

# moravian messenger



## Harvest 2014

‘Season of mists and mellow fruitfulness  
Close-bosom friend of the maturing sun;

What wonderful, expressive  
words from the introduction to  
Keats’ famous romantic poem  
‘To Autumn’.

In the northern hemisphere, Autumn Time means busy Harvest activity on the farm, the conclusion of the season’s efforts of tilling, planting, growing and finally thankfully gathering in the crop. Farming methods have changed so much over many hundreds of years but throughout that time humans have adapted to weather and soil conditions to maximise that final and most welcome end to ‘the busy season’. Early farmers rotated their crops and fields to keep as much fertility in the ground. During The Middle Ages it was common to leave a ‘fallow’ field every other year to enrich the soil. Today farmers spread fertilizer to increase productivity and make the ground fertile.

This is however just one part of the jigsaw. Even all the attention to detail - correct ground preparation, good seed, sufficient use of fertilizer, soil analysis - is only part of the growing process as good weather conditions are also crucial.

In its infancy the planted crop is at its most vulnerable to drought or oversaturated ground and germination of the crop will be held back considerably at this time. Most farmers remember and discuss certain seasons either as bumper or poor harvests. But a poor harvest generally leads to higher prices and bumper harvests bring lower prices for the producer. In our world today all farmers in all countries need a fair price for their effort in producing food.

### Seasons

In the northern hemisphere nothing pleases a farmer more than a good ‘back end’, to the season which generally means a dry and pleasant autumn! Shorter hours of daylight intensify the efforts of farmers to ‘gather in’ their crop and, unfortunately, if the weather breaks and rain starts to fall, the quality of the crop will diminish.

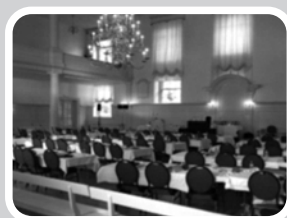
The British Isles are situated in a

temperate zone, bathing in the warm waters of the Gulf Stream. This naturally brings a good supply of water and warmth which is a necessary partnership to promote plant life.

We have one main growing season whereas some countries in the southern hemisphere have two. It never ceases to amaze me that if our world was not slightly tilted on its axis, we would not have seasons at all. That’s what I call Divine Planning! There is only so much we can do in the growing of crops. The rest is in God’s hands.

### Harvest - The End of a Beginning!

A famous Prime Minister of a generation past referred to the situation in Europe at that time as ‘not the beginning of the end, nor the end of a beginning’ and Harvest Time is not an end either. No matter what crop we harvest anywhere in the world, a small amount must be held back for seed the next year.



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## Harvest 2014

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We depend on harvests all over the world to sustain life. Just look in amazement at supermarket shelves to see the diversity of foods produced in countries all over the world. We need to remember that humanity was given responsibility to care for our world, respect the environment and share our harvests. I feel privileged to be a small cog in the huge, complex wheel of world food production.

'While the earth remains, seedtime and harvest, cold and heat, summer and winter and day and night shall not cease' (Genesis 8: 22).

Andrew Hamilton - Farmer  
Gracehill

## Rumours of War

Single Sister Gray who wrote the diary about the 1938 pilgrimage to Germany was from Bedford. The next British pilgrimage took place over forty years later, in 1979, and Sr Gray again attended. She went again with a group in 1981. In the charabanc she is the first woman standing.



She was a nanny to the Bassett family whose business was famous for making wide-fitting shoes. She is recalled later in life as a large and jolly lady, who recalled well the 1938 visit.

Br Siegfried Hettasch, the leader, was, understandably, very anxious and much relieved to get everyone back again.

Additional information supplied by Sr Joyce Jones, Fulneck.

## The Life Cycle of a Sphere of Water

No warm stable at my birth  
with Ox and Ass and cosy hay  
No. I struggled from a deep dark place  
Easing and squeezing my way from  
deep down in the dark peat bog  
Until  
There I lay. Perfectly formed  
A complete sphere of water.  
I was not alone. There were many  
others, numerous water drops lying on  
the dark earth.  
Above a crescent moon and twinkling  
stars so that at times we glistened like  
diamonds in the dark night.  
Slowly we joined to make a pool  
and then .....  
squelch - a foot landed in our pool and  
so we began our descent from the  
moor but which way to go?  
to the east the cold north sea, to the  
west swirling Atlantic.  
In intermittent cascades we dripped  
descended and then joined a trickle  
the trickle became a little stream which  
joined another,  
and then a third we became a little  
brook skipping and tripping over stones  
in pursuit of the larger river.  
Along the way the swallows dived  
nearly into us.  
Dippers stood on stones bobbing,  
Kingfishers skimmed by in a flash of  
brilliant turquoise  
until all at once we took a leap of faith  
into the air and were lit up in a brilliant  
rainbow  
we landed the many feet below in a  
pool  
a rest at the edge allowed a salmon  
rest too  
as it made its way up stream.  
Then on we went babbling and tuming  
ducks jostled at our edge.  
Swans glided serenely by with their  
young.

We then entered a still quiet mass of  
water.  
Little movement here.  
Just biding our time at the edge  
it got cold.  
We changed we could not move  
low sun glistened on our frozen surface  
the crisp frost topped our frozen waste.  
Then after many days the sun warmed  
and we changed back to our fluid mass  
and began to move on the gentle  
breeze.  
Along the edge of the lake icicles  
dripped.  
More water joined our mass as on we  
went water drops too joined us from  
above  
what a drop  
our size swelled and we no longer  
moved quickly but made our way slowly  
as one wide river  
small boats and then big ships glided  
through us parting us with their keels.  
Finally we were there.  
We had joined a huge ocean.  
Back and forward we went at the beck  
and call of the moon  
rolled onto sandy beaches, crashed onto  
rocky shores.  
Puffins and Guillemots glided through us  
and on us.  
Gradually we slipped further out to sea  
away from the security of the coast.  
The sun shone and beckoned us  
upwards we went once again we had  
become individual droplets up into the  
blue sky somehow we soared above the  
clouds ever upwards to join the eternal  
ones, and reside for ever with our  
creator.

Claire Summers

## Noticeboard Sept 2014

### Church House Debit and Credit Card payments

We would like you to circulate that Church House can now take payments via debit and credit cards. This should be useful for individuals who order from the book room as it will save on postage when paying invoices. Gillian Taylor PEC.

### Lower Wyke. Heritage Open Weekend:

Church open to welcome visitors, Saturday 13 September, 10am to 4pm; and Sunday 14 September, 2 noon to 4pm. On display will be photographs, memorabilia, and artefacts reflecting the history of the Moravian Church and the Lower Wyke Congregation. Also available, church and local school registers for those tracing family information. Peter Walker.



Latest news from the Provincial Youth and Children's Office

## Joy's Journal

Well it's July and that means summer camp. I do lots of preparation before July, booking the venue, checking the outside activities, booking the coach for the theme park and a whole host of other tasks, including checking leaders DBS/AccessNI are recent and sending them policies to read. It sometimes feel that I spend hours on the internet investigating activities and possible outings for us to ignore, dismiss or not need them.

The registers or the two camps are made, altered, new last-minute people added, last minute cancellations removed up until the day before camp. I even changed this at camp to include, this year for the first time, day campers on the Tuesday.

This year camp was at Fulneck and during the month before going I sorted and booked a coach for the Irish contingent who were flying into Manchester. I also looked at trains and public coaches but in the end it was decided that for a small extra cost we would have a minibus with space for suitcases. I was much relieved when the Irish members of camp arrived at Fulneck safely and more or less on time as they have had problems in the past.

At Fulneck we have use of the minibuses and this year I didn't have to drive one (hurrah) but I did need to check that our drivers remembered both parts of their driving licences.

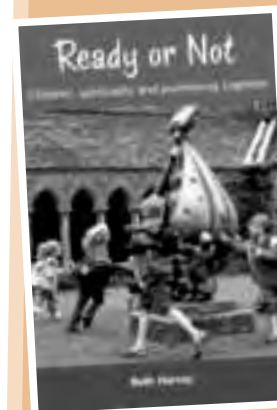
Packing for camp is rather more complicated for me than

most people. I try to ensure that the leaders have the resources they need and I have to check we have essentials like first aid kits (all checked before camp) and the relevant papers to record accidents, medications etc. I also pack kit boxes with pens etc. for each camp, craft materials for the

Monday evening craft session, which included making playdough, a printer and anything else the leaders have requested. This year this included a paddling pool, a roll of paper, gift bags, tags, loom bands and plastic to cover the floor. For the first time I took coffee machines for the leaders to use, much appreciated towards the end of the week!

Gathering all this, shopping for resources, booking, paying for and checking activities seems to take a huge amount of time.

Then there is the week at camp; liaising with the school caretaker and kitchen staff, sorting last-minute problems, doing tuck shop, making sure the campfire was kept going, as well as spending time with the young people and the leaders. It is exhausting and makes me wonder if I'm too old for this job. BUT it is all worthwhile to see the friendships that develop and are renewed and strengthened between the campers and leaders. The atmosphere of care for each other, that camp is a safe place to be yourself, that everyone is supported and encouraged regardless of ability make Moravian Summer Camp a very special place, a place I am privileged to serve at.



## Ready or Not

- Children, spirituality and journeying together - Ruth Harvey

This is a very interesting and useful book worth having on your bookshelf to use for worship, encouragement and just as a

reminder why we work with children and young people. It would also make a good present for a parent of young children. The following is taken from the Wild Goose site:

'How does being with children offer us a glimpse of God? On our adult faith journey, do we remember the wisdom of our own childhood thoughts? And in

what ways are we, as adults, open to the wisdom that children in our midst share about God, faith, life, death and spirituality?

Being in the company of children - as a new mother hungry for soul food - led Ruth Harvey to ask these questions, and to share them with a range of about 30 others - some parents, adoptive parents, foster parents, grandparents, godparents, aunts, uncles, foster siblings - which resulted in this original collection of stories, reflections, meditations, poems, songs and dialogues.

The contributions, including pieces by Peter Millar, Donald Eadie, Yvonne Morland, Em Strang, Ellen Moxley and Neil Paynter, explore how the wisdom

shared by children in what they say and do can lead us closer to God. They explore themes of adoption, parenting, illness, disability, birth, death, passion and more.

Ready or Not can be used for personal reflection, group studies and in worship - it offers resources and inspiration for finding God and spirituality in the midst of the busyness, messiness, pressure, nurturing, despair and joy of life.'

Published by Wild Goose  
www.ionabooks.com

ISBN 978-1-84952-217-5

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Joy Raynor



# Provincial Committee Changes

During the inter-synodal period from 2012 - 2014 the PEC consulted about the structure of the Provincial Committees. This was to try to streamline the work of the Province; to devolve some responsibility and work from the PEC to committees; to free PEC for more trustee work and greater time with congregation issues; and in addition to cover areas of work that have not been dealt with by Provincial Committees before.

Our old committee structure with seven committees had developed in an ad-hoc way over the years and the committees had adapted individually to cover the new challenges they faced in a changing world. Originally in the consultation PEC had suggested that there should be three bigger boards, each with a similar structure of elected members from Synod, members of PEC and a Bishop. These boards would have broadly covered the areas of six of the existing committees. During the Provincial consultation there was much agreement that change was needed at the committee level but reservations were expressed as to the size of the proposed boards and the work load that membership of one of these three boards would involve.

PEC reflected on these comments and brought back to Synod revised proposals for the makeup and work of the committees. It was an important principle that each committee should have a similar structure and there should be a streamlining and simplification of who would be on each committee.

A bishop now sits on all the Provincial committees whereas previously, whilst at least one bishop was entitled to sit on Faith and Order and Church Service Advisory Board, they had no seat on other vital committees. Previously there were 38 elected members on these committees - some committees having four elected members and one committee, Social Responsibility, having 10 elected members. Some of these members were elected at District Conferences and some were elected at Synod. Now for the new committees each committee has 4 elected members except Finance Committee which has 6 elected members. All of these 26 members will be elected at Synod. Previously some committees required all of PEC to attend but others only needed one member of PEC to attend the committee meeting. Now each committee will have members of the PEC deputed by PEC - so there will be more flexibility in the way that PEC can work with the committees.

We now have a Faith and Order and Ecumenical Relations Committee with four members elected at Synod and at least one Bishop, agreed by the Bishops and members of the Provincial Board, deputed by that Board. We also have a Church Service Committee (instead of Church Service Advisory Board) with four members elected at Synod and at least one Bishop, agreed by the Bishops and members of the Provincial Board, deputed by that Board. Finance Committee is very slightly different with six members elected at Synod and at least one Bishop, agreed by the Bishops and members of the Provincial Board, deputed by that Board. These changes were able to be effected immediately at Synod 2014

Provincial Youth and Children's Committee will also be composed of four members elected at Synod and at least one Bishop, agreed by the Bishops and members of the Provincial

Board, deputed by that Board. In addition they will meet with the District Youth Representatives at least once a year. The Synod elections to this committee will be brought in at the next Synod in 2016.

Members of Social Responsibility Committee and Renewal Committee were thanked for all their work over the years and the two committees were then removed as Provincial Committees. In their place a new committee was created, the Mission and Society Committee which has as its remit "to encourage the Church in the Five Marks of Mission

1. To proclaim the good news of the Kingdom
2. To teach, baptise and nurture new believers
3. To respond to human need by loving service
4. To seek to transform unjust structures of society
5. To safeguard the integrity of creation, sustaining and renewing the life of the earth.

This committee has the same structure as the other committees and will be composed of four members elected at Synod and at least one Bishop, agreed by the Bishops and members of the Provincial Board, deputed by that Board. Nominations to this committee will soon be sought from members of the Province and the elections to this committee will take place by postal ballot later this year.

The World Mission Committee is another new committee with the following functions

1. To support the Provincial Board (British Mission Board) in matters relating to World Mission.
2. To encourage the Province in prayerful action and giving for the work of the wider Moravian Unity, Christian Aid and Christian mission generally
3. To publish information within the Province about Moravian work overseas.

This committee has the same structure as the other committees and will be composed of four members elected at Synod and at least one Bishop, agreed by the Bishops and members of the Provincial Board, deputed by that Board but it will also include the YPMA Secretary. Nominations to this committee will soon be sought from members of the Province and the elections to this committee will take place by postal ballot later this year.

In a further change it was resolved that, at future Synods, there should be written nomination procedure prior to elections to the Provincial Board. This will bring the elections to Provincial Board in line with elections to other Provincial Committees.

Look out for information about nominations to serve on the Mission and Society Committee and the World Mission Committee, which will be sent out shortly. Please don't forget that elected members are still only eligible to serve on two Provincial Committees at any one time, the Church Book Committee is the only exception to this rule.

PEC August 2014



## The Living Wage

A proposal to support the campaign for the Living Wage was adopted at synod. The proposer, Don Hearn, explains it

'You will always have poor people with you and any time you want to, you can help them'. (Mark 14.7)

It is sometimes said that people in poverty either can't or won't work, perhaps because they are ill or lazy. This is simply not true. The majority of people in poverty in the United Kingdom are working, but one in five workers are paid less than is needed to meet the cost of living. This means that, in spite of being in full time employment, they qualify for state benefits to top up their low income to provide a basic, decent standard of living. Whilst every employer in the U.K., by law, has to pay its employees at least the Minimum Wage, it is increasingly obvious that this does not give those working a 40-hour week that basic standard of living. The current Minimum Wage (outside London) is £6.31 per hour, which equates to £252.40 for a week of 40 hours.

The Living Wage is one which provides a decent, basic standard of living, the Living Wage Foundation identifies the level of that wage annually. It is set at £7.65 for 2014, a figure calculated by the Centre for Research in Social Policy at Loughborough University. That is a difference of £1.34; not a fortune, but one that makes so much impact for so many people.

Criticism is that employers cannot afford to pay more because the jobs themselves would be at risk; and that it is wrong for taxpayer's money to be used to subsidise the profits of those companies that will not pay their worker's enough to live on.

How does the Living Wage campaign hope to address this problem? By showing that the Living Wage is good for the individual, good for business and good for society. The benefits for the worker are obvious. It increases their self-esteem by affording them the

opportunity to provide adequately for themselves and their families. They are much more motivated in their work, adapt more willingly to change and engage more readily with their employers to effect improvements in efficiency. Many employers who have implemented the Living Wage have found that it enhances the quality of work of their staff. There is improved loyalty and customer service; absenteeism and turnover are reduced, leading to lower human resources costs. The taxpayer has to support fewer benefit payments. Society gains by having more stable families, who are able to engage with the local community. The causes of poverty are complex and if lives are to be improved a package of measures across many policy areas is required. The Living Wage can be one part of the solution.

Why should we be involved? This campaign is a great mission opportunity for the Church and a chance to speak positively in public life. Other denominations have been involved from the start alongside other faith, community and worker organisations. As well as encouraging other employers to pay the Living Wage, it is important for the Church to lead by example in the way it treats its own staff.

The financial price should not be high. The jobs involved are typically a few hours per week for caretaking, occasional maintenance or gardening work.

Last year the Living Wage Commission was set up as an independent twelve-month inquiry into the future of the Living Wage. Headed by the Archbishop of York, John Sentamu, it brought together leading figures from business, trade unions and civil society to investigate the potential

the Living Wage holds for the U.K.'s 5 million low-paid workers. Its final report, published just before our Synod, paints a bright future of what can be achieved. It involves a supportive role for government, paying a Living Wage to all directly-employed public staff and championing it in the private sector. It challenges responsible business to consider the benefits of paying the Living Wage and recognises the community campaigns that have won a Living Wage in more than 700 workplaces so far.

In recent years we have embraced the Fair Trade movement as our small contribution towards improving the lives of farmers and workers overseas. The Living Wage campaign is an extension to that established commitment, but for the benefit of those struggling with poverty here in our own country. In supporting the successful proposal to Synod, Br. Dr. Peter Gubi said he was asking the Church to make a stance as part of the Social Care Campaign. It does not intend to bankrupt congregations or associated organisations within the Moravian Church. Some will find it easier to pay than others. Where it is not possible it is a statement of intent towards paying the Living Wage when it is viable to do so. Just as not every congregation uses Fair Trade goods all of the time for various reasons, so not every congregation can be made to pay this wage. Nevertheless, it is a public statement that we agree that the Living Wage is what should be paid and the intention is to pay it wherever possible.

In presenting his report the Archbishop of York said 'Our call for a Living Wage recognises that we need to value each and every person and that people should be paid a fair wage for a fair day's work'



# British Representation at the European Continental Provincial Synod 2014

I felt very honoured to be asked to represent the British Province at the Synod of the European Continental Province (ECP) in June. Because of my work commitments, I was only able to be present for six of the eight days, but it was an incredible experience. On arrival, I was made very welcome, but felt ashamed by my monolingualism, as many there spoke at least three European languages fluently. Some spoke more than three languages, changing between them dependant on whom they were speaking to.



The Synod was held at Zeist in The Netherlands. Zeist is a very beautiful and impressive settlement, which is kept in excellent order. At one level, I felt very 'at home'; yet, the numerical comparison with our province was immediate, as Zeist has 800 members whereas we have about 1100 members within the entire British Province.

The Synod was held at the same time as the World Cup, and the football was not far beneath the psyche of the Synod. The Children's Address at the Sunday service made reference to the international nature of the gathering, where there were representatives from at least eight European countries present, all of whom received their national flag from the children; but unlike the World Cup, our aim was to find ways of playing together well, rather than competitively against each other. The service was traditional and liturgical, yet inspirational, and led by the Minister of Zeist, Br Markus Gill, who preached an excellent sermon on the ravens in the Old Testament, making reference to the challenges which the ECP faced.

Synod was conducted mostly in German. Everyone was issued with headphones, thus Dutch and English were also able to be spoken and understood by all present.

The Synod ran much like our British Provincial Synod, with some significant differences. Each morning began with a

Bible Study, where we discussed set passages from Scripture and related them to our experience after some discussion on the exegesis of the passage. Each group contained translators, so communication in the discussion was facilitated well, if a little 'paused' at times. I found the Bible Study very worthwhile as people shared personally and freely, and listened with interest to each other.

Reports were introduced (but presumed read), and proposals were brought to the Synod, but then voted on for referral to various committees who determined the final outcome of the proposal. Two proposals that particularly interested me was one on the blessing of same-sex marriages in Moravian Congregations (a discussion that we have yet to have in the British Province), and one on reducing the size or duration of the Synod.

I was privileged to share a table with four Bishops (Br Volker Schultz, Br Frieder Waas, Br Humbert Hessen and Br Theo Clemens) whom I had met in the previous week in Dukinfield, whilst they journeyed to Fulneck for a meeting with the British Bishops. I was able to bring greetings from our Province to the ECP Synod, and to share some insights about the size and conduct of Synod in the British Province which might inform the decisions to be made about the make-up of their own Synod. I also led mid-day prayers on one day, and a week later I used the format in leading the evening prayers at the British Synod.

I was particularly impressed by the way that the Provincial Board was elected. Although gruelling for the two candidates, each had been approached by an inter-synodal committee which had been formed to work out the skillset required to make up a competent Provincial Elders Conference (PEC). The two candidates were required to submit their full CVs to all present at Synod, and then stand in front of Synod and tell us about themselves for fifteen minutes, highlighting what each felt that they could bring to the position. Synod was then able to ask questions of each candidate, and then after a few days of reflection, a vote was taken on who the next PEC member would be. I was impressed with the humility with which the candidates conducted themselves whilst 'selling' themselves to the Synod, and on how Synod was able to make an informed and transparent choice. I was

not present for the vote, but Br Raimund Hertzsch was elected to replace the outgoing Br Frieder Vollprecht, who had served twelve years and was leaving to serve in Switzerland. I was also impressed with the age-range (40-50) and professional/leadership 'acumen' of the 'Directors' (as the ECP call their PEC members), thus giving dynamism to the way that the business of the Provincial Board is conducted.

Although I was invited to take part in a committee, I decided that I had little to contribute as I would be leaving the Synod early; so I used the time for pastoral accompaniment with folk who were struggling with various issues or discerning call to Ordained Ministry, and who felt that they could talk to me as an 'outsider'. I found this to be a very valuable and fulfilling use of time.

On one afternoon, we were split into groups and each went by coach to a different congregation in The Netherlands. I went to a congregation in 'Den Hague', where we were told something of the history, introduced to different groups, treated to some fantastic Surinamese music by a very talented choir and leader (who played the guitar), and were fed cultural delicacies from Surinam. Again, it was a wonderful experience.



There are many things that I could include in a report like this, but the opportunity to listen to, and speak with, people from many ages, cultures, languages, experiences,

countries was wonderful. I experienced the love and 'sistership' of the Synod in a profound way, overcoming language barriers; no one felt like a stranger to me by the third day. I met many new sisters and brothers who have left an imprint on my soul, and I hope to meet many of them again, and have already done so whilst on a personal visit to Hermhut. I also valued a sense of being part of something bigger than I, perhaps, had realised, which can become easily lost.

I thank the Board for inviting me to represent the British Province, and the ECP Provincial Board and the Synod Chairs, for their very generous hospitality, warmth, and inclusion.

Revd Dr Peter M. Gubi

# Sitting with silence

## - patterns of contemplative prayer

Our world seems to be drenched in noise. More and more of us live in cities, where garages and supermarkets open all night, traffic never stops and where we cannot get away from canned music, televisions and people's private electronic gadgets, even in hospital. For some people, the stillness of the country is unfamiliar, even intimidating, and an appreciation of silence is something that needs to be taught. Even our worship can become all about doing and saying rather than being.

For most people, there is a need for both sound and silence. We need the words and music of community but also the times when we stop talking at God and listen for a response.

One way of doing this is through silent prayer, taking time each day to sit in stillness with God. Over the centuries people have developed techniques to use this time, to open the inner ear to God's voice, to help us sit with our Creator, in love. It reflects the practice of Jesus, who got up early or stayed late to take time with the Creator.

Such times of stillness are spending time, not wasting it, for they require discipline. Although nothing may seem to happen in the time set aside, it can be the oasis in the desert, that revives us and produces more fruit than we could imagine.

Contemplative prayer is particularly associated with Catholic practice, but there is a strong Anglican tradition, through William Law in the early eighteenth century and Evelyn Underhill in the twentieth; while Quakers have developed prayer traditions along slightly different lines. Twentieth-century non-Conformist practitioners included the missionary Amy Carmichael and Hannah Humard who wrote *Hinds feet on High places and Mountains of Spices*, fictional explorations of this kind of prayer.

Most people who practise this form of prayer find it helpful to allot a certain amount of time on a regular basis, and to stick with that, whether or not they find the time productive, on the basis that it is a gift to God, and we give what God would like to receive rather than what we want to provide. While many people pray alone, praying together silently in a group can be a powerful and encouraging experience.

There are several traditions that can be helpful in using the time. One is *lectio divina*, a practice developed by Benedictine

nuns and monks. This involves taking a piece of scripture, reading it through and then re-reading each phrase slowly in silence, repeating it to savour its contents and allow it to become part of our lives. The mind is stilled as we focus on the words and life of Jesus. Only when each phrase has been fully 'tasted' do we move on to the next. There is no hurry and no need to finish the passage within an allotted time.

A form using the powers of the imagination is often called Ignatian prayer after the sixteenth-century Ignatius of Loyola, but it developed earlier, at a time when books were scarce and people used their memories of hearing the scriptures read aloud. The patterns is to use the imagination as a tool for entering into a passage of the scriptures, and then to use the senses and the emotions to place oneself in the passage, seeing it from the point of view of the participants; and also to talk to Jesus directly about what is happening. We are advised to later reflect on what happened in prayer, and to return to the key moments in our next prayer period, using the same passage, to enter more deeply into the experience with God.

Contemplative prayer tends to simplify and the 'prayer of silence' is to help this process for those who are already spending time each day with passages of scripture. It involves taking a single word, such as 'Jesus', or 'Marantha' ('Come, Lord Jesus'), and repeating it gently, to the rhythm of our breathing, using the word as a focus which stills the mind and gently pushes away distractions.

There are many other kinds of contemplative prayer, including those which use icons or their western equivalents to focus the mind and emotions. They all require the use of the scriptures, especially the Gospels; the willingness to give time; to sit as still as possible; and to leave behind outside distractions. It helps to use the same place daily, but some people are able to pray this way on a long bus journey.

It increases the depth of personal relationship with God for those called to this form of prayer, because even though nothing seems to be happening, it is. Archbishop Michael Ramsey was once asked how long he prayed each day. 'About a minute', he replied. 'But it takes 59 minutes to get there'.

Rosemary Power



# The British Moravian Church in World War One

The outbreak of war in 1914 with the Central Powers (Germany and Austria-Hungary) placed British Moravians in a difficult position. The hostility of the British public towards anything perceived as “German” (in the widest sense) would inevitably affect the Moravian Church and the Moravians were in many ways a “German” church. The first British congregation had been set up in London some 160 years previously on the authority of a German bishop and the name “Moravians” pointed to the church’s earlier settlement in a province of the Austrian Empire. Missions were also under threat since missionary activities of the church had continued to be financed and controlled from Germany.

British Moravians had at first hoped that British and German Moravians could arise above hatred. The war, as the British Moravians saw it, was against the Kaiser and his military clique rather than against the German people.

Within weeks of the outbreak of war reports reached Britain of the German Army’s policy on their march through Belgium and France of shooting civilians. This and the German infringement of Belgium’s neutrality shocked the British public. British Moravians refused to believe that either could possibly be approved of by German Moravians.

This view rapidly changed. In August 1914 a number of German theologians issued an appeal to Protestants abroad. The purported aim was to reach out to the churches in enemy territories to ensure that mission work would continue despite the war. That however seemed a side issue. The main thrust of the document was taken up with a justification for the war and was generally seen as a transparent piece of enemy propaganda (possibly to prevent occupation by British forces of German East Africa). Among the signatories British Moravians were astonished to see the name of Bishop Henning, head of Moravian missions in Germany.

This proved a turning point for the Moravian Church in Britain. While it continued to hope that their German brothers’ eyes would be opened to the truth after hostilities ceased it adopted a far less conciliatory attitude for the remainder of the war. Bishop Hassé for the Moravians ensured that his name appeared on the reply issued by the British churches to the appeal, making clear the independence of British Moravians.

Additional evidence of what was perceived as German barbarity - the sinking of the Lusitania, the shooting of Nurse Cavell, the purposeless bombardment of coastal towns - further hardened the attitude of British Moravians. Meanwhile editions of the German Moravian Church paper expressed the fervent wish that English Christians would raise their voices against the war and refused to accept that Germany had adopted a policy of terrorising civilians. This did little to change attitudes and reports of British Moravian congregations being eyed with suspicion left the British Province regretting its connections with Germany.

To distance itself from Germany the church used The Moravian Messenger to stress its Bohemian rather than its German heritage. Although Bohemia was now a province of our Austrian enemy it had been seeking independence from Austria for many

years. A series appeared on Bohemian hymn writers which stressed how fine their hymns were in comparison with later German hymns (“a gush of cheap ornamentation”). The author claimed that the heritage of English Moravians went back to the Bohemian Hus rather than the German Zinzendorf.

This was followed by a series on Hus himself, the 500th anniversary of whose martyrdom fell in 1915. This series stressed his patriotism, his thorough “Bohemianness”, his aversion to Germans and his betrayal by them: “At the Council of Constance he learnt to his cost what is the worth of a Kaiser’s word; he found there were Germans there already to whom a promise was only ‘a scrap of paper’”. The “scrap of paper” of course echoes the German Chancellor’s description in 1914 of the guarantee of Belgian neutrality on account of which Britain had declared war.

Missionary activities were a further cause for concern. Moravian missions were organised from Germany with the result that even some stations occupied by British missionaries could be officially “German”, for example Labrador and Jerusalem. Finances for missionary activities were dealt with in Germany and many of the funds that supported these activities were invested there. If Germany lost the war and the economy collapsed these investments could prove worthless and lead to a repeat of the situation following the Napoleonic wars when all Moravian missions were bankrupted. Donations in Britain were also declining with the public reluctant to support missions of a “German” church.

The situation in the field was varied. In South Africa German missionaries in British provinces were interned for the duration of the war while in India German missionaries were reported as living under strict loyalty to the British government. English missionaries in German East Africa were put under guard until liberation by the invading allies.

German missions in British dominions or occupied territories passed into the hands of British Moravians during the war. Britain took over the German missions in the West Indies, Labrador, the Himalayas, East and South Africa. These remained in British control after the war.

Perhaps the greatest Moravian concern was not money or current problems in the field but concern as to continued relations with the German Mission Board after the war. Would cooperation be impossible unless German Moravians showed repentance for their policy of terror and other acts of barbarity? The general view was that it would not.

For many years after the war the question mark hung over the continuing unity of the Moravian Church. Indeed the first general synod of the international Church did not take place until 1931. This happily confirmed the unity of the Church. Although the synod confirmed the reduced role of Germany in mission activities Tanzania, formerly German East Africa, remains to this day the largest Moravian Church in the world, a tribute to German missionaries in the years to 1914.

Adrian Wilsdon

# Unity Women's Desk Prayer List

A monthly prayer list is sent out by the Unity Women's Desk. Sisters and Brothers who wish to receive it and pray about Unity concerns can receive it online from Sr Patricia Garner, [Unitywomen2011@gmail.com](mailto:Unitywomen2011@gmail.com), and through the website, [www.unitywomensdesk.org](http://www.unitywomensdesk.org).

The following is a shortened version of the August 2014 list.

- Give thanks and praise for the retreat in Costa Rica in July. May that blessing sustain them throughout the year as they work in the Lord's name.
- Pray for the three hundred girls abducted from their school in Nigeria, that they may be returned to their homes safe and unharmed; pray that they may find comfort in God's love for them.
- Pray for the safety of the girls at the Moravian Kisanji Girls' School in Western Tanzania.
- Pray for the safety of young girls in Suriname. This year already 29 girls younger than 16 years have been missing. Suriname is high on the list of countries where girls and young women (of Surinamese, Guyanese, Brazilian, Chinese and Dominican origin) are being captured in the system of human trafficking. Pray for girls and young women all over the world, especially girls who are denied education and possibilities of self-development, girls who are sexually abused often by relatives, neighbours, friends of the family who are supposed to protect them.
- Pray for the Moravian Church in Suriname as their Synod meets August 24-29. Also pray for resolution of the situation in Suriname regarding the sale of church property.
- Pray for the Women's Conference that will be held in Suriname on August 24. The theme will be Children: Girls Are the Apple of God's Eye.
- Pray for our sisters and brothers in the Netherlands as they mourn the loss of their citizens killed in the Malaysian airliner shot down in the Ukraine. Pray for peace in the Ukraine and for the sovereignty of their country.
- Pray for peace in Israel and Gaza. Pray for the safety of those at the Moravian school at Star Mountain.
- Please keep the Moravian Church in Labrador in your prayers. Several of their churches are without pastoral leadership. May God give them wisdom and guidance as they seek to know the future of the church there.
- Please continue to keep the South Africa Province in your prayers as they conclude a year-long centenary celebration. May the theme, God's Covenant of Love Is Eternal, be reflected in their trust and obedience to God's covenants with them as individuals and as congregations.
- Pray for Sr. Agness Njeyo, the Director of the Secretaries of Women's and Children's Work in Tanzania. She has

been elected the Chairperson of the Women's Desk of the Christian Council in Tanzania (CCT). The CCT represents thirteen denominations and other associate members such as the WYCA, Life Ministry, and the African Evangelistic Enterprise (AEE). Pray for guidance for her as she leads this important ecumenical ministry in Tanzania, in addition to her responsibilities in the Moravian Church.

- Pray for the Mid-States Region of the Northern Province in America as they prepare for their annual Fall Retreat at Hope Moravian Church on October 17-19, 2014. They will be studying a book on prayer originally written by Bishop Robert Iobst, and recently updated by the Reverend Christine Johnson, who will be their presenter.
- On August 18, 1983, in Puerto Cabezas, Reverend Santos Cleban, established the first board composed of four women. 18 August is considered the Day of Moravian Women of Nicaragua. Please pray for them as they celebrate this special day in Honduras.
- Pray for the planning committee of the 12th American Women's Conference to be held June 25-28, 2015. More information on: [www.moravianwomensconference.org](http://www.moravianwomensconference.org).
- Pray for the UWD Advisory Board as they meet on 05 August to formally organize as a non-profit agency in the USA. They have been functioning under the auspices of the Unity Board and the American Board of World Mission; however, the UWD ministry has grown and the Advisory Board is now ready to function on its own under the auspices of the Unity Board. At that meeting, they will also consider requests for new scholarships and loans for women to start new businesses.
- Pray for the Advisory Board as they meet in September. Pray for the Lord's guidance as they choose speakers, Bible study leaders, and consultants for the Fourth Unity Women's Consultation.
- Pray for Provincial Boards and Provincial Women's Boards as they choose delegates for the Consultation in 2016. May they find women willing to prepare themselves for the work of finding ways to improve the quality of life for the women and their families in all of our Moravian churches. Applications for those desiring to serve as delegates will be available on our website
- Pray for the women of Cuba as they plan for a women's conference in late October.



# Provincial Men's Fellowship Day 2014

We met at St. Margaret's and St George's United Reformed and Moravian Church in Harlesden on Saturday 21 June. We were welcomed by the brethren and sisters.

We commenced with opening devotions led by Br. Kenneth Evans, the president of the Provincial Men's Fellowship, and a welcome to Harlesden was given by Br. Edward Sanniez.

Our key speaker was the Rev. Timothy Bryan, managing chaplain at H.M.P. Wandsworth.

Timothy spoke about his work amongst the detained in the Prison, about the interfaith team which he manages, which ministers to those of all faiths and none.

He spoke of the Alpha course they run 3 times a year with the help of local Church Communities. He was involved in a session on the 'Holy Spirit' that morning before coming to speak to us. Previous to his call to serve the Church, Timothy had been a detective sergeant in the Metropolitan Police. He was ordained and served as an honorary curate for 10 years before feeling God's call to the stipendiary ministry. I can relate to his commitment over those years.

He gave a breakdown of the residents in Wandsworth and it was interesting to hear that there were a great number of Eastern Europeans, plus many other nationalities.

Timothy spoke about the achievement and satisfaction the team felt when the benefits of their work helped some soul find a faith by which they could live, and so making a difference to their lives. Additional to the effect on their own lives was the influence those who had come to faith could have on those around them, and particularly on the young and the vulnerable in the prison, and beyond once they were released.

Timothy found it a very fulfilling role, one which was of ultimate benefit to society. He outlined to us a new support programme the team has recently embarked upon, supporting those who are released and who are in need of support and re-habilitation into society. It is called the 'Wandsworth Community Chaplaincy Trust' and asks: 'Are you the kind of person who faith in people that want to change?', and: 'Can you give an ex-prisoner support in building a new life?'

The answer to those questions hopefully is, that we are. It is one of the charities the Provincial Men's Fellowship will be supporting this year, along with others we have been asked to consider.

After the talk there followed questions, and again this was very interesting and informative.

We met around the Lord's Table to celebrate Holy Communion as is our practice at our Fellowship Days, and this year it was officiated over by the Brn. Sanniez and Quildan.

The Men's Fellowship thank Brn. Edward and Edwin for their organization and the congregation at Harlesden for their welcome and hospitality.

Those who attended had a good day of fellowship and found the talk really informative, but the attendance was extremely disappointing. One brother asked if this Fellowship Day was only for the London Congregations. When he was informed it was for the province, he commented: 'I thought Antigua was bad'. I had to smile, but felt sorry for our speaker who had made the effort to come and enjoyed sharing with all who attended.

Kenneth Evans



## Eastern District Conference (EDC) Spring Session - Fellowship Day Sunday 13th July 2014 - Queens Park Bedford

Congregations assembled for morning worship within their congregations on Sunday 13th July before either hosting from

Bedford or travelling to Bedford for EDC. All five congregations were adequately represented. A cup of tea or coffee and a warm welcome greet everyone who gathered from 2.15pm. At 3.30pm EDC commenced.

Br Derrick Purnell welcomed everyone to EDC. Sr R Hamblin from Barbados and serving in the Eastern West Indies Province brought greetings. Br Derrick Purnell led the opening devotions with the singing of Tell out my soul the

greatness of the Lord and prayers.

Br Derrick Purnell gave a presentation that started with the question, 'What should the Moravian Church do now? Key points made:

- Membership numbers continue to fall!
- How open are we to what the Holy Spirit offers us?
- Reminder of the Manifestation the Holy Spirit on 13th August 1727
- How do our actions reflect what we believe?
- Where do we go from here?
- The way we do Church currently, does it appeal to the people we hope to reach?

Br Joachim Kreusel gave a presentation of his recent visit to India. Br Joachim

noted that in the mid-19th Century the Moravians and others were set for Mongolia, but this became problematic, so they set up working India. A number of photos were presented and interest was spurred. A question and answer session followed.

Br Robert Hopcroft the Chair of the Unity Board, presented the Unity news. He reminded EDC that we are part of a Church much greater than ourselves. Update given on the recent Unity Board meeting in Tanganyika. Br Robert Hopcroft thanked Br Derrick and Br Joachim for their presentations.

EDC closed with the sharing of the cup of covenant.

Edwin Quildan

## Congregation News

### Ockbrook

With World War 1 much in our minds we think of those of our members who gave their lives leaving widows and fatherless children with little or no help from the State. We have attended several local services to mark the centenary of the outbreak and to pray for worldwide peace.

Our Heritage weekend in September will continue on that theme, showing how the Lecture Hall was used as a hospital for soldiers injured in the war. There will also be a 'wartime entertainment evening' with songs by the Settlement Singers and guest soloists. We also held a carefully selected period meal allowing us to experience rationing. It was surprisingly a very good meal showing that we ate healthily in

those days.

Our Garden Party - usually noted for good weather - was on a wet and soggy day. Opened by Tom Brooksby, Head of the Girls School, we went ahead with the usual stalls and competitions. It was well supported by the local people and raised a good amount for church funds. Needless to say, the sun came out when it was time to go home.

We took part in Christian Aid week and in the Prayer Watch.

We were invited to the marriage of Mark Dixon and Jane Hutchings in our church in Ockbrook and afterwards joined their friends and relatives for refreshments and fellowship together in the Lecture

Hall. We welcomed Sr Lorraine Shorten who will be spending her Summer Placement with us and Leicester.

On Fathers Day we celebrated the infant baptism of George Michael John Flint Bush. We continue to hold monthly services at the Briar Close home for the elderly which are much appreciated by the residents. We were saddened by the passing of Br James Hudston whose funeral service was held in our church and extend our sympathy to his family.

After the recent Synod we anxiously awaited any news which might affect Ockbrook.

Marie Rose

## 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) wendyhopcroft@yahoo.co.uk  
Roberta Thompson and Kathleen Kitson (Northern Ireland).

## Congregational Register

### Received into Membership

Gracehill 01 June Margaret and William McCormick  
06 July Jill McDonald

### Marriage

Gracehill 07 June Philip McCord and Naomi Johnston

### Deaths

Fetter Lane 17 June Sr Adele Hadleigh (nee Jarvis)  
Thanksgiving 08 July

Gracehill 19 July Br Thomas Charles McCormick aged 77

## Provincial Fellowship Day

4th October 2014

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 pay on the day  
Bring your own lunch. Tea/Coffee will be provided.

More information contact:  
Paul.Greenhough@moravian.org.uk

## Dates to remember

Creation  
Time  
[www.ctbi.org.uk](http://www.ctbi.org.uk)  
[www.ecen.org](http://www.ecen.org)

1  
Sept

4  
Oct

14  
Sept

Racial Justice  
Sunday  
[www.ctbi.org.uk](http://www.ctbi.org.uk)

World Week  
for Peace in  
Palestine  
Israel

[www.worldweekforpeace.org](http://www.worldweekforpeace.org)

21  
Sept

21  
Sept

Peacemaking  
Sunday (UN  
International  
Day of Peace  
- 21 Sept)

[www.jointpublicissues.org.uk/peacemaking-sunday](http://www.jointpublicissues.org.uk/peacemaking-sunday)

## From Church House September

1st - 3rd September  
European Mission  
Conference  
Sr Taylor

4th - 12th September  
Visit projects in  
Western Tanzania  
Sr Taylor

9th - 10th September  
PEC, BMB and Estates  
Property meeting  
The PEC

# Prayer Notes

**September 7th** [Trinity 12] Matthew 18:15-20

Gracious God, forgive us when we have cared too much about ourselves and too little about our brethren and sisters. Forgive us for any prejudice or faulty reasoning by which we have departed from your truth. Forgive our negligence and ignorance, our mistakes and misunderstandings. Teach us to be merciful as you are merciful and to forgive others as you have forgiven us. Take from us all resentment and bitterness and give us the spirit of mutual forgiveness and brotherly and sisterly love. Give us a meek and gentle spirit so that we may be slow to anger and quick to mercy. Make us more like Jesus in all our doings: conformed to his image and likeness, as we gather in his name. Amen

**September 14th** [Trinity 13] Matthew 18:21-35

Merciful Father, to whom alone the debtor in ten thousand talents can come with hope of mercy: have pity on us, who have nothing with which to repay. Forgive us our debt, forgive our sin and make us merciful to others. You have taught us that we can only be forgiven, as we ourselves forgive. As your Son our Saviour Jesus Christ prayed for his enemies on the cross, grant that we may have grace to forgive those who wrongfully use us. As we remember the injuries which we have suffered and never deserved, we also call to mind the kindnesses which we have received and never earned, the punishments which we have deserved and never suffered; and give you thanks for your unfailing mercies. Amen

**September 21st** [Trinity 14] Matthew 20:1-16

Lord of the vineyard, whose will it is that none should stand idle in the marketplace; you have called us to work in your harvest field. Grant that whatever our hand finds to do, we may do it with all our might. Keep us faithful in your service and whether the produce is plentiful, or the soil seem barren and our labour unprofitable, we know that the harvest is yours and you will reap in your own appointed time. Move the hearts of many, that they may be ready to spend and be spent in your service and gather fruit for eternal life. We ask this in the name of him who came not to be served but to serve, Jesus Christ our Lord. Amen

**September 28th** [Trinity 15] Matthew 21:23-32

Jesus, Friend of sinners, whose servant John the Baptist was sent to call people to repentance and to prepare your way: grant that following his leading we may turn to you with all our hearts. You are Lord and Master of our lives, Christ the King, entering into your glory by your cross, to whom all authority is given, both in heaven and on earth. We acknowledge your sovereignty over every realm of life. Come Lord, enter into your kingdom; subdue the world by the might of your love; for as yours is the kingdom, so yours is the power and the glory for ever and ever. Amen

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