



The men who went away



When the war memorials at Fairfield and Wheler Street Moravian Churches were first put into place, in memory of the young men whose lives had been lost while fighting in World War I, everyone who attended the churches would have known who they were. Memorial services were held which attracted family, friends and other soldiers, so that, in one case, the local paper described the assembled congregation as 'overflowing'.

However, by 2014, almost a hundred years since these young men died, nothing much was known about them. Their faces and the details of the lives which had been sacrificed were shrouded in mystery. It was decided that, to commemorate the hundredth anniversary of the start of the First World War, an exhibition would be held in the

Sr Susan Stonehewer reflects on the stories behind the war memorial names in Fairfield and Wheler Street

Museum at Fairfield Moravian Church. I was asked by Sr Janet Warr to carry out some research on the men named on the memorials.

I checked Ancestry.co.uk and found a wealth of information about almost every person named. Armed with the dates of death of most of the men, I then went to Ashton Local History Library and looked through the local newspapers from the relevant years on the microfilm reader. I struck gold with the now-defunct Gorton Reporter, which had photographs of eight of the soldiers, with accompanying articles.

Further information was supplied by Lorraine Parsons, the Moravian Church Archivist, who supplied some details about H. Walter Mumford, Benjamin A. Westphal and Richard F.A. Westphal, all of whom had been attending the Moravian College at Fairfield before the War, training to be Moravian ministers. John Burkitt did some research at the Commonwealth War Graves Commission and found some details of dates of death and places of burial. Sr Joyce James had a photograph and some information about John Ellis from the Wheler Street Church. After gathering all this material together, a booklet has been produced which will shortly be available from Fairfield Church. The following extracts help to reveal some of the men behind the names.



JONATHAN ROYLE
(1897 - 1916)

Gorton Reporter,
Saturday 22
January, 1916

Memorial
Service: An
Impressive
Gathering at
Fairfield

We recorded last week the loss, by death from wounds in the war, of Lance-Corporal Jonathan Royle, of the 1st Border Regiment, whose home was at Station Road, Higher Openshaw, and who was a staff-sergeant of the Fairfield Moravian Boys' Life Brigade. This youth of 18 years was held in remarkable esteem and affection by all his acquaintances. He fell in the Dardanelles fighting.

A memorial service was held on Sunday evening in the Fairfield Moravian Church, when an overflowing congregation assembled. The service throughout was most impressive. The lad's comrades of the Boys' Life Brigade attended with Captain Grimshaw in command. Many soldiers were present, and besides the members of the bereaved family there were many friends. The preacher was the pastor, Rev. S.L. Connor. Appropriate music was rendered by the choir, and at the close the organist, Mr. Mallalieu, played the "Dead March".



MWA

Irish District
Retreat,
Corrymeela

(page 81)



Wye Valley River Festival

Brockweir, transported
back in time to the early
nineteenth century...

(page 82)



HAROLD CODE
(1897 - 1918)
Gorton Reporter,
07 September
1918

Father and
Son: Fought
Side by Side in
the War

Droylsden
Officer Killed:

Son Rose from Ranks and Father Wins
D.C.M. [Distinguished Service Medal]

By the death of Second-Lieutenant
Harold Code, who fell in the fighting in
France on August 25th, a young soldier
of marked distinction, very well known
equally in Droylsden and Clayton, has
passed away. His mother and family

reside in Ashton New Road, Clayton, but
the family were Droylsden residents for
many years previously and the social
and other connections of the young
officer were all with Droylsden.

Second Lieutenant Code was only 21
years of age. He entered the army when
but 12 years of age, as a bugler. In the
present war he rose from the ranks, and
created what is put forward as a record,
that of achieving by his own merit the
rank of company-sergeant-major at the
age of 18. He served in Cyprus, was
wounded in the Dardanelles expedition,
and served also in the Egyptian campaign
before coming to France in February of
last year. Following this he came over to
England to receive his commission in
February last. He was then with the Royal
Artists Rifles.



**GEORGE
ROWLAND
PARKIN**
(1899 - 1918)

Gorton Reporter,
Saturday 27
April 1918

Teacher and
Secretary:
Openshaw
Sunday School

Worker Killed in Action

Mr. and Mrs. Parkin, of 31 Sandywell

Street, Openshaw, have received official
news that their eldest son, Lance
Corporal George Rowland Parkin, of the
East Lancashire Regiment, was killed on
March 25th. He was 19 years of age,
and joined the colours in June, 1916.
Previous to the war he was employed as
one of the staff at the Co-operative
Sundries, Droylsden. He was also actively
involved with the Higher Openshaw
Moravian Church and Sunday School,
was secretary and Sunday School
teacher, and also assistant scout master.
He was an old scholar of Wheler Street
Municipal School.



**THOMAS
EASON**
(1898 - 1918)

Gorton
Reporter,
Saturday 11
May, 1918

Droylsden
Youth's Death:
Tried to Enlist
While Still
Under Age

Private T. Eason,
whose parents reside at 131 Fairfield
Road, Droylsden, has died in hospital.
While still under age he volunteered four

or five times for the army before he
attained his ambition. He joined the 9th
Cheshire Regiment. A fortnight ago his
parents received a letter from him, which
stated that the Germans kept sending
gas shells. He himself felt the effects in
his head and stomach. He had then
been nine days in the trenches, and was
afterwards taken to hospital. He was
admitted on April 25th, and died in the
2nd Australian General Hospital,
Wimereux, France, on April 29th, of
pulmonary oedema. He was 19 years of
age. He was formerly a corporal and
bugler in the Fairfield Moravian Boys'
Life Brigade, whose ranks he entered
when he was 12 years of age.

The information which has been
gathered will provide a permanent
memorial to these previously unknown
men. As we have many visitors to the
Church, it is hoped that links with present
day relatives can be established, a
process which has already started in the
case of Jonathan Royle. What started
out as a piece of historical research may
prove to be a continuing journey of
discovery.

When we recall these young men, we
honour their memories and recall that
millions of similar young lives were cut
short, in Europe and beyond, in a war
that did not end all wars. We recall the
millions of God's people, created for life
in this world who have died in wars since.

All profits from the sale of the booklet
will go to the charitable work of the
British Legion.

Dietrich Bonhoeffer, held in prison, prays for his fellow prisoners.

O God, early in the morning do I cry unto Thee.
Help me to pray, and to think only of Thee.
I cannot pray alone.
In me there is darkness,
But with Thee there is light.

I am lonely
but Thou leavest me not.
I am feeble in heart,
but Thou leavest me not.
I am restless
but with Thee there is peace.
In me there is bitterness,
but with Thee there is patience.
Thy ways are past understanding
but Thou knowest the way for me.

Lord Jesus Christ,
Thou wast poor, and in misery,
a captive and forsaken as I am.
Thou knowest all man's distress;
Thou abidest with me when all others have
deserted me;
Thou wilt not forget me, Thou seekest me.
Thou wilt that I should know Thee and turn
to Thee.
Lord, I hear Thy call and follow Thee;
do Thou help me.

O Holy Spirit,
Grant me the faith that will protect me from
despair:
Deliver me from the lust of the flesh.
Pour into my heart such love for Thee and for
all men that hatred and bitterness may be
blotted out.
Grant me the hope that will deliver me from
fear and timidity.

.....
I would remember before Thee
all my loved ones,
my fellow prisoners,
and all who in this house perform their hard
service.
Lord have mercy.
Restore my liberty and enable me so to live
that I may answer
before Thee and before the world.

Lord, whatsoever this day may bring,
Thy name be praised.
Be gracious unto me and help me.
Grant me strength to bear whatsoever Thou
dost send,
And let not fear overrule me.
I trust Thy grace, and commit my life wholly
into Thy Hands.
Whether I live or whether I die, I am with Thee,
And Thou art with me,

O my Lord and my God.
Lord, I wait for Thy salvation, and for the
coming of Thy Kingdom. Amen.

(Christmas 1943, Letters and Papers from
Prison).

Translation anonymous, published Elizabeth
Goudge, A Book of Comfort, 1964.



Latest news from the
Provincial Youth
and Children's Office

Book review

BEX LEWIS, Raising Children in a
Digital Age Enjoying the best
avoiding the worse. Lion Hudson plc:
Oxford, England, 2014, 252 pages,
Paperback.

Bex Lewis is an expert in social media
and digital innovation with an academic
background and a passion to make the
digital age accessible for everyone. This
book is primarily aimed at parents of
children of all ages, from birth to
adulthood, but the information in it is of
interest to anyone, grandparent, aunt,
uncle, youth leader, children's worker, teacher, who has an
interest in encouraging safe use of the digital world.

This is not a scaremongering book but offers advice to ensure
the maximum benefit of the digital age is available for
children of all ages. Bex discusses the importance of adults,
especially parents, leading the way by example, opening out
conversation at home about the internet, social networks,



It is not too late! - you can still come to summer camp.

Forms from your minister or www.moravian.org.uk/index.php/youth-and-children-zone/summer-camp

Camp runs from 26 July -02 August.

For ages 10-17. Cost £260

Help with fees is available from The Carol Holdsworth Trust. All
requests are dealt with confidentially. Contact Alan Holdsworth on
01274 407828.

Please do not let the cost prevent your child from attending

If you want more information contact your minister or Joy Raynor'

cyber bullying, porn and all aspects of the digital age.
Each chapter has questions for families to share to open
out what is happening in the online life of children, with
a focus on the topic of the chapter. With chapters called
'Digital culture: why it matters that we join in', 'Identity:
Values and Authenticity', 'Gaming', the topics covered
are wide ranging. There are lots of suggestions for
websites to check out, including ones about
downloading films and staying legal, links to the safety
section of Facebook, Google, etc, and where to go to
set up parental controls.

The focus of this book is really about relationships,
building trust and talking about our digital lives. It is a book
of value to all parents. I read it from cover to cover, and
learnt quite a bit, but it would be just as easy to take it a
chapter at a time to use as family discussion starter. A brilliant,
helpful book that all parents should at least have a look at.

ISBN 978-0-7459-5604-6 Published by Lion £8.99

Joy Raynor

A word from the editor

At the end of July 1914, a hundred years ago this
month, Europe went to war. The United Kingdom
entered on 04 August. Over four years later, there
was a ceasefire, on 11 November 1918.

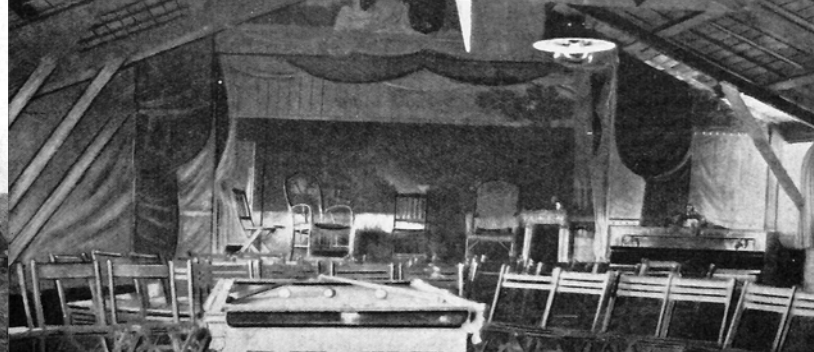
Millions were killed in Europe alone. Much of the
rest of the world was drawn in, to this war, and to
the aftermath. Britain again entered war with
Germany at the start of September 1939, some
twenty years later.

This summer, and in the months and years, to
come, aspects of these wars will be commemorated.
The articles in this issue of the Messenger are
intended to help us to record the loss of life, the
goodness, and the ordinariness, of those who were
caught up in these wars, and in the many other
conflicts the world has seen since.

They are also intended to assist us in providing
pointers for prayer as we reflect on the world we
have been given to steward in our own time. Thanks,
as ever, to those who have given their time and
energy to write. If you have a story to share and a
reflection to give, please write in.

Meanwhile, here is a prayer from the Lutheran
tradition.

Lord God, you have called your servants to ventures
of which we cannot know the ending, by paths as
yet untrodden, through perils unknown. Give us
faith to go out with good courage, not knowing
where we go, but only that your hand is leading us
and your love supporting us; through Jesus Christ
our Lord. Amen.



A Moravian Messenger Y.M.C.A. Hut in the FWW

During the First World War, the Y.M.C.A. provided Huts and tents for its work in British camps at home and abroad, with the objective to uplift soldiers socially, morally and spiritually. They had established small 'dug-out' refreshment centres right up to the firing line at the Front where shelter and hot food and cocoa to soldiers in the trenches could be supplied. By June 1917 there were 429 Y.M.C.A. centres in France, and 1,000 at home.

Following an appeal for £250,000 to help with the work in Y.M.C.A. Camps, a suggestion sent to the Editor of The Moravian Messenger by an unknown correspondent was published in the 19 February 1916 issue, to the effect that: "perhaps the Moravian Church (British Province) might be able to raise £300 for a Y.M.C.A. Hut. We understand more are needed, and from all parts we hear what a blessing and boon they are, both at home and abroad. "Perhaps the Church might respond" concludes the correspondent. We print the suggestion with great pleasure, and trust that good results may follow."

After several requests, the Messenger reopened the appeal for a 'Moravian Messenger' Y.M.C.A. Hut in December 1916. The Provincial Board, although reluctant to pledge themselves to raising any set sum, supported the magazine's project. Over 600 Moravians in Britain had voluntarily enlisted by the end of 1915, and the church was as yet unrepresented amongst the official chaplains in the forces, so this was regarded as a means to provide some support for those on the frontline.

Br. A. Greenwood from Baildon was appointed Treasurer, with the objective to raise a fund of £500 by 31 January 1917 for the purchase a 'Moravian' Hut, hoping that a Moravian student could be placed in charge of the Hut. An offering was made in all Moravian Churches in the Province on 9 January 1917, and other donations to the Fund included one for £2 received from 'Someone in France', who wrote: "The Y.M.C.A. is a fine institution for the boys out here; the people at home scarcely realize how much they owe to it; for not only is it a means of providing a shelter, but it invites us to write letters by providing the materials and having them placed on table. Who, with an hour's leisure, could resist such inducement?"

On 3 March 1917 the Messenger reported that £400 had been raised within three months for the Moravian Messenger Y.M.C.A. Hut Fund, and "What was called a 'private undertaking' developed at once into a very

public Church enterprise." A fortnight later, the Y.M.C.A. HQ Advanced Base, B.E.F. responded that 'The hut is already being made in the building yard, and we shall be able to commence work in about ten days' or fortnight's time ... I shall be glad if you will let me know whether you would like the hut to be called a Moravian Hut, or whether there is any special name which you would like attached to it.' It would bear the name 'MORAVIAN MESSENGER Hut.'

Meanwhile, Arthur Asboe and his twin brother Walter Asboe, both accepted as candidates to Mission Service on 20 February 1914, were due to start at the Moravian Mission College in Bristol in September. Following the outbreak of war in July, work at the Mission College was formally suspended two years later as many of the students had volunteered for work in the Y.M.C.A. camps. Having not been accepted for military service, Arthur Asboe made a request to the British Mission Board on 20 March 1916 to undertake Y.M.C.A. work in military camps with a view to being employed abroad, 'probably in Egypt'. Within two months he had charge of one of the Y.M.C.A. huts at Maldon.

The Secretary of the Y.M.C.A. HQ at the Advanced Base, B.E.F. reported in February 1917 that:



Br. Asboe

'We have working in this district Mr Asboe, a Moravian Mission student, and he is almost anxious to have a hut where he is stationed. At present we only have a marquee there, and the conditions are indescribably bad: a hut would be a tremendous boon both to the officers and men.'

Br. Asboe was sent to the selected site of the Hut at an important ammunition depot at the mouth of the Somme in Saigneville, situated in a lonely spot some distance from any village or town. The eagerness for a hut to be erected could be seen when it was announced that the hut had arrived in sections at the railway station a mile away, and volunteers were called for it to be carried up a long hill - over 500 soldiers responded and the whole hut was removed in a single night. The Moravian Messenger Y.M.C.A. Hut was opened on 3 April 1917 with a concert played to a crowded hall.

The work began in a small way, but after several weeks activities and attractions grew. Whilst on leave for a fortnight in the Irish District in July, Arthur Asboe reported that:

'The Hut is one of the most modern, and measures 100 feet by 30. There is a 'Quiet Room' in addition to the large hall, in which

the worn-out men from the Front may have a peaceful rest without interference of any kind. Many of them lie on the floor in full kit and boots, too tired to remove anything, and often find when awake that someone has removed their boots and replaced their ragged socks with clean new ones. The equivalent of more than 2,000 cups of tea per day are served, in addition to various other kinds of refreshment, liquid and solid.

Entertainments are given on several evenings in the week by parties from England, France, and the army. French classes are held weekly, and dramatic entertainments are given by the men. A weekly Bible-class is well attended. On Sunday Holy Communion is celebrated at seven by a Church of England chaplain, and in the evening a service is held by a Free Church minister, followed by the Holy Communion. This is highly appreciated and well attended by both officers and men.

There is still need of good unframed prints and pictures for the 'Quiet Room,' which should be of suitable character. Others for the wall are also needed. There is also a small library in need of additions of books and magazines. Possibly many well-wishers may have prints, pictures, or books suitable for soldiers. Short stories are in great demand, as are books of adventure and recent magazines.'

Week-night services and evening prayers were held in the Hut, and a Male Voice Choir and orchestra were later instituted. Films were shown, educational classes held, and lectures given including presentations on 'The Moravians'. Over 150 books and regular issues of the Messenger were sent to the library. The Hut also received enough donations to cook a 'rich Christmas dinner' for 850 soldiers and offer oranges, nuts, figs, dates, plain and fancy biscuits on Christmas Day!

The Hut continued to provide relief and fellowship for the soldiers until the end of the war, when Y.M.C.A. Huts were transported to towns and villages in Britain to be used as shelters and institutes, one of which was delivered to Tytherton. Not only had the Moravian Messenger Y.M.C.A. Hut served as a rest place to the sentries and been of benefit to passing troops, but was of service to all men in that area, many having walked many miles to seek shelter of the Hut.

Arthur Asboe left the Mission Service after the Hut was closed, to seek employment with the Y.M.C.A. abroad, and emigrated to Australia in 1921.

Lorraine Parsons

Sources: The Moravian Messenger; minutes of the Provincial Board and British Mission Board.

World War I: Britain and Germany - churches and theologians

On the declaration of war in 1914, Sydney Alexander, canon of St Paul's Cathedral, gave an address expressing the nation's confidence in the righteousness of England's cause. 'A military despotism has been revived in Europe and is being advanced by methods of tyranny and aggression which have long been discarded by civilised people. If England is defending an unrighteous cause, may God break the sword in her hands and make her name a byword among the nations; but if truth and honour compel her to arms, if freedom and respect for nationality are at stake, then we may commit ourselves to Him in confidence and without fear.'

A day or so earlier, following Germany's mobilisation against France and Russia, Ernst Dryander, the Kaiser's court preacher, taking as his text Romans 8.13 ('If God be for us, who can be against us?') delivered a similar sermon in Berlin Cathedral. 'We are marching to war for our culture - against the uncultured, for German civilisation against barbarism, for the freedom of the individual united with God against the instincts of the unordered masses. And God will be among our legitimate weapons... Germany is guiltless in this war. It has been caught unawares and God is on the side of those who suffer injustice.'

While both men saw the righteousness of their cause in the defence of civilisation, there was a difference as to what that civilisation consisted of. Both sides could agree in principle with the Christian concept of a 'just war', but disagree as to what made this war just.

Both sermons closely reflected the views of churches and theologians in both countries - and the views of the population at large.

In Germany, the Protestant churches were staunch supporters for the war from the very beginning, perhaps reflecting in part their position as civil servants since the Kaiser was the source of ecclesiastical authority in the German State. In those circumstances it would have been considered all but treasonable to have preached against the war.

Germany saw the protection of her culture and progress as a religious duty. German theology of the period, possibly influenced by the nineteenth-century view of progress, had a this-worldly understanding of the Kingdom of God. Civilisation, material progress and prosperity were steps to achieving the Kingdom of God on earth. In such a world a defence of German civilisation against what was seen as barbarism and commercial and military threats could be justified on religious grounds. Carl Francke, author of 'War Sermons', compared the treatment of Germany to the treatment of Jesus. 'We could draw many instructive parallels; we could say that as Jesus so also have the German people been treated. While quietly and strenuously doing their duty and complying with the will of God, working for the Kingdom of God on earth, they have been incited by untruthfulness, hypocrisy, falseness, barbarism and brutality to take up arms. God must stand on our side.'

There was likewise a belief in both countries that Christianity could be equated with patriotism. Britain's Bishop Mumford, later principal of the Moravian Theological College at Fairfield, concluded after an exegetical excursion through both Testaments that the teaching of scripture and of Jesus Christ himself demonstrated that it was our bounden duty as Christians to be patriotic and hence to willingly take up arms. A similar view, not surprisingly, was held by the German church. There a tradition had arisen in the nineteenth century which drew an analogy between death for the Fatherland and the Passion of Christ. A popular wartime poet, Walter Flex, saw the war as a 'Last Supper' where Christ's wine was the blood of the Germans.

How did the British churches square killing with Christ's injunction to love one's enemy and turn the other cheek? This in practice seems to have caused little anxiety. Anglicans and Nonconformists agreed that Christ's teaching on these issues should not be turned into general precepts or were to be seen as forbidding only personal revenge. One leading Quaker offered the assurance that pacifism, far from being a tenet of Quaker beliefs, was a matter for individual conscience. In fact nearly 40% of Quaker males of military age enlisted. One Cambridge professor of theology felt able to say that Jesus would have signed up as a foot soldier if Israel had been threatened in the way that England was.



Karl Barth

Similar sentiments appeared in the Moravian Messenger with the editor quoting as 'convincing'

the answer given by Dr David Smith, author of a popular life of Christ, to a young naval rating torn between his duties and Christ's injunction to love your enemy. 'Pray dismiss your scruples. Thank God you are privileged to be where you are, and, in His name, strike wherever you have the chance, and strike straight and hard. I envy you the opportunity. I would joyfully sacrifice all that I possess to be with you now... A moral precept is never more than a working rule.'

If these words surprise us, we need to remember that Britain was horrified at the time by stories from France and Belgium of German atrocities, and this gave an edge to opinions on how the war should be prosecuted.

The Swiss pastor Karl Barth, later to become one of the greatest twentieth-century theologians, on learning that his German teachers of theology had signed a manifesto supporting the war, was led to adopt a theology that derived its entire thinking from what we can see in Jesus Christ as witnessed by the Bible rather than from human civilisation and institutions. 'To me', he wrote, 'they seem to have been hopelessly compromised by what I regard as their failure in the face of the ideology of war. A whole world ... which I had hitherto held to be essentially trustworthy was shaken to the foundations.' Barth's thinking continues to exert a powerful influence on the world's churches to this day.

Adrian Wilsdon, Hornsey congregation

Rumours of War



Visiting
Cologne by
charabanc

In August 1938, some twenty members of the British Moravian Province, mainly women, visited Germany and the Netherlands.

The event was mentioned in the October 1938 Moravian Messenger, and a letter from the Chair of the Unity Board thanking the group was published. A visit the previous year had been called off, and the hope is expressed that a group from the American province will visit the next year.

There also exists in the Fairfield Museum a copy of an album put together by one of the pilgrims, a single sister called Gray. It contains snapshots and formal postcard photographs, together with details of the local itinerary.

The group, comprising of members from several congregations, gathered in London on 16 August, then took a ship for the short, but rough crossing to Flushing, where they boarded a train for Cologne. The itinerary included visits to Neuwied, Frankfurt, Eisenach and Dresden, and they reached Hermhut on 20 August. They left on the Tuesday morning for Niesky, then went to Kleinwelka, and arrived in Berlin on 26 August. The group briefly visited the Netherlands before returning to England on 29 August and dispersing.

The leader was the 23-year-old Siegfried Hettasch, who had been born in Labrador, educated in Germany, and recently ordained in England. He set sail for Labrador on 01 September and was to serve there for many years, missing the events in Europe that occurred just after this visit.

The group stayed where possible with Moravians, were entertained in Moravian homes and saw Moravian churches. They travelled on boats and third class on trains, which gave them opportunities to engage with local people, especially as at least three of them were German speakers. However, they had very little interaction, and it seems that there was a strict agreement not to talk about politics.

Sr Gray comments mostly on the services they attended and the hospitality they received. She also gives some hints at daily life, in a manner that leaves us uncertain of her real opinion. She notes that all the land she sees is in agricultural use and that farm-people seemed to work from morning to night. Their tour of Dresden was disappointing: "The guide was puffed up with his own importance and with the importance of everything German and seemed out to impress the whole time". On the train from Frankfurt she notes: "In the next carriage were a lot of Nazi youths in khaki shirts with a band round their arms with a swastika on, and rucksacks on their backs". In Niesky they visited the hospital where the staff at Star Mountain, then in Jerusalem, had been trained. "There is a corner in the hospital for tramps, but now there are very few tramps because unemployment is almost non-existent in Germany", a view that must have marked a divide with Britain at that time. They reached Berlin where "great things seemed to be happening. The streets were all decorated and the main street leading to

the Opera House was flood-lit and very gay with banners. We stood with the crowd in the street to see Herr Hitler pass on his way to the Opera House. We shall never forget the wonderful decorations which we saw here". After this highlight, the Dutch visit, with its decorations to mark the Queen's forty-year anniversary, is mentioned only in passing.

As was the custom of the time, a ballad was composed and is included in the album. Most of the song is composed of teasing references to those who were part of the group, but it is clear too that the group were impressed with the Germany they saw.

Berlin was bright with lights and bunting that evening because of the State visit of Admiral Horthy, Regent of Hungary, whom Hitler was then wooing as an ally. There can be no doubt that the bunting included many Nazi flags and regalia. A postcard attached shows the floodlit street dominated by a huge carved swastika on a pillar.

We might consider the context. Some months before the visit, Austria had been annexed. Hitler was on the brink of annexing Sudetenland, German-speaking areas of Czechoslovakia, some of them not far from Hermhut. Within a fortnight of the group's return, Neville Chamberlain was negotiating "Peace in our time". Three months later in November came Kristallnacht, the "night of the breaking glass" which heralded concentrated attacks on Jews. A year later, almost to the day, Britain went to war with Germany.

Admiral Horthy of Hungary survived, and so did the Dutch Queen Wilhelmina, who fled to London as The Netherlands were occupied, and became a popular focus of resistance. Dresden was flattened by Allied bombing during the final stages of the War in Europe. We do not know the fate of most of the boys and girls, men and women, who appear as hosts and fellow-worshippers. Nor do we know the views of the pilgrims, and how these might have changed as events unfolded.

Sr Gray was not naive, but she seems to have been swayed by the sights she saw and the opinions she heard, and felt the group's emotive response to them. This went from politically non-committal to increasingly admiring of what they saw in Nazi Germany.

Perhaps reflecting on a response like this can help us to understand how ordinary Germans also reacted, keeping their heads down and working hard, and perhaps at times caught up in the group emotion, against which even a disciplined communal prayer-life was not insurance enough.

And like them, we do not know when or how we are on the fringe of events that, for better or worse, will leave a mark on our century.

Rosemary Power

With thanks to Anthony Torkington and the Fulneck Museum, and Lorraine Parsons, archivist.

Sibelius: Finlandia

In the world of classical music there are some tunes that everybody knows, often without knowing anything about them. One such tune is Finlandia, written originally by Sibelius as part of a suite of movements depicting Finnish history. It subsequently became familiar to many as a hymn-tune, but one with a rather political background. It speaks of peace wrought from despair, and once spoke particularly to a dying Christian.

For much of its history Finland was dominated by other neighbouring countries and peoples. The land of lakes and mountains sits between Sweden and a small portion of Norway to the west and the Russian Federation to the East. From the thirteenth century until 1809 it was dominated by Sweden, but then Russia gained ever greater influence in Finland's affairs. Towards the end of the nineteenth century, strong nationalist undercurrents began finally to gain results, with the Finnish language being formally adopted in 1892 in place of Swedish. This longing for independence finally achieved tangible results only after the First World War, when the modern Republic was established in 1919. Further struggles awaited the nation through the Second World War, when the Finns fought against the Russian and then the German forces. Further difficulties awaited the nation throughout the decades of Soviet domination. Finland joined the European Union in 1995.

Jean Sibelius (1865-1957) is regarded as the father of Finnish music. He was born into a professional family, but his father died when he was only two. His family life stimulated a considerable interest in the beauty and history of his native land. He was destined for a career in law, but music lured him away. He studied first in Helsinki, and then in Berlin and Vienna; after returning to his homeland he never travelled far. Having missed being appointed to the professorship in Helsinki University in 1897, he was awarded a state pension, which enabled him to devote himself to composition. He was a devout nationalist, and reacted to the so-called February Manifesto in 1899 in which the Russian authorities stamped on any expressions of sympathy towards independence.

The work we know as Finlandia really caught the mood of the time. It was written in that same year, the last of seven pieces of incidental music for a sequence of tableaux depicting scenes from Finnish history. It was quickly seen as a protest against the strict censorship of the Russians, and could often only be included in concert programmes under assumed names. Sibelius went on to write seven symphonies which have always found support in this country, and which remain amongst the masterpieces of the modern symphonic repertoire.

The tune at the centre of the movement meanwhile began to gather momentum in its own right, quickly finding support as

a national hymn of Finland. It also became associated with the words of a Lutheran hymn composed by Katherine von Schlegel; in the eighteenth century she was a member of a religious community based in the German ducal state of Cöthen, where Bach had worked in the early part of his career. This was translated in 1855 by the Scottish writer Jane Borthwick as 'Be still, my soul, the Lord is on thy side'. Although well-known now, it was not included in English hymn-books of the immediate post-war period.

The hymn and its tune did have its champions, and one name in particular is associated with it. Eric Liddell, the 'Flying Scotsman', was a great sportsman who is remembered now as much for his Christian principles as for his achievements on the athletics track. He was born in Tientsin in China where his parents were Scottish missionaries working for the London Missionary Society. Sent to school at Eltham, he became an outstanding athlete, achieving the captaincy of Cricket and of Rugby. In 1920 he went to Edinburgh University to study science, graduating in 1924. He also gained seven caps playing rugby for Scotland in the Five Nations championship. He achieved great things on the athletics track, leading to selection for the Paris Olympics in 1924. He refused to compete in the 100 yards event when he found that the heats were to be on a Sunday, but then won gold in the 440 yards race. (The modern equivalents are the 100 metres and 400 metres races.)

Eric Liddell returned to China to serve as a missionary from 1925 until 1943, when he was interned in the Japanese prison camp at Weihsien following the invasion of China. Life was hard, but he quickly began organising sporting and other activities, and teaching the children. He became seriously ill, with what was later identified as a brain tumour. As he lay dying in early 1945, he heard the strains of a band in the distance playing hymns. Through a nurse, he sent a message to the musicians asking them to play 'Be still my soul', which they did. This being his favourite hymn, it was to him a great consolation. It's not known if he was able to sing, but surely he would have remembered the words:

Be still, my soul, the Lord is on thy side;
bear patiently the cross of grief or pain;
leave to thy God to order and provide:
in every change He faithful will remain.
Be still, my soul; thy best, thy heavenly friend
Through thorny ways leads to a joyful end.

Words and music came together to articulate a dying man's faith in the most awful conditions, and we can only wonder at what it must have meant to Eric Liddell to have been able to hear the familiar tune and to remember such words. The poignancy of such a moment reflects our Lord's promise always to be with us, and still speaks to our hearts today.

David Bunney



Joachim's Journals

Br Kreusal's journal on his visit to the work in South Asia continues.



Br Joachim continues his report in Rajpur.

Every Saturday a group of young people from the school go to the church in order to clean and prepare it for the Sunday service.

The congregation meets in their new church, built in 2008. Everyone leaves their shoes outside. Most people - at least the young ones - sit on cushions on the floor. Many young people from the school join in. Many are not Christians, but they enjoy the fellowship and come along. A young people's music group leads the singing in a wonderful and harmonious way. It was a real joy to be part of it. Hindi and English are both used in the service. Once a month, a service in the Tibetan language is offered. During the week various house groups meet in the homes of church members and in the school.



Let me take you back to the first full day we spent in Rajpur. It was a public holiday, Mahatma Gandhi's birthday. After an initial tour through the Moravian Institute, Br Thespal took us through the mountainous area, up to Mussoorie where the spiritual leader of the Tibetans, the Dalai Lama, resided for some time after he and hundreds of thousands of Tibetans fled their home country because of the Chinese occupation. It was so interesting to see and learn something about the Buddhist faith and culture, to see temples and prayer wheels.

On one of the following days we were taken to some Hindu holy places like Rishikesh and Haridwar on the River Ganges. At certain times of the year, millions of pilgrims come in order to ritually cleanse themselves.

We have seen the proverbial cows lying in the middle of the road and roaming around freely, monkeys snatching food out of people's hands, people of all walks of life, and also the European or American pilgrims looking for fulfilment and purpose in their lives.

It was Saturday when we had some time to explore the city of Dehradun. I could

spent hours in the market place just watching people.

After the Sunday service it was time to say good bye: good bye to people who are brothers and sisters; good bye to a place we got use to in a short time. A five-and-a-half-hour train journey took us back to New Delhi.

Br Frieder flew back to Germany whilst I embarked on the second leg of my journey - a flight to Leh in Ladakh.

As the flight was early in the morning I hardly slept in the Hotel.

What a beautiful sight it was when we approached Leh in the highlands of Ladakh. The sun was rising and flooding through the Himalayas. The grandeur of the mountains is enormous.

Br Dechen Chamgha, minister of Shey Moravian Church, picked me up. His son, whom he hadn't seen for a whole year, arrived shortly after me. I was made very welcome by their family.

As the altitude of Leh is about 3000 metres (10 000 feet), I was told to rest for a considerable time as many people are badly affected by the so-called mountain sickness. I could clearly feel the lack of oxygen but thankfully I got used to it fairly quickly.

Because of Ladakh's altitude, the temperatures in winter can plummet to well below minus twenty. It is interesting how people cope, using different solar systems, building the houses in such a way that the winter sunlight gets trapped inside the house, growing vegetable in greenhouses made of big sheets of plastic. Only the outside dry toilets can be used in the winter as the water pipes for the inside toilets would freeze.

Leh is a fascinating city. The Buddhist



reminds people of the time when Leh was the capital of the West-Tibetan kingdom which - after 900 years - lost its independence in 1834 to Jammu and Kashmir.

After missionary endeavours in some other places, Leh became the centre of the Moravian Mission in Ladakh in the late nineteenth century.

As I was in Ladakh in mid-week, I could not attend a Sunday service. But I still visited the three churches in Ladakh: Leh, Shey and Khalatse.

The church in Leh became too small, mainly because of Nepalese immigrants who joined. The congregation decided to build a new much bigger church. I could see the building work in progress. The minister Rev Elijah Gergan showed me around. The congregation runs a day school with about 900 pupils, and has another branch in Matho.

Shey is less than 30 minutes away from Leh. They too built a new church some years ago. Interestingly they do not count individual church members, but they

count the families who belong to the church. They may say that seven families in their village belong to the Moravian Church. However, it still happens frequently that the families contain members of different religions, and the family can be

divided more or less according to the members' ability to accept their relatives' otherness.

Br Dechen took me to Khalatse. It was a whole day's journey through fascinating mountainous landscapes with hardly any

influence cannot be overlooked as there are small and large and mostly very colourful temples, and walls with prayer wheels everywhere. The castle

vegetation. We stopped at Buddhist monasteries and I could see for myself what I only heard of so far.

We reached Khalatse and visited the Moravian school there. The children seemed to be excited to see a foreigner. It was quite obvious that Khalatse is so much more remote. It is hard to find well-qualified teachers for these areas. Chiktan, the Muslim village which sought



help from Rajpur, would have been several hours' further drive away. Unfortunately we couldn't go there. But this illustrates how remote some places are. And people do their best according to the circumstances.

One of the volunteer teachers took us around. For some time we slowly followed a cow as it went through a narrow alleyway. Then we reached the church and met the minister's mother (the minister was at a wedding in Delhi). I encountered the same hospitality as in other places.

On our way back Br Dechen stopped at a village restaurant. He met some relatives whilst I explored the village of my own accord, meeting people, watching cows, dogs and donkeys. Big lorries squeakily made their way along the village road, leaving big plumes of dust behind.

Another highlight in Ladakh was visiting the Shanti Stupa. A stupa is a more or less round, domed, structure typically containing Buddhist relics. Shanti Stupa is on a mountain 14 000 feet high. The view is breathtaking. I could see the highest motor-able road in the world.

To be continued.

Moravian Women's Association



Irish District Retreat, Corrymeela, 09-11 May 2014

It was good that the whole of the Dukinfield MWA Circle - eight sisters - were all able to attend the Retreat. We flew from Manchester Airport in a twin-prop plane and several of us were a bit unnerved at having to negotiate the ladder to enter at the rear of the craft. However, off we went. Our first stop, once we landed at George Best airport, was Gracehill. I had never visited before and was entranced with the place.

The Gracehill sisters welcomed us with a hearty lunch. (Thanks again, girls!). After a guided tour of the settlement, we ventured to the nearby shops in the hope of some retail therapy, before returning to Gracehill to take the coach to Corrymeela, an hour's journey away.

Our evening meal was awaiting us. Following registration we enjoyed a warm Irish welcome and evening prayers led by our sisters from Gracehill. Our beds beckoned us early that night.

Saturday morning dawned with breakfast and morning prayers, led by two of the Dukinfield sisters. We were introduced to the theme of the weekend - "With a Little Help from our Friends" (the MWA Devotional theme for the current year). Sr Rosemary Power had been invited to run our sessions and Session 1 was used to outline the history of the area, including the island of Rathlin which used to house a monastery until the Vikings landed. Session 2 was taken up with the consideration of the female friends of Jesus as outlined in the four Gospels. We stopped when we had reached seventeen, several of them being called "Mary". We also learned of the Apocryphal story of Susanna who was falsely accused of infidelity and had the young Daniel come to her defence. A very interesting story and one that many of us were unfamiliar with.

In our free time after lunch, avoiding both the rain and the cyclists of the Giro d'Italia 2014, several sisters

sampled the delights of Maud's Ice Cream Parlour in neighbouring Ballycastle. Others sampled Sr Norma Maynard's relaxation class.

Following an enjoyable dinner, we were entertained by the staff of Corrymeela who gave us an insight into the beginnings of the Community and how it continues to thrive with the support of volunteers and friends from all over the world. Evening prayers were led by Sr Gillian Taylor. The last activity of the day was a Taizé worship session in the beautiful Croi Chapel (Croi being a Gaelic word meaning heart).

Sunday morning arrived with yet more rain. Breakfast took the form of an Agapé meal hosted by Corrymeela friends and volunteers. Our own morning prayers were led by Sr Monica



Arthur. In Session 3 we looked at The Book of Kells, an ancient, beautifully illustrated, manuscript of the four Gospels, a subject on which Sr Rosemary is extremely knowledgeable. During Session 4, we were asked to consider inspiring women of the present age. Included in our list were our mothers, Doreen Lawrence (the murdered teenager Stephen's mother), Mother Teresa and women known to us locally.

Last but not least came the photo session, with a multitude of cameras. Our Farewell Service led by Sr Shelagh Connor, included the Cup of Covenant and then the time sadly came for us all to say our farewells.

I think it is fair to say that we all had a wonderful time with fellowship that is unrivalled. We were introduced to the wonders of washing and drying the pots after the meals and we were willing to take our turn. Thank you, dear Irish sisters, for your love and companionship during this lovely weekend which will long remain in our hearts.

Sue Selby and Glenys Marshall

Congregation News

Brockweir

Wye Valley River Festival



From Hereford to Chepstow and from May 3rd to 18th, the River Festival provided a series of events to celebrate nature, culture and life along the River Wye, highlighting the history of the landscape and the issues that threaten it. On May 17th the spotlight fell upon Brockweir and the church was at the heart of the celebrations as our history was related.

The village was transported back in time to the early nineteenth century when Brockweir was a bustling river port and boat-building centre. 'Brockweir was noted as a city of refuge for persons of desperate and lawless character. The Lord's Day was kept as a day of unhallowed revelling and desecrated by cock fighting, gambling and quarrelling.'



about raising money to build a place of worship and arranged for Br. Lewis West to work in Brockweir. On Thursday 2nd May 1833 the chapel was opened and dedicated and the rest is history.

Nearly 200 years later we welcomed visitors to a Songs of Praise service incorporating some of the elements of that opening service. We are extremely grateful to Sr. Jan Mullin - one of our former ministers - for taking the service at short notice. It was a really special day and we thank everyone in the village who helped us and especially the Brockweir River Festival Committee for organising the fun and revelry.

Judith Ashton

Visitors were taken on guided tours and met village characters, some more respectable than others, as brawls broke out and pickpockets threaded their way through the crowds. Obviously this state of affairs could not continue!

In 1832, concerned about the physical and spiritual welfare of the people around him, Dr John Millard from Tintern contacted the Moravian Minister in Bristol, Rev. C. F. Ramfler to see if he could help. Br. Ramfler visited Brockweir and was met with an encouraging response. He returned to Bristol and set



Tytherton



Born 17th January, Daniel Merrett is our youngest Sunday morning worshipper, and on 27th April our little church, beautifully decorated, was full to celebrate his baptism. Br Peter conducted a lovely service with an international flavour as we welcomed many family visitors from Poland. His parents offered us all a wonderful lunch at their home, Kellaways House, the old Moravian girls' boarding school.

In April the annual horse event the "Tytherton Ride" took place and the committee gave us £600, demonstrating once again the close relationship between the village and church.

We were saddened by the death of our dear friend Win Hyde, on Easter Day, just prior to her 89th birthday and following a serious stroke in 2012. Win joined the Moravian church in Malmesbury and was a prominent member both there and later here in East Tytherton. Her funeral was held on 07 May in Malmesbury Abbey, where both Peter and Paul Gubi took part. So many people, whose lives she had touched, gathered together to give thanks for her life. We will miss her.

Salem

We had a busy autumn last year. After the Harvest Festival service in mid-September, led by a local Congregational minister, we had our annual Reunion Service two weeks later. That included the baptism of another great-granddaughter of our organist, Joan Frost. The church was packed and we all enjoyed coffee cake after the service.

In November our minister, Br Philip Cooper, went to the World Ecumenical Conference in South Korea and we were grateful to Br Harry Bintley, and Sr Kathryn Woolford on Remembrance Sunday, stepping in to take the services. This was also the month of our Christmas Fair and Church Anniversary, when we welcomed Br Peter Gubi. This was followed by our annual congregation lunch which was well attended and much enjoyed.

The Christmas services were well attended, especially the Christingle Service, when we welcomed some families who had moved away.

We have held three Messy Church Services over the

winter, and are struggling to involve any families from the locality, as it is mainly the grandchildren of church members who attend. However, those who come with their grandchildren and the volunteers who run it all enjoy the experience, so we shall persevere, starting again in the autumn.

In March Salem hosted the Women's World Day of Prayer Service for the local Churches Together. This was a rather complicated service, but the ladies in the congregation pulled out all the stops and it went very well, and was enjoyed by the ladies from the other churches and was followed by refreshments in the hall.

the Pre-school, which uses the church hall during the week, is thriving and now operates both morning and afternoon, which is good for the finances. Unfortunately, the dance group who used the hall on Saturdays has finished, but this does mean that we shall be able to do more activities on Saturday afternoons. We shall be starting with a Marie Curie Big Tea Party in June.

Congregational Register

Marriage

Gomersal
Allan Hillary and Ann Barrett
3 May 2014

Noticeboard July 2014

Race for Life

Fairfield sisters take part in the 5k Race for Life at Heaton Park, Saturday 12 July at 11 am. To join contact Sr Anne Wood, 0161 370 4284. To sponsor go to 'Search for Friend' section on www.justgiving.com and type 'Fairfield Moravian Church'.

Dates to
remember

6
July

Martyrdom
of Jan Hus

13
July

Sea Sunday
www.biss.org.uk

From Church House July

3rd - 7th July

URC General Assembly
Br Cooper

13th July

Eastern District
Conference - Bedford
Queen's Park

22nd - 23rd July

PEC, BMB and estates
Property Meeting
- The PEC

26th July - 2nd August

Summer Camp

Prayer Notes

Sunday 6th July [Trinity 3] Matt 11:16-19;25-30

Son of Man, friend of tax collectors and sinners, who in every age has revealed yourself to the childlike and lowly of heart; give us teachable spirits. Reveal yourself even to us and give us the simplicity and faith of your saints. Loving you above all things, may we be what you would have us be and do what you would have us do; so that by the transformation of our lives your glory might be revealed. Grant that, being brought under the gentle yoke of your most loving rule, we can share the burdens of the heavy laden; in the name of him whose yoke is easy, and whose burden is light. Amen

Sunday 13th July [Trinity 4] Matt 13:1-9;18-23

Lord of the harvest, sowing good seed into the hearts of all, grant that we are not so hardened by the world's footsteps that the seed can take no root and be swept aside by the evil one; or so shallow that the roots find no depth. May the growing shoots of your gospel seed be neither scorched by tribulation or persecution nor choked with the cares and riches of the world and pleasures of this life and so prove unfruitful. Work with us and in us so that we may hear the word and understand it; becoming good ground, bearing good fruit and producing in abundance the fruits of righteousness, to the glory of your Name. Amen

Sunday 20th July [Trinity 5] Matt 13:24-30;36-43

Creator and sustainer of all, sow the seed of your word in our lives and send down upon us your heavenly grace; that we may produce the fruits of the Spirit and, at the great day of harvest, may be gathered into your barn. You are leading us through the seasons of life to be sharers of your eternity and the shadows of our evening hurry on. If our hearts are hard, or choked with weeds, send even your angel of sorrow to turn over and cleanse the unfruitful ground that we might be spared those desolate words 'the harvest is past, the summer is ended and we are not saved', but instead shine like the sun in our Father's kingdom. Amen

Sunday 27th July [Trinity 6] Matt 13:31-33; 44-52

Divine Teacher, who leads into all truth and who is himself the Truth; teaching us in parables that we might be trained for the kingdom of heaven. Shed your light on our way and give us a deep and clear knowledge of ourselves. Make us wise enough to value what is truly precious so that, having seen the pearl of great price, we might desire it above all things and with glad heart surrender all else, if only we might make it our own. You are the hidden treasure: draw us to yourself that we might find you and serve and possess you for ever. Amen

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