



## The Messenger at 150!

First published in January 1864, The Moravian Messenger celebrates its 150th anniversary. Very few months have passed without it providing a mix of home and overseas information, reflection on the church's beliefs, and reports on its contribution to society.

It was not the first attempt at a journal for the province, but it was the one that managed to get the backing of synod and the all-important continuity that made it successful. It acquired its current title only in 1891, when it began to be issued fortnightly.

What was it like in 1864? Journals of all descriptions were popular at this time, but their presentation was dense to a modern eye. All the material prepared was handwritten, and a clear hand was important to the type-setter, whose skills required the ability to read every letter backwards and set them on rods, with an eye for the right spacing and punctuation, to ensure they could be justified on both margins. The rods were then fixed together into pages, inked, put in the right order and way up for when the huge sheets of printing paper were folded, and the presses rolled. Then there was the binding into sections, cutting and covering. Every stage required attention to detail, and errors could be expensive. And editing, layout and printing work had to be done in close proximity.

There were no illustrations and some articles stretched over several pages. Sometimes the content was dense too - this editor struggled to understand the series entitled 'The Young Woman's Duties', to take just one example! But the intention was that the journal was read aloud over several sittings, primarily in the family circle.

January 1864 opens with congregational news - in this case several pages on the work in Ayrshire. It then goes on to theology, with a lengthy article on Spangenberg. There was no YouthZone: indeed there was nothing at all for Great Boys and Great Girls, and the idea that a young person might be the contributor was still in the future. But throughout the 1864 issues there were children's sections, containing mainly biblical questions. (We've replaced this with an all-age quiz!) There was a lot about the missions, there were official notices, and much on history and theology. There was advice for preachers and Sunday School teachers.

The script was broken up by the inclusion of hymns, brief reflections on verses from scripture, and short anecdotes. Some of the latter, taken 'from the German', we



might find odd. One concerns a young slave who insists that his master buys an older slave, whom he then cares for. It transpires that the older man had originally sold the younger one into slavery and the care now shown is a living out of the biblical imperative of Romans 12: 20 to care for an enemy. Nothing is said on the morality of slavery, though in 1864, it had been abolished in the British colonies over thirty years previously; and was by this year a key issue in the American Civil War. But perhaps our slowness to fight modern human trafficking might be challenged in 150 years time. And there is much we will find is familiar, in content if not in presentation.

By the end of the nineteenth century commentary on current events and new technologies was also found. This was also the age of the manual typewriter, which must have helped the type-setter.



**Bath Girls Brigade Celebrate Enrolment Service**

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**Irish District Youth Weekend**  
**A roaring success!**

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# The Messenger at 150!

continued

In 1899 there was Moravian news, such as the closure of the Greenland mission, but also a report on the proposed cross-channel rail tunnel from Stranraer to Ireland. Finally, in 1906 we find an illustration - a drawing of the new church hall in Swindon (with the church that overshadows it artfully omitted). The next year, the opening of the new Moravian church at Twerton, Bath, gets a photograph, though one artfully contrived as to lighting. Photoshop had its antecedents!

The end of the Great War saw the journal revert to a monthly publication. The Second World War is marked by an absence of photographs - only pictures before and after the bombing of the Fetter Lane church are included.

The austere fifties were followed by the livelier sixties and new presentation. But the most significant changes were in the 1980's when over six centuries of skills vanished, as cold-type-setting disappeared in favour of the computer; and printing presses diminished in size, smell and sound.

Nowadays, nearly all material is submitted by email, and, once edited with regard to a balance of subjects, length and house-style, it is all sent on together by email, to be laid out. Dave, Graham and I live in different places, but work in a way that would have been impossible in the past. It means that changes can be made closer to the deadline (just a few though), and that the editing and proofing take fewer hours.

In keeping with the tradition, I hope to ensure that each issue holds something of the following: youth news; overseas news; art and creativity; history; theology and spirituality; social responsibility and congregational news. There are always some official notices; and most of the contributors are Moravians. The journal can also be a way in which a small church in a large world can speak out on matters of justice, truth and the boundless mercy and creativity of God.

So, Dear Reader, as the first editors might have said, this comes with a request. In fact, this request was made at the 1891 relaunch, and may be made again by a future editor. A journal is as good as the material it receives. To make it interesting, informative and varied, contributions are needed. I have been amazed at the range of skills and interests present in the province; the quality of the articles members can produce; and the generosity with which knowledge and opinions are offered. There will always be a place for more. Have you considered putting down how your faith informs your life at work, or what triggered your faith, or how your interests or your job bring you closer to the mystery of God present with us? Are there ways in which the richness of congregational life and background, and the gift of serving the world, could be expressed? If you are certain that writing is not your skill, might you encourage others to write?

The Messenger is published in 2014 at a time of unprecedented changes in how we communicate. The more that keeps interest alive, the more hope we have of resourcing ourselves to minister to a world hungry for the Spirit and not sure where to start. And if you have a means of offering your read copy to a doctor's surgery or to an overseas colleague, please pass it on!

Thanks to all who have contributed so far.

Thanks to Lorraine Parsons, archivist, for help with this article.

Rosemary Power

## Anniversary Hymn

Holy God we come before You  
and in humbleness bow down;  
here to worship and adore You  
as your love and power we own.  
In this place our Saviour meets us  
risen in triumph over death!  
His the Word of Life that greets us,  
joy and peace are on His breath.

Lord, with all who here have found You,  
Church on earth and Church above,  
now in glory gathered round You,  
we bear witness to your love.  
Faith and hope be undiminished  
as we seek to serve You still,  
tireless till our task be finished:  
Show us, Lord, your perfect will.

Music: "Beecher" (J Zundel) or "Blaenwern"  
(WP Rowlands)

Words: Paul Gubi, 1997

Commissioned for 90th Anniversary  
at Coronation Avenue, Bath

## Irish District Youth Weekend - Cultra Folk Museum

Latest news from the Provincial  
Youth and Children's Office



I'm sure I can safely say that everybody who was heading to a little folk museum just out of Belfast last autumn, was looking forward to a weekend of silly games, sleepless nights and meeting lots of lovely Moravians. It was that time of year again and the thirty-seven campers were not to be disappointed.

As soon as the mighty English contingent had arrived, people were running up and down a hall pretending to be wizards, dwarfs or trolls. This was surely a sign of a good weekend to come, other games followed as everybody caught up with each other. After this we placed in to teams named after each of the four settlements, as an element of competitive rivalry is an essential part of Moravian Youth events. As night loomed the campers sense this could only mean one thing, it was the time for the infamous Torch game. Which I had to admit lived up to its legendary status at Cultra.

Saturday was a day jam-packed with activities mainly based around the teams. We started with the fetching game where Paul would shout out an obscure item for



us to retrieve this could be a sock, twenty strands of grass or even a Roberta. After the Leaders had decided sufficient energy had been burned, we all took part in another camp tradition, the Simpsons Bible study. Although the Simpsons won't seem like the average place to start, putting the Issues of the chosen Bible passage into a modern and accessible context provoked much discussion.

After lunch we took part in one of the most gruelling activities ever concocted by youth camp leaders. This was the picture game with a twist. Not only were the clues in code which even some of the museum staff didn't understand, the code was needed to text a phone number which gave us even more pictures to find. This was a mammoth task and required lots and lots of running around, (many of the campers commented on a significant weight loss after the weekend). It was all worth it, however, as soon as the word barbeque was mentioned. When I heard talk of the ghost walk, I laughed - surely it couldn't be as scary as people made it out to be. Well I was wrong, the setting of the village added to the spooky atmosphere and it made for quite a frightening but fun experience.

After the second sleepless night we had worship based around the theme, "to love one another as I loved you" in which I somehow ended up getting my hair straightened. But it did address some serious points, such as the importance of friendship and forgiveness.

Cultra demonstrated how active Moravian Youth is. The weekend was special for many reasons. For some of us it was our first time as a camper. For others it was their first ever flight. Youth events provide a unique opportunity for life-long friendships to be made, unforgettable memories to be created, and the opportunity to strengthen faith in God.

Peter Dunn

## That Was The Year That Was...

### 1864 - Quiz of the Year

set by Augustus Gottlieb

1864 - but apart from it being the year of the launch of The Moravian Messenger, what else was going on - in the church, in society, in sport, in the wider world?

Twenty-six questions for you to attempt - and each answer begins with the letter at the start of the question (where a person's name is required, it is the initial of the surname).

- |  |   |  |   |
|--|---|--|---|
| <b>A</b> A clipper ship named after this city was launched in May in Sunderland.   | <b>H</b> This London Underground line opened, run by the G.W.R. from Farringdon.              | <b>N</b> This region was admitted as the 36th U.S. state.  | <b>U</b> This war began in August.  |
| <b>B</b> The first exhibition game using Football Association rules was played in this London park on Saturday 9 January 1864. | <b>I</b> This country's National Gallery was opened in January.                               | <b>O</b> Cricketers were allowed to do this for the first time.  | <b>V</b> She made her first public appearance since the death of her beloved husband in 1861.   |
| <b>C</b> This famous bridge was first opened to traffic.   | <b>J</b> This Welsh Mary, famed for a long walk to Bala, died in December.                    | <b>P</b> This Lord was the British Prime Minister.   | <b>W</b> This church was opened in Yorkshire on land given to the Moravians by Edward Salt.   |
| <b>D</b> In March, this dam failed, causing the Great Sheffield Flood.   | <b>K</b> This Manx art nouveau designer of Scottish descent was born in April.                | <b>Q</b> This restaurant, renowned for its Peking Roast Duck, was established in Peking (Beijing).     | <b>X</b> In November, George Busk, Edward Frankland, Thomas Archer Hirst, Joseph Dalton Hooker, Thomas Henry Huxley, John Lubbock, Herbert Spencer, William Spottiswoode, and John Tyndall were the founder members of this club. |
| <b>E</b> This future king's first son was born in January.   | <b>L</b> This County Cricket Club was founded.  | <b>R</b> A Junction railway station opened here in July, near to Higgsinshaw Gas Sidings.              | <b>Y</b> The victors at the Battle of Nashville.  |
| <b>F</b> This Act of Parliament applied to the pottery industry, match making, the paper industry and fustian cutting.         | <b>M</b> This future Moravian minister, Alfred Harold xxxxxx, was born in January in Antigua. | <b>S</b> The year marked the tercentenary of this man's birth.   | <b>Z</b> This Moravian Mission Station was established in Labrador.   |
| <b>G</b> This treaty that covered the sick and wounded soldiers in the battlefield was instituted.                             |   | <b>T</b> This well-known French painter, printmaker, draughtsman and illustrator was born in November. |   |

# Moravian communication over the years



In 1728 Count Zinzendorf was sharing news from personal letters with the Herrnhut congregation, but when the missions progressed, they and the home congregations provided regular diaries and extracts were made and copied as

Nachrichten (News) and read to German-speaking Moravians at the monthly Congregation Day.

Later the Nachrichten was sent to London; it was translated and copied by hand for English-speaking Moravians and known as Weekly Leaves or Accounts. As these first-hand reports were read in worship services, Moravians in Britain were aware of what was happening in the wider Moravian Church in Germany, America and the Mission Fields. These hand-written 'Leaves' were our early British Moravian way of communicating news. The archives in England and Ireland have copies and there are bound copies of the Nachrichten in German in London.

In 1790, a Quarterly, named Periodical Accounts of Moravian Missions, edited by Rev. C. I. Latrobe and printed in England, was introduced. Through it, support and vitally-needed funds for the mission work came from Christians in other denominations, some of them prominent people at the time. The Baptist Missionary Society (BMS) and London Missionary Society (LMS) were not yet formed, and their impetus to begin is sometimes credited to the Mission work and the Periodical Accounts of the Moravians.



From 1850 other publications were introduced in the British Province and I have 7 well-worn bound issues of the following from 1850 - 60. Fraternal Messenger was a private and independent venture, edited and published by John Carey, an Irishman who was sometimes considered 'a thorn in the flesh' of the Elders' Conference

in Gracehill before he moved to England. He was inclined to proceed with projects without consulting them, such as attempting new Moravian work in Belfast. The monthly Fraternal Messenger gave him freedom to express his sometimes forthright views on the Church and the burning problems of the day. Printed in Bradford, it was bound in four volumes between 1850 and 1858.

In 1853 The Moravian Magazine appeared. It was 'unofficial', but had the approval of the synod of 1853; and its editors were Moravian ministers - William Edwards, John England and

**Sr Edna Cooper** investigates journals before the Moravian Messenger.

In this 150th anniversary year of The Moravian Messenger, it is interesting to look back on earlier Moravian ways of communication.

G.L.Herman. It appeared monthly between October 1853 and September 1854 and I learn from the preface of the bound volume that the editors tendered their resignation to the Provincial Helpers' Conference (now PEC) 'with the hope that they would find men and means to bring out a new volume in the new year'. They 'regretted the necessity which made it a matter of duty for them to retire from a trust they could not fulfil to satisfaction'.

John Carey's magazine continued but the name was changed from The Fraternal Messenger to The Fraternal Record from 1858 - 1860. Two volumes were published containing 18 and 19 issues respectively.

By 1863 there were requests for a new official monthly publication, sanctioned by synod, (the 'semi-official' or 'approved' Moravian Magazine having failed in 1854). A committee of ten was appointed (including John Carey). On receiving a favourable report, the synod adopted its recommendations, with the proviso 'that controversy shall not be admitted into the pages of the magazine'!

The name of the new publication was to be The Messenger; a Magazine of The Church of The United Brethren. It was to be issued on the 1st January 1864, consist of 16 or 24 pages, crown octavo, price to be 2d. It was to contain Home and Foreign Mission News, Biblical Criticisms, Biographical and Historical Notices, the 'Monthly Leaves' (still so-named in 1863!) Provincial Papers, and Correspondence etc. Br. Sutcliffe was to be the editor for one year, and the publication should not be commenced until subscriptions were received for 500 copies. The name remained from January 1864 until the second series, 27th December 1890, when it became known as The Moravian Messenger, and was published fortnightly until 1918, then reverted to monthly.

Another magazine, published between January 1879 and December 1902, started out as the The Moravian Missionary Reporter And Illustrated Missionary News. It was renamed or replaced as the Moravian Missions: An Illustrated Record Of Missionary Work from January 1903 till December 1956.

I admire the dedication of all editors of The Moravian Messenger, past and present; I think too of those who wrote and copied the Nachrichten and Weekly Leaves by hand, and how John Carey, and all the other editors and contributors, also used pen and ink to prepare the material for the printer until typewriters became available (and affordable). Pen and ink and typewriters have been replaced by computers and e-mail, but editors, serving ministers or other busy people, continued to meet a Moravian Messenger monthly deadline for the past 150 years.

*I am indebted to Lorraine Parsons, the Archivist at Church House, for her willingness to provide or confirm information.*

# Former editors reflect

**Paul Gubi** (1976-1994)

It came as a surprise to discover that January 2014 marks the 150th anniversary of the "Messenger" and a delight to be asked, as a previous editor, to reminisce.

Surprise and delight is also a fair description of my feelings on being elected as editor the first time. Synod 1976 was my first experience of being host minister to a synod, so there was plenty there to occupy my mind. Ivor Packer, the editor, had died earlier in the year and the PEC had appointed Hugh Mellowes to look after things in the interim. Hugh's uncle, Charlie Mellowes, a former Coronation Avenue minister, had been editor in the 1940s.

I had for a time supplied a regular Youth Page and at the time of Synod was responsible for supplying the Prayer Notes. It came as a surprise to find Synod had entrusted me to move into "the chair" following a line that included not only Ivor but Jim Lewis, Jack Britton and Charlie Mellowes, all of whom I was privileged to have known personally.

As minister of the two Bath congregations, and also a chaplain at the Royal National Hospital for Rheumatic Diseases, along with a few other things, hands were already quite full, but this was not something to turn down.

It is hard to single out one facet of ministry as more satisfying than another. The joy of pastoral work is in its infinite variety and its enduring satisfaction. For me the ministry with the pen is also right up there at the top, immensely enjoyable, and with the capacity to reach people way beyond the church membership. So the editorship of the Messenger was a heaven-sent opportunity.

It brought one into contact with many people. Whilst attending a synod at Zeist in Holland, there was a copy of the Messenger on display in the Zinzendorf Centre, and whilst taking a group on a visit to the USA, one was on view in the Moravian College Library in Bethlehem, Pennsylvania.

During my eighteen years, I lived happily with criticism and encouragement. I enjoyed the occasional brief comment on postcards from Jim Lewis. Brevity was an asset in deciphering his hand-writing! I also enjoyed the forbearance of my dear wife and daughters who learned to live with the nocturnal clacking of the typewriter into the small hours, which for me was the quiet time for working uninterrupted - no computers around in those days. Family holidays were worked around deadlines, and days off depended on what needed to be done. They deserved medals all round and they still love me as I do them!

The magazine has changed shape since I ceased being editor - it was the folded quarto size in my day. Having piloted over 200 consecutive editions through the press, I feel a certain modest satisfaction and pleasure in the seven bound volumes (3 years each) in my study. From 1976-94 we only missed one month, due to a printers' strike which ended up with a June/July joint edition one year.

I look back with modest pride, a lot of pleasure, and thankfulness for the privilege of being able to serve in this way, and offer good wishes for the future to our current editor.

**Fred Linyard** (1994-2008)

I became editor of the Messenger when I retired in 1994, "to keep me out of mischief". Still in a small-page format, the magazine was put together at that time by the editor with the help of Graham Walkden, our helpful printer.

The big change came in 2000 when the Provincial Board appointed Br David Bull to be responsible for the layout of a new-style magazine with larger pages, some colour, better illustrations and an altogether more professional and attractive appearance. "A new look for a new century" said the editorial. It was also to be distributed free of charge to every family in the Church.

It's hard to realise that it is 13 years since all this was happening. Much of the material remained the same. Sr Phyl Lloyd's regular articles under the title "As I See It" were always very popular and people liked to read about what was happening in other congregations. But we did try to encourage a wider outlook, asking readers to look beyond our own congregations to the world wide Christian Church in all its variety.

Editing the Messenger was quite time consuming - it did "keep me out of mischief" - always interesting, sometimes frustrating when promised articles did not arrive or people with interesting news did not pass it on. I always felt that the Province could have made much greater use of the magazine as a channel for sharing ideas, stirring up interest and encouraging action. But in spite of that, I enjoyed my years as editor and feel thankful and privileged to have been part of that chain of men and women who, through 150 years, have edited the Moravian Messenger.

**Judith Ashton** (2008-13)

By the time I became editor in 2008, the Messenger had changed to its current format and there was little for me to do but put my mark upon it. This was easier said than done because I was following in the footsteps of Br. Fred Linyard whose understanding of the Church, ministry and mission field is outstanding. Nevertheless as a woman and a church member I had a different view of the Moravian Church and I decided to explore this further through the articles I commissioned. Topics such as science and religion, environmental issues, sport, world poverty and the mission field began to appear regularly. I began the 'Open Book' series because I thought there was a need to aid Lay Preachers with continuing study. The contributions of Brs. Peter Gubi and Dennis Monger have been justifiably acclaimed. I also thought it was important to examine how the church works and articles on Provincial Committees and individual congregations also began to appear.

We are part of a world-wide Unity and what happens in America or Tanzania should be as important to all of us, as what happens in the British Province or our local church. Whilst the print-run of the Messenger reflects the declining membership in the British Province, the magazine appears on the Moravian website and this has led to a world-wide readership.

One of the joys of being editor was receiving emails from all over the world from Moravians and non-Moravians alike and helping if I could. The Messenger constantly evolves with each new editor and hopefully will continue to do so.

Moravian communication  
over the years continued

## Our printer and distributor Graham Walkden writes:

My association with the Moravian Messenger and the Daily Watchwords began in 1978 and, except for two years at the beginning of the 1980s, has been continuous. I recall the great difficulty that Donald Throup and myself had in getting these publications produced on time due to our employer being wholly devoted to its weekly newspaper production. When the opportunity arose in 1982 for me to form my own business, albeit initially within the confines of a Buddhist educational establishment in Cumbria, I persuaded Church House to allow me to continue my involvement, promising fulfilment of publication dates as my selling point. In 1984 print production and distribution was transferred to Mirfield in West Yorkshire before its return to Cumbria in 1999.

Until the end of the last century, the Messenger had been produced in a simple A5 page format lightweight paper, often causing picture quality frustrations. Through the 1980s into the early 1990s I had with age-related reluctance been encouraged, with assistance from Dave Bull, to adopt when appropriate some of the technological advancements being made within the field of computerised typesetting and design work.

The digital revolution in printing must have inspired Church House to make the brave decision approaching the Millennium to revolutionise the Messenger from 2000 onwards into its current professional-looking format. In my own field of production, the old has now been completely eclipsed by the new, with personal mixed emotions but I am nevertheless delighted that the magazine has remained an integral part of my life for so many years whilst allowing me an insight into the Church itself and maintenance of contacts.

## ...and our designer Dave Bull has to draw the line somewhere



Extra quiz question... just how  
much can Dave fit in to one issue?

# India and Nepal

Bob Hopcroft concludes  
the diary of his July visit

**Thursday 18th** arrived at the airport at 3.40 for my 05.40 flight to Leh, Ladakh. After just a one hour flight, I arrived in Leh, going from 777 feet above sea level in Delhi to 11,500 feet in Leh. I was met by Br Dechen Chamga, minister of the Shey congregation, and Br Elijah Gergan, minister of the Leh. It is my first visit to Leh in the summer and I am surprised at the heat of the day, climbing into the 30s. My body doesn't seem to need to work so hard to cope with the altitude, perhaps because it is so much warmer than my previous experiences. After a brief rest to acclimatise, Br Dechen takes me to the Shey Church to meet with the Church Board who are anxious to know who will succeed Br Dechen when he retires next year.

**Friday 19th** Dechen and I set off in his small car to make the 100 km journey along the Indus valley to Khalatse. The road, maintained by the military, is in good condition and, apart from just 2 or 3 temporary bridges there is little evidence of the severe floods of August 2010. We are able to stop for tea at a roadside tea house and sit in the warm Himalayan sunshine. I never cease to wonder at the mountainous desert landscape dotted with small villages and Buddhist monasteries tucked away almost unseen in minor valleys. We arrived at Khalatse after a five-hour drive to be met by Br Samson Thangpa, minister of the congregation and principal of the school where we had lunch outside a café. Potato pancakes filled with meat were the order of the day and fresh apricots picked from the tree we were sitting under for dessert. This was a brief respite as we carried on for a further 2 hours drive to visit a village called Chiktan. Chiktan is a new area for the Moravian Church where four teachers who are graduates of the Moravian Institute in Rajpur are running a village school at the request of the village elders. The village is populated totally by Muslim families but they have requested that the Moravians run the school because of their good reputation in Leh and Khalatse. Sayeed Mustafa Shah is the head teacher and is actually a committed Christian and sees this new work in Chiktan as a call from God. The Moravian Institute took over the running of the school just over a year ago and the school population has increased already from 20 to 60 pupils. As there is currently no staff accommodation at the school, Sayeed has a separate room but the other 3 staff who are all young men share a room together. Chiktan is another challenging opportunity to spread the word of the Gospel. It was late and dark when we arrived back in Khalatse where we shared an evening meal with Br Samson's wife Cynthia before retiring exhausted into bed.

**Saturday 20th** we left Khalatse at 9.30am to return to Leh and got stuck behind several convoys of army lorries. The area in Leh is still sensitive politically as it is so close to the borders with Pakistan and China and there is still a lot of posturing by the Chinese who continue to encroach on Indian territory at the borders.

Br Dechen took me to visit Sr Ruth Pem who is suffering with ovarian cancer. Thankfully the cancer is in remission and Sr Pem was so grateful for the financial contribution made by the



MWA. Next, a meeting with the Church and school board in Leh. This was a long (over 3 hours) and often contentious meeting where the assembled body were not able to agree on the best way to replace Br Elijah Gergan, currently the Principal of the school and pastor of the congregation, and due to retire in the very near future. What was agreed was that it is too much to ask one person to act as the pastor of a congregation of over 100 members and also to be responsible as Principal over a school with just over 1,000 students. The congregation are currently constructing a new church building and have raised all the funds from within the membership.

After the meeting I shared a meal with Br Gergan and his wife Meena before returning to Br Dechen's to pack ready for an early departure.

**Sunday 21st** After three gloriously sunny days I arose to a cloudy sky and was at the airport for 6 am to discover that some flights were already delayed. As the morning progressed, the rain started and heavy clouds descended and the three or four flights due to arrive were cancelled. By 10.15, having spent the best part of four hours looking at the terminal walls, all flights were cancelled. However, Br Dechen said we could get to church at Shey on time for the service and this is what we did. It was a pleasure to be able to join in the worship of this small congregation (about 20 attended) led by Br Elihud George, one of the church elders. I was even able to join in the hymns as they were written in roman script, even though I hadn't a clue what I was singing. The remainder was a restless day of rain, with no planned meetings but it gave me a chance to visit a project being run by David Sonam, brother in law of Br Thsespal Kundan and brother of Sr Susan Kundan. The project, called REWA, provides physiotherapy to disabled children and a support network for parents of children with disabilities. The organisation was founded in 2003 and it is another area where the British Mission Board hope to offer support.

Worryingly there is no clear sign that the weather is improving!

**Monday 22nd** Back to the airport for 6 am to join the two-days-worth of passengers waiting to get out of Leh. Fortunately Br Dechen has connections with the head of security at the airport who guaranteed that if a flight arrived I would be on it. This was good news except we, Dechen and I, were then instructed to wait in his office for the best part of 3 hours anxiously watching as the weather closed in once more. However our prayers were answered as the flight arrived safely and I departed for New Delhi.

I arrived at 9.30am and managed to re-check in for my flight to Dehra Dun, having missed the flight the previous day. The flight is only 35 minutes and is instead of either a seven-hour train journey or a similar journey by road. Br Thsespal, Sr Susan Kundan and Br Joey Kundan met me at the airport and we used

the ninety-minute journey to catch up on all the news and re-schedule the meetings. I began with a meeting with Mr and Mrs Gupta the head of the Moravian institute and this was followed by the AGM of the Institute with the School Board where annual accounts were received. After lengthy discussions the meeting adjourned for a meal served by Br and Sr Kundan. Following which we resumed our meeting until the business was completed.

**Tuesday 23rd** The day began with breakfast and a series of meetings, firstly with Br Emmanuel and Sr Ruby Peter to find out how Br Emmanuel is getting on as assistant pastor of the congregation following his Ordination. Then I had a meeting with Br Ebenezer Gangmei who has now completed his theological studies and a one year placement in Kathmandu and has now been called to begin new work in New Delhi. Then a meeting with Levi Ruangmei who is a graduate and has been teaching in Binnakandi and now wishes to train for Church Service. Br Levi benefitted from a grant made by the MWA to support his training at a Bible school last year, a course which he has completed satisfactorily. Finally a meeting with Br Joey Kundan who has been translating the New testament into colloquial Ladakhi with support initially from the Mission Board and now supported by the American Board of World Mission.

Finally, a short meeting with the staff at the Moravian Institute before departing for the airport and what should have been a direct flight to Mumbai. However, I was informed that the flight would land at New Delhi but that we would disembark. After landing in Delhi, a number of passengers got off, and we were then informed that we would have to disembark to board another plane for Mumbai. Having boarded a bus with 30 or 40 passengers, we arrived at another gate and were told to disembark. Half the passengers made their way to the plane but were then turned back as it was the wrong plane and was destined for Chennai. We eventually boarded the right plane and left for Mumbai, arriving at 18.45.

We were transported from the Domestic to the international Terminal in Monsoon rain and all I wanted was to sit down and wait quietly for my 2 am departure back to London, a 7 hour wait. Alas, I was not allowed into the terminal more than 3 hours before departure and I had to wait for 4 hours in a waiting room.

The trip was exhausting and I spent a relatively short time in each location. In this modern age of e-mail and Skype it is far easier to make contact with our brothers and sisters in South Asia but, there is no doubt in my mind, just how much they appreciate the visits and how worthwhile it is to be able to have face-to-face meetings and discussions. It is a privilege to act on behalf of the Unity in giving oversight to the work in South Asia and I treasure the friendships and memories.

# From the Valley of Grace Genadendal

**Jane Hutchings writes:** Genadendal, six kilometers outside Greyton is the first and oldest mission station in South Africa. Genadendal ('Valley of Grace') was founded by Georg Schmidt, an early worker of the Moravian Missionary Society in 1738. On 1st February 1995 President Nelson Mandela announced that his official residence in Cape Town had been renamed Genadendal. On 10th October 1995 he paid the mission station an official visit.

In 2001, during a visit to South Africa as part of the British delegation for the Moravian Women's Consultation held in Port Elizabeth, I was lucky enough to visit the Moravian settlement at Genadendal and humbled to stand outside the cell Nelson Mandela occupied in the prison on Robben Island which was previously a leper colony from 1845 and is now an animal sanctuary.

The long walk to freedom is complete. May Mandela rest in the valley of grace.

## Address By President Nelson Mandela To The Provincial Synod Of The Moravian Church In South Africa, 10 July 1998

Allow me to thank you most sincerely for inviting me to be with you on this occasion. It has a special meaning for me, because as you will know, I decided in 1995 to rename my official residence in Cape Town after Genadendal, where the first Moravian mission in South Africa, was established.

You have just marked the 261st anniversary of the Moravian Church in South Africa. You can look back with pride on over two and half centuries of contributing to the development of our people, both spiritual and social. In more recent times, too, the Moravian Church played an important role in the struggle against apartheid.

As a product of a mission education myself, I know personally how important the churches have been in a country where the government took no responsibility for the education of the majority of the population.

All of us know, too, that the noble values which are strengthened by such an education, the principles of justice, mutual respect and tolerance, do not become a part of our social reality without struggle.

### Notes:

Nelson Mandela (18-07-1918 to 05-12-2013) was imprisoned on Robbin Island off the coast of South Africa, which once hosted a leper colony run by the Moravian Church.

During the apartheid era, the Moravian Church was divided along racial and colour lines, and then came together again.

It was perhaps inevitable that even a church such as yours would experience the separation amongst its members that our country's history brought everywhere and in every sphere of life.

It was also natural that when the Moravian church decided a few years ago to become one church again it would also have to overcome the effects of many years of indoctrination and enforced separation.

It requires much hard work and respect for each other to turn the variety of language and culture in our country into the source of strength that it really is, rather than an instrument for creating division and mistrust that apartheid made it.

It is therefore a particular joy to learn that you have just accepted and adopted a new constitution, entrenching and protecting the unity of the church.

South Africa has seized the chance that freedom brings to begin building a better life for all its people. Such a process brings a fundamental social and political transformation that is bound to awaken anxieties and concerns in all our communities, whether it be African, Coloured, Indian or White.

We appreciate the concerted efforts your church to overcome within your own body the divides that our social and political past created. It is a practical and valued contribution to nation-building, and strengthens us for the even greater tasks of today and tomorrow.

As I said: religion helped us as a people to keep alive the vision of a better society. Today it is called upon to help realise that vision in practice. It has a particular role to play as a partner in rebuilding the morality of our society.

The Moravian passion for welfare work, the profound understanding of the importance of education and training, and the dedication to spiritual and social development are invaluable assets as we face these challenges.

We take inspiration from the fact that the Synod's theme is "A New Beginning". It tells us that our nation does have a tried and trusted partner in our efforts to turn South Africa in to the country of our dream.

*Material supplied by Edna Cooper*

## Bill Clinton's story about Nelson Mandela

Mandela made a grand, elegant, dignified exit from prison and it was very, very powerful for the world to see. But as I watched him walk down that dusty road, I wondered whether he was thinking about the last 27 years, whether he was angry all over again. Later, many years later, I had a chance to ask him. I said, 'Come on, you were a great man, you invited your jailers to your inauguration, you put your pressures on

the government. But tell me the truth, weren't you really angry all over again?' And he said, 'Yes, I was angry. And I was a little afraid. After all I have not been free in so long. But,' he said, 'when I felt the anger well up inside of me I realized that if I hated them when I got outside that gate then they would still have me.' And he smiled and said, 'I wanted to be free so I let go.'

# Open Book { Haggai }

## Haggai prophesied about 16 years after the exiles returned from captivity in Babylon, that is, in the year 520 BC.

When the people had been transported to Babylon in 586 BC, the temple in Jerusalem had been looted and destroyed. Soon after they returned, work had begun on rebuilding the temple, but after the foundation had been laid, the builders seem to have lost interest for several years, due to the hostile activity of the surrounding tribes. So they concentrated on rebuilding their own houses. In spite of the fact that his prophecy takes up only two pages in the average Bible, Haggai was one of the most successful prophets, in that he accomplished what he set out to do, that is, to rebuild the temple. The brevity of his book may be due to the fact that he was probably an old man. He seems to have been familiar with the appearance of Solomon's original temple. In chapter two, verse 3, he asks, 'who is left among you who saw this house in its former glory?' This would seem to imply that there were others who remembered it too. There are those who think that we have only a summary of Haggai's prophecy, but if he was an old man, and people listened to his words, then it is possible that he required only a short time.

The name Haggai may mean 'Festal' or possibly 'Festival of God'. Little is known about him but he is mentioned in the book of Ezra as working alongside the prophet Zechariah. (Ezra five, 1 and six, 14). In other versions of the scriptures his name is attached to the introduction to certain psalms. He may have been given his name because he was born during a religious festival. His work was important and had more to do with the practical side of religion, than with spiritual instruction. He was more concerned with the outward aids to worship, although he does emphasise the fact that the nation will not prosper until the people put the things of God before their own personal interests. It seems that there had been several years of drought, disease, and poor harvests,

(Chapter one, verse 10 and two, verse 17). The failure to rebuild the temple was due to self interest on the part of the people, rather than lack of resources, (Chapter one, verses 7 & 8).

The book consists of four addresses, mainly to the nation of Israel. Each of them is dated and the whole prophecy lasted for four months. The first is in chapter one, verses 1 - 11, delivered on the first day of the sixth month. The effect of this first address was to encourage everyone to spring into action under the guidance of Zerubbabel, the political leader and Joshua, the religious authority. It is recorded as happening on the 24th day of the same month. The second address was on the twenty-first day of the following month, (Chapter two, verse 1). It was delivered to encourage those who felt that their own efforts would result in a building that was inferior to the former temple, but the prophet informs them that Solomon's temple will fade into insignificance in comparison with the new replacement. This will take place because God is going to shake the nations and even heaven and earth and the wealth of the surrounding nations will be used in the construction of the new temple. (Chapter two, verses 6 - 9.) This shaking is quoted in the New Testament in Hebrews twelve, verse 26. In Haggai's time, it probably referred to the great upheaval among the surrounding nations during the reign of the Persian king, Darius. He fought nineteen battles before law and order was restored in the empire, following the assassination of his predecessor. He didn't complete his mission until a year after Haggai's prophecy. The reference to heaven and earth being shaken occurs again in the closing verses of the final chapter. The third address is on the twenty-fourth day of the ninth month, (Chapter two, verse 1). It begins with a parable, the meaning of which seems to be a repetition of what is recorded in

chapter one, and that is, that as long as the people pursue their own interests, their prayers will remain unanswered, but as a result of their work on the temple, blessing will follow. A literal interpretation of his parable is that holiness is not as contagious as evil.

The final address takes place on the same day as the previous one and is addressed to Zerubbabel the governor of Judah, (chapter 2 verse 21) and gives the impression that Haggai expects the governor to be the Messiah. He describes him as God's signet ring and his chosen one, (verse 23). As a descendent of David, Zerubbabel would be in line to hold that office and Haggai's insistence on rebuilding the temple urgently, seems to suggest that he expected the

Messiah imminently. One of the remarkable features of Haggai's prophecy is his emphasis on the expression, 'Thus says the Lord of hosts' or 'The word of the Lord came by Haggai the prophet'. Even the parable in chapter two comes directly from God and not from the prophet himself. In comparison with most other prophecies, that of Haggai makes cheerful reading and can be accomplished in about five minutes. This obscure prophet deserves to be better known because his message is relevant to the church of today, which becomes side-lined in the pursuit of material prosperity.

'Be strong, all you people of the land, declares the Lord. Work, for I am with you, declares the Lord of hosts, according to the covenant that I made with you when you came out of Egypt. My Spirit remains in your midst.' Haggai may not have lived to see the arrival of the Messiah but it is likely that he did have the satisfaction of seeing the temple completely rebuilt and dedicated four years later. (See Ezra six, verse 13).

Quotations are from the English Standard Version.

*Peter Gubi*

# District Conference reports

## Irish District

### Messenger Report for IDC - 19th December 2013

The Autumn Conference was held at Ballinderry on 19 December. The Treasurer's Report noted that, following donations from the last two Men's Breakfasts, £500 was donated to Christian Aid; and presented work done on the reports from the five congregations. He let delegates know how things are, with the help of statistics and ministers' reports.

Ballinderry and Cliftonville both take part in Food Banks, University Road has a new 'Sing for Life Choir' for people affected with cancer. All the Irish District congregations took part in the European Heritage Weekend Trail.

The PEC report was presented by Sr. Sarah Groves and Br. Holdsworth presented the Irish District Youth report; and matters were discussed, including the twelve campers and three staff who attended Summer camp; the thirty seven young people and ten leaders who had attended the recent District Conference; the upcoming 18+ Weekend; and the way the finances for such weekends and ID Youth Funds are accounted for.

Conference discussed the work of the church in these austerity times. Ecumenical matters were discussed, particularly the work being done with representatives of the Church of Ireland. There is a real possibility that we will have mutually recognised ministry next year, which will be good for us and may help our Church of England colleagues.

One of the most positive aspects of the conference was the report given by Br. Charles Costley, the District Renewal Secretary. We have a lot to look forward to including a trip to Holy Island, a District Prayer Day, a District Children's Christmas Party, a District Day Out, a District Lenten Bible Study and a District Cup of Covenant Service, at which the proposed changes to provincial administration will be discussed.

The meeting closed with the Grace and meal prepared for us by the members of Ballinderry.

*Joan Brown*

## Midlands District

### Conference was held on Saturday October 19 at Wesley Hall Leicester.

The elections took place.

Sr Gillian Taylor represented the PEC. She gave up-to-date information on the Province and overseas work. Following this, conference looked at the discussion paper from the PEC on the management structure review. The feeling generally was a need for more time to study the paper. It was asked what was the relationship of the PEC to the new Boards, the future duties of the PEC, and the pastoral side. In regard to the Church Life Board, perhaps the training of students for the ministry should be placed on another Board.

There was discussion about the Midlands District's future. When the District was formed there were high hopes for activities, which have not taken place in the last few years. It was felt that at present we must carry on in the District with four congregations.

A financial report was given by Sr Marson. There was no change in the funds.

The Provincial Youth report noted that at Summer Camp thirty young people met together with eleven leaders. Numbers are down on previous years and there were no young people from London. Activities are being planned for 2014. The Irish District will have a youth weekend, and also in the Yorkshire District. Summer Camp will be in Fulneck again and the Moravian will be held in Herrnhut.

The Social Responsibility Report was given. Br Linyard suggested that future he will prepare a paper on topical current issues.

The Fellowship Day in Birmingham was a success with an excellent speaker but numbers were down.

Dates of meetings in 2014

Spring Conference	March 1	Leominster
Autumn Conference	October 18	Ockbrook

*Victor Launder*

of what we offer to God. On Sunday 28th July nine of our members attended a Church outing to Leominster.

### Harlesden

The membership is 100. There were two baptisms during the year, and three dedication and blessings of three children. A friendship club was started on Friday. Our links with Amersham Free Church remain strong.

### Hornsey

Pastoral care and support to the housebound remains strong. A laying-on of hands service was held in January. Two sisters were confirmed on Palm Sunday. A surprise service was arranged for Br Joachim to celebrate his ministry at Hornsey. A quiet day was held in May. Br Ingo Gutzke spent time at Hornsey whilst on sabbatical; and was ordained in Germany July. The reception area of the Church has been refurbished and includes a mother and baby room.

### Stoke Newington

The Society is reviewing its role. The original aim was to give the people of Stoke Newington a spiritual home.

### Youth committee report

Sunday School Teachers Training day will be held at Hornsey in 2013. Summer Camp 2013 went well although the numbers were lower than previous years. Summer camp will again be held at Fulneck on 26th July -2nd August 2014.

Two delegates attended the Unity youth heritage tour of Europe.

Moravian 2014: young people 18 - 25 are invited to apply for the limited spaces.

*Edwin Quildan*

## Eastern District

### On Saturday 19th October 2013

#### Queens Park Moravian Church

The conference opened with devotions and then elections.

The PEC completed a presentation and a consultation with the ministers on the re-structuring of the Province.

The Provincial report was presented by Br Robert Hopcroft. It was noted that the ministers and the Synod deputies could be called to a special Synod possibly on 12th April 2014. Some felt that this would not be desirable due to the close proximity to Easter 2014.

Lay Training session on Saturday 18th January 2014 from 10.30 - 13.00 at Church House. The topic will be: Understanding God through the Bible as a whole.

#### Queens Park (Bedford)

Br Derrick Purnell is serving two congregations. A fellowship meal was held for Sr Gloria David where she was presented with a picture of Bedford. One infant was baptised. The congregation are looking at how they can reach out to the community.

#### Harold Road

Br Derrick Purnell is their minister. Two services each month are led by him and the other weeks are led by members or the lay preachers, to whom we are grateful. Six sisters from the MWA attended the European Conference in Albania. The congregation hosted the EDC fellowship day in May.

#### Fetter Lane

We received one new member. The MWA lead a service each month which leaves one Sunday to cover. We are grateful to all those who lead worship, provide music or help in any way to add to the quality

# Congregation News

## Bath



The Girls Brigade sing Faith as small as a mustard seed

## 2nd Bath Girls Brigade Celebrate Enrolment Service

Sunday afternoon of 17th November was a very special time for the 2nd Bath Girls Brigade and its Church. The Service included the enrolment of the girls and officers of the Girls Brigade and this was followed by a display, presentation of awards in the church hall and refreshments. The highlight of the service was the commissioning of two new officers in the company by Captain Sandy Smith - Cressida Bullock and Leigha Shakespeare who worked hard to complete all their training. Leigha has lived all of her life in Bath and has been a member of 2nd Bath since she was nine years old. Cress, on the other hand, comes from Yeovil and was a girls brigade member there before coming to Bath for University and joining up with the 2nd Bath company. Cress obtained a 1st class honours degree last summer but has remained in Bath running her business holding science parties (which she had started while a student). It was very nice for the Bath Coronation Avenue Moravian congregation to see so many



Captain (And District Commissioner) Sandy Smith with her two new Officers

people there with a congregation of over 70 people including a number who had come from Yeovil to celebrate with Cress. Congratulations to both Cress and Leigha on their appointments and to the 2nd Bath company on training two more officers.

The company were really pleased to have so much support from family and friends on this special day. Any girls aged 4-18 wishing to join the company please contact Sandy Smith on 01761-416515.

## Noticeboard January 2014

From The Joint Public Issues Team of the Baptist, Methodist and URC Churches

### Foodbanks

The Team is exploring how we can help to support and enhance the work of foodbanks. They would be grateful to hear from churches involved with a foodbank. If you are planning or running a campaign about food poverty alongside your work please also mention that. Contact Andrew Bradstock (020 7916 8633/8632).

### Poverty and Homelessness

#### Action Week 25 Jan-2 Feb 2014

Throughout the scriptures, we see that God is always on the side of people who are poor, oppressed, homeless or marginalised. In this time of economic crisis, people experiencing poverty and homelessness are being hit harder than anybody else by the recession and spending cuts. Churches are called to show God's bias by standing alongside these people.

Contact: wendy.cooper@urc.org.uk  
020 7916 8632

86 Tavistock Place, London WC1H 9RT

### From Herrnhut

Star Mountain in Palestine celebrated Advent with the candles, window decorations and of course a Moravian star!

### The Unity Women's Desk

Pray for the Moravian Church in Suriname as they face uncertain times... give thanks that the nation of Suriname celebrated the 38th anniversary of their independence on November 25.

Pray for the thousands of women who are victims of violence... Pray for God's protection for them and for the comfort of knowing that their sisters are concerned for their safety.

### YMPA 2012

Apologies from YMPA. The Bedford Queen's Park contribution of £302 was not recorded in the main list.

## Renewal & Fellowship Weekend 9th to 11th May 2014

Theme: **Film and Theology**

Cost **£117**

At Shallowford House Staffordshire. Book your place early to avoid disappointment.

Booking form at [www.moravian.org.uk](http://www.moravian.org.uk) Renewal Committee page

Or contact [paul.greenhough@moravian.org.uk](mailto:paul.greenhough@moravian.org.uk)

## Dates to remember

18  
Jan

25  
Jan

Week of Prayer  
for Christian  
Unity  
[www.ctbi.org.uk](http://www.ctbi.org.uk)

Poverty and  
Homelessness  
Action Week  
[www.actionweek.org.uk](http://www.actionweek.org.uk)

25  
Jan

2  
Feb

26  
Jan

World Leprosy Day  
[www.leprosymission.org.uk](http://www.leprosymission.org.uk)

27  
Jan

Holocaust  
Memorial Day  
[www.holocaustmemorialday.gov.uk](http://www.holocaustmemorialday.gov.uk)

## From Church House

January 14/15th  
PEC, BMB, Estates meetings  
The PEC

*psst...  
the QUIZ  
answers  
are here!*

ADELAIDE  
BATTERSEA  
CLIFTON SUSPENSION BRIDGE  
DALE DYKE DAM  
EDWARD VII  
FACTORY ACT  
GENEVA CONVENTION  
HAMMERSMITH & CITY  
IRELAND  
JONES  
KNOX  
LANCASHIRE  
MUMFORD  
NEVADA  
OVERARM BOWLING  
PALMERSTON  
QUANJUDE  
ROXTON  
SHAKESPEARE  
TOULOUSE-LAUTREC  
URUGUAYAN  
VICTORIA  
WELFIELD  
X CLUB  
YANKES  
ZOAR

# Prayer Notes

## January 5th [2nd after Christmas] John 1: (1-9), 10-18

Word of God, who speaks to us in human form that we might hear and understand, we marvel that through the weakness and helplessness of a Child, your greatness and power are made known to the world. Forgive us for living in the darkened sphere of our own wisdom, pardon the poverty of our vision and raise our sights to see your glory; for all your treasures of wisdom and knowledge are found in Christ. Reveal them to us through words spoken in his name that we might understand and obey; that in the written word, and through the spoken word, we might behold the living Word, our Saviour Jesus Christ. Amen

## January 6th [Epiphany] Matthew 2:1-12

Lord God who called wise men from the east to bring their treasures to the feet of Christ, born to King of all. May the bright shining of your truth lead us, as it did them, to Jesus, Holy Child and perfect Saviour, born, not now in Bethlehem stable but in our hearts that we may follow and be led by it the whole way to our salvation and your heaven. Grant that like the wise men we may have the wisdom to see and worship you in a helpless child and lead us always to lay the gifts of our love and obedience at his feet and as our costliest treasure to give ourselves for his honour and service. Amen

## January 12th [Epiphany 1] Matthew 3:13-17

Heavenly Father, who used the Jordan river as the place to reveal the nature and work of Jesus when you sent the Holy Spirit upon him at his baptism, bathing him in glory and revealing him as your beloved Son. We acknowledge him as Saviour and Lord and ask that we who have dipped a foot into the waters of life, may plunge in over our heads, dead to the old life, fully alive to the new, that reborn in his likeness we may walk the path of obedience with your Son in whom you are well pleased. Amen

## January 19th [Epiphany 2] John 1:29-42

Son of God whose first disciples beheld the Lamb of God who takes away the sin of the world, give to your followers today, such understanding that they are able to teach others what they have learned of you. We believe that you speak still, calling even people like us into your service. We thank you for all who declare their readiness to follow wherever you lead and yet confess our own failure to be open to your call and wholehearted in our response. Make us followers in deed as well as word. Call us today to simpler discipleship, holier living and more dedicated service with that loving invitation to all who seek you: 'Come and see'. Amen

## January 26th [Epiphany 3] Matthew 4:12-23

Lord Jesus, we remember how you called your first disciples to leave their nets and follow you; and admit that often we are too busy with our own affairs to hear your voice. Break into our lives with your disturbing call and show us what to abandon and what new things to do for you. Deal graciously with those whose path to faith is long and difficult and prepare the hearts of those who hear your sudden call 'follow me', that all might know that the kingdom of heaven is at hand. Amen

*Richard Ingham*

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