



Br Joachim Kreusel

Sr Jackie Morton and
Br Frieder Vollprecht write
on our newly-elected bishop

In 1998, the British Province, with the agreement of the European Continental Province, put out an appeal for a minister to come to work in this Province. It was heartening to receive a positive reply from a young minister and his family offering to come over to Macedonia and help us.

And so, in the summer of 1998, this young family arrived at Waterloo station ready to pick up on the theme of Synod's morning prayers, willing to get their feet wet in the service of the church in the UK for a period of three years.

Matthias Joachim Kreusel was born on 09 of June 1960 in the small town of Bannewitz in the former East Germany. He was raised in Flöha, Saxony, in the Ore Mountains, where his father (born a Moravian) was in church service with the

Lutheran Church. One of two brothers in a Christian family, both of whom are now ministers, Joachim trained initially as an electrician. This practical skill has been invaluable during his ministry - bringing the light in more ways than one.

Life in East Germany in those times was not easy for professing Christians and obstacles were placed in the way for those called to church service. Nevertheless, Joachim responded to God's call to ministry that led to ordained service in the Moravian Church. Joachim did his theological studies in Berlin at a college called 'Paulinum'. He was assistant minister to Brother Andreas Tasche in Neudietendorf in Thuringia, where the Moravian minister also serves as pastor for the Lutheran part of the congregation. Joachim took over the responsibility for this congregation when Brother Tasche received a call to Gnadau as director of

one of the diaconical institutions, and he ministered in Neudietendorf for ten years. He then received the call to serve in the British Province.

So, ready for a new challenge and placing their trust in God, the Kreuzels made the transition from a small peaceful town in rural eastern Germany to a mainly Caribbean congregation in bustling, multi-cultural north London. And what an impression they have made!

With goodwill and humour on both sides, new relationships were forged and mutual respect developed. Joachim himself says that what has made it such a beneficial time is that both he and the majority of his congregation know what it is like to be the outsider. With just over 100 members and their families to care for, Joachim has learnt his way around London and its hospitals as he visits his



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flock at all hours of the day and night.

Never one to count his working hours, Joachim gives limitless service to the congregation on a practical level as well as the spiritual. Not above rodding out blocked drains, or laying additional insulation in the hall roof space, his hands are often dirty and it is thanks to his driving force that Hornsey has an array of solar panels that reduces fuel bills and sells surplus energy to the National Grid. How many other congregations have a fully-equipped and IT-networked office facility with internet connection?

As a gathered congregation, Hornsey is aware that it makes little impact on the local community around the church and Joachim, along with his elders, is addressing this in at least two ways.

Firstly, he is engaging fully with the local churches' night shelter project in which, over the winter, Hornsey offers food and accommodation once a week to a number of homeless people, referred by various agencies. This has been a real blessing to the congregation who have supported the project either by providing food and clothing or by staffing the

shelter. It should be noted that Joachim has been the only person to volunteer to be present and on call through each night of the shelter while it is at Hornsey.

Secondly, there is the initiative of offering a monthly '30 minute meditation' instead of the former, poorly supported, evening service. This gathering is advertised by fliers around the area and via the local residents' association website and consists of a programme of music by various musicians ranging from Gospel singers to classical organists, with one reading, one hymn and a prayer. It is attracting local people who would not be interested in a full-on service and is encouraging many more people over the threshold.

He chairs the local Churches' Together in Hornsey which at present struggles to attract the support of all local clergy, let alone their congregations. However, having recently shared in an inter-faith pilgrimage through Hornsey, I have heard from a number of people how highly thought of Joachim is by his fellow church leaders.

Since Joachim has been in the British

Province, he has revitalised the twinning arrangements with Hornsey's partner congregation in Rotterdam and there have been several reciprocal visits. Several years ago now, a pilgrimage to Lourdes was arranged. More recently, a visit to Germany and the Czech Republic was arranged which drew in members from beyond the Hornsey congregation. There have also been a number of visits to London from German youth groups and, most recently, from a German brass and ensemble and a classical guitar and vocal trio. Links with the European Continental Province have been greatly strengthened.

One member of the Province, on hearing that Joachim was now formally part of the British Province, commented that 'He is here for a purpose'. We now know what that purpose is. His pastoral care, his life experience and his deep trust in God's purposes will fit him well for his future ministry as bishop of the Unity. He is already girded with the towel of service and we know he will be a blessing to the whole Unity. We ask for God's continued blessing on Joachim and his whole family as he enters this new sphere of service.

Letter

Dear Sr Editor,

There were many important proposals passed at Synod 2014, but I would like our province to know, as soon as possible, that proposal 20, seconded by Br. Graham Mallinson, was passed by a considerable majority. This resolution commits the British Province to setting up a conference at which Clause 4 of our British Mission Statement [which deals with unjust structures and the Moravian commitment to deal with them] will be studied in order to determine of the course action we take as a province. I look forward to helping to make this happen in the very near future.

Br. Alan Holdsworth,

Wellhouse Moravian Church



Latest news from the Provincial Youth and Children's Office

Joy's Journal



As the Provincial Youth and Children's Officer there are two questions I get asked all the time. The first is 'Who are the Moravians?' I have got very good at answering, quickly learning the essentials to tell those outside the church. I sometimes feel I am a Public Relations Officer not the PYCO! The second question, 'What do you do?', is not so easy to answer and this series of articles aim to give an insight into some of the things that make up my work. Each month I will focus on one aspect to expand what I've done in that area over the last month.

June was a month for training, with three sessions. The first two were for a congregation reviewing their youth work and thinking of expanding it to young people of 14 and over. My training aimed to encourage them and give them some information of what 21st century teenagers are like. The first training focused on teenagers as

entities, what are our perceptions about them, what they are really like, what has scientific research told us about them (see <http://www.youtube.com/watch?v=hiduiTq1ei8> for an excellent video). The second session focused on what young people actually do with their time. We managed to come up with a huge range of things, although afterwards I realised we forgot volunteering.

The third session was a meeting with a congregation considering starting some youth and children's work after having none for a while. This was more a think about the practical aspects, advice about the best way to precede, reflection on what would be the best sort of work to start with as well as consideration of the resources needed.

These sessions require me to research, prepare handouts, reflect on what information will be useful, how I can get the trainees to think and own the information, and getting my own brain thinking. The session may be only two hours but the preparation can be up to 8 hours for each plus travelling time to the congregation.

I love doing training, encouraging, enthusing and resourcing congregations to reach out to the community after careful consideration of what is needed. This process is reflective and evolves continually. Resourcing volunteers to be the best they can inspires and motivates me.

Anyone wanting a training session can phone or email me to organise it.

Joy Raynor

Y.P.M.A. NOTES 2013 Results

Total collected in 2013 was **£9255.84**

The following are the congregations and those who contributed to YPMA in 2012. For individual awards see YPMA page on web site www.moravian.org.uk

Gracehill £2656.52

Katy Bell, Robbie Bamber, Aaron Carlisle, Jamie Armstrong, Cameron Harper, Craig Simpson, Owen Johnston, Jessica McCullagh, Katie McCullagh, Emma Thompson, Vicky Greer, Amy Barr, Harry McClintock, Ruby McClintock, Erin Barr, Clara Dunlop, Emma Erwin, Josh Erwin, Anna Wray, Ellie Butler, Jake Butler, Adam McCahon, James Martin, Ella Dunlop, Ashley Johnston, Joshua Barr, Beth Andrews, Alice Frazer, Harry Frazer, Ben Hoffin, Alex Hoffin, Peter Hoffin, Mark Johnston, Lyndsey Simpson, Adam Mcpeak, John Heggarty, Anna McClintock, Jessica McCahon, Paul Heggarty, Hanna Boyd, Matthew Boyd, Jemma Tranter, Gary Tranter, Lara Tranter, Holly Tranter, Kristian Tranter, Hunter McCormick, Ellie McClean, Sophie McDonald, Myah McClean, Lily Mewah, Molly Mewah, Rachel Lennox, Emma Lennox, Jane Church, Masie McClean, Emma Dempsey, Evan Nestor, Charlotte Neilly

Bath Weston £674

Lilie Burchill, Freya Burchill, Esme Weaver

Wellhouse £112

Fulneck £190

Royton £219

Leah Osborne, Ella Wilson, Cameron Farrar, Aeryn Corr, Nathaniel Corr

Lower Wyke £1800.40

Adam J Slater, Leon Enright, Louis Enright, Grenville Greenwood, Derek & Silvia Mark, Amy Grace Hardisty, Julia Wood, Clair Drake, Libby N Cooper, Lucy Horner, Ethan P Elvy, Rachel Monds, Jade E Shackleton, Georgina F Cooper, Annabell Thornton, Lucy Thornton, Amelia Clough, Amy

Kara Little, Heather Little, Mathew Little, Molly Clough, Freya L Walker

Belfast University Road £653

Ryley Finlay, Evie Mickle, Amy Johnston, Jack Goodall, Ruth Biggart, Darcey James, Naomi Mcveigh, Olivia James, Charlotte James

Fairfield £170.25

Jack Butler, Eilina Knighton Adele

Gomersal £558.40

Angela Horsfall, Bethany Anthony, Lucy Anthony, Lauren Hare, Ben Shorten, George Rivers, Georgina Wright, Francesca Wright, Amy Rivers.

Dukinfield £300

Kerry Clark, Maurice Barber, Archie Barber

Cliftonville £800

Leah Davis, Scott Gill, Demi Walker, Aislin Trueick, Leah Lamont, Nathan Brown, Jenson Brown, Dean Brown, Aaron Ferguson, Holly Ferguson, Stewart Boreland, Clara Lamont, Abby Lamont.

Swindon £500

Emma Mundy, Nicholas Webb, David Williams, Alice Webb, Samuel Mundy.

Hornsey £250

Bedford Queen's Park £255.30

Projects in 2013

- An Electric Generator for the school at Matho Ladakh
- Contribution to Scholarship Fund Leh school Ladakh
- Contribution to Scholarship Fund Shey school Ladakh
- Contribution to Scholarship Fund Khalaste school Ladakh
- Contribution to the Elim home for handicapped children Cape Town South Africa.
- Text Books for the Lusangi Moravian Junior Seminary at Sikonge.
- Contribution to a new Dormitory at the Bishop Kisanji Girls Secondary School Tanzania.

Paul Greenhough

A word from the editor

On 01 August 1834, one hundred and eighty years ago, slavery was abolished in the British Empire. In 1807 Britain had abolished the slave trade, but it took another twenty-seven years before the slavery itself was abolished. It was a battle against economic interests that put profit before people. In fact, except in Antigua, even the change in law did not result in immediate freedom.

As the campaigning M.P. William Wilberforce lay dying in the July 1833, he heard that Parliament had at last withdrawn objections to abolition. This is one of his prayers:

We pray to Thee for all the dark corners of the earth, for all who are suffering under the evils of slavery, or from injustice or cruelty of any kind.

At present, the Modern Slavery Bill is passing through Parliament. The official site, www.gov.uk, has further information. 'The bill would provide law enforcement with stronger tools to stamp out modern slavery, ensure slave drivers can receive suitably severe punishments and enhance protection of and support for victims.'

Future editions of the Messenger will more about slavery then and now.



Sr Minette Flemmings,
Deputy, Fetter Lane,
writes of her first Synod

Synod

With an open mind, I set off to Synod on the morning of 27 June, at 5.55am by the train, changing three times en route to Alfreton Station. A taxi ride from there I arrived at Hayes Conference Centre in Swanwick, early enough to see the setting up of the conference room.

At 11.00am, most attendees were gathered. Greetings were exchanged with old acquaintance and new. Soon it was time for lunch.

Then, armed with folders containing programme, proposals and events for Synod, business commenced with Opening Service. This, to my surprise, was not in the usual Moravian format, but was very modern. The first hymn was by Fred Kaan: 'God is unique and One'; but there was lots of singing, that's Moravian.

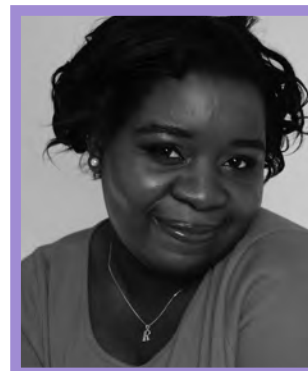
Briefing session consisted of instructions regarding protocol for addressing the Chairperson and each other during sessions. There were about sixty persons present, including representatives from the Church of England, Church of Ireland, Free Church Group, European Continental Province, Czech Province, and Heads of both Moravian Schools.

For one session we were given the Five Marks of Mission for which we were asked to think about and discuss in groups.

The following day began with prayer at 8:00am, on the theme: 'Get your feet wet'. There was call for each person to make a personal decision in God's service. There were various presentations and reports, and most were humorous. One comment from the Men's Fellowship was: 'It's not always what you take out with you but what you come home with.' And one speaker told the story of Blondin, a tightrope walker, over the Niagara Falls. After being applauded by the crowds who affirmed their confidence that he could do anything, he asked for someone to get into his barrel and cross with him. No one came forward. Are we willing to get into the barrel for Christ?

A new Bishop was elected. Elections for the next Synodal period was done by the showing of cards for, against or abstention. Business proposals concerning changes to the Book of Order, were also by show of cards. Synod Communion was on Sunday evening. The last Proposal was that the Provincial Board appoint a committee to arrange for 2017 the 275th anniversary of the establishment of Moravian British Province in 1742.

The Closing of Synod Service was on Monday afternoon, and was followed by the Right Hand of Fellowship. We had afternoon tea and said our farewells, leaving with fond memories of Synod 2014.



This June, I was given the opportunity to attend the Moravian Synod as a Youth Representative. Before attending, I was not quite sure what to expect. All I knew was that deputies were elected, for their congregation to be

represented, and that after Synod we would find about some of the new things that may be coming into play, due to proposals and elections that have been voted for. Being in my position, I found it interesting to see what took place, to get the information that is usually taken back to the congregations, while also being able to enjoy the fellowship of being with many people from around the British Moravian Province.

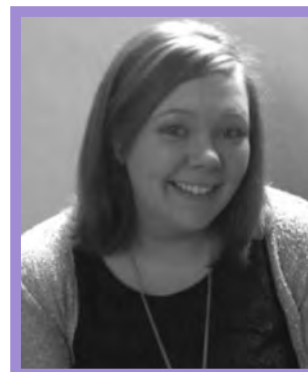
It was interesting to hear reports of some of the main Moravian committees and associations, finding out how things have been

over the last year or two, and hearing from the some guest speakers from those representing different denominations. Being able to take part in voting for proposals and voting in new elections to a range of positions, especially the special electing in a new Bishop and some members of the PEC, was something that I didn't know happened in this particular way before and feel glad I was about see how it was done.

All these different aspects of Synod were interesting, although it did get a little confusing at times, especially with the changing of some proposals with amendments! Overall, I have definitely learnt from this Synod experience and grown in myself to wanting to represent the youth of the British Province, especially of the Eastern District.

Being a part of Synod and being a Youth Representative was a privilege. Maybe one year in the future I may return to Synod to represent my congregation!

Rianne Quidan



Synod to me has always been something for just a few to attend for a chance to chat. However, this year my eyes were opened to the powerful work that is done at Synod, as I had the chance to attend as one of the two voting youth representatives.

Synod started on the Friday afternoon with the opening worship in the chapel led by Br Phillip Cooper. After the opening worship there was a brief gap of time to allow us to unpack and get settled into our rooms.

At 4.15pm the first session started, and was different to anything I had ever encountered. The Chair told us all the procedures we needed to understand and then the work began. Each session of Synod, of which there were 15, began and ended with a hymn. Some sessions worked through the many reports and at others we debated the new proposals that had been brought for discussion and decision. There were heated debates and arguments for and against many of the proposals. I definitely found I had more and more to think about for the future of the Moravian Church in the British province.

In-between the Synod sessions we were provided with cups of tea and lovely cake and biscuits and of course there was also lunch and dinner. In the evening, after all the sessions of the day had finished and the Evening Prayers had been said, there was an opportunity for the members of Synod to relax and enjoy each other's company. I have to say I really valued this

time to get to know members of the Church from around the different districts. I particularly enjoyed getting to know Bishop Petr Krasny from the Czech Republic and I learnt a lot about the Czech Moravians from asking him many questions.

On the Sunday we had the opportunity to vote for a new Bishop for the British Province and I was very pleased to say that the will of Synod elected Br Joachim Kreuzal. Br David Howarth was elected for the second full time post on the Provincial Board. On the Sunday evening the members of Synod shared in a service led by Sr Sarah Groves and then Holy Communion led by Sr Gloria David. Before I knew it Monday had arrived, we were finishing up the last session of Synod and it was time to fly back to Northern Ireland.

Over Synod period at Swanwick I have learnt a lot more about the way in which the Moravian Church makes the decisions that affect the British Province and I feel that the Spirit was moving with us as those decisions were being made. I am also really grateful for being allowed this chance to attend, and am thankful for the new friendships I have gained and the chance to meet up with old friends, especially with Sr Rianne I hope that we can build more links throughout the six districts through Moravian fellowship together. In addition, I urge anyone reading this article who has not attended Synod before to really consider putting themselves forward for election as a congregation deputy or applying to go to synod 2016 as a Youth Representative. It has really changed my perspective on how the Moravian Church works in these isles.

Debbie Groves Jones



Faith as a student

Hello. My name's Katie Biggs. I'm 18 and have just finished my A Levels, I always have my head in a book, I'm happiest when I'm at a concert surrounded by friends and I'm a Christian. In a Christian magazine that last statement is to be expected, but I can safely say that to the majority of my peers and friends it certainly is not the logical step. They don't understand why, after a night out, I would want to spend my Sunday mornings acting, dancing, reading and doing everything else a Sunday School teacher does and I would then willingly spend an hour in Church surrounded by people twice, even three times my age. But I do. It is not the expected Sunday morning of a typical teenager. You'll therefore be unsurprised to hear that I think having faith as a student is tough.

I go to a rather small college with just 100 people per year and so am one of a handful of openly theistic people. The word 'openly' seems almost laughable, it's as if being a Christian, or a member of another religious group, requires a pseudo coming 'out of the closet' moment whereby admitting your faith opens you up to a barrage of instant misunderstanding, criticism and occasional cruelty. In such an environment, in depth knowledge of my faith, religion as a whole and the criticisms posed against it is a necessity as it will undoubtedly be questioned almost weekly. Now this can be a complex debate on the very nature of the soul and the role of quantum physics in relation to the occurrence of miracles (yes, I've been involved in that debate with friends who study physics) or simple questions like 'do you believe in exorcism' - I can safely say I prefer this type of question. Truthfully, being surrounded by such widespread disbelief all the time can lead to the questioning of my own faith. How can I think something so different to everyone else? Have I completely misunderstood the world and my place in it? But after such wobbles my faith continues unblemished and stronger than ever.

So even though having faith is difficult, it is the most wonderful thing quite simultaneously and has opened many doors for me. It means that I've been to Sunday School every week, where

we've cooked soup for the older members of the congregation. I've done nativities where I've had almost every role there can possibly be, I've been to youth clubs where I've released exam stress by doing African drumming, been to a URC conference where I've played Sardines at 2am - I've had an absolute ball. That doesn't even include my three years at Summer Camp which have been some of the best weeks of my life so far; I suspect when I look back on my life when I'm old that they'll still shine out as highlights. At camp I've made life-long friends whilst singing to Dougie Doug Doug and danced around to 'I don't like cricket, I love it' (I don't know why either!). As well as this, within college knowing about Bible stories and religion as a whole has helped in many ways. In the Easter Quiz I secured my team multiple points knowing all about the religious aspects of the festival (but I must admit, I lost many of the points with my pitiful contributions to the Easter



number 1s for the past 40 years) and was able to recognise religious references within Blake's poetry that my friends completely missed - so it's not all bad.

When I was asked to do this article, a particular moment came to my mind. During a conversation about religion at college, a very good friend of mine said that 'you're not what I expected of Christian' and when someone pulled a face she looked at me and said 'don't worry - in a good way'. For me, her comment sums up all of my own ideas about having faith as a student. Even though I've described having faith as a student as being occasionally difficult I mean this, like my friend, in a good way. Having faith as a student may be one of the most important times during your life to believe, as it fills you with a positivity, hope and love at a time when all these three emotions can be suppressed by exams, stress and the question every student fears the most 'what do you want to do when you grow up'. But I'm sure that whatever path I choose to take when I 'grow up', my faith and the values it brings me will stay with me forever.

Katie Biggs

Family Matters!

Sr Joy Raynor has a report by Martyn Payne on the conference last November of the Consultative Group on Ministry among Children, which she attends as the Moravian representative. Some of the discussion points that emerged are given here, in a shortened, edited, version of Martyn's paper. This year is designated the International Year of the Family.

In recent years the word 'family' has hit UK headlines. We hear from those who lament the loss of 'traditional family values' and complain of 'family breakdown'. We are familiar with terms such as 'fatherless families', 'one-parent families' and 'blended families'. And to this we could add 'displaced families', 'dispersed families', 'abusive families' and 'networked families'; and what now seems the rather old-fashioned term, 'the nuclear family'. At the same time as all this, organisations, voluntary groups and the Church, are aspiring to be 'family friendly', have a 'family ethos' and want to nurture 'family well-being'. It's clear that family matters; but it's also obvious that defining family isn't that easy.

The Christian Church is caught in this same culture of uncertainty. What is 'family' in our western, industrialised twenty-first century? What is a theology of the nature of family? What does Christian tradition say about family?

The creation mandate to the man and the woman to become one and to have children is a biological one. However it is clear from the rest of the Old Testament that it was a task for the whole community to raise a child and help her or him to flourish as a human being. Exactly how this community of faith operates in our western world is hard to say.

Church ministry has been shaped by an age-related educational model and consequently this has meant that insights about human spirituality, that have come particularly from those with a specialism in children's ministry, have been too easily overlooked and side-lined by the rest of the church.

The conference opened with a reflection on families in the New Testament and in particular the family experiences of Jesus himself. His own family was by no means typical and in his life he found safety and nourishment from being with all sorts of 'family' groups, both with and without children present. Perhaps his most telling statement was that his true brothers and sisters were those who chose to obey God.

Some key questions for the Church are:

- How do we equip volunteers and paid workers to enable children and families to meet with God and grow in faith?
- What does church in a national and local context need to do to gain a clearer understanding of the needs of families?
- Where do we enable the voice of children and their families to impact and influence what we provide?
- What does holistic support around children look like?
- What do we need to do or change to meet the needs of families in the 21st century?
- How can churches have a better dialogue with families?
- What are the gaps in training and provision of resource material?

Nigel Vardell of the Children's Society gave statistics and observations on the way in which issues of poverty, relationships and autonomy come to bear on children and families. It seems inevitable that the 27% of UK children who are living in poverty in 2013 will sharply increase by 2020 and yet these children don't often realise they are in poverty as their parents and carers do a good job of covering up, to avoid worry and stigma. In any family it is the quality of relationships that matters, yet

research has shown that the happiness of children declines as they grow older, particularly among girls, while at the same time it is clear that all children look for boundaries to feel secure.

- How can the Church be good news to the children and families facing issues of poverty in 21st Century UK?
- What is the quality of the relationships that church congregations are making with families in their community?
- How are churches allowing children to have a say in the running of a church community?

Val Mylechreest, Families Officer for the Salvation Army said that it is becoming difficult for many families to provide the basics, and the long summer holidays can provide real challenges to family survival. These issues are not dissimilar from when William Booth first started his work 'in darkest England' over 100 years ago: then, like today, eating or heating was the stark choice for many. This leads to an increase in stress and brokenness within families, with parents supporting multiple children and a generation of single parents relying on school meals. A number of Salvation Army Corps work with single teenage parents and provide social support alongside the sharing of faith.

Some important practical and theological questions emerged from the conference:

- Where does authority lie within the inter-relationships of adults and children in a church community? If we look at the budget allocation of most churches, this tends to reveal its understanding of itself as church.
- The model for diversity within the Christian community, and its complexity, finds its roots within the Trinity. Within this understanding we find our model for a church that must surely embrace all.
- The term all-age is often unhelpful in our discussions and even the word 'multi-generational' tends to focus on the people involved in an age-related way. We should be modelling a variety that welcomes and values different styles and stages of faith.
- Speakers drew our attention to the danger of churches being seduced by the current climate of consumerism and becoming product-orientated. Churches should be advocating the importance of silence and modelling new ways that are not measured by the market, particularly at a time when the Welfare State is becoming the market state. Churches need to be thinking how and where they need to challenge the State.
- We need to refuse to be defined by what we own or by what we do or how busy we are. The Christian understanding of identity lies in the quality of our relationship with God and with our neighbours.
- Although the model of church as a brass band or football team opened up all sorts of interesting conversations, some preferred to return to the Biblical model of the church as body, with its gifts and strengths and interdependence.
- There was general agreement that we need to celebrate what God is doing wherever the church is working successfully as a family and with families. We need to give processes space to work themselves out in God's time.

Family matters are important but difficult to define both for society and the church.

More can be found at www.cgmcontheweb.com



Joachim's Journals

The final part of Br Kreuzal's account of his visit to India and Nepal



On Friday my time in Ladakh came to an end and I embarked on the third part of my journey - a one hour's flight back to Delhi and another hour's flight to Kathmandu the capital of Nepal.

Br Shanti and Sr Vani Pradhan (who I met at Synod the year before) met me at the airport. They had booked a guest house for me and were a bit worried if I would be happy with it. I told them I am not choosy when it comes to accommodation.

It turned out that the guest house is run by a lady from Switzerland and we could converse in German straight away - how nice! In addition, I had a conversation with the lady who was living next door. She grew up in North London, in Crouch End, and I found out that I know her mum from Churches Together in Hornsey. As she works in Nepal as an educational advisor she might be able to give some assistance to the Moravian Church which runs the International Kindergarten in Kathmandu.

The work in Nepal is fairly young. There are two congregations, one in Kathmandu founded in 1997 under the leadership of Rev Nagendra Pradhan; and one in Khokana (near Kathmandu), established in 2006.

Christians form - like in India - a very small minority. When I visited Nepal a big Hindu festival was going on for several days. Public life was shut down. Hardly any restaurants or shops were open. Families and community groups celebrated. As all members of the Moravian Church come from a Hindu or Buddhist background, they see it as danger to stay at home during the festival season because their families would try to get the young Christians back into old

habits and customs.

Therefore the churches decided to have their own celebrations.

Shanti and Vani Pradhan together with Vani's brother Nagendra are the three Moravian ministers in Nepal. Vani comes from a Hindu family. She described how difficult it was for her to break away from her family in terms of faith, but at the same time still care for her family. She described it as very liberating to convert to the Christian faith.



On two days of my visit in Nepal I took part in the worship and gathering of the congregation in Kathmandu. Young musicians formed a band and led the congregation of about 80 people in singing and praying. Beside me other guests from the U.S. and Bhutan were present.

The morning was filled with worship, then people stayed together for lunch. One afternoon a talent show with recitals and dance was the highlight.

I was very pleased to see shoe boxes from Samaritan's Purse as I knew immediately that they were recipients of such gifts.

The congregation hires a room in a public library. They would love to have their own building but this proves to be difficult.

On Saturday in the late afternoon Shanti and Vani took me to the Khokana congregation. The whole village was in a festive mood. Temple goats to be sacrificed were still wandering the street.

The congregation meets in a member's house, in a big room holding at least 50 people. The worship service was similar to what I experienced in the morning. I was invited to preach. And I spoke on

bondage and freedom which we experienced in different but yet so similar ways. They could relate well to what it means to grow up in a repressive system (India with its caste system and East Germany).

day completely to myself. It was good because I could roam around freely. Outside a Hindu temple I watched a goose being sacrificed. Once again the market place kept me fascinated for a long time. I witnessed a group of people that performed strange (at least in my eyes) ceremonies, shouting like in trance and throwing seeds or whatever it was in the fire that burned in the centre of the gathering. I have seen World Heritage places like Patan Durbar Square which has been listed by the UNESCO.

On my last day Shanti took me to two holy sites. The first was Hindu, the Pashupatinath Temple. We saw people bringing the body of a man, resting him so that his feet would touch the water of the river Bagmati. This is part of the purification ritual. Cremations were carried out on the bank of the river. After the bodies were burnt, a worker pushed the ashes into the river. As some of the wood was still not fully burnt, a boy was fishing it out of the water in order to re-sell it.

The home for elderly people is right behind the river. In Hindu belief the river is the carrier of eternity, therefore it is good to be near the river when dying.

The second holy place was the Buddhist Boudhanath, an impressive stupa whose origin is unknown. It is, like the Pashupatinath Temple, a UNESCO World Heritage site. Buddhists from all over the world regard this as a special place for prayer.

The Moravian Church in India started in 1853 when German Moravian missionaries did not get permission to cross the border to Tibet. Germans had to leave the country after the First World War. The British Province of the Moravian Church was asked to continue to coordinate the work in India.

The work in South Asia (India and Nepal) is recognised as a Mission Area and hopefully will become one day a Mission Province and then a Unity Province.

We pray that the good work can be continued and expanded and that areas of dis-unity can be overcome.

I am very grateful that I could go on this visit and learn about the Moravian Church in South Asia and its context.

Once again it made me aware of the treasure we have in the Moravian Church - having sisters and brother all around the world.

I also am anew grateful for the liberating message of God's love to all people which we share as Christians in all countries. I can witness that God's word brings new life to people.

The abolition of slavery: a contemporary Moravian report

Antigua was the only island where slaves received absolute freedom on 01 August 1834; they did not have to serve a period of apprenticeship as in all of the other islands. As the day of emancipation drew near, some people went about their work as usual, while others had different ideas of what freedom would mean. The legislature framed new laws. The Moravian missionaries prepared for the new situation by meeting with the Helpers and Chapel Servants, and putting to the members their responsibilities as Christians.¹

Br. Bennet Harvey held the evening meeting in the Spring Gardens Church in St. John's on the 31st July, the eve of Emancipation Day, and preached from Joshua 3-5 'Sanctify yourselves, for tomorrow the Lord will do wonders among you.'

'Eleven o'clock struck; how many thousands in this island were then in bondage, who when the clock announced the next hour would be emancipated! A few minutes after eleven, it began to thunder and continued with increasing loudness till twelve, when it ceased; there seemed to us something striking in this coincidence; it was as if God himself was heard proclaiming liberty to the captive.

At 7 o'clock in the morning of the 01 of August, an introductory service was held in the church and school-room, beginning with the verse This day is holy to the Lord &c. The missionaries had agreed to follow an identical service in both. 11 o'clock was the time for the public service, but long before crowds were coming from every direction to Spring-Gardens [St.

John's], many carrying one or two chairs, anticipating that the church and school-room would be filled before their arrival. Br. Harvey led the first service, and in a powerful address reminded the people that it was a small thing to be freed from the slavery of man, if the soul was still left under the bondage of Satan. There were many white people present. At the end of the service, those who were waiting under the sandbox tree took their places in the church and Br. Bayne addressed the second congregation. Dr. Daniel, a member of the Island Council was present. The schoolroom was again crowded and Br. Thraen addressed them on the same text as Br. Bayne, from Isaiah xii. At night Br. Morrish preached at the service.'²

The Antigua Free Press reported that 3000 - 4000 people attended the Spring Gardens service, and all behaved in a quiet solemn manner. A Report from Gracebay Church told a similar story.

By 1836 the membership at Spring Gardens had risen to 7000 and a Chapel-School was established at Five Islands, on land given by Sir George Thomas, and a little later at Wilcox Bay and Sea View for Spring Gardens members in those areas. A severe drought in 1836 caused many from Antigua to emigrate to Trinidad and British Guiana, and this mass exodus led to serious reduction in the population of the island.³

Edna Cooper

Taken from the Moravian History Magazine 29 (2007), 25-6. This issue, 'Roads to Freedom', contains other articles on abolition.



¹ Maynard. History of the Moravian Church in the British E.W.I. Province.
² From letter in Periodical Accounts from Mrs Morrish dated 1.8.1834.
³ From History of Moravian Church in E.W.Indies Province. G.O.Maynard.

Fellowship Weekend at Shallowford House

09 to 11 May 2014

Thirty Moravians from around the British Province came together at Shallowford House in Staffordshire in May for an uplifting two days of fellowship and spiritual renewal organised by the Renewal Committee. The theme was 'Film and Theology', with the sessions led by Phil Wall, a charismatic young man whose love for God, knowledge of films and understanding of their relevance in today's world was clear to see. Phil has recently completed four years of Theological training at Westminster College, Cambridge and is due to take up URC ministry in Pontypridd later this year.

The sessions over the weekend were interesting, thought-provoking and fun. Initially, we discussed the advantages of using film within church and some interesting arguments were put forward:

- to increase empathy for others and help us 'walk in their shoes';
- to challenge unhealthy world views given out by some films;
- to use the language of film to talk about God and start conversations;
- to connect with young people;
- to cater for different learning and worship styles

Discussions continued on the wide variety of films available and how God can speak to us through them, with short clips being shown to illustrate these points. With some films the message is clear (for example, Disney films, which often have a strong moral theme), whilst others challenge us to find either a balanced or positive message. After watching a short scene from a particularly violent film we were asked for our response. Not surprisingly, by concentrating on the violence it was difficult to see any moral message clearly. Having agreed that we can all

be influenced by what we watch, we were asked to name a film which had altered the way we viewed the world in a major or minor way. Some examples given were 'Rainman', 'Saving Private Ryan' and 'Hotel Rwanda'.

On Saturday evening Phil had a treat for us and we all settled down to watch 'The Life of Pi', based on the novel by Yann Martel (the winner of the Man Booker Prize 2002). This has been described as 'a dazzling work of imagination... a triumph of storytelling and a tale that will, as one character puts it, make you believe in God.' Although a visually stunning film with some remarkable special effects, it did receive very mixed reviews when it first came out and this was also evident within our group when we discussed the film the following morning. Some enjoyed it and, others found it hard to follow, several thought the film was too long and still others felt a second viewing might help with understanding the story better. 'The Life of Pi' certainly makes a statement about faith (one of the taglines of the film is 'believe the unbelievable') but it is left to the viewer to decide whether this is a positive or negative statement. Why not watch the film and see what you think?

Renewal weekends always include morning and evening worship when the group joins together in the chapel. The peaceful, unique atmosphere of Shallowford House always seems to make these services special and bring us somehow closer to God, and this year was no exception.

Another weekend of fellowship, spiritual renewal, inspiration, encouragement and excitement came to an end. Thank you to all members of the Renewal Committee for organising such a wonderful two days. I

It is hoped that we can look forward to another one next year.

Julia Wood, Lower Wyke

Fulneck Heritage Day 2014

Saturday 13th Sept
10am until 4pm

Free admission

See displays containing photographs, memoirs, medals, trench art and archives. For the first time view original letters sent back from the trench. Join the singing of war songs whilst enjoying lunch or listen to an organ recital. Children can have fun with craft activities making a giant poppy or dressing up as a WW1 medic. Learn how to apply slings and bandages. Discover the beauty of Fulneck village as you follow a guided tour of the grounds or visit the museum.

Web address www.fulneck.org.uk
Post Code LS28 8NT

11th European Women's Conference 2015 'Building Bridges'

Drumalis, Thursday 04 - Monday 08 June 2015

Cost: inclusive of the Thursday evening meal to Monday breakfast, £210 (shared room) or £230 (single room), plus the cost of travel.

Drumalis is a Christian Centre at the port of Larne, within reach of Gracehill. Our province has an allocated 20 places and there may be the opportunity for sisters to extend their visit by staying on for a further 3 day tour at their own expense. Please state if you are interested doing this.

Bible studies, discussions and service by Bishop Kay Ward of the American Province, with workshops offered by the Sisters of Northern Ireland. The conference will include a visit to Gracehill. Our Irish sisters are eager to welcome us!

Closing date for applications: 31 October 2014. Deposit of £20 with completed application form from those who have received confirmation that they have been allocated a place. Further information from planning team.

Susanne Gärtner (Germany) sun.gaertner@arcor.de
Conchita Landbrug (Netherlands) c.landbrug@freeler.nl
Wendy Hopcroft (British Province) wendyhocproft@yahoo.co.uk
Roberta Thompson and Kathleen Kitson (Northern Ireland).

Congregation News

Ballinderry

It has been a busy few months at Ballinderry. On 25 March a Men's Breakfast was held with a speaker from Tearfund, and money was collected to support this cause. On 13 April, at a family service, two new communicant members, Chloe Johnston and Ellen Bickerstaff, were welcomed. On 26 April a Car Boot Sale, including barbeque, raised £525. On 10 May the Sponsored Walk raised £450. It was a rather damp occasion but we enjoyed the barbeque which followed. The Sunday School children performed very well on Children's Day on 18 May, with songs and readings.

On 24 May the long-awaited outing to Armagh happened. The first visit was to Armagh Public Library, the oldest library in Northern Ireland, founded in 1771 by Archbishop Richard Robinson as part of his plans to establish a university. Here we discovered a book which described Moravians as "Heretics".

Bath Weston

It's been quite a time since the Messenger has had a report from Bath Weston. Christmas services were well attended, especially the Christingle. Junior church did a sketch called Christmas Alphabet, the story of the first Christmas and God's gift of love of the world. Letters of the alphabet all had a different painted picture with a meaning, designed and painted by Sally Biggs (Junior church leader). The children took turns to pick up a letter and shout out the meaning. The final phrase was 'From A to Z - Jesus is the reason for the season'.

Café Church is very popular and the café committee is to be thanked for a different theme each month, with hymns, readings, sketches and nibbles to fit. The most recent theme was 'Bees' which was excellent. It's amazing how much you learn from these services. The puppets were in action singing 'Happy'.

The Wednesday lunch club is enjoyed by many, with everyone catching up on gossip and enjoying their cooked meal. Love Café on a Friday, run by people from different local churches, is doing extremely well, bringing in young mothers with children and the elderly who

The second visit was to Armagh's former Registry, also built by Archbishop Robinson to hold the records for the Church of Ireland and Armagh Diocese. Next we visited St. Patrick's Church of Ireland Cathedral where Brian Boru - High King of Ireland - was buried in 1014. We were taken to the Crypt where Archbishop Robinson was buried and we saw interesting stone artefacts whose origins are lost. We then visited Armagh Planetarium where we saw a replica Space Station one-twentieth the size of the real thing. Among other interesting exhibits we enjoyed a show on the Aurora Borealis.

On 21 June seventeen Sunday School children had an outing to Portrush, with parents and teachers. They travelled by train and had a great day out.

Marilyn Marshall

come for company and a very affordable meal.

In March, boys from Gracehill Boys Brigade came to us accompanied by Sr Sarah Groves and her husband. They had a very enjoyable time with different activities put on by our own BB. On the Sunday it was a parade service with the Gracehill boys carrying their own company flag. The service included a quiz by Sr Sarah Groves, questions on the Moravian church (all correctly answered), hymns and Bible readings chosen by both companies.

The second week of April we had a wedding. The church was transformed by all the lovely flower arrangements. The bride was Katie Naish, grand-daughter of Sr Enid Brain, a regular member of our church; and the groom was Graham Hackney.

MWA meet on the second Thursday of the month. They raised £107 for MWA charities from a sale. Well done!

The holiday season is now upon us, schools are breaking up, the teachers and children can enjoy a well-earned rest. Let's all enjoy the rest of the summer.

Carole Young

Congregational Register

New Communicants

Christening

Brockweir
Woody James Buffrey
06 July 2014

Ballinderry

Chloe McCaugherty Johnston
Ellen Margaret Bickerstaff

Noticeboard August 2014

Fairfield

Fairfield will be taking part in the Heritage Open Days. Saturday 13 September 2014, 11-5pm and Sunday 14 September, 1pm-5pm. Tours, exhibition, organ music, museum, Made in Fairfield, souvenir stalls, refreshments and 'Meet the Ancestors'. Free admission. All parking in Fairfield High School, M43 6ED.

On 08 March, Fairfield congregation held a WHODUNNIT EVENING. Taking part were Srs Margaret Kelshaw and Lesley Birchwood and Brn Derek

Ellwood, Paul Clayton and Alan Millea. Sr Kathleen Openshaw was the organiser and Narrator. It was successful socially and financially, with £1003.20 going to church funds.

Provincial Fellowship Day

04 October at Carrs Lane Church Centre Birmingham. Theme: New Music - Good Worship. Led by Simon Dunn (Musical Director Yorkshire Moravian Singers). Registration and Tea/Coffee 10 am. Cost: £5, to pay on the day. Bring your own lunch. Tea/Coffee will be provided. Contact: Paul.Greenhough@moravian.org.uk

Dates to remember

1
Aug

Abolition of
Slavery in
British Empire
1834

The
Manifestation
of the Spirit in
1727

13
Aug

21
Aug

Beginning of
Moravian
Missions
1732

Slavery
Memorial Day
(International
Remembrance
of the Slave Trade and
its Abolition)
www.unesco.org.uk

23
Aug

22
Aug

25
Aug

Greenbelt
Christian
Arts
Festival

From Church House August

26th July - 2nd August
Summer Camp

16th - 23rd August
Connect 2014

Prayer Notes

Sunday 3rd August [Trinity 7] Matthew 14:13-21

Living Bread, who fed the five thousand by the lakeside, using the humble gifts of a boy's generous impulse and a disciple's faith in your power: help your followers today to inspire similar open-handedness in others, and strengthen our faith that the hungry millions can still be fed with good things. Fill us with your own compassion for the starving of our world today; and use us now, as you used your disciples, as your willing instruments to minister to their needs, through all such means as you place within our reach; for your mercy's sake. Amen

Sunday 10th August [Trinity 8] Matthew 14:22-33]

Son of God, who commands even the waves and the sea and they obey you. When the wind is boisterous, and our faith weak and we begin to sink even as we would gladly come to you, hear our prayer and give us your peace. Stretch out your hand as you did to your frightened disciple, and say to our sea of difficulties, 'Peace be still!' We confess that often, when we have been safe and seen all things quiet around us, we have forgotten you. Yet you are Lord of the storm and of the calm, the cruel sea and the quiet haven. Be with us in all the voyage of our life; for our boat is small and the ocean is wide - dwell with us and within us and keep us in your peace that passes all understanding; in the name of the Prince of Peace. Amen

Sunday 17th August [Trinity 9] Matthew 15 (10-20) 21-28

Son of David, who praised the great faith of the Canaanite woman as you healed her daughter. Grant that like her we too might persevere in our faith to the very end. May apparent delay or discouragement only serve to make us stronger till our request is granted and we are able to rejoice at all the great things the Lord has done. Pour on us your spirit promised to all peoples and grant us a place in your unfolding purpose. Though the way be hard make us long to follow it; and give us courage to keep going till, at last we reach the goal; through Jesus Christ our Lord. Amen

Sunday 24th August [Trinity 10] Matthew 16:13-20

Son of Man, the Rock on which the Church is built; rejected by men but chosen by God and precious; use even us - built as living stones, fitly framed together, that we might grow into a spiritual house, acceptable to you as a holy priesthood, offering up spiritual sacrifices. Grant us such faith as Peter's that we might truly serve you and know for ourselves that you are the Christ, the Son of the living God. Amen

Sunday 31st August [Trinity 11] Matthew 16:21-28

Lord Jesus, who was not afraid to face the journey to Jerusalem where you would suffer many things, grant that looking at you we might set our minds not on the things of man but of God and never be a hindrance to the coming of your kingdom. Help us to deny ourselves, take up our cross and follow you, our only ruler and guide, that passing through things temporal, we do not lose the things eternal. Amen

The Tongue

Set a watch, O Lord, upon our tongue: that we may never speak the cruel word which is untrue; or, being true, is not the whole truth; or, being wholly true, is merciless; for the love of Jesus Christ our Lord. Amen [E. Milner-White]

Richard Ingham

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