



Reflecting in Lent: Following a Passionart Trail

During Lent 2014, Manchester hosted an art trail. This was planned so that it could introduce Easter to people who do not know what it is about; and to expand the experience of practising Christians.

It may be something we might be able to do ourselves, by visiting alone or with friends some of the works of art in our own neighbourhood, to reflect on how they express (or fall short in expressing) the journey towards God. Or, with others, we might be able to put on our own trail for people in our locality.

As Bible Study increases our knowledge of God's Word, similarly the works of creative people down the centuries can help to expand our responses to God. We might also be able to touch people who are moved by art but have never connected it to the Easter message of the Gospels - or may not even know it exists.

Some of the art on the Manchester trail was on permanent display, and some works were presented in churches which are themselves architectural works of art. Other works were borrowed, or created specially. There was a free booklet, and I went round with a companion in a single day.

Everyone will have their preferences - the important thing is to explore, and perhaps to have a chance to speak about them. On the Manchester trail we visited the earliest-known fragment of Saint John's Gospel, which is in the city's John Rylands

Library. This helped us to ponder on the origins of the scriptures; while the manuscripts and printed books on display showed how religious texts were copied down the centuries.

On display here was also something quite different, a moving temporary exhibition, an originally private meditation upon grief embroidered on handkerchiefs by a fabric artist. It was intimate yet spoke beyond the personal.

Then there was the series of modern Stations of the Cross in the medieval cathedral. This building also has glorious twentieth-century stained glass windows, which replaced those destroyed in wartime bombing. One side-chapel has a flame-coloured window, and there are trees planted behind it, which sway with the breeze, making the glass seem to move, as if the Spirit approaches.

In Manchester Art Gallery three paintings by the nineteenth-century painter Holman Hunt are hung at a child's viewing height. His *Light of the World* is well-known. The Manchester version is small, as if intended for private viewing.

Christ knocks at an overgrown door with no outer handle, illuminated by the lamp in his hand, the light from within, a hint of dawn, and the full moon which surrounds his head.

Hunt's painting *The Scapegoat* is based on the Leviticus stipulation that on the



Day of Atonement, a goat would have its horns wrapped with a red cloth - representing the sins of the community - and be driven off. The full moon is found in this version of *The Scapegoat*, where its reflection surrounds the skull and horns of the previous year's goat where it lies in the shallows of the Dead Sea. The current scapegoat dominates the painting as it nears its own death, its tongue hanging out with thirst in this salty, lifeless waste. Behind, in this version but not in the other two Hunt made, the moonlit rainbow of the Covenant hangs in a perfect arc, joining the heavens and the earth. Round the scapegoat's neck is the tangled red yarn: this is also found in the corner of the carpenter's workshop in Hunt's large painting, *The Shadow of the Cross*. Viewing the three paintings together we learn how the artist has seen unity in the life of Jesus.

The Gallery has a section devoted to Dutch still-life, where few people usually linger. But among the flowers and fruit that took months if not years to compose and paint, with intense attention to light and shadow, growth and decay, was a series of photographs of the last meals ordered by men on Death Row in the United States. Some of these have remained on exhibition since. Stark images of food appear before a black

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Following a Passionart Trail

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background, just as in the seventeenth-century paintings. It takes a while to notice that these are photographs, deliberately linked to the past. The food includes chips and hamburgers.

One man awaiting execution fasted and took as his final meal only bread and wine. For me, this was the 'Resurrection piece' for the whole trail.

Art should challenge our understanding as well as enhance life, and stretch our taste as well as our understanding of scriptures, from the early Gospel fragment to the modern photograph. We also see, especially in following the Passion story, the ways in which art can help us to see differently the lights and shadows, courage and corruption, of our time in the world and in the life of the church and society of which we are part.

It's worth considering whether the area around our own church might be able to host a similar trail, perhaps focussed on Lent, or Advent, depending on the material and people available. It will need free entry, a guide-book, and a group of volunteers, ideally from the local churches, the library and perhaps the civic offices. We might have hidden works of architectural beauty in our area; or there might be suitable reflective works by lesser-known or local artists that we might use, perhaps just for the duration. A local public sculpture might also be part of the trail. Sometimes a church could be staffed and the area used for displaying works - a way of encouraging people to consider stepping into a building they usually pass by without entering.

It is also helpful to have a follow-up for discussion - perhaps a closing event with an 'open mike', (if well-managed!); perhaps a website open to comments and responses; perhaps a church event aimed at being attractive to people who do not usually attend services.

Rosemary Power

Are we easy in our skin?

A reflection for Lent by Judith Carpenter

Are we at ease with ourselves and our beliefs? Spiritually mature enough to acknowledge others' lives and attitudes without feeling that our own are threatened, or that our certainties risk dissolving in the light of someone else's opinions? Hideous crimes are presently being perpetrated by some religious fundamentalists who are caught up in this cycle. They act with violence out of fear, regardless of what their faith teaches, and all in the name of God. But these fears can express themselves even close to home. For example: parish gossip about others; their rule infringements, liturgical misdemeanours, state of life, appearance or orientation; less serious but still damaging. Those who are 'easy in their skin' rarely need to find other people wanting, not needing to criticise or worse, but accepting others in their infinite variety, of being and belief; welcoming without censure and valued as people of God, members of the same family, loved equally by our Maker, even if they don't necessarily agree with some points of view. Truth is not possessed by one group alone. God speaks to all of love, but which insecurity sometimes drowns out. Is this us? Or are we 'easy in our skin'?

We often associate Lent with darkness; beginning as it does when natural light is still limited by the 'drag-end of winter'.

From the author's monthly Newsletter www.awomanontheway.co.uk

The light of Lent is about knowledge, enlightenment, especially about ourselves and particularly when we dare to pare down our lives for its duration. If we can introduce a different rhythm, create alternative priorities, spend more time examining how we live, perhaps including the re-ignition of our prayer life. Trying out new ways of praying, or just spending time sitting or walking with God and letting God enter more fully into our days, remaking our relationship in the companionable silence which frees God to be God and us to be enlightened, drinking in the love God feels for us and which we sometimes underestimate or even forget.

Lent like all journeys can be an integral part of our ultimate arrival; a key element of the experience of the destination, not just a means of travel. To be given effort, worked at, engaged with and even enjoyed as an adventure in its own right, on the road towards Easter, on the way to a renewed self; armed, with sharper perceptions and a greater understanding of the mystery and wonder of Easter. Give up things for Lent, by all means; but take on a greater awareness of this period of honing, and spring-cleaning; and arrive more self-aware, polished and buffed-up, reflecting the light of the Christ within us, which is Jesus' gift to those who love him.



Get more Summer Camp 2015 info:

talk... to your minister
visit... www.moravian.org.uk

google... Moravian Summer Camp 2015

email... youth@moravian.org.uk

phone... 01753553549

News from Khalatse



Br Rev. Samson Thangpa writes:

Here in the Moravian Academy at Khalatse in India, we are having classes in the winter when the weather is very cold. It is -12 to 14 Celsius at night, and during the day -1 to 3 degrees. The



students of the Moravian Academy Khalatse are for the first time sitting the Class 10 CBSE Examinations from 03 March 2015 onwards, so I would like to request all of you to remember them in your prayers.

Tanzania News

From Brother Andreas Tasche

During the recent first State Visit of the President of Germany to Tanzania, there was a joyful event when his Partner, Daniela Schadt, officially opened a Moravian Primary School and Kindergarten at Mwera in Zanzibar Province. This school, part funded through Herrnhut, was attended by public and church representatives; and pupils provided singing and other entertainment from Christian and Muslim traditions.

For more see online (In German) at www.herrnhuter-missionshilfe.de

Latest news from the Provincial Youth and Children's Office



Joy's Journal



My time is split between about two thirds working from home and one third working away from home. I sometimes seem to spend large amounts of time travelling but I'm grateful to be living in Slough with its wonderful transport connections. I have motorways, Heathrow airport and Great Western railway all on my doorstep (and sometimes can hear them all!).

Wherever possible I use public transport as it is better for the environment as well as my blood pressure. I could just turn up on the day and buy tickets but that would not be good stewardship of the church's resources so I spend time looking for the best deals. Sometimes this is easy. I can buy, on the day, a ticket to London including a travelcard for £13.30 if I buy it after 9.15. Others are not so easy. Train tickets can be so complicated with a variety of fares, routes, and number of changes. Depending how much I anticipate carrying I try to keep the number of changes to a minimum as rarely do you stay on the same platform. It also reduces the amount of time I spend freezing at the station. I've just booked a ticket from Wolverhampton to Bangor, North Wales, for a conference. The journey varied in price between £57 and £18 and number of changes from 0-3! Amazingly the train to get me there at the right time is not only direct but the cheapest.

Flights can be even more challenging. Last year when booking tickets for Connect 14 I spent hours trying to get the best deal. The fares vary from day to day and depending who is selling them. The carrier may be the same but the fare can vary by 20% or more.

So next time you are booking a flight or train ticket, think of me, I've become a bit of an expert now but it still takes quite a bit of my time.

Moravial 2015 Invitation

Moravial will take place in the summer 2015. It's a meeting of young adults, age 18-26 who are volunteers in congregations, and involved in work or wishing to be involved in work with children and young people, planning meetings, activities and events.

Date: 10 - 18 August 2015.

Participants: 10 from Germany, 10 from the Netherlands, 10 from Great Britain, 10 from other European countries.

Age: 18 - 26 years.

Theme: One Truth, Many Faces. Different versions of truth in politics and belief.

Send your application, a statement of why you want to go and the benefits to you, your congregation and the wider church, asap and no later than: 1st May 2015 to joy.raynor@btconnect.com or youth@moravian.org or via Facebook. Priority will be given to those who have not attended an international event before but please apply as PYCC will select the delegates from the applicants.

Place: Elstal by Berlin (Germany).

Price: 300 Euro (about £225 on 2/2/15). You may be able to ask for support from your congregation. The province will pay for your flights.

A Conference on Moravian History and Music in Bethlehem PA in the U.S.

Moravians and those interested in Moravian history and music met in Bethlehem last October for the Fourth Bethlehem Conference on Moravian History and Music to explore the latest research on a wide range of topics related to Moravian history and music from the fifteenth to twenty-first centuries. About 100 attended the biennial conference, which was hosted mainly on the campuses of Moravian College and Moravian Theological Seminary. Lectures, concerts, art, historic tours, food and drink were offered over four days, with performances of Moravian music and papers presented by scholars and musicians from the U.S., Germany, Denmark, Netherlands, Switzerland, England, Australia, Tanzania, and South Africa.

The theme of the conference was "War and Peace and the Moravians," and opened with a reception in the Moravian Archives on Thursday and a preview of the 2015 exhibition on Jan Hus. Over forty lectures and performances were given during the conference, with sessions devoted to Jan Hus (1369-1415) and his Legacy; Mission, Music and Technology; Moravian Art and Composition; the Civil War in America; Control and Dissent in the Moravian Church; Moravian Archival Collections; Moravians, Philosophers and Mystics; Anti-Moravians; Moravians and War in the Early 20th Century; Modern Global Perspectives; Moravian Communities in Changing Political Climates; and Moravian World Music.

On Thursday evening, Dr. Jørgen Bøytler, the Business Administrator of the Moravian Church, presented the 2014 Walter Vivian Moses Lecture in Moravian Studies in the Saal of Moravian Theological Seminary. About 100 attended Dr. Bøytler's presentation on 'Unity in Diversity, Challenges to the Worldwide Moravian Unity', which focussed on the globalisation of the Moravian Church, especially the growth of the Church in Western Tanzania since 1957, and how this is changing the nature of the worldwide Moravian Church. Since 2002 the annual lectures have been published in The Hinge so Dr. Bøytler's lecture will be the subject of a forthcoming issue.

There were two keynote lectures. On Friday, Sarah Eyerly of Florida State University presented a lecture on 'How the Moravians Sang Away the Wilderness' with recreations of sounds of the landscape of that time. The following day, in his paper 'A Woman, her Husband, and the Moravians in the Eighteenth Century

Atlantic World', Aaron Fogleman of Northern Illinois University discussed the lives of Jean-François Reynier, a French Swiss Huguenot, and his wife, Maria Barbara Knoll Reynier, a Lutheran from the German territories, who both became Moravian missionaries.

As part of the session on Moravians and War in the Early 20th Century, a presentation on the debates for unity and reconciliation published in the Moravian Messenger during the First World War was given by Lorraine Parsons, archivist of the British Province. Tom McCullough, assistant archivist at the Moravian Archives in Bethlehem, provided another perspective of the war with a paper on Moravian missionaries in German East Africa, discussing ways in which Moravian missions were affected by the First World War.

In the evening, there was a concert of Johann Friedrich Peter's 'Psalm of Joy' and an original song cycle, 'Conflict, Sadness, Victory, Resolution'" composed by Sean O'Boyle, and performed by Moravian College Choir and Moravian College Community Orchestra.

The concert was preceded with a historic beer tasting at Goundie House given by the master brewer, Chris Bowen, who offered recreations of the nineteenth century brews of English Amber Ale, German Altbier, and Arctic Alchemy.

Saturday afternoon sessions included a presentation by Rachel Wheeler of Indiana University and Sarah Eyerly on pacifism, warfare and song in Moravian Mohican Communities. They led the way with a Moravian-Mohican singstunde assisted with texts of eighteenth century hymns discovered in the archives, and translations in English and German were also provided. It was probably the first time they had been sung in that language for over a century.

Later that day, Jeffrey Gemmell gave a lecture-demonstration on 'The Litzitz Anthems of Johannes Herbst' in Central Moravian Church with performances by the Litzitz Moravian Congregation Senior Choir and Orchestra together with the Millersville University of Pennsylvania Chorale, and Craig Kridel on the brass horn and serpent.

At the closing banquet of the conference on Saturday, the Center for Moravian Studies at Moravian Theological Seminary presented the 2014 David A. Schattschneider Award of Merit to the Rev. Dr. Dietrich Meyer of Herrnhut. The Schattschneider Award is given every two years as recognition for 'promoting the study of the history, theology, and mission

of the Moravian Church.' Dr. Meyer was the director of the Archiv der Evangelischen Kirche im Rheinland in Dusseldorf from 1976 until 2000, and had written extensively on modern Protestant history and hymnody. He continued his work after retirement from the Archiv, and taught courses in Moravian history and theology last year in Tanzania.

On Sunday afternoon, the 157th Annual Meeting of the Moravian Historical Society was held at the Sun Inn in Bethlehem where a special lecture was given by Dr. Katherine Faull Professor of German and Humanities, Bucknell University. The presentation on 'Visualizing History: the (Hidden) Work of Moravian Women Missionaries in Colonial Pennsylvania', highlighted her research on Moravian women who were active missionaries in Pennsylvania along the Susquehanna River. The meeting concluded with a reception and tour of Sun Inn.

Prior to the opening of the Conference, Moravian archivists from around the world also met in Bethlehem to discuss current projects and plans for the future of the archives. The meeting was hosted by the Moravian Archives Northern Province and included Paul Peucker and Thomas McCullough of the Moravian Archives Northern Province, Bethlehem; Olaf Nippe for the Unity Archives in Herrnhut; Nola Reed Knouse and Gwyn Michel of the Moravian Music Foundation; Lorraine Parsons of the Moravian Archives of the British Province; and Craig Atwood, Director of the Center for Moravian Studies, Moravian Theological Seminary. The new archivist of the Moravian Church in America, Southern Province in Winston-Salem had not yet been appointed, as the former archivist, Rev. Dr. C. Daniel Crews, had only retired in September after serving the archives for twenty-two years. Reports of developments and news of their respective institutions since they last met in 2012 were given.

The conference and archivists meeting provided a platform not only to share news and learn more about Moravian history and music, but also an opportunity to make contact with people for whom this was the first conference and also with others who had attended previous conferences. With thanks to the hosts, conference organisers and chair, participants and visitors who helped to make it a memorable and inspiring experience.

The next Bethlehem Conference on Moravian History and Music will be held in October 2016.

Lorraine Parsons



The Restoration of Gracehill Village Square

Moravian Congregations developed a distinctive way to plan and build their settlements. As the congregations spread, such settlements were established across the Globe, always creatively adapting the planning and architectural ideas to local conditions while retaining the core principles. It has been said that the settlements with their formal layout of square, burial ground and community houses have a unique and almost intangible atmosphere.

Certainly President Nelson Mandela thought so when he visited the South African Moravian Settlement of Genadendal (Valley of Grace) in 1995. He subsequently chose to rename the Presidential residence in Cape Town, Genadendal, in tribute to the positive influence of the Moravians in South Africa over almost two centuries. Genadendal's historic town Square marks the site of the first mission station and the first teacher training college in South Africa and it was here that people of all races were encouraged to read and write and become more than just labourers.



'Bordered by lime trees, covered with a lawn and footpaths forming a cross, you begin to sense the symbolism right away. The well with its small fountain in the centre of the square might be Aqua vitae.' These words were written about the town Square in the Moravian settlement of Christiansfeld in Denmark but they

might equally apply to many Moravian Settlements.

Gracehill was established in 1759. It is the only complete Moravian settlement in Ireland and it became the first designated conservation area in Northern Ireland in 1975. Like Genadendal and Christiansfeld it is an early example of town planning and just as in the Christianfeld description, Gracehill had a formal central square that comprised walks, a pond and planting. The pond had a natural water supply, which was disrupted in the 1970s when major road works were undertaken. In recent times the pond had become overgrown, the pathways were gone and the boundary was made up of barbed wire overgrown with ivy and weeds in places.

Gracehill Old School Trust (GHOST), working with the Gracehill Congregation, developed a scheme to restore Gracehill Square. This involved:

- Replanting traditional hedging.
- Maintenance work to historic trees.
- Reinstatement of pathways.
- Restoration of the pond and installation of safety railing.

Gracehill is significant for many reasons. During the research of the historic detail for the restoration of the Square, it became clear that the Moravians had also contributed to reconciliation during

turbulent times in Ireland over 200 years ago and the Square was central to the story.

The 1798 United Irishmen's Rising was a momentous event in Irish history and when, in the summer of 1798, it eventually broke out, Mid-Antrim was for a short time one of the principal scenes of conflict. Gracehill played a unique part in the events that were shaking the country as can be seen from the diaries of the time.

07 June: The United Irishmen occupied Randalstown and Ballymena but were repulsed at Antrim.

09 June: A very turbulent day. Randalstown was seen in flames and the King's Army marched on Ballymena. 'Gracehill was looked upon as the only place of safety in the country.' (Diary entry)

10 June: 'The inhabitants in Ballymena, apprehending that the King's Army was moving towards them and expecting that the town would be reduced to ashes like Randalstown, hastened to carry their goods out of town. Many carts came soon into our Place. We could have no preaching in the forenoon on account of so many. Fugitives, women and children, were met with kind reception and were fed by us.' (Diary entry)

'And so on Sunday 10 June 1798 the morning service did not commence until two o'clock in the afternoon, and then Moravians, Churchmen (Anglicans), Presbyterians and Roman Catholics knelt down together in our Place to thank God for His care of them all.' (Local History)

'When our Place appeared to all around us as the only spot of safety, many retired to it as to a city of refuge, and we lodged and fed them during their danger without making any distinction of their being either our friends or foes; the hearts of many who had hated us, and even designed our destruction were turned.' (Diary entry)



In order to commemorate the example and the grace of those early Moravians it was decided to name the pathways around the Square 'The 1798 Walk' and to erect an obelisk inscribed with the diary entry from 10 June 1798.

In a world that is so obviously in need of understanding the newly restored Square is once again not only a place of

contemplation and beauty but also a tangible reminder that, in the words of Rev Jan Mullin, a former minister of Gracehill, we should have 'pride in our past and faith in our future'.

May we learn from the example of those early Moravians and in the words of Nelson Mandela ensure that 'our choices reflect our hopes and not our fears', so that the hearts of even those who design our destruction may be turned.

David Johnston

Bullying and Us

This is a vast subject, and whatever appears in the Messenger today will not exhaust the subject, but because the impact on the victims of bullying is so catastrophic, we must at least begin to reflect on the issue.

Let me confess that I speak from personal inexperience (but when did that ever inhibit a minister from giving forth): I have no direct knowledge from either the receiving end nor of dishing it out. The nearest I ever came was as one of the 1952 fourteen-year-old intake to Openshaw Junior Technical School, Manchester. The lordly 1951 intake, to teach us upstarts our place, with hard lumps, picked one shortish, bespectacled newcomer for a beating by one of their number... I have to admit that I knocked the lead bully about a bit and he was off school for a few days. We didn't have any more trouble.

Schools are different these days, and we know that poor management and weak supervision gives room for powerful undercurrents of bullying in many schools, in media far more complex than the playground fisticuffs I remember. Boys and girls have been driven to the extremes of despair, including suicide, even, by persecution through the social media as well as in physical confrontation. I find it to be small wonder that children at school turn on each other so brutally, because so many find that routine domestic bullying marks their lives at

home. The Guardian reported (13 February 2015) that two million people suffer domestic violence each year in Britain, and whilst we may not see all of this as bullying, much of it surely is, a culture readily exported to school every morning.

A special case of bullying is the plight of 'Whistleblowers' on whom we depend to uncover abuses, in our hospitals, care homes, banks and other institutions. The corporate, institutional response is usually for management to turn on the individual with all the power at their disposal, all of the discrediting dirty tricks they can muster. The case of radiologist consultant Dr Mattu is typical. For reporting publicly on overcrowding the wards at his hospital, he was forced out of the NHS by management who trumped up 200 charges against him, all of which were dismissed by professional bodies and three separate police forces. (See "NHS whistleblowers: the staff who raised the alarm", Guardian 11-02-2015). Since we recognise bullying in so much of our national life, it will be no surprise, to find that the church must be vigilant in responding to any instances we find among ourselves. We are not immune, just because bullying is inimical to Christian ethics. We see from the experience from school to workplace that where power is, there exists the temptation to use it to oppress. It is precisely the imbalance of power that

gives rise to bullying.

We may feel in the British Province of the Moravian Church we are relatively free from the scourge. Elsewhere we have seen reports of clergy bullied by their congregation, by colleagues and by their hierarchy, whilst abuse of their power by clergy over their laity is still a source of pain and embarrassment in places. Perhaps the time has come to put in place some special measure to detect and head off any such tendency that might arise in our congregations; with our own vulnerable groups; our theological students; with people who are different; or who we don't like.

The phenomena of bullying in church is all the worse because it runs counter to the mission of the Gospel, the Person and Work of Christ that we see in the New Testament. In addition to the pain and injustice in human terms that the bully imposes on the victim, is the testimony that bullying by the unholy coalition of Pharisee, Sadducee, and Herod Antipas, finally pinned the Son of God to the Cross.

Thus is encapsulated in one act the human cost of bullying as directly counter to God's purpose and vision for humanity. And so we dare not neglect to examine ourselves and our church and congregation in order to identify those who are vulnerable, emplace measures to protect them, and counsel our powerful ones in the exercise of their power.

John Wilkinson

From Jerusalem to Ramallah

Part One: 1865 - 1900

Nineteenth-century travellers leaving Jerusalem by the Zion Gate would see 15 or so rough stone huts arranged along the wall. This was the Leper Quarter, assigned to those afflicted by the disease and driven out of their villages from fear of contagion. Here the lepers would beg from pilgrims. The American missionary William Thomson described their condition on his visit to the city in 1833: 'The lepers, when not obliged to live outside the city, have a separate abode assigned to them (a row of hovels presenting a most squalid and disgusting appearance) and are shunned as unclean and dangerous. No one will touch them, eat with them, or use any of their clothes or utensils, and with good reason.' It was not solely the fear of contagion that led to the isolation of lepers but also the belief that infection was a sign of immorality.

Leprosy, or Hansen's disease, has no connection with the 'leprosy' of the Bible which is an unidentified condition or conditions causing a discolouration of the skin - possibly some kind of psoriasis or dermatitis - which could clear up of its own accord. Hansen's disease is a chronic bacterial infection (incurable until recently) which leads to a loss of sensation in the nerves. The sufferer becomes unaware of damage to his body and, without nursing care to both injuries and the leprous sores, secondary infection sets in which can result in the loss of fingers and other bodily parts. Before antibiotics treatment consisted largely of binding the wounds and sores to prevent such infection.

In the summer of 1865 Baron von Keffenbrink-Ascheraden and his wife Augusta on a pilgrimage to Jerusalem from their home in North Germany were deeply touched by the pitiable and miserable lives of the lepers beside the Zion Gate. On making enquiries of the Jerusalem authorities they ascertained that a house outside the nearby Jaffa Gate on sale for £1000 could be adapted as a home. The Keffenbrinks set to work to collect the funds. A Committee of Protestants living in Jerusalem managed the project and it was at their suggestion that the home was placed in the hands of the Moravians as they already had experience of running a leper home in Robben Island, Cape Colony, Africa. The Baroness worked tirelessly to raise the funds, making a large personal contribution to buy furniture, linen and clothing. Moravian (including British) congregations also contributed. When all was ready the house had rooms and equipment for 12 patients.

The home was opened and consecrated in May 1867, only two years after the Keffenbrinks' initial idea. Friedrich Tappe and his wife of the Moravian mission in Labrador were appointed the home's first overseers. At first the reception of lepers was slow. Most were Muslim and suspicious of Christian offers of help. The home, they thought, was surely a prison where they would be locked up for life. Additionally, the lepers were accustomed to a free, independent life with income from begging. The old,

familiar ways proved more attractive for many than clean rooms and beds, care of wounds and sores, a fine garden and good, plentiful food. In the first three months only three lepers passed through the door, causing some difficulties with congregations who had contributed to the costs of the home. But by Christmas 1867 the patients had increased to five and by May the following year the 12 places were filled.

Arab lepers, used to living rough, with a fatalistic philosophy of life and a vastly different cultural background to those now caring for them proved difficult patients. A major problem was absconders who would disappear for sexual adventures or to earn pocket money from begging. Many of these returned to the home only to leave again and return. That they had been cared for, fed, clothed and their wounds bound, regardless of the risk of contagion, increased, in the eyes of the missionaries, the lepers' ingratitude. 'The ground of Palestine' wrote one of the nurses, 'is very rocky but not less hard are the hearts of Turks (i.e. Ottoman Arabs) and nominal Christians. The Lord certainly lays burdens upon us, but He helps us to bear them'.

The degree of absconding made it clear that proximity to the lepers who remained at the Zion Gate had an unsettling effect on the patients in the home. Their freedom and income presented an ever-present attraction to those who had abandoned that rough life. The Moravians therefore built a new hospital a mile away from the current one to reduce these desertions, to improve conditions for the patients and to increase the numbers who could be accommodated. The new home, named Jesus Hilfe (Jesus' Help) was purpose-built for 50 or 60 patients on three floors with a large central courtyard. The gardens were spacious and eventually provided the hospital with vegetables and fruit. Livestock too were kept. Jesus Hilfe was opened in April 1887 but attempts to attract more of the homeless lepers never met with much success. A deaconess was appointed to preach them the gospel and encourage them to enter but with little effect: 'Begging by the roadside has become a second nature to them. Lepers who cannot walk will be carried out to the roadside on a donkey and lie there displaying their sores to attract the pitying gifts of passers-by'.

Although the main purpose of the home was nursing care, some evangelising did take place: the Bible was read to the patients in Arabic, Bible stories narrated and the comfort and hope of the Christian faith explained to sufferers. There were a few conversions. Muslim patients however were free to practise Islam, read the Koran and make their daily prayers. (To be continued.)

Adrian Wilsdon

With thanks to Lorraine Parsons, Moravian Archivist

The Child-like Response

(Matt.18.2-4)

Give me a child-like heart,
O Lord, I pray;
A listening love that trusts -
and, trusting, loves to 'obey.

"Unless", our Saviour says,
"you thus believe;
God's kingdom and His truth
you cannot then receive".

So grant me, Lord, I pray,
this child-like art;
that, full of love, I may
serve You with my whole heart.

Music: "Evening shadows" (S Bailey) SOT 33
Words: Paul Gubi, 2001
or "St Columba" (HS Irons) MHB 626

Noticeboard March 2015

Sr Patricia Garner, Unity Women's Desk writes:

We will be starting a Prayer Chain later this month to pray specifically for the Fourth Unity Women's Consultation to be held next year. If you would like to participate, please contact your Provincial Coordinator or unitywomen2011@gmail.com, and we will send instructions. www.unitywomensdesk.org

Br Peter Gubi will be consecrated presbyter at Dukinfield Moravian church on Saturday 28 March at 2pm. The officiating bishop will be Br Joachim Kreusal.

Fellowship Weekend 8-10 May 2015 at Shallowford House, near Stafford. £123 per person. Register on 01274 872633 or at paulgreenhough150@btinternet.com

Sr Jane and Br Mark Dixon are now at: 17 Highfield Drive Royton, Oldham OL2 6AF. Tel: 0161 3177087.

Assisted Dying - a legal perspective

Following articles from the ethical perspectives (Sr R. Power April 2013, Br M. Newman Sept 2013), Paul Mitchell looks at the current legal position.

I thought that readers might be interested in legal topics. A practicing lawyer, not a philosopher or theologian, I will try to offer an informed explanation of what the law is and how it works in England (it may differ in other parts of the United Kingdom), rather than the more tendentious approach sometimes found in the press.

Should I be allowed to help someone else to end their life, if they can not do it for themselves?

Self-euthanasia is not a new question. The Roman Stoic philosopher and politician Seneca (c.4 BC - AD 65) wrote:

If the body is useless for service, then why should a man not free the struggling soul? Perhaps he should even do it a little before he needs to, lest when the time comes he may be unable to perform the act. Since the danger of living in wretchedness is so much greater than the danger of dying soon, he is a fool who refuses to sacrifice a little time to win so much. Few men have lasted through extreme old age to death without impairment, and many have lain inert and useless. How much more cruel, then, do you suppose it really is to have lost a portion of your life, than to have lost your right to end it?

Murder involves the perpetrator killing a person when intending either to kill or to inflict grievous -that is, really serious -bodily harm. A conviction for murder carries a mandatory life sentence.

Until the Suicide Act 1961, it was an offence to commit suicide; people who unsuccessfully attempted to kill themselves were prosecuted.

What about those who assisted someone to die? A person who helped or encouraged another person to commit suicide committed an offence. That is the starting point now.

It has never been the law that someone who has or may have committed an offence **must** be prosecuted for it. Apart from the question whether there is sufficient evidence for a jury to be likely to convict them, the Crown Prosecution Service (CPS) must go on to consider whether a prosecution is required in the public interest.

CPS first published guidance on this

subject in 2010, and revised it in 2014.

The guidance followed a series of high-profile court cases. One concerned a Mr Nicklinson who had suffered a catastrophic stroke some years earlier, since when he was completely paralysed, save that he could move his head and his eyes. For many years he had wanted to end his life, but could not do so without assistance, other than by self-starvation. He wanted someone to kill him by injecting him with a lethal drug, but if necessary he was prepared to kill himself by means of a machine which, after being loaded with a lethal drug, could be digitally activated by him himself, using a pass phrase, via an eye-blink computer.

He asked the courts to confirm that it would be lawful for a doctor to kill him or to assist him in terminating his life. Hearing the case after his death and at the same time as cases involving other people and similar issues, the nine Supreme Court judges involved were divided in their reasoning.

They recognised the difficult and sensitive nature of the subject, and the risk to the vulnerable who might feel themselves to be a burden on others. Some of the judges thought it would be a good idea if there were to be a system by which an independent person, satisfied that the person wishing to die has made a voluntary and informed choice, could give approval in advance. Ultimately, said the majority, the balance between the sanctity of life and the principle of individual autonomy was for Parliament to make.

The CPS guidance lists a number of factors showing where the public interest will tend to be in favour of, or against, prosecution. Of course, these will be applied only after the death has occurred, and a police investigation has taken place.

Factors tending in favour of prosecution include that the victim was under 18 years old or lacked mental capacity, that the suspect was not motivated by compassion or had a history of violence or abuse against the victim or that the suspect had the victim in his care in a professional capacity.

Factors tending against prosecution include a voluntary, clear, settled and

informed decision to commit suicide by the deceased, and that the suspect had sought to dissuade the victim from taking the course of action which resulted in his or her suicide.

An Assisted Dying Bill was introduced in the House of Lords after the Supreme Court decision.

The Bill provides for a person who is terminally ill and has six months or less to lawfully be provided with assistance to end their own life.

It would enable a person who is terminally ill to request and be given assistance to end their own life. The process is dependent upon a request being made by the person concerned. No other person, including the patient's doctor, family or partner would be able to initiate the process of requesting an assisted death. The procedure would involve making a declaration before an independent witness, and the involvement of two doctors. They would have to agree on the person's diagnosis and prognosis, that the person had the capacity to make the decision to end their own life and that the decision was voluntary and fully informed. Both doctors would have to explore the individual's motivation for requesting an assisted death and ensure the patient was informed of all the options available to them.

The Bill began its Committee Stage in the House of Lords in January 2015 and has yet to be considered at all in the House of Commons. It is thought unlikely to become law before the General Election in 2015.

Should Parliament provide a framework in which I may do any act so long as I do no harm to others? Or no harm to them against their will? Or should it impose an absolute moral value and seek to preserve life regardless? The debate goes to the heart of the question of what law should do.

The writer is a solicitor specialising in business law and dispute resolution associated with the Ockbrook congregation.

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Spotlight on Kingswood

United Church Kingswood was formed in 1992 when the congregations of the Moravian Church and Whitfield United Reformed Church (also known as Whitfield Tabernacle) combined. We use the Moravian premises which are located in the centre of Kingswood, and we are a small, friendly congregation of just over 30 people of all ages. Our Sunday service is held at 10.30 am and there are also prayers in the Church each week prior to the main service. We have Communion once a month, Bible Study, and we produce a monthly newsletter. A friendly welcome awaits all at Kingswood and we are pleased that new visitors often remark on this.

We reach out to the community through a monthly lunch club and regular coffee mornings, the proceeds of which go mostly to charitable causes. Coffee mornings are organised by members who choose which charity to support. They bake a selection of home-made cakes which are always delicious, so much so that regular customers arrive with their cake boxes to buy extra slices that can be enjoyed over several days!

During the past year we have raised funds for charities including Hearing Dogs; The Great Western Air Ambulance; Smile Train; the cancer charity CLIC Sargent; The Jessie May Trust which provides nursing at home for terminally ill children; and the Mission Aviation Fellowship which provides aviation, communications and learning technology services to more than 1000 Christian and humanitarian agencies and also to thousands of missionaries and villagers in the world's most remote areas.

We have members who knit squares for blankets, plus cardigans and jumpers, for The United Mission to Nepal project.

Our premises are used by a disabled group, a carer's support group, a Keep Fit class, and they are the District Scout Association Headquarters.

Our roots at Kingswood stem from the eighteenth century when Kingswood was a small coal-mining village in the countryside between Bath and Bristol, part of the Somerset coal field. The people of Kingswood Forest supplied the South-West of England and the industries of Bristol with coal. The Kingswood people were tough and had a reputation for being 'barbarous and ungovernable' because they did not respect authority. Another historical source describes them as 'neither fearing God nor regarding man'.

Christian preacher George Whitfield came to the area in 1739 to try to enlighten the Kingswood people. Initially they ignored him but he persevered and went into the fields to preach as they walked the footpaths to and from their work. Gradually, they began to take notice and within just a few months the word was spreading and thousands of people were responding. Whitfield wrote in his journal about one particular occasion: 'At four I hastened to Kingswood. At a moderate computation there were about ten thousand people ... All was hush when I began: the sun shone bright, and God enabled me to preach for an hour with great power,

and so loudly that all, I was told, could hear me.'

A few months later Whitfield had to visit America but he didn't want to give up on the good work in Kingswood so he asked fellow-Christian and old University friend John Wesley to take over. Wesley accepted and preached for his first time in the open air on Hanham Mount in Kingswood. The people came and listened and he preached there many times after that. Today that elevated spot is marked with a green light beacon which can be seen for many miles around, and an outdoor pulpit which is built into the hillside. John Cennick also joined Whitfield and Wesley in outdoor preaching at Kingswood in 1740, after meeting the Wesley brothers. Also in 1740, Cennick founded at Kingswood the society which in 1745 was passed on to the care of The Moravian Church.

Eventually these outdoor preachers were able to instigate the building of a number of chapels, Tabernacles and schools with the help of friends and followers; and this contributed to the success and growth of Kingswood.

Whitfield United Reformed Church was commissioned in 1741 on one side of Kingswood's main street and the Moravian Church was built along with a school on the other side in around 1745. Some members of our congregation today are descendants of pupils who went to that school.

Whitfield Tabernacle with its Gothic style is now extremely derelict. The Moravian Church was rebuilt around 1868. It is a beautiful church of Germanic Romanesque style, with a porch, transepts and an apse. Inside, it has thin steep Gothic ceilings and a lovely organ which is a joy to listen to when our organist David Forber is playing. More recently, the Church has had a new floor laid when dry rot took hold of the old wooden floor, and the organ is undergoing extensive renovation work. The Church and old school rooms have been linked to enable easy transition between the two buildings, a new hall and toilets have been added and a modern kitchen has been fitted.

If you are ever near Kingswood you would be most welcome to come and visit. We would love to meet you.

Lorraine Cross

Sources:
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John Cennick - Bath Moravian Church
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United Church Kingswood
Kingswood Archives - Bristol Radical History Group
Kingswood Moravian Church, Bristol 1745-1945 by F.H. Tysoe
Whitfield's Tabernacle, Kingswood - Wikipedia

Sr. Joyce Mellowes, the widow of the late Br. John Mellowes, died on the 29 October 2014, after a lifetime of service to the Moravian Church. Her remains were interred with those of her husband at Kingswood. A thanksgiving service for her life, which she herself had largely prepared, was held at Malmesbury, and this account is based on her daughter Anne's eulogy.

After many years as a teacher in Malmesbury, during which she taught over six hundred children and was a member of several organisations, it was only natural that the service was attended by a large number.

Joyce was born in Bedford on 23 June 1925. Her father took over his father's painting and decorating business. He was a keen gardener, and passed this on to his children. The family were regular church-goers and the girls also attended Sunday School in the afternoon, walking about a mile each way. Their parents went back in the evening to sing in the choir.

Her father had wanted to offer for church service, and with the encouragement of a newly-arrived minister, he applied for training. After he qualified, the family moved to Priors Marston on the borders of Northamptonshire and Warwickshire where Joyce and her sister developed a love for the countryside with its flowers and wildlife.

Shortly after the outbreak of World War Two, the family moved to Kingswood and Joyce met her future husband, and at Bristol University read for a B.A. degree in English

Literature and Philosophy. She qualified in 1946 and married John the following year. In 1949 Anne was born. When John offered for church service, they moved to Fairfield for John's study at the college and Manchester University, while he was student pastor at Wheler Street. Here that their son Richard was born.

Joyce and John looked forward to working in the Caribbean but after John had a near-fatal heart attack, it was decided that their work would be in this country. Joyce lived with the knowledge that her husband could die at any time.

In 1954 the family was moved to Tytherton, then to Woodford Halse. Here, Joyce began teaching, a job which lasted until the family was moved to Wellhouse. Joyce continued teaching here, until three years later when they moved to Malmesbury. She began teaching at the Malmesbury junior school and continued until she retired. Sadly, John died two years after arriving, and Joyce moved to her own home.

She had many challenges during her life but she faced them with courage and determination and never lost her faith. Joyce was a regular worshipper at the Abbey every Wednesday as well as at Malmesbury Moravian Church, and later with the congregation at Tytherton. Her eulogy closed with the words of St. Augustine; 'Let us not grieve for her loss, but rather be thankful for having known her.'

Peter M. Gubi

Sr. Joyce Mellowes

23 June 1925 - 29 October 2014

Book review

Sarah Helm, *Is this a Woman: inside Ravensbrück: Hitler's Concentration Camp for Women* London: Little, Brown, 2015

Originally set up to house political prisoners and criminals, the camp and its satellites expanded to hold East Europeans, Jews, children, and some men. They worked as slaves for Siemens industrial plants close by, or at hand-digging sand. Most who passed in died and their bodies were burnt. Its tale is charted here by the author, who after the Cold War interviewed survivors.

Some prisoners were high-profile: the British war hero Odette was held here. Christians know of the middle-aged Ten Boom sisters, sent here for hiding Jews in the occupied Netherlands, who ran secret Bible Studies in their barracks. Betsie, brutally treated by some guards was yet spotted by others as a woman who transcended all normal human limits. Corrie was released by error and went on to work for reconciliation. A secular saint (though one who believed in God), was the Odessa teacher Yevgenia Lazarevna Klemm who held together the Soviet Prisoners of War (many of them medics). She survived but in the Stalinist era, was dismissed from teaching and hanged herself.

Another mutually supportive group were

the seventy-nine 'rabbits', mainly Poles who were subjected to spurious medical experiments. Then there were Swedish and Danish drivers who in the final days of War got permission to save prisoners - in the confusion the convoys were bombed by the Allies. All through there are stories of sacrifice, courage, betrayal and selfishness intertwined. And after the camp's liberation, many of the prisoners were raped by the victorious soldiers.

Hannah Arendt, the German Jewish philosopher, did not create the term 'the banality of evil' until later, but it is found in the stories, chronicled where they are known, of the guards. We see photos of them rowing on the lakes, hear of them sending Christmas cards to parents, apparently unaware of their crimes.

There is nowhere mentioned the powerful 'Ravenbrück Prayer' (right), which was composed later, perhaps derived in part from prayers that Polish prisoners were known to compose. To many it will sum up the courage and charity of human beings at their best, among the worst circumstances.

This powerful, difficult, book is good Lenten reading - a reminder of our human capacity for greatness and squalidity towards each other. It may help us consider our current blindnesses, to brutality and corruption in our own lives; and our passive part in current international scandals like poverty and its causes.

Rosemary Power

Ravenbrück Prayer

Remember, Lord, not only the men and women of goodwill but also those of ill will. But do not only remember all the suffering they have inflicted on us, remember the fruits we bought, thanks to this suffering, our comradeship, our loyalty, our humility, the courage, the generosity, the greatness of heart which has grown out of all this. And when they come to judgement let all the fruits that we have borne be their forgiveness.

Congregation News

Ballinderry

We marked the anniversary of the start of the Great War during our usual Armistice Day service. We incorporated themes for those who served by sea and land so we started with the great naval hymn and sang another to the 'Londonderry Air' in memory of all the Irish men and women who served and died in the conflict. Poems and prayers were linked to the theme of worldwide service and sacrifice, which still continues to this day.

Ballinderry has continued its outreach work and has combined with the Presbyterian Church in Railway St., Lisburn, our local city, to provide food for those in need. Thanks to the ongoing efforts by all of our congregation, we have been able to add significantly to their work.

Members from their church have visited us for our special services. The local primary school, with which we have long established close links, also made food collection one of their charity causes for a term and collected a tremendous amount which we able to pass on.

Br. Wilson has spoken to various groups such as Rotary and Probus on historical topics, and the donations have also been used to buy food. Coming up to the Christmas season we concentrated on food items suitable for children that could also be used by parents on a limited budget as gifts.

The choir and musicians from the school also performed at the Carols by Candlelight service which started off the Christmas season.

We had an extra dimension to our service of lessons and carols when Rev. Holdsworth conducted the christening of baby Bobby Wilson. On the Sunday evening before Christmas our annual Christingle service attracted a large congregation. The Sunday School Nativity Play was augmented by guitar and violin music from the children plus members of the

village youth club which is now flourishing. At the start of the service we had a musical item reflecting on the famous Christmas truce in 1914, sung from the gallery. Its lovely music and message made a wonderful start.

Special thanks have to be expressed to our two new Sunday school teachers who took up their posts at very short notice but Jane Morrow and Sr Christine Lynn produced a wonderful production to great acclaim. Presentations were made to the former Sunday school teachers Srs Joan Brown, Lorna Conroy and Courtney Conroy.

A new bench has been provided by the MWA for God's Acre in memory of Sr Mabel Lynn who was a devoted member of the congregation regularly attending despite her failing health.

Our new annual 'Socks for Santa' campaign brought donations from across the Irish district. We received boxes of socks from a member of the Sikh community in Birmingham, clothing from Germany, and at the very last minute leather jackets from Portugal, so we can say it was an international effort. Sr Holdsworth took all the donations to charities working with people living in shelters and indeed those on the streets. The Holdsworth trio, Paul, Patsy and Alan, also raised funds by carol singing in the village and at a local supermarket. Our Christmas celebrations were rounded off with our Christmas morning service and we are thankful that we were able to achieve so much in 2014 and look forward to continuing the work in the coming year.

Many thanks to Henry Wilson for all his hard work throughout the year.

Marilyn Marshall

Hornsey

On 26 April we had a concert of classical guitar music in the main hall which was performed by German musicians Sabine Kreusel and Sabrina Peters. Vocals were provided by Kathrin Kreusel (and yes, Sabine and Kathrin are related to our minister). We were privileged to have them also take part in the service the following morning.

On 04 May, the sermon was delivered by Karin Lindmark, a Swedish minister who was on a return visit to London with her husband, Lars.

From 19 - 29 June, we welcomed a youth group from various German congregations - as we have done a few times over the years - who set up camp in the church halls. They spent some time with our young people and took part in our Sunday morning services while they were here. They also willingly undertook some practical work and chores, which was greatly appreciated.

On 09 August there was the Sunday school outing to Bournemouth.

A fund-raising concert was held on 18 October.

Synod took place at the end of June and, as it transpired, it was quite an eventful occasion. Our minister, Rev Kreusel returned from Synod as the newly elected Bishop of the Unity! What a surprise for him and for his congregation!

The consecration service later took place on 29 November. It was a remarkable and well-organised service which was extremely well attended. Even the sun put in an appearance. It was very special for those fortunate enough to witness such a historic ceremony.

The next morning, Bishop Volker Schultz, from the European Continental Province, was on hand to deliver the sermon for Advent Sunday. During that service, Sr Joan Hubbard had the honour of being the first to be received into membership of our congregation by our new Bishop!

Claudette Anthony

Congregational Register

Baptisms

Hornsey	24 August	Nivay Alison Alexandra Skepple
Ballinderry	14 December	Bobby Mark Wilson
Gracehill	15 February	Frankie Davenport

Reception

Hornsey	03 August	Komee Knight
Hornsey	30 November	Joan Hubbard

Death

Ballinderry	11 July	Mabel Lynn
Harold Road	28 October	Princess Louise Clarke.
Hornsey	27 December	Vicky Phillips

Dates to remember

1
March

Founding of the
Unitas Fratrum
1457

Women's
World Day of
Prayer

www.wwdp-natcomm.org
Written by women of
the Bahamas

6
March

Climate
Week

www.cllimateweek.com

2
March

8
March

13
March

22
March

British
Science
Week

Mothering
Sunday

15
March

29
March

Palm Sunday

Prayer Notes *R. Inham*

March 1 [Lent 2] - Mark 8:31-38

Man of Sorrows, who for our sake suffered many things and was rejected; rising again after three days. Take from us all fear, all coldness of heart and all unwillingness to suffer. Glorifying in your Cross may we also rejoice that you have called us to bear it with you. Save us from the sullen heart that will drag it and the cowardly spirit that will let it fall. In your strength, help us to support it cheerfully and resolutely. Setting our minds on the things of God may we never be ashamed of you or your words. Denying ourselves and taking up our cross daily grant that, losing our life for your sake, we might truly find it. Amen

March 8 [Lent 3] - John 2:13-22

Head of the Church, who in indignation cast out those who profaned the holy temple and made your Father's house a market place; purify your Church today that it may truly be a house of prayer for all nations. Enter the living temple of our hearts; cleanse us from all that is unholy and unworthy that, built together as living stones, we might worship you in spirit and in truth. Consecrate in each heart a hidden sanctuary, where you alone enter and where secret sacrifices are offered up. Taking our part in prayer and praise to you here on earth, may we one day join in the everlasting song of the redeemed, around your throne, to the glory of your Name. Amen

March 15 [Lent 4] - John 3:14-21

Son of God, lifted up on the Cross so that believing in you we might not perish but have eternal life. You are the Light of the world; may your light may so shine that people everywhere believe in your name. Enlarge our faith in such a way that with all our strength we may love both you and all for whom you died; that the whole earth may be filled with your glory. Amen

March 22 [Lent 5] - John 12:20-33

Son of Man, who was lifted up that you might draw all people to yourself; grant that we might so lose our selves in love of you that we never prove a barrier in the way of those who would see Jesus. May your name be so glorified through us that we serve you in all things, prefer you to all things, and trust you with all things; that losing ourselves in love of you we bear fruit for life eternal. Amen

March 29 [Palm Sunday] - Mark 11:1-11

Son of David, you knew as you entered Jerusalem that the welcome of the crowd would turn to rejection, yet still you came. Like the people on that first Palm Sunday, we do not always understand as we should and our praise is often short-lived and superficial. Thank you for coming again to us this day. Keep us faithful, keep us loyal, and keep us true. Take the faith we have and deepen it, so that we may truly welcome you and worship you with joyful praises, now and always. Amen

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