



Brother David Newman reflects on the ministry of teaching

In the UK Church Calendar, Education Sunday traditionally falls in the month of February; a Sunday when we think of students, teachers, schools, colleges and universities, and how the churches can play a significant role in supporting all concerned.

Forty years ago this coming autumn, I began a schools teaching career that was to last for eleven years; it was then that I responded to God's call to service by offering myself as a candidate for the ministry of the Moravian Church. From that point, my teaching career didn't end, but was widened to a much broader base, but I still hold fond memories of those eleven years; the children whom I taught, old colleagues, the schools that were my "workplace".

Rediscovering a Vocation

I qualified as a teacher of secondary mathematics through three years of study at St Paul's College, Cheltenham. This was an all-male college of a Church of England foundation. The original college was modelled on a typical Oxford College - quadrangles, manicured lawns, ivy-clad buildings. Over the years, new sites and modern buildings were acquired, but none of the "olde worlde" charm was lost.

I had five good, close friends during those three years at St Paul's, but as is the way of things, we lost touch with each other very quickly after "passing out". That is until 30 years later...

It was during the period of convalescence following my health scare back in the early noughties. I became determined to get in touch with those five good friends, and after some Sherlock Holmes-like detective work, success. We arranged to meet up on the 30th anniversary of the completion of our qualifications, in

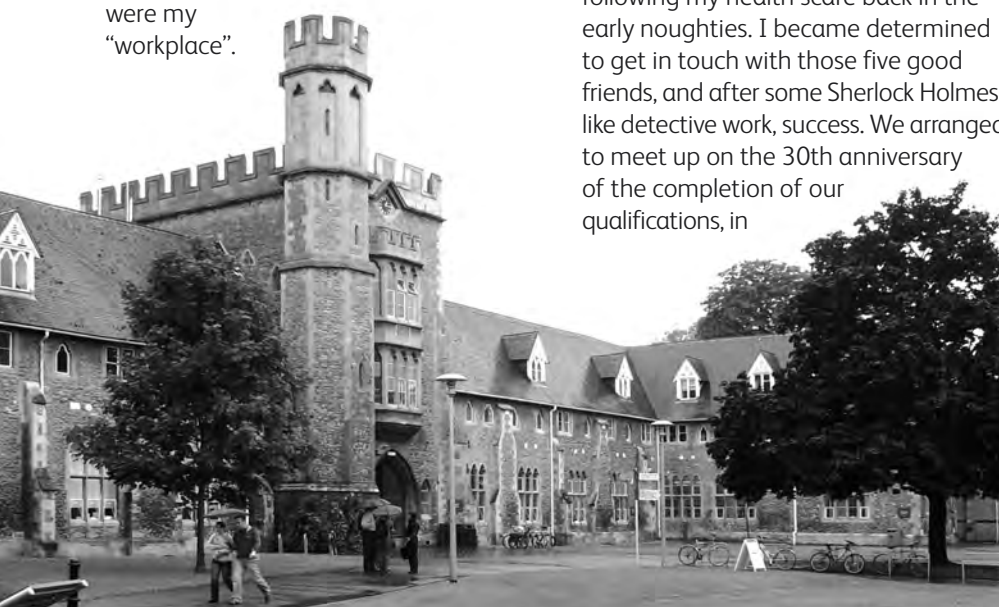
Cheltenham at the home of the one of the six of us who had remained in the town to teach. We had gone our diverse ways; only two were still teaching in schools; one was now the copyright manager for Jubilate Hymns; another worked as a solicitor's clerk having taken early retirement through ill health; one was now Vicar of St. George's Church, Shirley, Croydon, and I was of course in the ministry of the Moravian Church. An eclectic mix!

During the afternoon, we paid a visit to our alma mater, now part of the University of Gloucestershire. It was no longer residential, but still recognisable. We found the corridors and rooms which were familiar to us, and then stumbled upon a plaque on a wall that made every one of us stand ten-feet tall, regardless of our present work situation.

**THIS PLAQUE CELEBRATES
ST. PAUL'S COLLEGE, 1847-1979
RESPECTED THROUGHOUT
THE WORLD OF EDUCATION
SO MANY LIVES WERE ENRICHED
BY THOSE EDUCATED IN ITS GREAT
CHRISTIAN TRADITIONS**

As former students of St Paul's College, we saw that we stood in a great and proud tradition of service, Christian service; it was a salient reminder to each of us of the vocational nature of teaching.

Teaching - a Christian vocation. This is something I firmly believe.



Fulneck Foodbank

Charitable boarders from Fulneck put their spare time to good use

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A Dream Come True

Pat and Gillian Willson's trip to Leh and Ladakh

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Rediscovering a Vocation

continued

I have to hold up my hands and confess that I am NOT an advocate of church schools (nor of private education - I had a great crisis of conscience when I was a member of PEC and therefore a governor/trustee of two private church schools).

However, I am a great advocate of Christians teaching in all schools. When I think back to my boyhood schooldays, I don't recall any great influence on me from R.E. lessons (or Divinity as it was called in the grammar school) or the dragon who taught us; but I do remember the teachers who lived by example because they were Christians. This was not evangelical tub-thumping (God forbid) but genuine Christian lifestyle. Two of my maths teachers; a physics teacher and a history teacher (both of who I still see regularly in and around Swindon at various church functions) had a real, positive effect on me.

I think too of my school teaching years; my first head of department was of strong Christian character, and I had the privilege to serve under a wonderful Christian headmaster, a Methodist lay preacher, for several years (indeed, in his 90's, I still visit him and his wife, who was my headmistress 55 years ago when I was at infants' school). These people, showing a caring Christian presence, had

real influence over those with whom they came into contact.

And just by "being Christian" they certainly had more influence on the children, and on colleagues, than most of the willing but frequently inept clergy who thought it was part of their duty and calling to offer to come in to schools to lead assemblies.

A Christian presence in a secular environment is vital in all walks of life, and particularly in the realm of education. Not, as I say, to bang the drum, but simply to be a Christian presence, to give the institution and its environment some sense of Christian ethos.



Teaching has certainly changed over the years. Politicians, most of whom have no professional training in matters of education (the present Secretary of State was a journalist before becoming a Member of Parliament) are too dogmatic in their thinking and I shudder when I think of all the constant changes that have taken place in the 30 years since I left my teaching post. It is definitely not, today, the career that I went into 40

years ago.

But that is not to dissuade today's generation of young adults from looking to teaching as a vocation. I was discussing this with one of those old college friends, who has recently retired from his post as deputy head of a primary school in Charlton Kings. Older, experienced teachers always compare the present situation with things as they used to be, but those coming in fresh to the profession don't know anything different from what lies immediately before them. They therefore cope better than those who are longer in the tooth.

And teaching can be so rewarding. Former pupils, parents, still stop me and remember little things from school days. I could list many instances, whilst acknowledging that there are probably several out there who might wish never to see or hear of me again!

I remember once being asked whilst out shopping, "didn't you used to be Dave Newman", and a long conversation with a former pupil ensued. And I recall, completely out of the blue, receiving an e-mail from a former pupil (who wasn't the easiest of characters to teach) thanking me for what I had done for her in my maths class; she had gone on to become a primary school teacher, rising to be head of a school in Tower Hamlets, and who was now preparing for ordination.

It's moments like that that make teaching a Christian vocation that is so rewarding. And I don't regard myself as ever having left it.

A Word from the Editor

Last autumn, Bishopston Trading Company, which specialised in fair-trade clothes, closed down after twenty-five years of trading with an Indian village. Based in Bristol, they produced beautiful fabrics and clothing: one abiding memory is seeing the fair trade fashion package of 2007 modelled one afternoon by members of the M.W.A., and three mornings later by the students of the local college!

Bishopston closed because business here had slowed in the recession but also because, in one way, their work was done. The fair trade premium had taken the village out of poverty and the children received an education. This gave them wider opportunities, and there were fewer to work on the traditional skills. It was a sad but ethical ending that was also a success. Thoughtful buying by the customer can open unheard-of chances for others to enjoy life in its fullness.

Fair-trade fortnight this year is a chance for us to

support the ever-greater needs of farmers and craftspeople across the world, paying a decent wage for their food and other products. The movement is now much bigger than we could have imagined when the first fair-trade coffee appears thirty years ago - it is so big that some multi-nationals are interested.

The core requirements are to support small-scale local production, keep their decision-making in the hands of the local community, provide a stable and fair price, and also a social premium that allows the school or health centre to be built. And at a time when our spending-power is pinched here by recession, people in the producing countries are feeling the pinch much more.

This issue also highlights a closely-related theme - the ways in which the gift of education can open the doors for us all - and the ministry of teaching to which some are called.

*'Pure inspiration', we may claim and smile,
not thinking that perhaps another sphere
might spur the ones who go the second mile
and cheer our working scene when they are near.*

*Long since the age of apostolic fire
and in the pressure of a crowded day,
when best laid plans will go no higher,
we yet may catch a spark along the way.*

*And sometimes, in a most unlikely place
a sign, it seems, will surface in the fray
to filter through a stranger's friendly face
and shed a light along our path today.*

Margaret Connor

Sister Connor of the Fulneck congregation, a poet of note, died on 22 December. She contributed to the Messenger over many years.

LIFE IS FOR PRAISING GOD

Worship the risen Christ who lives victorious evermore!
Forgiveness, grace and peace He gives and countless blessings more.

Father, we thank You for today,
Your gift of life made new;
for all the love along life's way
that speaks to us of You.

Creation's voices all proclaim
the wonder of Your ways;
open our lips that we may sing
and join the hymn of praise.

We sing Your praise with heart and mind,
with songs inspired by love;
the thoughts that now no words can find
receive in heaven above.

Spirit of light, reveal Your will,
Help us to serve You, Lord.
Teach us the art of being still
and listening for Your word.

Music: "Billing" (RR Terry). Words Paul Gubi, 2001.

YOUTH ZONE

Latest news from the Provincial Youth and Children's Office

2014 Events

Age 10-17

Come to summer camp at Fulneck 26 July -2nd August for a week of fun with other young Moravians. It cost £250 (£230 if you book early). Forms are available from your minister or from Joy Raynor. Everyone is welcome and help with the cost might be available from your church, or ask Joy for more information. Summer camp is a great way to make friends across the Province, learn more about your faith and try new things.

Age 18-25

Moravial is a triennial event for young adults aged 18-25 from the British and Continental Provinces. It is an opportunity to build friendships across Europe as you have fun together, share your culture and grow your faith together. The next Moravial is planned for 16-24th August 2013 in Herrnhut. Places are limited and priority will be given to people who have not attended a Moravial before, although please apply if you have been before as we want to be able to fill all our places. The costs have not yet been announced but will be kept to the minimum. It is intended that flights will be booked to leave from a central point so the group can travel together.

More details will be published as they become available. To apply send an email to youth@moravian.org.uk stating which congregation you attend and why you would like to go to Moravial. We don't need an essay, just a few words will be fine.

Joy Raynor on behalf of PYCC



Christingle in Hornsey



Fulneck School - past and present

As we mark Education Sunday, we catch up on events at Fulneck School. We will be featuring Ockbrook School in a forthcoming edition.

Fulneck Junior School



John Amos Comenius was the innovator who first introduced pictorial textbooks, written in the native language instead of Latin. He applied effective teaching based on the natural gradual growth from simple to more comprehensive concepts, supported lifelong learning and encouraged the development of logical thinking. He also presented and supported the idea of equal opportunity for impoverished children, opened doors to education for women, and made instruction universal and practical.

Pupils at Fulneck Junior School are now benefiting from the latest Apple technology, following a major investment in classroom technology, whilst its teachers now follow in the pedagogic footsteps of the 'founding father' of education. The school has purchased 20 iPads, four Apple TVs and 30 Chromebooks - personal computers operating primarily via the internet, using web applications rather than downloaded software. These portable devices will allow teachers to set each student tasks to perform on their own personal screens, and to monitor pupils' progress more efficiently. This allows for collaborative and innovative learning, increasing the levels of achievement for every pupil.

So, perhaps not so much has changed?

It would be fair to say that Fulneck Junior School is following the teachings and ethos of Comenius very closely these days. Although much has changed over the years since the school started, over the past few years it has re-focused on moving away from dull memorisation and onto dynamic, comprehensive concepts that enable collaborative and effective learning, creating independence of thought and resilient learners who are also capable of social collaboration; life-long learning skills are engendered in this way.

John Amos Comenius would be proud of Fulneck Junior School 2013 and we are proud to be following his innovative pedagogy, albeit 'in the clouds'!

David Goulbourn
Head of Fulneck Junior School



Fulneck School



Heritage Day

Fulneck Senior School

We, too, are very proud of our cultural and educational tradition, and in September on Heritage Day we celebrated the 260th anniversary of the arrival of the first boys to be educated at Fulneck. It was a joyous occasion, marked with a procession along the terrace, led by horses and accompanied the band and choir, with members of the Moravian community dressed in traditional costume.

This very special day is but one of many memorable things that have taken place in this, my first term at Fulneck. Another highlight was the recent visit from Australia of 83-year-old former pupil John Karlik. John first came to Fulneck from Czechoslovakia in 1939 as a nine-year-old boy, along with his sister Vera, unable to speak a word of English. Bishop Shawe of the Moravian Church had travelled to Prague, met John's parents, and managed to secure a place for John and Vera on the last 'Kindertransport' train to leave that city. Along with several other evacuated Czech children, John and Vera were looked after at Fulneck till the war ended, when they were reunited with their families and embarked



John Karlik with Mrs Newman

on adult life with the solid foundation of a Fulneck education behind them. This is a great example of what a school can achieve if it remains true to its values.

David Newman
Head of Fulneck Senior School

Recent school activities included:

Sending a "Message in a Book" for Oxfam

Pupils from Fulneck Senior School were involved this term in a national charity initiative to raise awareness of humanitarian crises across the globe. The children collected old books to donate to charity and wrote letters to the public as part of Oxfam's 'Message in a Book' campaign. The letters communicated the charity's core messages about issues such as famine, lack of clean drinking water and access to education, in the pupils' own words.

As part of the project a film crew from the University of Leeds' media department produced a short film of the pupils taking part, which will be featured on the Oxfam website.



Volunteering at West Leeds Foodbank

Charitable boarders from Fulneck put their spare time to good use this term, by volunteering at a local foodbank. Whilst some students sorted donated food ready for distribution, others paid a visit to Tesco supermarket where they handed out shopping lists to shoppers with requests for items.

This volunteering scheme was introduced by Fulneck's Head of Boarding Mrs Gabbitas, and she plans for it to become a regular occurrence as it is a great way for the boarding pupils to integrate with the local community and help out in a much-needed way.

Face to Faith

Being Educated at Fulneck School - A personal perspective

Fulneck is a very mysterious setting for a School. Fulneck is a Moravian Settlement situated on the side of the Tong valley in Pudsey. The settlement is linear and the Church in the centre of the Settlement with residents living throughout the settlement. The school is on the two ends of the settlement terrace with the Junior School, previously the Girls School, at the east end and the Senior School, previously the Boys School, at the west end.

Fulneck School was a magical place to be educated. The atmosphere around the School gives the feeling of being lost in time. However the school was very modern in how it educated those who attended. I had the great pleasure of going to Fulneck School as a senior pupil. During my school years I was always aware of how much faith was seen as a huge part of our school life. The principal of the school, Br Kernohan, encouraged us all as pupils to engage in our own faith and to show understanding for the faith of other pupils, Christian, Sikh, Muslim, Hindu or atheist. However there were always little reminders that we belonged to a Christian school, from the songs we sang in assembly in Fulneck Church, to the famous speech day or the school Christingle service. These reminders allowed us, as young people, to connect with our faith and not be strangers to it.

At the age of 16 I gained a new awareness of Fulneck School and the settlement when as a family we moved to live in the Settlement and I enrolled in the school's sixth form. It was very interesting to see how the Settlement; the Church, the Residents and the School all worked together to ensure the continued life, heritage and faith of the settlement. Living on the settlement

and going to the school meant there was always something going on whether at school or in Church, or a youth activity, or just being with the boarders from the School. A feeling of companionship and neighbourly love really surrounds the school and the settlement.

Fulneck School has a specialised Unit for pupils with Dyslexia and similar learning difficulties. I have also worked at the School as a Learning Support Assistant to pupils with specific learning difficulties. I enjoyed supporting these pupils in different lessons and helping them to be fully included in the life of the school. I found that this strengthened my own commitment to make sure that all children can be fully integrated into schooling. I think is a huge part of the Moravian tradition of education and support for all young people.

Lastly I have been, for many years, part of the Moravian Summer Camp that ran for a week, each summer at Fulneck School. Through this I learnt more about the history of the buildings and the church, and about my own faith. In 2012 and 2013, Summer camp returned to the settlement after a number of years away. I was privileged to be a leader, and to see the School and church welcoming us back to the settlement. It was great to have the roles reversed and to be able to share my knowledge, experience and faith in such a fantastic setting as the Fulneck School and Settlement.

Debbie Groves Jones has a degree in Psychology, works as a learning support assistant and is continuing her studies focussing on autistic children. She worships at Gracehill.

Social Responsibility

At their Autumn meeting, the Social Responsibility Committee looked again at the report "Truth and Lies about Poverty", published by a consortium of major churches in the U.K.

Once again, we would commend it to our congregations as a balanced attempt to highlight some of the most common fallacies about people suffering from poverty or on benefits.

The Committee noted the involvement of a number of congregations in supporting shelters for the homeless and in food banks. It emphasised the need for congregations to be aware of local needs and to try and do what they could,

often in co-operation with other churches and organisations, to meet those needs.

Important and valuable as this is, we thought we needed to go beyond this local activity and express our concerns to Government. In a letter to the Minister for Work and Pensions, the Committee wrote: "...many vulnerable people are suffering disproportionately as a result of changes in welfare policy. Churches and other voluntary organisations are offering support ... in various ways, but this does not make up for the failure of the welfare system to meet adequately the needs of the unemployed, the working poor and the disabled.

We would ask the government to look again at the situation that has resulted

from recent changes and ensure that we have a welfare system that is both just and compassionate."

In a discussion on youth unemployment, the need for proper apprenticeships and fair employment practices was highlighted and it was suggested that one of the churches' contributions could be in helping to build up self-confidence and attitudes towards work among young people and perhaps encouraging them to move towards self-employment.

The Committee would be glad to have comments from readers on any of these issues and on any other social issues they are concerned about.

Fred Linyard

The Beginning of the Moravian Schools in England

The beginning of Moravian educational activity in England was in the Spring of 1741 in Little Wild Street in the Covent Garden area of London not far from the Fetter Lane chapel. Little Wild Street was where leading members of the Fetter Lane society lived, where James Hutton had his printing works, and where the first brethren's house was based. The first teacher was Br William Oxley who worked part of the day as a tailor, and the first pupil was little James Viney. Many children of members of the Fetter Lane society were subsequently admitted to the school, and as it grew Br L E Schlicht and later Br John Holmes assisted Br Oxley in teaching the boys, whilst Br James Viney at first instructed the girls. Later in the year Sr Eva Spangenberg assisted by Sr Elizabeth Rogers took over their education.



BROADOAKS, WIMBISH, ESSEX.
The right wing was the scene of the adventure.

appointed. At the end of the month in a school conference lasting 7 hours, it was decided to move the schools out of London to Broadoaks in Wimbish in the parish of Thaxted in Essex (about 40 miles north-east of London). This

mansion was the home of the recently widowed Sr Martha Claggett, now residing with her daughters in London. Br James Viney was appointed warden and 'Children's Father', Sr Kinchin was to be 'Children's Mother' and Br Jasper Payne became the steward. So this day school was to become a boarding school.

Br Viney left London on 24th May (Old Style dates) to make preparations, and the children followed with their teachers on 9th June. All left in a large wagon or caravan, except the youngest and one or two sick children who were sent in a chaise. Br Viney reports that the initial reception of the Brethren (Moravians) in the district was mixed: The school makes a great

alarm in the country. Some speak evil of them, others desire to hear the preaching. In London Br George Stonehouse went to see Sir John Ganson asking him to protect the Brethren in Broadoaks from giving security to the parish. However the neighbouring justices, with a minister for their chairman, examined Br Viney and pretended to oblige him to give security not to be burdensome to the parish. The worry here was that they might be asking the parish of Thaxted for poor relief, and presumably this security was required because these new residents did not have certificates from their birth parish, which was responsible for them should they have no means of subsistence.

Following a visit by Count Zinzendorf both to Yorkshire and Broadoaks in February 1743, the school was renamed Lamb's Inn, and Br Viney was appointed warden of the Yorkshire congregation to replace Br Spangenberg. Br Charles Metcalf was appointed the new warden of the school, and he arrived from Yorkshire with his wife and mother at the end of August. The Pilgrim House diary reports that 7th December 1743 (New Style date) was a special day for the school: This day was one of peculiar blessing for Lamb's Inn, being the day on which 2 little congregations, viz. the children's and the house congregation were settled. During the prayer day in the afternoon Br Oxley was ordained as elder of the adult congregation by Br F W Neisser (superintendent of the work in England), and Sr Spangenberg blessed Sr Susanna Metcalf as eldress. Later in the day the children's congregation was settled: Henry Garraway was blessed by Br Oxley as elder of the boys, and Polly Ball by Sr Metcalf as eldress of the girls. Polly was 7 years old and Henry would probably have been a similar age, though I have no birth date for him. (The first Moravian congregation settled in England was the Yorkshire congregation in May 1742, followed by London (now Fetter Lane) in November of the same year. These congregations at Lamb's Inn were the third and fourth, and were dissolved when the schools eventually moved to Fulneck and became part of the Yorkshire, and subsequently the Fulneck congregation when the Yorkshire congregation was split in 1755.)

At a prayer day in London in January the following year (1744) Br Spangenberg was able to report that the work in Lamb's Inn was going exceedingly well and there was great grace among the children, of whom those especially who have some office are in a particular manner touched by the grace of our Saviour to be concerned for the rest of the children, to pray for them with tears, to keep bands and conferences together out of their own inclination and to communicate in a childlike manner with Br Metcalf about their circumstances. Br Metcalf also reported that the children were also keen to serve the church: one declared he would like to go to the Hottentots, another to the

Turks and a third to the Greenlanders.

This period of grace was, however, soon to be disturbed. Throughout the country in the early 1740s there was great unrest, anxiety and suspicion in the lead up to the Jacobite rebellion of 1745. The Brethren were given a difficult time wherever they settled in England at the time, and Broadoaks mansion was no exception. In the Pilgrim House diary for 29th March 1744 it is recorded that:

in the neighbourhood spread many false reports about Lamb's Inn, e.g. that they were papists and had many barrels of gunpowder and firearms. Thereupon a mob of 100 persons, with swords and guns and clubs, had collected today before the house and had gone round and round it for about an hour, considering what they should do. They had opened the gate at least 3 times but had not the heart to come in; after holding the gate open a good while they had let it fall to again. At last they persuaded the sergeant and corporal who were with them to venture in, which however even they were not able to do at first. At the second trial, however, they actually came into the garden with the whole mob. Br Metcalf asked them what they wanted, whereupon the officers politely asked leave to inspect the house, which Br Metcalf allowed, on condition that they behaved properly and did not frighten the children. But first he drove the mob before him like sheep out of the garden, and locked the gate behind them. Then he showed the two officers over the whole house, especially such places in which they might suspect powder and firearms to be hidden. They were quite put to shame and expressed several times their astonishment at the ignorance and lies of the people, as well as at the beautiful order in the house. They came at last to the meeting hall, and when the corporal saw the Bible on the table, he expected to find something. But when coming nearer, he saw it was the Bible and a Book of Common Prayer beside it, he said, this is a sure sign that you are no papists, for if you were this book would not be lying here. Thereupon Br Metcalf told him these were their weapons, others they had none in the whole house, except one old gun which he had showed them. He said almost all the people in the house belonged to the English Church and there was not a single papist among them and, if people knew how they all loved King George, they would not spread such rumours about them. After having drunk some beer they took a very polite leave and the mob followed them without doing any harm.

On 2nd April Br Henry Brogden, a teacher at the school, came as an express from Lamb's Inn with letters from Br Metcalf, reporting that the rumour had now gone round that not only were they papists but that old Father Brown was the Pretender. Some said they had seen coaches with six horses driving to and fro in the night and that there was much ammunition and a quantity of powder in the house, and a certain man had confirmed this by saying that he had helped to unload the powder barrels, and some powder had fallen into his hand out of one of the barrels. People had not ventured to come near Lamb's Inn,



Broadoaks Farmhouse. Photo: Jackie Morton 1999

fearing that the ground had been undermined and it would be blown up. All this had induced a neighbouring Justice of the Peace to send a letter to Br Metcalf asking how many adults and children there were there, how many of them were foreigners and how many natives of the country, what religion they professed, how the children were brought up, who the directors were, whether they had arms, ammunition and powder in the house, and whether the adults had taken the oath of allegiance to the King or were willing to do so, etc. Br Metcalf sent him a speedy answer as well as a copy of a small church history.

It was decided in London that Br Hutton should travel to Lamb's Inn that night and go the next day with Br Metcalf to see the Justice of the Peace. He returned to London late the following evening full of joy and gratitude at his successful expedition. He and Br Metcalf had been received with great friendliness by the Justice who thanked them for the prompt answer to his questions and declared that he was quite satisfied, and he had also already read half of the church history. Br Hutton gave him further details of the Church, and although the Justice made some objections, he nevertheless declared he was convinced that we were honest folk and no papists and he would contradict everywhere, and also at the assembly of the Justices which was soon to be held, what had been spread abroad concerning us out of malice. This meeting lasted 5 hours!

However it was not quite the end of the incident. Later in the month Br Metcalf reported that the Vicar of Thaxted visited him to hold an examination on behalf of the Bishop of London in whose diocese Broadoaks was at the time situated. Br Metcalf told him of his visit to the Justice of the Peace, showed him all over the house and gave him our Church History and hymnbook, whereupon the vicar gave our Brethren a good character and went home again very civilly. Two days later he wrote Br Metcalf a very civil letter, returned the books, thanking him for the loan of them, and invited him to visit him.

Hilary Smith

Sources: *The United Brethren (Moravians) in England from 1641-1742 by Br A C Hassé*
London Daily Helpers' Conference Minutes
London Journal
Pilgrim House Diary
Charles Metcalf's Diary



Pat & Gillian
Wilson



A Dream Come True

My initial wish to see Leh and Ladakh arose seventy years ago after seeing a Lantern Lecture at Baidon by Br Walter Asboe, at that time a missionary on furlough.

It instilled a desire to travel to far away places and meet people of different cultures. We have been fortunate to be able to indulge this passion over the last few years. It was also in a sense to complete a journey my parents had made in 1964 but had been unable at that time to get permission to go further than Srinagar. Ever since independence and separation, Kashmir with its mainly Muslim population has been a region of conflict between the Pakistan and Indian governments. Now with a period of quiet, it seemed a good time to go. Fortunately, Srinagar does appear to be recovering, at least as an Indian tourist destination. We had an idyllic time on Dal lake on a houseboat including shikara rides.

God works in mysterious ways as we had been unable to contact Br Gergan by

phone or email before leaving, but at our hotel in Srinagar the man on the desk not only turned out to have been a pupil at the Moravian School in Leh but was also a cousin of Br Thsespal Kundan at Rajpur, so he promised to phone the following morning.

With Leh being at 11,500 feet, we had been advised to rest the first day, so once we had unpacked we took a leisurely stroll up to the market to be met at the far end by swarms of children in Moravian School uniforms, then Moravian School buses, so we followed the crowd to its source where we met Sr Gergan who took us to their home. The Gergans were interested to see our photo of Aijaz Mir, also a distant relative of theirs, in his smart hotel suit. We then had several days of organised sightseeing before a day at leisure on Sunday when it was to be their Harvest Festival and we were invited for the evening meal.

Most of the monasteries are picturesquely situated on prominences and are very colourfully decorated and equipped with many manifestations of

Buddha. The most interesting events were morning prayers at Thikse, which are combined with a sort of tea and barley-flour breakfast with the youngest monks tasked with taking round the huge tea pots and behaving like most boys of their age; and at Lamayuru where they were doing an inventory with the head monk checking the paperwork whilst the rest were counting and locking into boxes each category of treasure.

During our travels we were able to see the Moravian Churches at Shey and Kalatse and at one stage found we were following a vehicle from Matho village Moravian school. It is nice to see the Moravian presence in such prominence and with their education held in such high regard by the non-Christian population.

We were delighted to see the progress on the new church at Leh and how Christian themes are being incorporated into the traditional Ladakhi window lintels. It will incorporate not only the church but meeting rooms and offices. We arrived at the hundred year old church

for the Harvest Festival at the appointed time to find the fruit and produce laid out and the music group practicing but not many of a congregation.

However, as the service progressed it was soon bursting at the seams with people bringing further produce and gifts in envelopes. We were amazed at their skill in presenting the service in three languages so that everyone was included. We admired the Moravian tradition that, although they need money for the new church, all the proceeds were going to missions. Other visitors included a Swiss Moravian couple and John Bray, now resident in Japan, who had worked at the school and had been a fellow student with Thsespal at Cambridge. After service there were refreshments in the garden and it was interesting to meet a lady who had cooked for the Drivers and remembered Walter Asboe, and to talk with Elijah Phuntsog's son, Odpal, who had been the first Ladaki pilot. We later realised that this must have been "Paul" from my father's account, who had accompanied his father in Srinagar. That also described sightseeing with and dining with Br Elijah Gergan's parents.

John Bray showed us the school and the old building where Mary Driver had an operating theatre and hospital. In the evening we had a delicious meal at the Gergans and it was nice to meet with their family. They also showed us a colour film made by the Drivers in 1946, who, after leaving their young daughters with relatives in Fulneck, had filmed the final part of their journey on horseback from Srinagar to Leh. Other highlights of our holiday were going over the snow covered "highest motor road in the world" at 18,380 ft to the beautiful Nubra valley with its camels left over from the days of the Silk Road, and seeing the Golden Temple in Amritsar where the Sikhs set a fine example to others with their massive food kitchens where anyone can eat freely.

Open Book { Obadiah }

The name Obadiah is fairly common in the Old Testament. One of Ahab's ministers, mentioned in the First book of Kings, bears the name, and there are several references to Obadiah in the books of the Chronicles. With the addition of one more syllable, the name means 'the servant of God'.

Not a great deal is known however about the prophet Obadiah whose name is associated with the shortest book in the Old Testament, consisting of just 21 verses.

The subject of the book is the impending downfall of Edom. The Edomites were the descendants of Esau, Jacob's brother, and from as far back as can be traced, they perpetuated the hatred between the two brothers by constantly harassing Jacob's descendants, Israel. The Edomites lived in cliff dwellings, high up in the mountains, and from their almost impregnable fortress, they made repeated raids on the surrounding nations before retiring to their hideout. They were ready to assist anyone in attacking another country, and it was this that led to their eventual downfall. They helped the Babylonians to destroy Jerusalem, but four years later, the Babylonians attacked Edom and destroyed it, (verse 7). Verse 4 states that 'You have been deceived by those who fought alongside you, your friends have laid a trap for you.' The last surviving Edomites to have any kind of political influence were the Herods, appointed by the Romans after they invaded Palestine and nothing more is heard of them after the sacking of Jerusalem in AD 70, the fulfilment of the fate predicted in verses 5, 10, 16 and 18 where the Edomites are promised that they will be obliterated and will be as though they had never been.

Jerusalem was destroyed four times previously according to the second book of Chronicles, and Obadiah is traditionally associated with the last of these in 586 BC. An understanding of the conditions outlined above will help the reader to make sense of the opening verses, particularly verse 3, which describes the false sense of security felt by those who relied on a fortress of rock, high in the mountains.

Like many of the other prophets, Obadiah speaks of an impending 'Day of the Lord', a time when all the nations will be judged and Edom will 'get back what she has given',

(verses 15 & 16). But this prophecy differs from many others, in that Israel is not regarded as being punished for her sins, but as a people who have suffered enough already. 'My people have drunk the cup of bitterness on my sacred hill' (verse 16).

The book can be divided into four sections. Verses 1 to 9 describe the humiliation awaiting Edom. 'Among the nations of the world, I will make you look small. You have been deceived by pride, and though, like an eagle you soar in the air, I will bring you down.' The second section, verses 10 to 14 explain the reasons for Edom's punishment, the main one being that the Edomites gloated over Israel's defeat when they assisted the Babylonians to ransack Jerusalem. 'In the day of his distress, don't look with triumphant satisfaction over your brother or rejoice over your brother when he is ruined' (verse 12). The third section deals with 'the Day of the Lord' in which everyone will be involved but there will be a surviving remnant among the house of Jacob, (verse 17) and they will once again occupy the land that has been taken from them. In the fourth section the prophecy ends on a triumphant note with a description of the kingdom of the Lord. All those who have had their land taken away will have it restored and the exiles will return and inhabit the cities from which they were taken.

There is little in this book, apart from the slow but just dealings of God, that is of spiritual significance or of use, in either private or public worship. Although it has been described as being more prophetic than historic, it is nevertheless necessary to understand the context in which the prophecy was delivered, to make any sense of what is being read. If there is any connection with the New Testament, it is probably in the words of verse 15, 'What you have done to others shall be done to you, on your own head be it.' A similar statement can be found in the words of Jesus in all three synoptic gospels, Matthew seven, verse 2, Mark four, verse 24 and Luke seven, verse 38, where, in speaking about judging other people, Jesus says, 'The measure you give will be the measure you get.' The book can be read in five minutes. Understanding it may take a while longer.

Peter Gubi



Notes: Walter Asboe (1895-1965), born in Hopedale Labrador, died in Dublin, was a missionary to Leh and Kyelang 1921-47, and a noted ethnographer.

Mary Diver, born Shawe (1903-1963) in Leh Ladakh was educated at Fulneck and Leeds University. She qualified as a medical doctor in 1930 and served as medical missionary in Leh and Khalatse until 1944. In 1936 in Leh she married the minister Norman Driver (1907 1965), who served in West Himalaya 1933-44

Congregation News

Fairfield

Signs of the times

During the last 5 months we have held many activities and events here at Fairfield and we are noticing a difference to the support we receive. On 22nd June we held a Victorian Tea - usually reasonably supported - but this year we sold out of refreshments! Heritage Weekend is usually well supported but again we were taken by surprise when all the refreshments sold out. On 11th October we had a jumble sale. We raised £658, a record high taking. On 23rd November we held our Christmas fair and raised £2077.96. In years past Father Christmas has on occasion got quite lonely, but this year his elves were busy finding extra gifts as he had so many children visiting him!

Many of us think this is a product of "belt tightening": we all know that church events are good value for money. Why pay a small fortune to see Father Christmas in a city centre store when you can see him practically on your doorstep for coppers?

But maybe it's more than that, maybe people are re-visiting their values and coming to realise what's important to them. We will continue to give them all a warm welcome and pray one day soon some of them will be filling our church pews.



We began Advent with Holy Communion and Rev. Julian White set the scene by contrasting lightness and darkness with the Advent candle and the promise that the light brings to the world. It was also nice to have Sr. Jan Mullin preaching at Brockweir again on the second Sunday of the month. Sr. Mary Harris led a Festival of Lessons and Carols and Sr. Sue Groves enthralled the congregation and children with a story about the shepherds during our Lovefeast and Christingle Service.

Christmas Day dawned bright and dry after torrential flooding, power cuts and gales; the river looms large in our consciousness as the Wye often creeps towards the steps of the church! Sr. Groves led a joyful service and we all smiled during the collection hymn as our doughty treasurer offered chocolate coins to the congregation instead of proffering a collection plate. Christmas really had arrived! Our final Christmas service was a traditional Festival of Lessons and Carols led by Sr. Carol Ostler. Our thanks must go to Sr. Caroline Buffrey for playing the organ during this busy season with good humour and patience.

Our Nativity Walk on December 20th began with spectators and members of the cast gathering for mulled wine and fruit punch along Underhill before 4 Wise Men set off to follow the star. There were over 60 people, two donkeys and an assortment of dogs

Moving with the times

In hopeful anticipation of welcoming new worshipers and in acknowledgment of changing times we have now taken delivery of the new Liturgy books. The purchase was agreed at our Annual Congregation Council meeting on 22nd October. There was some discussion surrounding the cost at a time when weekly expenditure exceeds giving, but the congregation decided that it was the right way forward. We have now received a donation to cover the cost of the new Liturgy and they are already in use.

Times ahead

These are tough times for those needing help from food-banks and we dug deeper to ensure the Christmas meal as a festive affair for them, with donations of Christmas goodies.

On a brighter note our Youth Club is to be reopened in January. Please pray for the success of this undertaking, it is a big commitment and we thank Sr Anne and Br Mel Wood for their work on this to date.

Margery Sutcliffe

journeying to Bethlehem with Mary and Joseph, singing carols and listening to familiar Bible passages along the way. We encountered the Angel Gabriel, king Herod and shepherds in their fields, before the birth at the stable. Mince pies and refreshments afterwards proved to be very welcome, and it's the first time I've seen a donkey in the Sunday school.

Thanks must also be expressed to the Church Committee who worked hard on the Christmas services. Attendance was slightly higher than last year and we raised £321.48 for our two Christmas charities; DEC Appeal for the Philippines and the Independence Trust.

Judith Ashton



The december floods reached the top of the church steps in Brockweir.

Brockweir

Wellhouse

Br. James Woolford and his family have settled into their new home near Lower Wyke Moravian Church and he started his work with our congregation on the 1st July. On his arrival, Br. Ken Evens stood down from his position on Churches Together in Mirfield & District, a position that he has held for many years. During the course of the year Br. Hyndman took Br. Saville's place on the Church Committee and Br. Saville received a gift in recognition of forty years of service to the congregation and committees.

As a congregation we have for a grant of £8,000 to pay for a youth worker, out of the £100,000 that has been made available to the province for out reach and growth. We recently had to repair our roof at a cost of £800 and our work on our kitchen is now complete.

Extensive work was carried out in God's Acre.

A church trophy was presented to the most improved student in the dance classes held on our church premises.

At the Yorkshire District Conference the Wellhouse deputy presented new child poverty figures of over four million in the UK.

Our Autumn Fair raised £1,700 for much needed church funds, and the main outreach event of the season was the annual bonfire, which took place in adverse conditions but still raised £260. The other fundraising event of November was the Men's Supper, which raised £160, some of which will be given to external causes. We wish everyone a Happy New Year.

Br. Alan Holdsworth

Kingswood

On 6th December we held our Christmas concert it was well attended, music was provided by the Bristol Savages, our very own David Forber at the organ, and Sandra & Martin Windmill with poetry and a comedy sketch. The event raised £343 for the church organ repair fund.

On 22nd December we held our Christingle service. Over 70 people attended and it was followed by tea, coffee and mince pies.

Kay Huggins

Noticeboard February 2014

Moravian History Magazine

Br Derrick Purnell writes: A friend of the church would like to acquire copies of the Moravian History magazine, namely numbers 2; 3; 9; 10; 11; 13; 16; 31 and any after number 32. They are willing to pay for the magazine and cover the cost of post and packaging.

If you have a spare copy or one that you no longer require, please let me have the details and I will forward them on. Many thanks. Email: Derrick.purnell@moravian.org.uk

Moravian Mouthpiece

Br Paul Holdsworth writes:

If you don't know what this is, it's a site where Br. David Howarth, myself and others write stuff for Moravian followers around the world wide web. The homepage is www.moravianmouthpiece.wordpress.com and there are pieces on the site dating back to its launch in February of 2011. People can go there for free and can sign up as followers so that they can receive notification of new pieces.

Renewal & Fellowship Weekend 9th to 11th May 2014

The Conference is organised by the Provincial Renewal Committee. The weekend is a time of great fellowship, inspiration and renewal.

Shallowford House is set in four acres of gardens in the rolling Staffordshire countryside the ideal setting for relaxation or for the more competitively inclined, croquet and other garden games are available. Shallowford House and has been a popular venue for many years. Up to 38 people can be accommodated. Places will be reserved on a first come first served basis.

Cost of the weekend £117 per person. Guest speaker **Rev. Phil Wall**

To reserve your place please complete this Booking Form and return to:
Paul Greenhough, 150, Hunsworth Lane, Cleckheaton, West Yorkshire BD19 4DR
Tel: 01274 872633 E mail Paul.Greenhough@moravian.org.uk

FELLOWSHIP WEEKEND BOOKING FORM

Please reserve me places ☐ Single Room ☐ Twin Room (specify)

Please specify any special diet

Name:

Address:

Tel:

Congregation:

Signed:

Dates to remember

16
Feb

Education Sunday
www.educationsunday.org

24
Feb

9
Mar

Fair Trade Fortnight
www.fairtrade.org.uk

1
Mar

Founding of
the Brethren's
Church in 1457

From Church House February

10th

Renewal Committee

Lower Wyke - Sr Groves

11/12th

PEC BMB and Estates Property

Meeting - The PEC

18th

Provincial Youth Committee

University Road - Sr Taylor

20th

Finance Committee

Church House - The PEC

25th

Church Service Advisory Board

- The PEC

26th

**Faith and Order and Inter Church
Relations**

Church House - Br Cooper

Prayer Notes

February 2nd [4th After Epiphany] Matthew 5:1-12

Divine Teacher, who alone possesses the words of eternal life and who taught the crowds from the mountain, grant us to sit at your feet that we may listen to all the gracious words which come from your mouth. Reveal to us the hidden wisdom of your gospel, that we may hunger and thirst for the righteousness which only you can give: satisfy us that we might be sons and daughters of God and be found among those who seek first the blessedness of the kingdom of heaven. If we are called to walk the path of ridicule and persecution for your name's sake grant us joy as we remember the holy company we follow and the joyful welcome which awaits all your faithful disciples. Amen

February 9th [5th after Epiphany] Matthew 5:13-20

Eternal Truth, make us attentive to your word that we may learn to know you; and knowing you to love you; and loving you, to become like you. Let the truth which you reveal enlighten our minds that in your light we may see light and walk without stumbling as in the day, and by your Spirit rightly judge all things. For only in your strength can we begin to speak and act like the salt of the earth and the light of the world. You challenged your disciples by telling them that a city set on a hill cannot be hidden; thank you that in the darkness the light still shines and that you are the world's true light. Live your life through us and in us, that by what we do and how we live others may praise our Father in heaven. Amen

February 16th [6th after Epiphany] Matthew 5:21-37

Holy One of God, who alone can bring order to the unruly passions of our fallen nature and satisfy our deepest desires; give us grace to love what you command and desire what you promise, that among the many temptations of this world, our hearts may be rooted where true joys are to be found. Enthroned your presence in our hearts that we may long and strive after your likeness; that we may do the works of God, with whom all things are possible; that your mind may be formed in us and all people know that we are your disciples. Amen

You are the one who sees not only the gift which is laid upon the altar but also the love with which it is given; accepting no gifts except those which come from an honest heart. Mercifully accept the offering of ourselves, who have nothing worthy to offer but what is from you and dare not offer what you have not hallowed. Amen

February 23rd [7th after Epiphany] Matthew 5:38-49

Wisdom of God, whose Word cannot return to you empty, enable us to walk in your way, faithfully worshipping you and faithfully serving our neighbour. You have taught us that peacemakers are your children and that your righteousness cannot be brought about by the wrath of man; bless all who work for peace and hasten the day when war shall be no more. Give peace to the nations, peace to your church and peace to our homes. Keep the door of our lips that only love may speak through them. Pour your peace into the hearts of your servants that they may be able to make known to people and nations the peace that passes all understanding. In the name of Jesus, Prince of peace. Amen

Richard Ingham

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