your working Life

I took up an Electrical Engineering Apprenticeship at a large engineering company (English Electric) in Bradford and eventually became one of their senior motor design engineers.

I left the company in 1966 and joined a Mining Machinery manufacturing company in Wakefield West Yorkshire and within 12 months was promoted to Chief Electrical Engineer. This role involved me travelling to many countries on business including USA, China, Russia, India and Europe.

After retiring I went to work as a self-employed Electrical Engineering Consultant for a number of years.

I never found any difficulty in combining my Christian faith and my working life.

How did you come to faith?

At the age of five was taken, by the 'girl next door', to Lower Wyke Moravian Sunday School and eventually became a member of the church. I was a Sunday school teacher and started as the church organist from the age of 16. I served as a member of the church committee for many years.

I cannot identify a specific time when I came to faith, but I know that the teaching and example of the Sunday school superintendents, teachers and ministers played a major part. So did Summer School (as it was called in the early days) which gave me a good grounding in the Christian faith.

While serving National Service in the Royal Electrical and Mechanical Engineers (R.E.M.E.) I attended Christian group meetings of prayer and bible study which were part of my faith journey.

What has given you most pleasure in your Church life

Playing organ, preaching and taking services. When I was younger I really enjoyed being a Sunday School teacher and then being part of the team that led the Adventurers Youth Club at Church. Sometimes I would think 'Oh no I really don't want to go out and do this' but when you got there it would be a great night and I would come back feeling much better for having gone.

I make a point of talking to strangers who come to our Church and making them feel welcome and letting the preacher know if something he or she has said has connected with me.

What would you say to anyone who was hesitating about serving in their local congregation

Just do it and pray about it. God will give you the strength to do it.

Are you afraid to die?

No. I believe in a resurrection, and it will be like Jesus described.

What can we learn from other churches?

Our church at Lower Wyke is a member of the Wyke Christian Council of Churches (W.C.C.C.). I have found that in meeting together you find out more about what the needs of the churches and the community are. Some needs cannot be served by individual churches but can be

by all the churches joining together. One good example is that the W.C.C.C. runs a Foodbank with volunteers from all the churches and the community working together to fulfil the urgent need. Regular prayer meetings together provide time to consider jointly local and international situations.

Tell me about your favourite books, films, and music

I'm not a great reader, but through my working life I had to read a lot of technical books. I don't really read a lot for pleasure now but I do read the Bible a lot.

In my early teenage years, cycling was a large part of my life for pleasure and transport. Most Saturday evenings was spent at the cinema with friends. I love the programmes on the television that are about nature and the countryside and all the David Attenborough series.

I love classical music and Frédéric Chopin has always been my favourite composer. I have also gained tremendous pleasure from playing the organ. I have had to give that up now because my eyes are not good enough. I always tried to play to suit the words of the hymn. There are some wonderful words in the old hymns and you can feel that they were written from the heart. But I don't have any favourite hymns as I love so many of them.

The place you feel closest to God?

When I pray in silence by myself, no music just peace.

What inscription will you have on your gravestone?

Just my name and date of birth and date of death.

Baildon, Yorkshire

We recently welcomed Erik Singleton into our fellowship, through infant baptism and he is a lovely addition to our services! Erik is the son of Sr Caroline and Jeff Singleton and the grandson of Sr Maria Hanson.



© Sr Maria Hanson

Advent Sunday was marked by a traditional family service with the Hosanna anthem in the morning, followed in the evening, by the Yorkshire District Advent Choral Festival with the Moravian Singers. It was a great celebration of music, scripture, and poetry under the able leadership of Sr Diane Thornton, the musical director.



© Br James Woolford

The first Sunday in December saw the village wide 'Baildon at Christmas' event. A lot was happening throughout the village in shops, churches, and pubs, including our church hall which

was serving seasonal refreshments along with a host of stalls and a ukulele band. Br James Woolford, our minister was one of the stars of the occasion; the 'Minister of Magic' show was held in our church and he held his audience rapt, as usual, by his sleight of hand and humour! The whole day was a great success and culminated in the Christmas lights 'switch on' as darkness fell.

Hardy members braved the bitter cold to join in the Churches Together in Baildon carol singing in the village just before Christmas.

We have been so happy to welcome back, after the pandemic and its ramifications, our uniformed organisations, to Parade services once a month and we thoroughly enjoyed their annual, very lively, Christmas Presentation service! Our Christingle service followed in the evening, where Br James sang the beautiful song, 'O Holy Night' and then we held our traditional Baildon Lovefeast and Liturgy on Christmas Day.

Sr Ruth France

Fairfield, Greater Manchester

We started our Christmas activities early at Fairfield with our Christmas Fair on 19th November. Everyone worked so hard to make this a lovely day for all, it was so good that all have the opportunity to mingle and see Father Christmas after the restrictions of the previous year. The turnout was brilliant and we raised over £1,700.



© Br Peter Dunbeavand

On the 11th of December, we had our Nativity Service; this was a lovely service with children and adults taking part, I think the participants enjoyed it as much as the congregation! The service was followed by after church coffee in aid of St Mary's food bank.

The following Sunday, 19th of December we had our service of Lessons and Carols, a beautiful service led by the choir and no doubt the result of much rehearsal and hard work. After the service we were invited to join the choir for Mulled wine, coffee and mince pies in aid of Willow Wood Hospice.

3pm on Christmas Eve saw us all in church for our Christingle service, this year everyone was invited to come dressed as a character from the Nativity and all joined in during the service. There really is something special about seeing the children's faces beaming in the light of their Christingles.

So, a morning service on Christmas Day and then all too soon

we are looking into the New Year. But it would be remiss of me not to take this opportunity to add a special note of thanks to our church committee who have worked so hard during this period of interregnum. They have not just kept us 'ticking over' they (together with some incredibly talented members of the congregation) have delivered top quality church services and kept all activities running smoothly and even had the foresight to get a Warm bank organised and running every Thursday to try to support the local community. We are fortunate indeed to have such an industrious committee and they all deserve our sincere gratitude.

Sr Margery Sutcliffe

Royton, Oldham

Autumn began with a sad start as Queen Elizabeth II passed away. Whether the Royal Family is something you believe should exist or not, no one can argue that she did so much for the country and gave her life for it. As the new year was brought in the country paid tribute to the Queen by playing a quote from the Queen herself during the firework display. She said, 'Even with the most deeply held differences, treating the other person with respect and as a fellow human being is always a good first step towards greater understanding.' Something we as Christians should be always demonstrating.

As the months became colder and we moved into Winter, a few of the Moravian members volunteered to support the neighbouring Church in their 'Warm Space' initiative which aims to provide a warm space for those who don't have or struggle to find a warm space. God bless those who are homeless at this time or are struggling to pay for the ever-rising bills and therefore do not have the means to heat their homes. May we support those around us who are in this situation.

Christmas traditions returned at Royton with the nine lessons and carols service and Christingle. It was lovely to be able to



© Sr Hannah Cooper

gather post COVID and have these services again. Alongside that, social events returned, the always popular Beetle and Bingo Drive happened, prizes were given followed by a lovely pie supper, and cake. The event raised £177 for church funds.

The Christmas fair returned raising a massive £1,183.61 - it was the first Christmas fair in two years. After a lot of hard work, the stalls filled with items to purchase or win, from homemade cakes, Christmas confectionery and fancy goods to a bran tub, tombola and bottle tombola. There was also a raffle, guess the weight of the cake, guess the name of the reindeer, the programme draw to win a Christmas hamper and of course, the quiz! Throughout the fair, the kitchen did a roaring trade selling sandwiches, soup and hot drinks, and the gazebo in the garden served hot dogs and hot chocolate. Thank you to all who helped at these events, both through organisation and attendance.

Finally, we received a letter from the Provincial Board in October, informing us that Br Paul Holdsworth and Sr Patsy Holdsworth have received and accepted calls to serve the Lancashire District congregations from Monday 13th February 2023. We very much look forward to welcoming Br Paul and Sr Patsy and keep them in our prayers during this time of transition.

Srs Hannah Cooper and Gail Holden



© Sr Angela Miller

University Road, Belfast

Having lived through the quiet, and at times sombre, Christmases of 2020 and 2021 during the height of the COVID-19 Pandemic and the Omicron 'spike', in 2022 we at University Road Belfast were back to celebrating Advent and Christmas to the full. From the lighting of the first candle on the Advent wreath on Sunday 4th December right through to Christmas Day on Sunday 25th we enjoyed a blessed and action-packed festive season.

As in pre COVID days the Christingle service on Sunday 11th December was a very special occasion.

With a Sunday School enrolment of some 22 children and young people there was no shortage of performers, every one of whom was a star. The younger children retold the story of the Nativity as they acted it out for us, and we were reminded of the history and symbolism of the Christingle itself by the older group. The children sang 'Away in a Manger' beautifully accompanied on violin by cousins Ruth Biggart and Olivia James.

On Friday 16th December we were treated to an impressive Advent Organ Recital by Jane Knowles from the Ulster College of Music, a colleague of our church organist Br Alastair Douglas. Those who were unable to attend in person were able to share this enjoyable experience online.



Gracie McKeown

Cliftonville, Belfast

The church was well filled for the Christingle Service on 18th December. Br Stephens led the service that included a short video for the children, the Bible Lessons were read by Lorraine Gill and Susan Brown for whom, with others, the service has been part of Christmas since very early childhood. Edna Cooper led prayers and John Cooper oversaw the music. Gracie McKeown lit the candles on the Advent wreath. The Christingles provided the usual joy for the children who in addition were each given a box of candy sticks kindly donated by Karen. Our thanks to all who helped in any way in preparing for Christmas and to Rev David McMillan

who presided at two services in early December when Br Stephens had COVID.

On the 21st December the Blue Christmas Service was once again arranged by Br Stephens in the nicely presented room in the Church Hall for any who were ill or bereaved, or for any other reason that Christmas is not a particularly joyous occasion. The Christmas liturgy was also read in the smaller and warmer room on Christmas morning. The weatherproof star attached above the outer doorway of the Church during Advent created local interest in its Moravian connections.

Our good wishes on their marriage on the 16th December to Demi and Scott Dallas-Walker. Demi came to Sunday School aged four years and been connected since. On the previous Sunday the family kindly provided cakes to accompany the cups of tea after the service.

Sr Edna Cooper

Gomersal, Yorkshire

Happy new year to all our friends and congregations around the country.

It doesn't seem too long ago that we welcomed our minister Philip Cooper and his wife Janet when they came to us back in August. Philip took his first service with us on the 28th of that month. We hope that they have both settled into their new home and that they have got to know and like us as a congregation - we wish for many happy years ahead of us with them.

Last year's Christmas Fayre was held in church at the end of November and was well attended with a variety of stalls.

In December David and Chris, from Fulneck, assisted by David's



© Br David Adsett

parents Jeff and Joan, cooked and served a wonderful meal for 36 people in church. This was finished off with a few games as usual. We especially enjoyed the Twelve Days of Christmas, where we found new talents amongst our fellow diners.

We were very pleased to welcome Simon and Kathy Dunn to our service of nine lessons and carols where Simon played the organ for us and Kathy read one of the lessons. It was wonderful to see them both again.

Once again, the Christingle Service was a beautiful and meaningful service. Our thanks to the cast of the Nativity who, as usual, gave a very good performance.

Sr Norma Machell

Message from King Charles III to the British Province of the Moravian Church



From Church House

Calls

Following Sr Claire Maxwell's move in January, the Fetter Lane congregation has entered a period of interregnum with ministry provided by Br David Howarth, Br Edwin Quildan and Br Michael Newman. Please keep all these sisters and brothers, and the congregations concerned, in your prayers at this time of transition.

Sikonge Anniversary

In 2023, Sikonge Mission Hospital and Leprosarium in Western Tanzania will celebrate its centenary. Throughout the year the British Mission Board will be raising awareness of the continuing work and the vital services that the hospital provides the surrounding communities first started by the British Missionary, Dr Keevil. Last Christmas, rather than sending the usual Christmas cards, the Provincial Board sent an online greeting instead. The savings in postage etc. will go to support the amazing work at Sikonge. If you would also like to support the hospital you can do through Church House or your local congregation.

Provincial Diary for February

6-9	Czech and British Provincial Boards Retreat	High Leigh, Hoddesdon
15	Finance and Property Committee	Church House
16-17	Provincial Board Meetings	Church House
28	Faith and Order and Ecumenical Relations Committee	Church House

Congregational Register

Baptisms

27th Nov 2022	Tiarra-Amelia Ryan	Hall Green
11th Nov 2022	L'naiyah Ralph	Hall Green
11th Nov 2022	Z'taviyah Ralph	Hall Green

Reception into membership

6th Nov 2022	Joy Raynor	Hall Green
6th Nov 2022	Lloyd Archer	Hall Green
6th Nov 2022	Philip Bertram	Hall Green
6th Nov 2022	Vera Chiverton	Hall Green
6th Nov 2022	Bertram Drew	Hall Green
6th Nov 2022	Linford Fyffe	Hall Green
6th Nov 2022	Bernadine Sutton	Hall Green

Deaths

7th Nov 2022	Adam Quinn	University Road Belfast
9th Dec 2022	Tom Turne	Royton

1-7	World Interfaith Harmony Week
11	World Day for the Sick
12	Racial Justice Sunday (www.ctbi.org.uk)
14	Valentine's Day
17	Isra and Mi'raj - Muslim
19	Church Action on Poverty Sunday (www.church-poverty.org.uk/sunday)
21	Shrove Tuesday
21 Feb-6	March Fairtrade Fortnight (www.fairtrade.org.uk)
22	Ash Wednesday

Dates to remember!

Notices

Irish District Moravian Heritage and History Society AGM

The AGM of the Irish District Moravian Heritage and History Society takes place on Tuesday 7 February 2023, 7.30pm at Ballinderry Moravian Church - all welcome.

Property to Let at Fulneck

A two bedroomed mid-terraced stone-built house at 13 Fulneck is now available to let at £825 p.c.m.

Further information and application forms are available from the property agent Mr John Forrester, who can be contacted by telephone at: 01772 421566; or by email: info@johnforrester.co.uk. Applications forms to be returned to Mr Forrester by 5.00pm on Friday 17th February 2023.

Coronation Avenue, Bath Moravian Congregation



© Sr Sandy Smith

During the early part of the 18th century there had been great progress in the growth of the Christian Movement in Bath, both in the Anglican Church and among the non-conformists. Presbyterians, Baptists and Quakers were already established here when in 1752, John Cennick, together with brethren from the Bristol and Kingswood congregations came over to Bath and held meetings at Horse Parade. This was, as far as I can gather, somewhere in the region of the present Ham Gardens car park. A document exists in the Herrnhut Archive from 1763 from the 'little flock in Bath'. A Chapel was built in Monmouth Street in 1765 and this served the Moravians in Bath for the first 80 years of their existence.

Of this Chapel there was, for many years, a gateway still standing, but when in 1988 it was proposed to build flats on the site, the Bath Preservation Society was instrumental in getting a plaque placed on the wall of the new building stating that this was the site of the first Moravian Church in Bath.

The Bath Directory of 1833 lists a Moravian Sunday School for Girls at Chapel Court, Bath Street and a Moravian Infant School at 61 Avon Street.

Owing, no doubt, to increasing membership, the foundation stone of a much larger Church in Charlotte Street, was laid in 1845. It was designed by James Wilson, an eminent architect, and was reputed to be a copy of the temple of Vesta at Tivoli. It had a house for the Minister, Schoolrooms, and the Chapel Keeper's residence and cost £2,700. The chapel was formally opened on 10th October 1845 and served the Moravians until 1907.

By this time, the population was moving out of the centre of Bath to the new estates which were being built on the outskirts. One of these new areas was Coronation Avenue, so in 1906 work was started on a new red-brick Church there, which was called 'The John Cennick Memorial Church' with the bricks coming from a brickyard about 1/4 mile away where the bricks were baked in kilns. The red brick contrasted with the houses around it which were, and still are, mostly built of Bath Stone. The move was described as 'moving closer to our people'.

As well as the Church there was a billiard room (known as the men's own) which was a great asset to the community, two other rooms

and a kitchen. It also had a large hall with a stage where fund raising fairs were held as well as pantomimes, a badminton club and jumble sales. There was also a Sunday School and a children's guild club which later formed the basis for the Girls Brigade.

When the blitz came to Bath in 1942, the infant part of the local school was bombed so the classes were transferred to rooms at the Moravian Church. The kitchen became the headmistress's room!

In 1950 Moorlands infants' school was opened so the infants moved out from the Church. The 2nd Bath Girls Brigade began at the Church in 1965 and is still running today.

In 1999, with a dwindling congregation, it was too expensive to carry out the many improvements needed to the Church and the hall, so the buildings were put up for sale and became a mixture of offices and apartments. It is all now apartments called Moravian Place.

The congregation transferred their Services to the Ascension Church just down the road in Claude Avenue. The organ was sold to the Ascension Church for £1.00. We now meet at 2.30pm on Sundays.

We are small in number but have two young members, a Girls Brigade of 15 girls aged 4-15, a Zoom quiz each week and Rev Patsy runs a MWA Zoom most months. Our main outreach is the Girls Brigade as most of them come from a deprived area of Bath and our Church subsidise activities and camps for them.

We have been very lucky to have Rev Paul as our Minister these last eight years as we have, in the past, felt like a forgotten congregation but we have always been strong and pulled together to keep going. Rev Patsy has also helped us out with Services and has been a great friend to our little congregation. We kept going, when we had no Minister, with the help of Rev Basil Rogers who has also become a great friend and we feel that God has a purpose for us in this place.

We look forward to welcoming our new Minister, Sr Lorraine Shorten, in April and we hope she will feel blessed to join us in Bath.

Sr Sandy Smith

(with information from the late Sr Eileen Shore and Sr Brenda Griffin).

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.

Editorial Team, Church House, 5 Muswell Hill, London N10 3TJ
editorialteam@moravian.org.uk
Contributions for the Messenger should reach the editorial team by the 7th day of the preceding month.

Design & Artwork
David Bull
dave@redragdesign.co.uk
Printing & Distribution
G. R. Walkden
Tel 01253 681338