



Hope Springs

Eternal!

I have often quoted this saying when trying to help and encourage troubled people in their time of need, believing that things would improve in the days ahead. Perhaps you have done that too. I never realised that this quotation from Alexander Pope was referring to hope in the afterlife. So not only was I misquoting Pope but I was not even offering hope and comfort for this life but for the life to come!

'Hope springs eternal in the human breast,

Man never is, but always to be blest.

The soul, uneasy and confined from home,

Rests and expatiates in a life to come.'

At this time we are thinking about the great Easter hope brought about by the Resurrection of Jesus Christ. We have come through the darker winter days of Lent from Ash Wednesday and are now faced with the staggering news that Jesus is alive. Even the natural world around us seems to respond with an outburst of new life in the beautiful spring flowers, the opening leaves on the trees and the new grass.

The hymns we sing reflect the Easter joy and gladness many of us feel at this time - for example 'Jesus Christ is risen today, Hallelujah' and 'Welcome happy morning! Age to age shall say', or my particular favourite 'Thine be the glory, risen, conquering Son'.

However, we realise that this may be a time of sadness too for those who are recently bereaved or are trying to cope with sad memories. But even in the sadness there is the Easter hope based on Jesus' word where he gave the promise 'I am the resurrection and the

life. All who have faith in me shall live, even though they die. No one who lives and has faith in me shall ever die.'

Just think about those words. They are a promise that we may have the hope of a future eternal life but they are also a challenge to live life in the here and now. We are encouraged to live it to the full. Seizing every opportunity to do the good thing, to say the kind word and be helpful. We are to work and witness to the saving power of the Gospel message of Jesus. We are challenged to live the Resurrection life now, right where we are, praying and singing songs and worshipping the Lord.

I believe we can say 'Hope springs eternal' and mean it for what it says because 'the Lord is risen!'

'He is risen indeed!' and this is our word which expresses the promise in which we firmly believe.

With Easter Greetings.

Bishop John McOwat



Summer Camp Taster Day

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Easter quiz

by Augustus Gottlieb

A straightforward quiz for Easter. Can you answer these thirty questions on the theme of Easter?

The answers are on page 48.

1. Maundy Thursday, the day before Good Friday commemorates the Last Supper, but which Jewish festival took place at the same time as the Last Supper?
2. In the UK the reigning monarch gives money to the poor on Maundy Thursday in a ceremony that historically included the washing of the feet of the poor. Who was the last monarch to perform this ritual?
3. Which artist painted the famous mural in Milan depicting The Last Supper?
4. Which of Jesus' disciples betrayed him?
5. Where did the arrest of Jesus take place?
6. What was the name of the Roman governor who tried Jesus?
7. Jesus was crucified at Calvary also known as Golgotha, what do these words mean in Hebrew?
8. The agreement signed in 1998 bringing a virtual end to the troubles in Northern Ireland was known as The Good Friday Agreement, by what other name is it commonly known?
9. Who was the male star of the 1980 British film 'The Long Good Friday'?
10. Easter celebrates the resurrection of Christ, who was the first person to speak to Jesus after he had risen from the dead?
11. Easter is a movable feast and can occur between March 22 and April 25. How is the date decided?
12. From what does the name Easter derive?
13. In which year was G F Handel's composition, 'The Messiah', first performed?
14. Who compiled the scriptural texts for 'The Messiah'?
15. On what thoroughfare in New York does the annual Easter parade take place?
16. Who wrote the song 'Easter Parade'?
17. Who wrote the poem entitled 'Easter 1916' about the Irish Easter uprising?
18. Which Scottish football club play their home matches at Easter Road?
19. Which US President started the tradition of the White House Easter egg hunt?
20. From which country does the Easter lily originate?
21. Who was Fred Astaire's female co-star in the 1948 film 'Easter Parade'?
22. Easter Island is an overseas territory of which other country?
23. Who directed the 2004 film 'The Passion of the Christ', the dialogue of which was entirely in Aramaic and Latin?
24. Which company produced the UK's first Easter egg in 1873?
25. Dispute over the correct dating of Easter led to a special synod at Whitby in the Anglo-Saxon kingdom of Northumbria. In what year did this take place?
26. Where did the Last Supper take place?
27. Which is the only Shakespeare play to mention Easter?
28. Who on Easter Sunday 2006 became the first incumbent Head of State to reach the North Pole?
29. How many times is Easter mentioned by name in the King James Bible?
30. According to the Gospels who was made to carry the cross of Jesus?

This month we have Passion Week, then Easter, our greatest Christian celebration, which lasts six weeks. It is the start of new life, hope and strengthening to face the world that Christ has overcome. Jesus, trapped by the corruption of power, died and then defeated death.

I recently watched the BBC series Wolf Hall, based on Hilary Mantel's novels. Everyone here seemed to be trapped in scheming for the short term. The plot, the filming with its contrasts of light and dark, the venues, the costumes were all done perfectly. The cast were excellent. There was a true sense of intrigue at the dangerous yet attractive court of Henry VIII, portrayed through the character of Thomas Cromwell. The futility was also portrayed - the initially likeable Cromwell gets drawn into a web from which he cannot extract himself; and we know that he will end up betrayed and beheaded.

Yet none of the characters were shown living by faith, nor regarding their actions as matters they would account for in eternity. The profound influence of religion at this time was clear, and minor characters died for their beliefs, but the script did not give focus to this motivating force. Even the scenes between the imprisoned Thomas More and Cromwell were mainly a battle of wills. Belief in God as the ground of someone's life was not portrayed, perhaps because it is not understood, or is viewed as too difficult.

We live our faith less publicly now, and struggles for power have a far lower fatality rate. More, we all have some say

today in how we are governed. As Britain heads for the General Election, it is worth recalling that the people who struggled to extend the vote to include faith minorities, working men, rural labourers, some women, and then in 1928 everyone over 21, believed that voting would improve the nature of society, that giving everyone a say would lead to the common good.

Most Christian churches encourage people to consider seriously this civic role, and their duty to fellow-citizens. Even now, when their profession's reputation is low, professed religious faith is higher among our Parliamentary representatives than in the general population. Most of them first entered politics to seek to make society better.

Perhaps we might pray for discernment in how we all vote. We might also pray that those who seek election do so to serve, and will seek to avoid the temptations that surround power, to walk with the cross, and then into unexpected Resurrection.

Slow Art Day is a global event with a simple mission: help more people discover for themselves the joy of looking at and loving art. One day each year - **April 11 in 2015** - people all over the world visit local museums and galleries to look at art slowly.

Summer Camp 2015

Summer Camp Taster Day

07 February 2015

At Lower Wyke Church one of the boys went to Summer Camp last year and he said he loved it. So when I found out that there was going to be a Summer Camp this year I was really excited because I'm now 10! At first it sounded great but then when I realised it was for a whole week I wasn't quite sure. Soon I found out that a Taster Day had been planned, at Fulneck, so I thought I would really like to go. Good, my Mum booked me in.

When I arrived at Fulneck we played lots of fun games including 'swim fishes swim', netball, some getting to know each other games, and lots more. There were about eight young people hoping to go to Junior Summer Camp. We tried a few experiments and they went really well. One was making puff paint by mixing flour, water, salt and food dye. Next we painted



our picture and then put it in the microwave for 30 seconds. I painted the lamb and flag, the Moravian emblem, to put up at Summer Camp. We also went on a two-mile walk but we were rewarded with delicious ice creams at the ice-cream parlour. We heard all about the activities like water rafting, canoeing, rock climbing and Bible study.

During the day I made lots of new friends and I loved meeting the special, caring leaders. I can't wait to see all my friends again at Summer Camp.

Annabel Thornton

Appeal for funds

Every year we try to make summer camp the best ever for the young people coming. PYCC tries to keep the cost to parents as low as possible, and what they pay only covers the fee for the Frontier Centre, not any 'extras'. This leaves us needing to ask you to support camp with your money. To give you some idea of what your donation may pay for:

Theme park entry - £18.50 per person

Coach for the day trip - approx. £800

Cinema for film show - £40

Led campfire at the centre - £5 per person

Squash and biscuits for refreshments - £4 per break

Big swing - £5 per person (we will only be able to do this if enough funds are raised)

Equipment for games and activities - £50

I hope you can help in some way. Cheques payable to 'Moravian Union Inc' should be sent to Joy Raynor at 25 Lynwood Avenue, Slough, SL3 7BJ, with an indication if we can claim Gift Aid on your donation.

Here are some quotes which give some idea of how important camp is to the young people who attend.

'one of my last years at camp, it was a wonderful year where I made some lifelong friends and cemented my faith.'

'The year I got 15 house points - most I ever got - achieved something haha'

'What I always loved about camp is how much fun and how connected to people you became in such a short space of time.'

'My favourite memory was when Ethan performed at the talent show. He was so nervous and scared about the other kids laughing at him but after he finished everyone cheered and he was literally carried from the stage. I swear he grew a few inches after that and it was such wonderful demonstration of kids being supportive and the wonderful atmosphere that happens at summer camp.'

'you gotta love tash Friday's!'

'the biggest thing for me is the friends I have taken away from it. I may not see anybody for years but I know I could pick up the conversation as if it was yesterday with any of you.'



Get more Summer Camp 2015 info:

talk... to your minister

visit... www.moravian.org.uk

google... Moravian Summer Camp 2015

email... youth@moravian.org.uk

phone... 01753553549

Joy's Journal

Travelling out to meet congregations is one of the great pleasures of my post. I love getting to meet Moravians across the province and the warm welcome I get when I turn up at a Moravian church for worship. Sometimes I get puzzled looks as people recognise me from the Messenger but can't quite remember where they've seen me before or who I am. But I think all the congregations have someone, other than the minister, who recognises me and they are always willing to introduce me, although I am quite happy to introduce myself.



I am naturally quite reserved, yes really, so these visits can be quite a challenge as I find myself in groups of people I don't know, but I do think it is important I am seen in the congregations from time to time. The main restraint is the distance and the number of Sundays in a year. I could visit every week but then I would not have a place I belong or have the support of my congregation. My home, Church of England, congregation supports me and my work with prayer, and I know that even when I am stressed the Sunday service will be a familiar place I can come and rest in God's presence.

Recently my minister has started saying Morning Prayer at church every day, with an invitation for anyone to join him. I try to go whenever I can as it is a good way to start the day and offer my work to God. It is also a place I can share thanks and concerns, and the Moravian Church gets lots of mentions. A prayer meeting every Monday evening has also just started, so again I go to that. The hymns we sing have to compete with the line dancing music in the main space but it is a pleasure to hear the joyous music while we pray reminding us of the good things we have.

Praying and worshipping with others encourages me and helps to keep me focused. Quiet prayer alone gives me time to reflect. I find that I need both to keep my relationship with God growing.

I know many of you pray for me, the work of the PYCC and all youth and children work in the province. Thank you. It makes a great deal of difference to know prayer support holds everything we do up to God.

Gordon's Garden Tomb

(First century tomb designated by General Gordon of Khartoum as the resting place of the body of Jesus)

It wasn't
what I'd expected,
tucked away
beyond the bus station,
the garden manicured with neat paths
leading nowhere.

I'd imagined
a massive boulder
rolled aside,
not a flat millstone slab,
propped
on the rock face,

Queuing to enter -
a guide waving me on -
I almost did an about face;
there was no sense
of place nor occasion.

But if I hadn't
gone in
to peer alone
at an empty space
I wouldn't have seen
in the dimness there -

**'He is not here,
he is risen!'**

- and realised
I'd been looking
for the wrong things.

Margaret Connor

From Jerusalem to Ramallah: Part 2: 1900 - 2014

Jesus Hilfe, the Moravians' new leper home in Jerusalem was not the only leper home in Jerusalem. In 1875 the Ottoman Government had opened a shelter for lepers at Silwan, to the east of the city, and this acted as a magnet for absconders. No nursing care was provided there and only the loosest control exercised. Demetrius Zambaco, a Greek doctor and specialist on leprosy, visited this home in the early 1900s. He describes it as 13 small rooms containing between 30 and 40 lepers living in shameful overcrowding and disgusting filth on a daily diet of 300 grams of black bread of 'muddy consistency'.

Patients of Jesus Hilfe would disappear to this shelter to beg or enjoy sexual favours before returning to the comfortable Moravian home. A few stayed here after marrying fellow patients from Jesus Hilfe. At Christmas 1916 all 38 lepers in the government home camped outside the gates of Jesus Hilfe demanding to be admitted. This seems to have been in expectation of better food during the stringencies of wartime, since a special Christmas shipment had been received by the Moravian home the previous Christmas. Only in 1920 was a stop placed on the readmission of absconders.

The 1920s and 1930s saw more concentration on medical treatment, latterly under Dr Tawfiq Canaan, a Palestinian leprosy specialist. In the 1920s the home applied a new treatment that was gaining in popularity. This was chalmoogra oil, the traditional treatment of leprosy in Indian medicine. It was effective to a degree but unpopular with patients as it caused nausea if taken orally and was painful if injected. An eye specialist (leprosy causes blindness) was also appointed about this time. A true cure for leprosy only appeared in the 1940s when antibiotics were introduced. These were provided to Jesus Hilfe by the American Mission to Lepers.

Political developments in Europe during the 1930s resulted in an increase in Jewish immigration into Palestine. This affected the racial mix in the home with the first admission of Jewish patients. On the whole the two groups appear to have got on well together, although the civil

unrest which later developed between Jew and Arab affected the atmosphere in the home; the Jewish patients fearing attack and the Arabs feeling under siege.

In May 1948 the Jewish People's Council proclaimed the establishment of the State of Israel. The home found itself in the Israeli sector of Jerusalem and responsible to the Israeli health authority, which was able to provide both better medical care and additional funding. In 1949, for the first time, Jewish patients outnumbered Arabs (21 Jews and 11 Arabs, and by 1950 31 Jews and 11 Arabs).

The Moravians decided that their traditional role in the home could not continue. The nurses could not communicate with Jewish patients as they had no Hebrew and the Jewish patients were intolerant of what limited Christian evangelising there was. In addition, the improved medical care from the Jewish doctors meant that the home was becoming more of a hospital with the Moravian sisters filling the role of nurses alone rather than missionaries. Arab patients were diminishing and those outside the Israeli-held sector of Jerusalem were not allowed to cross the border to enter the home.

The Moravians therefore withdrew in March 1951 and Jesus Hilfe was sold to the State. For understandable reasons the few Arab patients remaining refused to stay on and be looked after by Jewish medical staff. They were transported across the new border to houses at Silwan, provided by the Jordanian authorities. (The Arab lepers were neither 'expelled' from the home nor 'marched' to Silwan as Salim Tamari, director of the Institute of Palestinian Studies, states in his book *Mountain against the Sea* [2008].)

The homes provided in Silwan were wholly inadequate but the Moravians took over responsibility for the care of the lepers to the best of their ability. Eventually the Church built a new home north of Jerusalem at Ramallah in Palestine (now the West Bank), 2000 feet above sea level on Star Mountain. The home, designed for the finest care and leprosy treatment available, opened in June 1960.

From the 1960s the treatment of leprosy with antibiotics made rapid strides. Year by year there was a reduction of new cases throughout the world, and with decreasing numbers of patients in Ramallah the Moravians decided, in 1974, to transform the buildings from a leper home to one for intellectually disabled children (Star Mountain Rehabilitation Centre).

Intellectual disability is traditionally a matter of shame in Palestine, with little help available for children so affected. Such children may be locked up by their families when young and as adults left to wander the streets. Parents with an intellectually disabled child may therefore need some persuading to acknowledge the condition and allow the child to attend the Centre. These social attitudes are not helped by a political situation which results in Palestinian governments giving low priority to such issues. Only 2% of mentally disabled children in Palestine receive an education. Little or no attempt is made to integrate them into society. An important part of the Centre's work is therefore to raise awareness of intellectual disability.

The Centre not only protects vulnerable child but gives them a sense of worth. By building friendships with other disabled children the child feels respected and learns to give and receive mutual support. Vocational training, schooling and the teaching of life skills help the disabled child integrate into wider Palestinian society. Three hundred children, both residential and non-residential, are helped at any one time by a mixed Muslim and Christian staff. Since 2010 a small programme for autistic children has also been running.

A clear thread joins the work begun by the Moravian Church in Palestine in 1867 and continued in Ramallah today: providing help for society's neglected and outcast.

For further information about Star Mountain, please visit their website at www.starmountain.org

Adrian Wilsdon
Homsey Congregation

With thanks to Lorraine Parsons,
Moravian Archivist

Human Rights

Do you know the rights you have under the United Nations? Probably not all of them. How about the rights of children? A version of the UN Convention on the Rights of the Child written for children and young people can be found at http://crae.org.uk/media/76276/UNCRC_CYP_version.pdf How about printing it out and pinning it up in your meeting room?

Music for Easter



The celebration of Easter is the very heart of our faith. Christianity is nothing without it.

The four Gospel writers all attest to it as the climax of their accounts. The transformation it brought about in those who were its first witnesses was literally world-shattering: from frightened figures cowering behind locked doors, they took on the might of the Roman Empire - and won. The original disciples - and countless saints since - preferred to face death rather than deny its truth.

Surprisingly there is very little music written specifically for Easter compared with the enormous heritage for Passion-tide and Holy Week. Much of what does exist dates from the past century or so. This may be partly a reflection of the Orthodox view of the faith story, that the western liturgy focussed much more on Christ's sacrifice, especially through the Mass. There are indeed some truly great moments in settings of the Mass in proclaiming the triumphant moment of resurrection, not least in Bach's Mass in B minor and in Beethoven's Missa Solemnis. It may be that composers were reluctant to isolate the idea of resurrection from its place in the liturgical setting.

Perhaps the intensity of emotions evoked by the story of Holy Week can only be expressed sufficiently through music. Here, works such as the Passion settings of Bach are regarded as pinnacles of western culture; his Easter Oratorio, written in Leipzig in 1725, has never equalled their appeal. Bach wrote some 300 cantatas, of which 199 survive; only two of them, numbers 4 (Christ lay in death's dark bands) and 31 (Heaven laughs!) were specifically written for Easter Day. This was prompted by the requirements of the liturgy more than to celebrate Easter per se.

Bach's seventeenth-century Dresden contemporary Heinrich Schütz wrote a cantata entitled The Resurrection Story and in the eighteenth century Georg Philip Telemann wrote a similar piece. An early oratorio by Handel, La Resurrezione, dating from his Italian years, deserves wider acknowledgement, but it requires five top-class soloists and there is no choral writing. It was first performed in Rome in 1708. A booklet with the recording on

my shelves spends four of its five pages exploring the meaning of the musical pitch being lower in Rome than elsewhere at the time!

Gustav Mahler's Second Symphony, dating from 1895, is entitled Resurrection but is not scriptural: it uses the text of the Resurrection Ode by Friedrich Klopstock (1724-1803), written for the funeral of the renowned conductor Hans von Bülow in 1894. The work demands huge resources; it reflects in the first movement the death of its hero, and then through a series of 'interludes' reaches a climax in a choral finale echoing that of the Ninth Symphony of Beethoven. Only some eight lines of Klopstock are used, the remainder coming from Mahler's own hand. He sees resurrection as promising an end to all the suffering of this life - not quite the way Christians see it!

An early but now forgotten opera Resurrection by Alfano appeared in 1914, but its source was Tolstoy's novel. Olivier Messiaen wrote his Et expecto resurrectionem mortuorum in 1964; it consists of five orchestral movements commemorating the dead of the two world wars of the twentieth century but also drawing inspiration from St Thomas Aquinas. John Tavener created a massive work with the title Fall and Resurrection which was first performed in St Paul's Cathedral in January 2000 to mark the turn of the millennium. Again, its text is not drawn from scripture but uses writings of Mother Thekla, an orthodox nun, offering 'glimpses of events that have taken place since the beginning of time and before time'.

Surely the best-known work written for Easter is Handel's Messiah, a work most usually associated in the popular mind with Christmas. It was first performed on 13 April 1742 in Dublin (after Easter); it was first presented in London the following year as a "lenten" oratorio. The work does not mention the Easter story as such, but endorses its meaning by reflecting on the story of the redemption of the world by Our Lord Jesus Christ, using entirely scriptural sources. Its early reception was marred by controversy as to whether, as a 'sacred' work, it should have been performed in a theatre!

David Bunney



The Resurrection

I do not ever remember a time when I did not paint and draw. My mum was trained in art and as children my elder sisters and me all followed in her footsteps. Her father, who she never knew, was an artist: it must be in the genes. Having studied art and textiles at college, I became an art teacher and enjoyed inspiring and encouraging others.

While living in Northern Ireland I joined embroidery and patchwork guilds that meet monthly. Naturally, as a minister I do not have a huge amount of time to paint and draw, but I have used my skills for children's talks, for myself and Paul. I always have a sketch book on the go and never go on holiday without it. I find it very relaxing and therapeutic. I cannot ever imagine not drawing and painting. I believe it is a God-given talent that should never be neglected or taken for granted. I mainly work with watercolour but spent many years using colour

pencil crayons.

For the resurrection picture I found a dramatic ethereal picture on the internet and was inspired to recreate the image in my own style. To capture the drama and softness of the image, I decided to use pencil crayons to give a sense of the mystical atmosphere. I really enjoy portraying spiritual images, and funnily enough I used the same title for the embroidered square I produced for the M.W.A. quilt. I think many consider the theme of the resurrection a hard topic to recreate in imagery. I am grateful of this opportunity to paint such an inspiring and spiritual topic.

He is risen, He is risen indeed, happy Easter.

Patsy Holdsworth

A living wage

- the labourer and his reward

Discussion of a 'living wage' is topical, not least following reports that various organisations, including the Church of England, pay people less than a living wage.

What is a 'living wage'?

The 'living wage' has no legal status. The concept is promoted by the Living Wage Foundation, a body made up of representatives from various commercial and charitable organisations and with growing support from political figures who describe the living wage as being good for families, for business and for society, and part of the solution to poverty. Its suggested 'living wage' is now set at £9.15 an hour in London and £7.85 an hour in the rest of the UK.

National Minimum Wage

The National Minimum Wage ('Minimum Wage') was introduced in 1999 by the National Minimum Wage Act 1998. It is a specified minimum hourly rate of pay to which most workers are entitled. All employers are legally obliged to pay the Minimum Wage, irrespective of their size.

Minimum Wage rates and enforcement

The rate varies according to several factors, principally the age of the employee. The minimum adult rate (everywhere including London) until September 2015 is £6.50 per hour. The figures are reviewed each year by the government. The Minimum Wage is lower than the 'living wage'.

There are complex rules about how arrangements such as part time work, piece work, being away from home on call or being allowed to sleep; and about how payments of expenses, pensions, accommodation costs, overtime, commission and other things are taken into account.

The Minimum Wage is enforced by HMRC, the UK tax authority. Enforcement is initiated either by specific complaints or targeted enforcement of a particular low-paying sector. Officers

can carry out inspections at any time, without providing a reason, and can require employers to produce records and provide other information or access to determine entitlement to the Minimum Wage and the level of pay received by workers. It is a criminal offence to fail to pay the Minimum Wage and to fail to answer questions or provide information about it to HMRC.

An employee who does not receive the Minimum Wage to which they are entitled can bring a claim in an employment tribunal or county court.

While the Minimum Wage applies to most workers who are over compulsory school age there are exceptions, including the following.

Volunteers and interns

Volunteers are not entitled to be paid the Minimum Wage. Genuine volunteers usually receive no payment other than reimbursement of expenses and receive no benefit in kind other than reasonable subsistence or accommodation. Calling a person an 'unpaid intern' or 'volunteer' does not prevent them from qualifying for the Minimum Wage if they are in reality a worker. 'Work shadowing' which does not involve any work being performed will not qualify for the Minimum Wage.

Domestic staff

Workers who live in their employers' family home, are treated as a member of the family and are not charged for food or accommodation, do not qualify for the Minimum Wage.

For the exemption to apply, a domestic worker must genuinely be treated as a member of the employer's family unit. Ms Udin (who is Indonesian) successfully brought proceedings seeking Minimum Wage payments from her employer. The Court of Appeal in 2012 said that the poor standard of accommodation that she was given, often sleeping on a mattress on the dining room floor, meant that Ms Udin could not be regarded as being treated as a member of the

Social Responsibility

employer's family. The court thought that the exemption was being abused by the employer as a device for obtaining cheap domestic labour.

Students on work experience

Work experience placements not exceeding one year undertaken by students as part of a UK-based higher education or further education course are exempt. Students from foreign universities are not exempt and so are eligible for the Minimum Wage.

Work experience that is not part of the course falls outside the exemption and therefore may qualify for the Minimum Wage.

Religious communities

A resident member of a religious or similar charitable community does not qualify for the Minimum Wage if they are employed by the community.

Pay rises

Wages are the largest expense of many businesses and often the easiest for the employer to control. Suppliers may increase the cost of utilities and raw materials, but an employee has no right to have a pay rise, nor even to have his employer review his pay. If there have been regular reviews in the past, perhaps in line with inflation, the employee may be able to show that this is, by implication, something he is contractually entitled to, although this situation is very unusual.

It is often very difficult for an employee to negotiate a pay rise unless he is ultimately willing to give up his job and find another. Should an employer take advantage of this? Most employers want a stable workforce with good morale. How should an ethical employer behave? Is there a difference between good ethics and good business? Was the German industrialist Robert Bosch correct when he said: 'I don't pay good wages because I have a lot of money; I have a lot of money because I pay good wages'?

Paul Mitchell



I am a member of a Countess of Huntingdon Connexion Church in Shoreham, Sussex. Recently I met an old friend from College days, who lives in the Fairfield Moravian Settlement. I was thrilled to discover a link between our churches.



Benjamin Ingham

The story starts with the Yorkshireman Benjamin Ingham (1712-72) at Oxford, where he met the Wesley brothers and George

Whitfield. Ingham was ordained in the Church of England at the age of 23, then in 1735 went with his university friends to America, meeting on the way a group of Moravians from Herrnhut. They had no fear of death when a storm erupted, and this had a considerable impact on the Wesleys and Ingham. A key passage for them became Ephesians 2:8 which says that we are saved by grace through faith.

Ingham returned to Yorkshire where he visited churches and chapels to preach. He was not well received by some clergy, who banned him. He became an itinerant preacher, setting up his own churches.

Lady Margaret Hastings (1700-68) heard Ingham preach and was greatly moved by his words. She then witnessed to her sick sister-in-law Selina, the Countess of Huntingdon (1707-91), who recovered and became a fervent Christian.

In 1741 Benjamin Ingham and Lady Margaret Hastings were married, though he, as a wandering preacher, was not considered a suitable match for a titled

Dukinfield, Fairfield and the Countess of Huntingdon Connexion

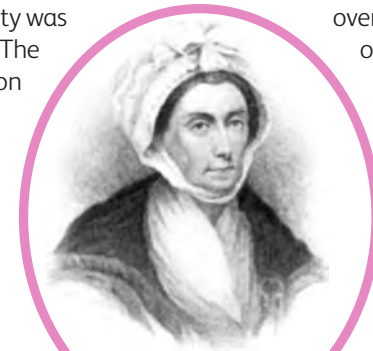


settlement, Benjamin LaTrobe organised the purchase of land at Broad Oaks Farm in Droylsden, and the Fairfield Settlement was established there in 1785.

lady. However, it was a strong marriage, and she helped him greatly in his work.

In 1738 and 1739 they and the Earl and Countess of Huntingdon attended meetings at Fetter Lane in London, praying for revival in England. By 1742 a Moravian society was formed at Fetter Lane. The Moravian James Hutton often visited the Earl and Countess of Huntingdon. Meanwhile, Ingham invited Moravians from Germany and from Fetter Lane to assist him in Yorkshire.

David Taylor, a butler at the Countess's home, Donnington Park, was also converted through the teaching of Ingham. In 1740 the Countess sent him out as an evangelist, and he preached in Leicestershire, Derbyshire and Cheshire. Taylor set up a society in Dukinfield and was their first Minister. In 1742 Ingham suggested that members visit the Yorkshire Moravians, and with their help the Dukinfield Moravian Society was started. A church was built in 1755 and a congregation formed. Later, when the Dukinfield tenure on the land ran out, and they were unable to build a



Selina Hastings, Countess of Huntingdon

In 1746 the Earl of Huntingdon died and after that Selina spent her life on her Christian pursuits. The Countess also maintained her interest in the Moravians, though she disagreed with some of their theology and remonstrated with Zinzendorf over some of his understanding of Biblical truth. She also disagreed at times with John Wesley, and favoured Whitfield's Calvinistic viewpoint.

The 'Connexion' founded by the Countess of Huntingdon gradually began to grow. Her first regular chapel was built at Brighton. In 1768 she opened a College at Trevecca for young men to train for the ministry.

The students worked mostly in England. The 'Connexion' was behind the foundation of various chapels in Sussex.

We owe a great debt to this group of missionary-minded evangelical Christians, who formed many of the churches we enjoy today. May their missionary fire influence us today

Julie Andrews

With thanks to Margaret Staplehurst the Countess Connexion archivist and Lorraine Parsons, Moravian archivist.

From the Joint Public Issues Team of the Baptist, Methodist and United Reformed Church and The Church of Scotland

Election Resources

With only a short time remaining until the UK General Election and many churches running hustings, the Team has provided a collection of election resources. Without endorsing any particular political view, these materials are offered to help Christians and others reflect on key issues and principles as they decide how to use their vote, and what questions they might ask candidates.

'Love Your Neighbour: think, pray, vote' offers four short videos on the themes of truth, justice, peace and wellbeing; prayers linked to these themes; postcards which link these themes to questions for hustings or for your own reflection; and four short Bible studies. This pack can be used during worship or to inform Bible-study and house groups and is currently retailing for £7.50.

This is accompanied by 'Faith in Politics', our freely downloadable guide to 16 issues central to political debate, including the Economy, Immigration and Asylum, Human Trafficking and the Environment. This briefing contains one-page summaries of each issue and questions for MPs or personal reflection. Our General Election 2015 webpage also contains numerous links with further information about the issues, what other Churches and organisations are saying about the election and further information, including guidance on holding hustings.

For more visit: www.jointpublicissues.org.uk

Social responsibility

From Praxis Newsletter of the joint Public issues Team of the Baptist, Methodist and URC churches.

Methodist Tax Justice Network (MTJN)

MTJN has recently published two booklets, 'The Bible and Tax' by MTJN Convenor David Haslam; and 'Investigating our Investments: an insight into the investments of the Methodist Church' by MTJN Co-ordinator Matthew Jones.

The first draws on the work of American theologian Ched Myers in his radical 'Sabbath Economics' to explore the economics of sharing and redistribution inherent in both Old and New Testaments.

The other booklet looks at twelve transnational companies in which Methodism (and probably all other Churches) invest, analyses how many of their subsidiaries are in 'tax havens' (often 30%!), and gives illustrations of how companies avoid paying taxes in some of the poorest - and richest - countries. Both from MTJN at £1 plus 60p postage, or 6 for £6 post-free, email mtjncoordinator@gmail.com

Book Reviews

Livingstone Thompson Speaking from the Heart

Balboa Press (USA), 2014. 262pages

The writer's credits speak for themselves. Jamaican-born, Dr Thompson as a Christian theologian currently holds a post as Supervisor of Postgraduate Research, All Hallows College, Dublin City University, Ireland, where his specialist disciplines are World Religions and Ecumenism. Formerly he served in pastoral ministry with the Moravian Church in Jamaica and latterly as President of that Province's Elders' Conference. His academic studies and teaching experience have taken him to the University of the West Indies, McCormick Seminary, Chicago, and Trinity College, Dublin.

This book is a collection of 'thoughts on the Bible and about being a Christian believer today'. The author has drawn on his experiences to reflect upon a selection of scriptural texts, from both the Old and New Testaments, to present to the reader that which he sees as challenges for living as a Christian in today's world. His exposition is both thoughtful and thought-provoking. These chapters, and the reader-friendly manner in which they are presented, may be perceived by the reader as a series of sermons presented, as the book's title suggests, as spoken 'from the heart'.

Even as one commentator has said of the Psalms, 'whereas they are written to speak to us, they also speak for us'; so too may the reader of these chapters conclude that, 'even as they are spoken from the heart, so also they speak to the heart!' In the context of the book, Rev Dr Craig Atwood, another present-day Moravian theologian and writer, has commented, 'Like his spiritual ancestor, John Amos Comenius, Livingstone is a Moravian scholar who writes for the good of the whole world'.

The book may be read at one sitting, but it could also be a useful adjunct to one's daily devotions by reading one chapter each day and reflecting upon what it has to say. The book might also be a useful focus for group Bible Study.

Br & Sr Jean-Marie Thompson currently maintain their Moravian membership at University Road, Belfast, though they reside in the Republic of Ireland, with their three children and one grandson.

Copies are available through Amazon, Balboa Press, and <http://www.culturalsolutions.ie/pages/news.html>; and will soon be available from Church House.

Len Broadbent

Edna Cooper The life of Mrs Elizabeth Mary Bates

24th February 1755 - 11th September 1835, Moravian History Magazine 33 (2015). 34 pages.

Sr Edna Cooper has given us an account of a woman who helped to finance so much Moravian work and buildings in this Province, especially at Ockbrook and Gracehill. The author draws on letters and other documents. She also gives information on Elizabeth Bates' family background, and even on the elusive Mr Bates. Elizabeth Bates speaks in one letter of the different church denominations that had influenced her, and though she never became a full member, the British Province continues to benefit from her gifts.

Copies are available, price £2 from Sr Cooper, or from Church House.

Rosemary Power



Congregation News

Lower Wyke

2014 was another busy year at Lower Wyke. Br and Sr Woolford have settled in well and we are enjoying their fresh approach to church life. Highlights of the social calendar included our popular Art Exhibition, Spring Festival, Strawberry Fair, Proms in the Paddock, Craft Fair and a Just James concert, all of which attracted, as ever, many new friends and visitors.

The new venture of serving monthly Community Lunches has also proved very successful. Much thought and planning went into preparing the project, and the delicious two-course hot meals are enjoyed by church and local village residents alike. The events have resulted in Lower Wyke gaining a Five-Star Hygiene Certificate!

The Greenfingers Christmas Workshop seems to start our Christmas celebrations with the many varied and spectacular table decorations showing such a wealth of talent amongst the members. The Christmas Gathering brings the musical talent of the Belleplates into a church filled with friends from the village singing carols, eating hot roast pork sandwiches, Christmas cake, mince pies, and drinking mulled wine. The Advent and Christmas services are always special with the highlight being the Christingle Service. It is wonderful to have a church packed with so many young families, singing, waving

and smiling at each other and once more listening to the Christmas story told by the young people of the church.

Several Saturday morning 'Messy Churches' have taken place through the year but have met with limited success. This is a shame as much hard work has gone into the planning, but if they continue let us hope for a better response in the future.

The church remains a strong member of the Wyke Christian Council (Churches Together in the area) and several members take part in events and fully support the year's charity. In 2014 St George's Crypt in Leeds was the main focus and at present plans are being put in place to open a food bank.

Many members contribute to The Elim Home and YPMA. The YPMA Service takes place in February. The MWA are quietly active in raising money for the designated projects, and start with a coffee morning again in February. As we move into 2015 more social events are planned to punctuate our regular weekly worship services, all adding to the witness of God in this place.

Diane Thornton

Gracehill

The Christmas season started with the switching on of the Christmas tree lights on 03 December by the Mayor of Ballymena, Councillor Audrey Wales M.B.E., and singing from the Gracehill Primary School choir. Then on 05 December we were entertained by Ballymena Silver Band under the leadership of Br Sam Simpson, with solos by Sr Lucy Douglas at our annual 'Carols by Candlelight'.

The Carol Service held on 14 December took on the theme of 'Peace at Christmas' and reflected on the Christmas Truce in 1914. Following this service a number of the congregation went carol-singing and ended back at the Manse for mince pies and tea/coffee.

Christmas Eve saw the Church full for the Christingle Service when the children and young people presented the Nativity play 'The Presents', written by Sr Chantelle

Johnston, which told us that the best present at Christmas is Jesus.

The Family Service on Christmas Day was very well attended with children, young people and not-so-young bringing presents to show Sr. Sarah and the congregation. We had a well-attended Watchnight Service on New Year's Eve and enjoyed fellowship in the name of the Lord.

Our annual MWA Service was held on 25 January, when the guest speaker was Sr Elizabeth McWatters, who had just returned from Sri Lanka. Elizabeth talked to the children about her time with the children in Sri Lanka and she also spoke on the M.W.A. Theme - With God in the garden.

Sally Weir

Congregational Register

Baptisms	Fairfield	Charlie James Humphreys	25 January, 2015
		Lucy Samantha Lesley Turner	22 February 2015
		Charlotte Jeanette Millie Turner	22 February 2015
		Jack David Stanley Turner	22 February 2015
Deaths	Royton	Vera Saville	11 February 2015
	Fairfield	Patricia Ann Connolly	31 December 2014
		Dorothy Lilian Beamer	13 January 2015
		Bertha Oxley	26 January 2015
		Bessie Hampson	14 February 2015
	Emily Foulds	01 March 2015	

Noticeboard

Ssssh!

On **Saturday 20th June** the Lancashire District will be holding a **QUIET DAY** from 10 am to 3pm at Fairfield.

Please bring your own packed lunch and drinks will be available.

Please let Janet Warr know if you wish to attend. Her phone number is 0161 370 0132 and her email address is jwarr@uwclub.net.

From Church House

We are pleased to announce that Br Paul Holdsworth has received and accepted a call to serve the Bath Weston, Bath Coronation Avenue and Swindon congregations, and Sr Patsy Holdsworth has received and accepted a call to serve the Brockweir, Kingswood and Tytherton congregations. These calls are with effect from 01 May. We wish them well in this new chapter of their ministry.

Provincial Board are pleased to announce that Br Joachim Kreusel has received and accepted a call to serve the Ockbrook and Leicester congregations. This call is with effect from 01 September. We wish them well in this new chapter of their ministry.

April

18 MWA Away Day at Dukinfield

21 - 22
PEC, BMB and Settlement
Property meetings

1. Passover.
2. James II in 1689.
3. Leonardo da Vinci.
4. Judas Iscariot.
5. Garden of Gethsemane.
6. Pontius Pilate.
7. The place of a skull.
8. The Belfast Agreement.
9. Bob Hoskins.
10. Mary Magdalene.
11. It is the Sunday after the first full moon after the Spring Equinox.
12. From the Germanic Goddess of Spring and fertility - EOSTRE.
13. 1742.
14. Charles Jennens.
15. On Fifth Avenue from 49th to 57th Streets.
16. Irving Berlin.
17. W.B. Yeats.
18. Hibernian FC.
19. Ruthvenford Hayes in 1878.
20. Japan.
21. Judy Garland.
22. Chile.
23. Mel Gibson.
24. Fry's of Bristol.
25. AD 664.
26. Jerusalem.
27. Romeo & Juliet.
28. Albert II of Monaco.
29. Once (Acts 12:4)
30. Simon of Cyrene.

Easter Quiz answers:

Prayer Notes *Richard Ingham*

April 3rd [Good Friday]

Lord Christ, Son of the living God, whose heart was pierced by the spear of our sinfulness, and has been by your love left open for all who will enter: there bring us for refuge and rest in the hour of trouble; and there, O Lord, hold us forever. Amen [E Milner White]

April 5th [Easter Sunday] - Mark 16:1-8

Lamb of God, who on this day rose from the dead, making Mary Magdalene the first witness of your glorious resurrection; teach us to reverence this holy day, and give us grace so to use it, that we may rise to newness of life. Grant to those who have fallen into the torment and captivity of sin to hear your wonderful voice which is able to subdue and cast out all evil; that there may be none without hope of mercy, or beyond help of Him who is the Resurrection and the Life. Amen

April 12th [Easter 1] - John 20:19-31

Lord and God, who has consecrated the first day of the week to be a perpetual memorial of your resurrection: use this day to refresh and strengthen us in soul and body so we may be able to serve you faithfully all the days of our lives. As you so gently dealt with the Apostle Thomas in his weakness, so deal with us in ours, that we might know the Truth that makes us free, and the Life that is life indeed, now and always. Grant that our faith in you might never need reproof but seeing you in your risen glory we might know and confess you as Lord and God and believing, may have life in your name. Amen

April 19th [Easter 2] - Luke 24:36b-48

Risen Lord who opened the minds of the frightened disciples to understand the scriptures, making them see that everything written about you was fulfilled. Speak peace to your disciples today, for sometimes we are afraid and our faith is often to be found behind the closed doors of our own hearts. Show us your hands and feet. Fill our hearts with your joy. Open our minds to understand the Scriptures. Send us out, with your message not only in our hearts but on our lips.

Burst the bonds that keeps us silent so that we might be witnesses of these things, and repentance and forgiveness of sins might be proclaimed in your name to all nations. Amen

April 26th [Easter 3] - John 10:11-18

Good shepherd of the sheep, who came to seek the lost and to gather them into your fold: have mercy on those who have wandered. Feed those who hunger; cause the weary to lie down in your pastures; bind up those who are broken in heart; strengthen those who are weak. Grant us to follow you in humble trust as you call us by name. Lead us even through the valley of the shadow of death, fearing no evil, lacking nothing, accompanied by you. You have passed that way before and made it light, and you are working in us that which is well-pleasing in your sight: one flock under one shepherd, to your glory for ever and ever. Amen

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