

# moravian messenger



## UK Poverty: What is it?

Br Alan Holdsworth reflects

For the last five Christmases I have sung carols with members of Northern Ireland's Church Action Against Poverty and have had collection buckets with labels indicating donations were for the 'Eat or Heat' campaign. Shoppers were very generous: in 2014 we raised more than £200 in two hours. At church the following morning one person said she was astonished there was poverty in Belfast in this century. She was probable recollecting what poverty looked like when she was a child.

Today poverty looks very different, and many Moravians may not recognise it. At Fulneck three of us met, and we all had a different idea of poverty. More, some church members were not aware of the condition of many of our fellow-humans.

Of course we are aware of the poverty abroad, from the media. But in our country, the sixth richest in the world, why should we think about poverty in our midst? I believe that we who call ourselves children of God should do so.

The scriptures tell us that 'poverty will always be with us'. I was once content to consider that these words were spoken in the Middle East during the time of the Roman Empire, when it cost a great deal to maintain legions and administer an empire expected to last forever, so was easier to accept that

poverty would always exist.

But are British Moravians expected to continue to believe that poverty will continue forever in our province?

Some members would like to be able to financially support their church more generously but are unable to. I recently met a Moravian who had been a member for 76 years, who told me he was living on the breadline. You would not see him as being poor and he would not tell you he was, but surely living on the breadline is poverty? The child who goes to school Breakfast Club because his parents cannot pay is poor. The 48-year-old who is made redundant and living alone on benefits because at his age no one wants to employ him, is poor. The mother not able to find work paying enough for her and her son, who is given a voucher for one of the ever-increasing number of foodbanks, is poor. The man working hard 38 hours a week for wages so low he qualifies for tax credits, is poor.

The Government admits that these situations are not easily recognisable because their appearance does not shout: 'I am poor'. How do those of us fortunate enough not to be poor find

out who are the nation's poor? We have several sources of reliable information, including Government statistics. From the Department of Work and Pensions we learn that 3 million children in the U.K. are living in poverty. During the thirteen years up to 2009, UK child poverty was reduced by 50%, but for the following four years it steadily increased, and the last year it remained static. The present Government has now determined that the way the facts are gathered needs 'reforming'.

Then we have voluntary sector and academic surveys for comparison. In five years' time, we are told, the minimum wage will be £9 per hour. The work of the Institute of Fiscal Studies and the Office of Budget Responsibility will give inquisitive Christians food for thought. It has been predicted that after the 'reform' of the 'benefits system', another 60,000 children will join those living in poverty.

There is a difference between 'welfare' and 'benefits'. Our state pensions, paid



*continued inside*



### The summer of change

Summer Camp 2015  
(page 99)



### European Women's Conference

(page 106)



## UK Poverty: What is it? *continued*

for through National Insurance contributions, make up the majority of the 'welfare budget'. Another substantial amount is made up of monies paid to people of all ages with disabilities or illnesses. (This includes payments to maintain our elderly people, and to certain disabled people designed to enable them to work and therefore pay taxes.) Only about 7% goes on Jobseekers Allowance. Over the last five years, 25 billion pounds have been withdrawn from benefits, and, according to the I.F.S., has reduced hundreds of thousands of us to poverty.

During this time, five per cent of our nation has benefited from austerity, the very wealthy being given tax rebates, while pensioners like me have not been directly affected. A lot of suffering has been caused, with many people becoming poorer because of a recession not of their making.

It seems to me that poverty, just like unemployment has become an economic tool. Beneficiaries of austerity include payday money lenders.

I would like Moravians to view figures from Save the Children, the Red Cross or Christian Aid for figures. Save the Children works with families in severe poverty in the UK as well as overseas.

It seems to me that Christians can work to eliminate poverty - but we have to want to try. Please come to the conference on the 31 October, at Ockbrook School, 10am-4pm. Speakers include Br Blair Kessler on homelessness, Martin Cage from Christian Aid, and Danny Smith from Children First in Derby. I hope to meet you there to find out what we can do as Moravians about the unjust structures of society that lead directly to poverty.



## Book review

### Extreme Crafts for Messy Churches

Pete Maidment and Barry Brand. Abingdon: Bible Reading Fellowship, 2015. ISBN 9 780857 461629 £7.99 paperback.



At last a craft book aimed at those who don't want to spend 'craft time' cutting out and sticking paper, or funky foam or all those other clean crafts. This book is stuffed full of great crafts and activities which will engage everyone including your men and boys. There is a range from the very messy to fairly clean, from the easy to the difficult, and very safe things to those with an element of danger. They are not new ideas, but put together in one book they give an easy resource for the more exciting activities - cue coke and mentos - and challenging ones - cue exploding lolly sticks. Each activity is graded out of 5 for mess, difficulty, and danger (remember each grade may be different for your group), and has links to Bible themes and stories. The back of the book has some notes on how to make Messy Church more accessible to men and boys.

I love this book and will be using it with my Brownies. The crafts are wide-ranging in the skills and equipment needed to set them up and suitable for settings other than Messy Church. They could be used in holiday clubs, junior church, after-school clubs, by young and older children, and even by older members of the congregation. Be brave give your four-year-olds hammers and nails, and get making.

Joy Raynor

## Noticeboard

### Lindsey House open weekend 19 and 20 September 2015

Lindsey House in Chelsea is not normally open to the public, but it will be open these two days as part of Open London Weekend. I hope to arrange a small party from Fetter Lane Congregation on Sunday 20 September after morning service/lunch at Moravian Close Chelsea. To join us please contact me. Alternatively check Open London Weekend online for details. Naomi Hancock

Contact: Naomibarker13@hotmail.com



**Br Livingstone Thompson has received and accepted** a call to serve the Belfast, University Road and Kilwarlin Congregations. Br Livingstone will take up his duties on 1st September, 2015. Br Livingstone was ordained as a Moravian Minister and served for many years in Jamaica. In recent years he has pursued an academic career in the Republic of Ireland. Please keep Br Livingstone and his family in your prayers as he answers the call of the Church to take up new responsibilities and begin a new chapter in his life.

**Fairfield will be taking part in the National Heritage Open Days** on Saturday 12 September 11am-5pm and Sunday 13 September 1pm-5pm. There will be tours, exhibition, meet the ancestors, refreshments and much more.

### Sr Rosita Burton is selling Polo Shirts

with the Moravian Logo in order to raise funds for the MWA and Nepal Relief. They come in sizes and colours suitable for both men and women, so please state these when ordering. Perhaps someone in a congregation can make up a single order, which should save cost on postage

Colours: Pink, Red, Light Blue, Black, Lilac, Lime Green, Yellow, White, Burgundy, Navy, Royal Blue, Orange, Purple

Prices: Ladies £15.00, Gents £17.50 each plus postage

Contact: rosietaburton@yahoo.co.uk 0778 721 7558



Latest news from the Provincial Youth and Children's Office

YOUTH ZONE



## The summer of change

2015 has been a year of change, renewal and variation. A new leadership team, Phill Battelle for Seniors and Roberta Hoey for Juniors, a return to the Frontier Centre but in different accommodation and reduced numbers, gave an opportunity to change some things. Camp has always been successful, but Phill and Roberta thought it would be great to update and refresh, to include new things alongside the usual programme. This happens to some extent every year, but it was felt that with lower numbers more changes could happen. There was more emphasis on working as a house, rather than as Seniors and Juniors, with worship planned in houses as well as the activities, such as raft building, high ropes and 'Above and Beyond' being done in these groups. The mixed-age groups worked well as there was a greater range of ability in each, and the support the campers gave one another was as good as ever.

The camp included old favourites, such as a film night and the talent show (as amazing as ever), the torch game, Bible studies, 'simmer down', the disco and, of course, a trip to a theme park. The Bible studies, worship and 'simmer downs' were all linked with camp, looking at the theme of 'Groundbreakers', using the journey of Paul and some of his writings to inspire the young people to think about being groundbreakers, especially in the area of mission. The houses were named after three women who were each Groundbreakers in their own way, Kay Ward, Olive Linyard and Sylvia Launder. Included in the camp was a message from Bishop Kay Ward and talks from Sr Linyard and Sr

Launder about their lives as groundbreakers when we visited Ockbrook. The competition got very heated sometimes, but Linyard won the summer camp cup.

The sports/craft evening was replaced by a team games evening which included Human Hungry Hippos, where I have never seen so much cheating or passion in a game at camp. The campfire was run by the centre for the Juniors, who had pizza before it, but apparently it wasn't as good as those we do ourselves. While the Juniors enjoyed that, the Seniors went out for dinner. We also added a waterslide, fortunately on the only sunny afternoon, where campers threw themselves down a wet slope of plastic, gaining an array of bruises. The disco started with cocktails, and a photobooth was available all evening for silly pictures, with wigs, hats, and a range of other props provided.

I've not had time to do the feedback forms yet but this was said to one mum about camp: 'Mum it's so nice spending a week with brilliant people, who all respect and care for each other and have so much fun!' I think that is living our lives as Christians and showing the young people that faith isn't stuffy and boring, but is something to celebrate by living life to the full and caring for each other - summer camp leaders you did it! Well done and thank you.



Joy Raynor





# ‘Do not make a graven image of God’

In another of the series on the Ten Commandments, Sr Patsy Holdsworth explores the gift of the artist



'Haidt - First Fruits'. Courtesy of Moravian Archives, Bethlehem Pa.

God gave the Ten Commandments from Mount Sinai accompanied by smoke, earthquakes and the blast of a trumpet to emphasize the importance of these laws. Moses recorded God's words in Exodus 20 and recounted the event again in Deuteronomy 5. I am focusing on the second Commandment which says, 'You shall not make idols', or, as it is translated in the Good News Bible, 'Do not make for yourself images of anything in heaven or on earth or in the water under the earth.'

Many interpret this as simply meaning they should not create any idol, which would make this commandment nothing more than an extension of the first Commandment. Others reading further into the text extend the Commandment to forbid creating any images of God, whether through drawing, painting, or sculpture. Still others forbid any representational imagery of living creatures whatsoever. We know that at the time of Moses idol worship was very popular among the nations surrounding Israel. Even while Moses was up Mount Sinai receiving the Ten Commandments from God, his brother Aaron encouraged the people to melt down their jewellery and create a golden calf to worship. Most of these nations had carved images to which they bowed, sacrificed and performed various acts of worship. The Israelites were strictly warned to keep themselves separate from the nations around them and to avoid any activities that resembled the rites of these peoples.

We know as Christians that God hates idolatry in any form: it steals the attention and honour that belongs only to God. The second Commandment goes to the heart of our relationship with God and explains it is wrong to reduce God to a likeness of a physical object or to create a picture of Him. Doing so is unquestionably unacceptable to God. To make any representation of God distorts Him and limits our perception of what He is really like and so endangers our relationship with Him. Human beings should be the only creatures on earth that reflect the likeness of God. Only God can reveal what He is like. We alone of all created things, are made in the image of God, and the second Commandment reminds us that God is far greater than anything we can see or imagine.

From the beginning of time men and women have painted pictures. We can admire the wonderful cave paintings of Lascaux. People have said they were painted for ritual reasons and it has also been said these people painted what they wanted to hunt, believing that this would bring them good luck.

Painting may have also been simply something they enjoyed doing. I have always drawn and painted, and I was encouraged by my family. I believe it is a gift from God. Our gifts and talents come from God, so we should never stop using them, or take them for granted. This world would be a dull place if it had no art works and paintings in it.

I especially enjoy re-creating landscape and nature around me.

The beauty of God's world that He created is incredible. I have never wanted to create an image of God, why would I? I can see Him all around me, in the beautiful world He has created for us. God can be seen, for example, in a beautiful delicate butterfly, or when the light shines through the trees and leaves as you walk through a woodland.

The essential quality of an artist's ability is to detach themselves from the superficial appearance of the image that they are working on. As an artist, they must be able to penetrate and grasp the true essence of the object, and transform their impression into a piece of art. A person who is divinely gifted, whether through sculpture, painting, ceramics or textiles, has the privilege of being able to convert inanimate objects, such as paint and brushes, into a personal expression of an object, to bring alive a view or an object. This is so that people when viewing this artwork may see the object in a different light. People buy paintings and put them in their homes as they enjoy looking at them over and over again.

Moravians were encouraged in settlements to be creative and to help support these Christian communities as craftsmen, such as blacksmiths, potters and weavers. Many Moravian sisters were trained as lace makers. Zinzendorf and other famous leaders would have had multiple portraits painted of themselves. The Moravian artist John Valentine Haidt was active as an artist in America from 1754 until his death in 1780. He is known for his dramatic paintings depicting Biblical ideas and later he became well known for his portraits of Moravian Church members. He painted great men like Zinzendorf, Spangenberg and Boehler, and became the official painter of the Moravian Church. Moravians encouraged the use of art in their church lives. Even though our Moravian churches are kept very plain and simple, art work is very important to us. The seventeenth-century Moravian educator John Amos Comenius first put pictures next to text in educational books.

I believe that God has given me a skill and talent that I should never stop using, but I believe that God can be seen all around us and it is inappropriate to try to create an image of Him. God is immense and all-powerful, He create the world we live in and He knows how many hairs we have on our head, He knows our every thoughts and hears and answers all our prayers. How could anyone on earth ever create an image of God? It would be impossible and very disrespectful to a God who reveals himself to us each and every day.

I want to close with the famous story of the girl in a Sunday School class, who was seen painting away in a corner by the teacher. The teacher asked what she was doing and the girl replied, 'I'm painting a picture of God'. 'How do you know what God looks like', asked the teacher, intrigued by the girl's answer. Without pausing, the girl answered, 'I don't know - I haven't finished yet!'

A lawyer writes

## Charity Begins

### What is charity?

In English law an organisation recognised to exist for charitable purposes is given favourable tax treatment. A familiar modern example is Gift Aid, a system under which a charity can recover the tax already paid by the donor on money donated to it.

What purposes may be said to be charitable? Is charity only about helping the poor? These are vital questions.

The Inland Revenue brought a case claiming more tax for the UK government from the Moravian Church. The Church won.

The case laid down a precedent which has stood and been followed by the government, Inland Revenue and other charities for over one hundred years.

### Mrs Bates

In 1813 Elizabeth Bates gave away much, and in 1815 yet more, of her property. She gave it away to people, trustees, to hold it and use the rent and other money it generated for the following purposes:

- to support 'missionary establishments among heathen nations' of the Moravian Church;
- for the education of the children of minsters and missionaries at the school at Fulner (sic);
- for the maintenance of accommodation provided by the church for single people, called choir-houses.

### The case brought by the Inland Revenue

In the 1880s a claim was brought by the Inland Revenue Commissioners against the trustees. It was addressed to a Mr Pemsel, the then treasurer of the Moravian Church.

The issue concerned taxation of the income which was generated from the property given by Mrs Bates.

The case was finally decided by the House of Lords, the highest court in the United Kingdom.

Were the purposes for which Mrs Bates entrusted the property to her trustees properly to be described as 'charitable'? The Inland Revenue said that they were not. They argued that the charity implies the relief of poverty:

'There is nothing in the trust deed showing an intention to relieve poor heathens; on the contrary the manifest intention is to spread the doctrines of the Moravian Church among heathens indiscriminately...Such a purpose may be public-spirited, pious, kindly, benevolent; but it is not charitable ... The propagation of moral religious or political opinions is not charity. There must be something in the nature of relief of temporal wants to constitute a charity'.

The trustees argued that the Inland Revenue took too narrow a view. The trustees referred to an earlier case in which it was held that a school which was partly maintained by fees charged for instruction was entitled to be treated as charitable. The trustees said that the

word 'charitable' had been interpreted much more widely across England Scotland and Ireland for centuries.

By the decision of a majority of the judges, the trustees were successful.

Lord Macnaghten identified four principal sorts of charity:

- for the relief of poverty
- for the advancement of education
- for the advancement of religion
- for other purposes beneficial to the community.

He explained that trusts beneficial to the community are no less charitable because they benefit the rich as well as the poor saying:

'Trusts ... are not the less charitable in the eye of the law, because incidentally they benefit the rich as well as the poor, as indeed, every charity that deserves the name must do either directly or indirectly'.

That summary has formed the foundation of English charity law for more than 100 years.

### Charities Act 2011

The Charities Act 2011 broadened the categories of what may be charitable. The concept now includes such things as the advancement of the arts, of amateur sport, of animal welfare, and the promotion of the efficiency of the emergency services and armed forces. It has never included political purposes.

Under the 2011 Act a charitable purpose must be for the benefit of the public although public benefit is not defined. The Charity Commission published guidance in 2013, considering whether benefit is to the community at large, and whether a sufficient section of the public can benefit. Under the Commission's guidance, no purpose can be charitable if it excludes the poor.

The public benefit test has caused concern not least among those involved in independent education. The concern has been widely reported in the press.

Many commentators take the view that there is not much difference between the public benefit test of 2011, and that proposed by the Moravian Church and accepted by the court in 1891: a trust is not less charitable because it benefits the rich as well as the poor.

### Mrs Bates - the trusts today

The trusts created by Mrs Bates some 200 years ago still exist. Their accounts for the year up to 31 August 2014 filed with the Charity Commissioners show substantial assets. From the income generated the trustees make valuable donations for the benefit of the British Province of the Moravian Church.

**Paul Mitchell**



# Zinzendorf, Pietism and the Augsburg Confession

Part 3

In this final part of the three-part series I look at Zinzendorf and pietism, and the use he made of the Augsburg Confession [of 1530, one of the most important documents of the Reformation]. As indicated earlier, the aim is to show the value of Zinzendorf for Protestant theology and to encourage lay readers, students of theology and people doing Moravian research to look closely and critically at the work of Zinzendorf.

## Zinzendorf in Recent and Current Research

A series of outstanding books on Zinzendorf's theology appeared over the last century, mostly in German, and latterly in English. Thanks to Author Freeman, we have a comprehensive bibliography in English, which can be found in his book *An Ecumenical Theology of the Heart*. One of the earliest theological works on Zinzendorf was by Hermann Plitt, who wrote in 1859-74. Special mention is to be made of the works of Bernhard Becker, Wilhelm Betterman, Erich Beyreuther Heinz Rekenwitz, and Otto Uttendorffer, who wrote in German.

On the other side of the Atlantic, the publications by Author Freeman on Zinzendorf's theology of the heart, Kinkel on Zinzendorf and the Holy Spirit and Atwood on 'on life and liturgy in Zinzendorf's Bethlehem', are among the better-known. The ecumenical significance of Zinzendorf has received a fair amount of attention. The publication in 1962 of A. J. Lewis' *Zinzendorf the Ecumenical Pioneer: A study of the Moravian Contribution to Christian Mission and Unity*, raised the profile of Zinzendorf as one of contributed to ecumenical theology. There was an earlier study in 1942 by Heinz Motel, which looked at Zinzendorf as an ecumenical theologian. Lewis' study seemed not to have used Zinzendorf's commentary on the Augsburg Confession, which is, to my mind, the most important of Zinzendorf's theological works. Mary Haven's PhD research at Princeton in 1989 picked up on this omission and focused on the ecumenical vision in Zinzendorf's commentary on the Augsburg Confession.

Moravian Journals, the Trans-Atlantic Moravian Dialogue, *TMDK* and *The Hinge*, are the two most important periodicals dealing with Moravian theology. With these developments, and the extent to which Zinzendorf's works have influenced them, it might no longer be accurate to claim, as our Church Order does, that the Unitas Fratrum has no distinct theology system. We must at least claim that there is a distinct Moravian theology, which is in part the theology of Zinzendorf.

## Zinzendorf and Pietism

Zinzendorf's role in furthering the thinking of pietism is an important aspect of his work. In order to understand pietism we need to reach back to Johann Arndt's *True Christianity* and Phillip Jakob Spener's *Pia Desideria*, the works of Gottfried Arnold and Gerhard Tersteegen, all of whom were concerned to raise the quality of Christian living to a higher level. These authors set the foundation. Arndt emphasized asceticism and mystical union with God, but was opposed to theological speculation. For him, theology was not a mere science of rhetoric but a living experience and practice. *True Christianity* consists not in word or external show, but in living faith, from which righteous fruits arise. In the late seventeenth century the

University of Halle was probably the leading school of Pietism in Europe. It was from this centre that its influence spread to North America, especially in those areas settled by people from Germany, Holland, Switzerland and Scandinavia.

Zinzendorf rejected the Halle brand of pietism, which had become known as the 'orthodox' branch. Halle emphasized striving for holiness whereas Zinzendorf believed holiness was a gift from God. The result of this was a polemic against him, especially from Albrecht Bengel (1687-1752), who was based at Württemberg. Zinzendorf did not share his understanding of conversion because it sounded too much like human effort, a kind of penitential struggle. Pietism, especially as Zinzendorf practised it, allowed no role to the intellect in matters pertaining to God. He was therefore reluctant to speak of human effort either in regard to holiness or in the understanding of God, whom he saw as being beyond the reach of human reason.

## Zinzendorf and the Augsburg Confession

Zinzendorf's brand of pietism was unique in that he ascribed a special role to the Augsburg Confession. This use of the Augsburg formulation was an important development, because pietists would normally have frowned at creeds of that nature. In their attempts to gain precision in methodology and vocabulary, creeds were seen to be dry and lacking in concern for practical piety. However, Zinzendorf regarded the Augsburg Confession to be the framework of the doctrinal fabric of the Christian Church. He felt there was the need to give a fresh interpretation of this creed because a considerable amount of time had elapsed since its emergence. He found in it a hedge against the dissolution of faith caused by deism, a rationalistic understanding of the Christianity, which took hold of eighteenth-century Europe.

## Zinzendorf's Saving Faith

The freedom to reinterpret received truths in a new context was fundamental to Zinzendorf's approach. He believed theology should change according to the context, which explains his free and novel interpretation of both the Holy Scriptures and the creed. In one of his major writings, 'Sixteen Discourses on Jesus Christ our Lord: Being an Exposition on the Second Part of the Creed', he said that whether we believe that there is a God or not, is not in our power: we believe that by nature. However, he lamented the preoccupation with the First Person of the Trinity to the neglect of focus on Jesus. He was critical of fancy arguments about how to avoid sin and lead a godly life, saying that belief in Jesus must first be learnt and the rest will follow. He therefore made a distinction between faith, as a natural disposition in every human being, and saving faith. The intellect, he argued, was not able to appreciate that the natural disposition called faith had to be surpassed. For Zinzendorf, our aim and most important business ought to be to obtain saving faith in Christ. For this we must cast off all other things and forget them as a child would, so that Jesus might come to be the sole object of our life.

Livingstone Thompson

# The Moravian Church in Britain and the Temperance Movement



The temperance movement, originating among North America Quakers, was introduced into Britain in the late 1820s. It was aimed solely at spirit drinkers and was most active in Ireland and Scotland, where spirit drinking prevailed. Initially it had limited effect in England and Wales, where beer was more popular. Indeed, the movement was reluctant to deal with beer drunkenness: not only were a number of brewers members of the movement but their reputation as solid members of society stood high.

Within a short time a growing number of enthusiasts for total abstinence within the movement won out over the anti-spirits-only group. For others 'moderation in all things' was the favoured response.

In the early days of the movement the Churches played a small role. Indeed many churches were suspicious that the movement would encourage the view that salvation could come from one's own efforts rather than the grace of God. (When the Moravians set up Bands of Hope - discussed below - they were themselves anxious to make it clear that abstinence or temperance was not a substitute for salvation by faith.) By the 1860s, however, the Churches were interesting themselves more, and by 1870 the movement had strongly religious (mainly nonconformist) overtones.

How did the Moravian Church in Britain react to temperance? The broad answer seems to be with limited enthusiasm.

Ockbrook, Fulneck, Fairfield and Gracehill had congregation inns for the use of both congregation members and travellers. While the beer sold, probably home brewed in all instances, would doubtless have included 'small ale' and 'table beer' of low alcoholic content, spirits were also available. The Provincial Conference for 1847 held that these inns should be converted into lodging-houses. Although the growing force of the temperance movement must have played a part in this decision, other considerations were involved. Despite strict injunctions on landlords to enforce good behaviour, activities detrimental to the Church's reputation (drunkenness, gambling) were not unknown. Also, the inns ran at a loss and could only be made profitable by increasing the sales of alcohol. In the words of the Provincial Helpers' Conference (an earlier form of the Provincial Board): 'If, for the sake of filthy lucre, we allow them to assume the character of pothouses they are disgraceful to us, a snarl to our people

and in every respect most objectionable.' The 1847 Provincial Conference also discountenanced the keeping of all beer-houses and spirit shops by Church members on risk of exclusion. This rule does not seem to have been enforced for long - see the quotation from the 1902 Church Book below.

When the 1879 Provincial Synod suggested setting up branches of the popular 'Bands of Hope' within Moravian Sunday Schools to discourage young people from taking to the bottle, it was made quite clear that adults were not affected and non-abstaining members could also join. 'Taking the pledge', as it was known, was not required: the risk of breaking a vow before God being worse than taking to drink.

Some Moravian Church members who chose individually to abstain had already, in the 1840s, sought to replace fermented wine at Communion with a non-alcoholic equivalent, but the 1847 Provincial Conference would have none of this and - like the Anglicans - held that those who had scruples in drinking alcohol should not be admitted to Communion at all. The matter arose again in the 1890s when a minister in Northern Ireland, influenced no doubt by the practice of the Irish Presbyterian Church, sought to replace Communion wine with 'Wright's unfermented wine'. The fear, according to the minister's letter to the Messenger, was the effect the alcoholic content would have on reformed drunkards who would resist Communion in case their old addiction returned. Some readers clearly had difficulty in accepting this argument. But even the abstaining minister himself confirmed that it was not the intention of abstainers to transform the British congregation into 'Total Abstinence Societies' although he couldn't resist pointing out his sorrow for the author of an earlier letter who believed that 'alcoholic exhilaration was one of God's appointed means to promote man's earthly happiness'. In this case the 1894 Provincial Synod decided that the matter was best left to individual congregations to decide. Nonetheless, the 1890s also saw Fairfield congregation pressing for the formation of a Moravian Total Abstinence Association. In this case the same Provincial Synod considered it inadvisable to place their seal of approval on that particular approach to sobriety.

Two books on temperance reviewed in the *Messenger* in the early 1900s found the approval of reviewers. These books sought

a solution to drunkenness in amendments to licensing laws and provision for the working man's entertainment other than in public houses. The first review gives short shrift to teetotallers, pointing out that many considered them bigots, and that their attitude that no Christian should touch drink did not help the mass of people who wanted to do the right thing but could not bring themselves to admit that drink was bad in itself and should be banned. The answer, the writer thought, was 'studied moderation'.

This fits in with the Moravian Church's decision to be represented on the Temperance Council of Christian Churches (which later became the Churches' Council on Alcohol and Drugs), an organisation set up in 1915 principally to secure changes to licensing laws.

Thus the British Moravian Church never demanded or expected abstinence or, as in the US, prohibition. The report of a resolution passed by the American Synod in 1893 favouring prohibition appeared in the *Messenger* without comment. The British Moravian approach was one of moderation - albeit aided by sensible licensing laws. Needless to say drinking in moderation fell within the general behaviour expected of a Moravian. The Moravian Church Book for 1902 tells us: 'We declare most decidedly that worldly-mindedness and vanity, as well of love of gain and pleasure, must not be regarded among us with indifference. Still more hurtful in its consequence than the love of pleasure is intemperance in the use of strong drink ... It is our most constant aim to walk soberly in all things, and in dress, domestic arrangements, and mode of living, to avoid everything which exceeds the bounds of simplicity... Those of our Members who are innkeepers, or the like, are enjoined to limit the scale of spirituous liquors to what is actually necessary, and to allow no sordid consideration of gain to give occasion for sin in any, whether in or out of our connection'.

A further matter that may shed some light on the British Moravian approach to the temperance movement is the position of the Moravian Church in Germany which, until 1922, ran successful commercial breweries. The story of these will be looked at in a later article.

Adrian Wilsdon

With thanks to Lorraine Parsons and Hilary Smith



# Creation vs evolution: a Geologist's view

In a recent article [Moravian Messenger, June 2015, p.69] Br Richard Ingham rejects the idea of evolution as unproven theory. This is a view taken by creationists; for fear that it might contradict Biblical Truth. I should like to present my view of the issue as a Geologist and a Christian.

Study of the earth reveals that both its fabric and its surface have been in a process of continuous evolution since their original formation, and are still evolving. Deep structures such as folds, which build mountain chains such as the Himalayas, the Rockies, the Andes and the Alps, have occurred gradually in response to enormous stresses. Most importantly, this evolution is ongoing.

Many of these changes are driven by what used to be known as continental drift, now studied as plate tectonics. Structural plates are rigid masses of the earth's crust, floating on a semi-plastic lower layer or mantle. These plates are pulled apart by circulating convection currents deep within the mantle, with the resulting gap filled by the injection of molten rock along linear zones, to form volcanic mountain chains such as the Mid-Atlantic Ridge. The rate of separation there has been measured as a constant of about 2.5cm (1inch) /year. (For comparison, this is said to be roughly the same as the growth of a human toenail.) This has some interesting results, for example the Canary Islands, all volcanic in origin, were formed by a sequence of basaltic eruptions bursting through the locally thinner plate, as it moved gradually eastward over a hotspot in the mantle. The rocks in each island have been dated, and range from 20Ma (20 million years) in the east to only 1.1Ma in the west, a linear progression of 12mm/year. Underwater surveys have also shown that an additional island is in the process of formation a little further out into the Atlantic, where a submerged seamount some 15000ft high has been found. (Forward-looking travel agents take note!) In human terms this gives rise to interesting propositions, such as ownership of land newly created by shoreline eruption.

On the opposite edge, each plate comes into collision with the next plate along a zone of compression, where one plate is forced to slide under the other. The immense lateral stresses are relieved by slipping or shearing. Sometimes this is smooth and unnoticed, sometimes it is characterised by sticking and periodic slipping as stresses build up and the tremendous stored elastic energy is suddenly released with violent ground vibrations which we know as earthquakes. If plates are separated by softer strata these are pushed up into folds.

As if this were not enough, the earth's axis of rotation has gyrated through wide angles through time. This has had the effect of subjecting each area of the crust to a wide range of climate and environment, hence Britain was mostly tropical during the Carboniferous period (360-300Ma), desert during the Permo-Triassic (300-250Ma), submerged once again in the Jurassic (200-145Ma) and Cretaceous (145-66Ma), and Arctic during the Pliocene/Quaternary Ice Ages (2.6Ma to the present interglacial).

The earth's surface is also dynamic. As mountains are built up, so the forces of weathering and erosion, whether by frost, wind, water

or ice, conspire to wear them down again, by working preferentially at the areas of greatest and highest relief. The resulting debris is re-deposited on lower ground. These new landforms and deposits bear telltale signs of how they were formed, enabling geologists to recognise and deduce the history of each process. In 1785 the geologist James Hutton (1726-1797) made the important observation that every geological process which had formed our present landscape in past ages, could be found in active progress somewhere on earth, leading to the conclusion that the present is the key to the past. Likewise, the landscape reveals what stage of the process it has reached. Look again at the Canary Islands, and compare the smooth rounded mountains of the mature 20Ma landscape of Fuerteventura with the jagged peaks and cliffs of the fresh 1Ma volcanic landscapes of La Palma and El Hierro.

When it comes to populating such a dynamic environment with living organisms, these would be of little use and condemned to short life span if they were not capable of evolving in response to such changes.

Fossils represent the preserved remains of past creatures, encased in and protected by surrounding sediment which has turned to rock.

In any normal sequence of strata the oldest is at the bottom and the last to be laid down is at the top. This is not theory: it is obvious. So when fossils of the same species are found to show progressive variations throughout a series of strata, the changes can be plotted against their position on the ladder, and thus against time. In fact many strata are identified by the name of the sub-species which they contain. Anthropological studies show similar evolution through the hominoids to present-day humans. We simply did not come ready-made, any more than any other creature, nor even the earth we inhabit.

## So how do these evolutionary changes actually take place?

No two living beings are identical. In any species, even in any group or family, there will be a perfectly normal range of characteristics. As the environment begins to change, slightly different characteristics are better able to cope. Those individuals already possessing those characteristics will do marginally better, perhaps be marginally more robust and attractive to the opposite sex, perhaps be more fertile, perhaps have marginally more robust offspring, and more of them. And so the process continues, quite imperceptibly. Over a long period these changes will become noticeable as they become embedded in the genes and so we see the process of natural selection at work. Each generation is but a single frame in the ciné film of life. If all frames were identical, the story could never unfold.

Of course evolution has sometimes been interrupted or terminated by sudden disastrous changes of environment, such as major eruptions of volcanic ash which cause reduced heating from the sun and result in climate changes too rapid for evolution to cope. Also, there have been catastrophic events such as major meteorite strikes. One such event may have extinguished the dinosaurs at a single blow, some 63Ma ago.

The current global warming, if continued, could ultimately render many tropical zones infertile and uninhabitable. At the same time currently sub-Arctic zones such as the vast north of Canada and Siberia could become more fertile and inhabitable. Their governments might well rejoice at the new potential for productivity, but what about those displaced from the tropical areas? The human race has so organised its affairs as to create geopolitical barriers to mass migration. Witness some of the current response to the arrival of migrants in Europe from North Africa and beyond.

## So where is God in all this?

Just because we are beginning to discover a few hard facts about how the earth was formed and how it works, does that make it any harder to believe that God was its author? The fact is that as we discover just how much more dynamic and wonderful this earth really is, and how its living creatures have been created capable of evolving to survive the changes to which it is subject, we must ask ourselves who but God could ever have devised such a complex and interactive system. Indeed by comparison the rather static world presented by the writer of Genesis was hardly compatible with of the sort of God we believe in.

The writers of Genesis would have had no inkling of what we now know about earth and its inhabitants. They had no means of understanding geology or the evolution of living organisms, so their allegorical presentation of the creation was entirely reasonable. As understanding improved, so the Bible begins to read less allegorically. If our view of creation remains rooted in the Genesis account, and we cannot give God credit for creating such a wonderfully complex earth, with equally complex inhabitants, then surely our concept of God is too small. If we fail to take a more understanding view of the creation, how can our faith ever develop?

**Br Ted Wilson**

*The author is an Engineering Geologist, who has worked in the geotechnical industry.*

# Eastern District Conference

## Theme - Life stories

On 14 June we held our Eastern District Conference Fellowship Day. The weather was warm and inviting so many enjoyed picnicking outside. Forty-five adults and eight young people gathered.

Two local young men (Paul and Caleb) shared their desire for young people to hear and engage with the word of God. They are concerned that a lot of young people between 18 and 30 are missing from the Church. Caleb also shared the story of how his father died in an air crash, yet as the plane was going down he was witnessing to those on board.



Br Edwin presented some of the life stories of a few prominent people interred in God's Acre. Thanks are extended to Colin Podmore for use of Fetter Lane source material and Lorraine Parsons for research.

Peter Bohler, with John Wesley, formed the first Moravian-style society in England, at Fetter Lane. The numbers rapidly grew from eight to 56. The original plan was to form a settlement in Chelsea call Sharon.

The following had their stories presented:

Br. John Cennick (1718-1755)

Sr. Mary Portal (1703-1769)

Sr. Louisa Hutton (1709-1778)

Sr. Mary Esther Angell (1798-1870)

Br. Benjamin Beck (1781-1849)

Br. William Hammond (1718-1783)

Br. Benjamin Beck was born 3 June 1781 in Nain in Labrador to missionary parents, and died 29 November 1849, aged 69.

He was descended from a family of distinguished missionaries of our Church. He was educated in Nisky, and after six years proceeded to Barby, where he was received into the Church. There he had the pleasure of first seeing his parents again, since the separation in Labrador. In Barby he was led to seriously reflect on his spiritual life. 'It is surely high time to examine the state of my soul, to review my past life, to repent of my sins and to seek for pardon and to begin a new life.' During sickness and vaccination in 1801 he had a single inward change. He wrote: '...it was as if a ray of light dashed into my soul. The existence of God was expressed upon my mind in a powerful way.' In 1803 he became a teacher in the boarding school in Neuvied. He was called to the service of the Fulneck Boys' School in England in September 1805, but was not fluent in English at that time. He also started preaching in the local area. In July 1813 he received a call to serve the Mirfield congregation as a Labourer. He married Mary Longfield in Dublin on 09 October, and they had two children. On 14 November Br Beck ordained him deacon, and he served Mirfield until 1821, when he was called to Woodford. In 1827 the couple were called to Dukinfield, and to Gomersal in 1829. Later he was called to Gracehill, and to Fetter Lane on 03 May 1847.

An interview was also held with Br Hudson Knight who shared his testimony with EDC.

**Edwin Quildan**





# European Women's Conference

I wasn't at all sure what to expect from the European Women's Conference. I had heard great things from other people who had attended them in the past, so I decided that I would give a conference a try. It was held at the Drumalis Retreat Centre, Larne, Northern Ireland. The centre itself was near the coast and in beautiful grounds. It had both old and new buildings complementing each other, with plenty of sitting areas overlooking the grounds and in some cases the sea. The buildings had a sense of serenity and I immediately felt at peace. An additional pleasure was discovering that the Order - Sisters of the Cross and Passion - which runs the centre had been founded in Manchester, my home town, by Elizabeth Prout in 1851.

The programme included prayer and worship, Bible study, discussion, workshops as well as opportunities to sit and relax and read, to walk and to enjoy fellowship with the Sisters who had gathered from all over Europe and the USA.

Our theme was 'Building Bridges' and the studies were lead by Bishop Kay Ward. I expected the focus to be on how we could build bridges in our communities between those of different faith, race or gender, but Kay focussed on the personal bridges we had all crossed in our own lives, encouraging us to acknowledge those who had helped us to cross them and to recognise how we had and could encourage others to cross their own. Kay is a very engaging speaker, able to use her own life story as an example. We were encouraged to draw a river, representing our life this far, drawing upon it all the times we had crossed a bridge and naming those who had helped us. Like me, Kay had not grown up in a churchgoing family and she described, how as a small child she had begun to attend church and how the people there 'had loved her into faith'. It made me give thanks for those Sunday School teachers who did the same for me. Kay taught us a blessing with actions. First we spoke the words as well as performing the actions but eventually we prayed silently, allowing the actions to speak for themselves. We worshipped together at the centre and on the Sunday morning joined with the Gracehill Congregation in their Communion Service. On the Sunday evening I experienced my first Cup of Covenant Service.

I also had a lot of fun! Mealtimes were an opportunity to sit with Sisters and chat, learning about their lives and the life of the Moravian Church in Europe. In the evenings many of us gathered in the lounge discussing the day's events, life in our respective countries and on one occasion participating in a spontaneous sing-a-long where traditional songs from each country were sung with great enthusiasm and joy!

Monday morning came all too quickly and I think we all left with

sadness in our hearts but with the knowledge that connections had been made between Christian Sisters and that memories made that weekend would not be forgotten.

I did not know what to expect from the conference, but what I experienced was a weekend of joy. I hope to be able to go again.

**Janet Cooper**



I have been to four European conferences and Evelyn to six, we have enjoyed them all but we agreed that this is the best we have attended yet!

The conference had clearly been very well planned and ran smoothly with plenty of time for each activity and times to relax and socialise.

The retreat centre, Drumalis, was beautiful. The house itself was light and airy and the bedrooms beautifully decorated and comfortable. Coffee and tea were freely available from the little kitchen near to the lounge and entrance area. This meant that during free time, we could sit with a drink and get to know more of the sisters from all over Europe, as well as those who had come from the British Province. There were two large groups from the Netherlands and Germany. One sister came from Denmark and there were sisters from Switzerland, Czech Republic, Latvia, Estonia and Albania as well as two from the USA.

The grounds of Drumalis were also lovely. We particularly enjoyed the walk we took in the wild part of the garden, where twisting paths took us through a wooded area with wildflowers.

We experienced the warmth of Irish hospitality, both from the staff of Drumalis, who couldn't do enough for us and the members of Gracehill, who welcomed us warmly to their morning service and provided us with a meal afterwards. We enjoyed learning more about the Gracehill settlement on the tour provided for us.

A highlight for us was the fun we had one evening when a spontaneous sing-a-long broke out. We all really enjoyed ourselves and felt that this helped us get to know people better, particularly our German sisters.

Bishop Kay Ward, from the USA led our Bible studies on the theme of the conference - 'Building Bridges'. We have heard Kay speak before and have her books which we have enjoyed immensely. Kay has so much to give and is always entertaining as well as thought-provoking. We would love to 'bottle' Kay and bring her home, so that everyone here could listen to her!

**Anne Geary and Evelyn Hipwell**

## Congregation News

Thanks were due to Br Mark Kernohan for organising a trip to the Dublin Christingle on 30 November 2014. A packed minibus left following the morning service. After a short stop at the Dublin Moravian Church burial ground we arrived at Dundrum Methodist Church for a beautiful service led by Br Derick Woods with assistance from Brn Livingstone Thompson and Mark Kernohan.

The children of the congregation joined with others in the Irish district for a Christmas outing to the pantomime. Special thanks to Sr Lynsey for arranging a meet-and-greet with the actors. The children were awe-struck to meet Sleeping Beauty and the rest of the characters.

The Christingle service was held on 15 December. The nativity was beautifully presented and the children performed a sketch entitled 'The X-mas Factor'. The congregation Christmas party was held on 22 December and Santa made an appearance which was enjoyed by young and old! Special thanks to Br Derick Woods.

Congratulations to Sr Margaret Smith who has become a grandmother! Alison and son-in-law Philip are proud parents to Abigail Grace, who arrived four weeks early, weighing 6lb 4oz. A blessing for Abigail was held at University Road on Sunday 15 March.

Sr Karen Kinghan and her husband Michael had a baby girl on 16 June. Aoife was 9lb 5oz and both she and Mum are doing well. Aoife is currently enjoying attention from Grandparents Dorothy and Ivan, and aunties Emma and Claire and family.

The congregation was saddened by the passing of Sr Annie Lendrum in October. Br Eddie Lilley, our oldest member at 101 years young, was called home in March. His funeral service was conducted by Br Paul on 18 March, with burial at Ballinderry. Members attending the Christmas Day service were saddened by the passing of Br Jim Finlay on Christmas morning. Br Jim was a member of church committee for many years. He was a wonderful story-teller and his beautiful singing voice led the choir on many occasions. Our prayers are with his widow Iris, sister-in-law Elsie, his son Jonathan, daughter-in-law Andrea and grandson Ryley.

Sr Lynsey Kernohan married Greg Cunningham at University Road on 28 March. The Scottish men looked wonderful

Sr Jane and Br Mark Dixon were welcomed to Royton in November and Sr Jane was soon involved in our Christmas Festivals. It was a joy to see the church so full for the Christingle service. The service on Christmas Day was not as well attended but for those who came it was meaningful and much enjoyed. The Christmas Fair raised £1,446.00; it was a 'smashing effort' but we couldn't have done it without the help of families and friends.

Jane soon became very much a part of 'Churches Together in Royton' when she led the Week of Prayer for Christian Unity service at Trinity Methodists in January, and also when she led the open-air United Service on Good Friday. On Sunday 17 May 17 we celebrated our 150th Anniversary. We held an exhibition on the Saturday with photos,

wearing kilts, and the bridal party looked fabulous. Lynsey managed to walk up the aisle on Br Mark's arm, despite breaking her foot some weeks previously. The service was traditionally Moravian, and Lynsey says that one of the highlights was the 100-strong congregation singing the Hosanna anthem.

The congregation arranged a number of events mark the departure of Br Paul and Sr Patsy to the Western District. Paul had been our minister for almost 11 years and we were blessed by his commitment, his enjoyable services, and his ability to connect with everyone. He will be sorely missed but we hope he will be back to visit. Paul's final service took place on 26 April, the 'Sing for Life' choir sang, and the Lutherans were also present. A dinner on 30 April provided an informal setting in which to say goodbye.

Christian Aid appeal. The congregation has been fundraising to provide a generator for the Kiababu Maternity hospital in Kenya. One event was the Vintage Fashion Show in September, organised by Sr Margaret Smith. The models assumed the personalities of Lisburn society ladies who lived between 1850 and 1919. The clothes were fabulous and the ladies remained in character, chatting with the audience, making for a very entertaining evening. Our fundraising target was reached in April and a cheque presented to Dave Thomas of Christian Aid at a special service on 31 May.

Children's Day was held on 21 June and the service was led by the Sunday School. They had been learning about the Ten Commandments, and this was the focus. A prayer was said by Darcey, Naomi read the lesson, and all the children participated in an adapted reading from the Liturgy Book. They sang 'If I were a butterfly' and Jack dressed as a bear, Olivia as a mermaid, Ruth as the kangaroo, Kendell as the wiggly worm and Charlotte the butterfly. Br Charles presented the prizes and gave a short address based on the song.

On behalf of our members I pass on sincere thanks to all those who have been conducting services, especially Brn Len Broadbent, Derick Woods, Charles Costley, Mark Kernohan, and Sr Carol Ackah.

**Helen McVeigh**

memorabilia and items of interest. We asked everyone for a 'hand print', sending out by post for the hand prints of past members who had moved away. We had such a good response and these were put together to form a tree with branches, as 'Our Church Family Tree'! Br John McOwat led our Sunday service, taking us through the years of service at Westwood and Royton with an inspiring address. The church was full and it was so gratifying to see so many 'old' members who had travelled to be there. A lovely finger buffet was held at the end, and all donations received during the weekend went to aid our Church in Nepal. A Memorable Weekend.

**Anne Geary**

### Congregational Register

#### Baptisms

Isaac Salami 05 April  
Kareem Lewis Gabriel Joseph 28 June  
Liliana Mae Williams 02 August  
**Fetter Lane**  
Eloise Renee Boree Flemmings 26 July

**Hornsey**

#### Reception

Carlotta Forde 01 March

**Hornsey**

#### Marriage

Natasha Yeboah and Yuvresh Pillay 25 July  
James Casey and Cora Tymon 04 July  
**Fulneck**

**Hornsey**

#### Deaths

Carmen Joseph 15 March  
Hugh Brown 16 July  
Audrey Littlewood Funeral 10 July  
Sr. Pat Balmforth Funeral 04 August  
**Fulneck**

**Hornsey**

## Dates to remember

1  
Sept

4  
Oct

Creation Time  
www.ctbi.org.uk ;  
www.ecen.org

Racial Justice Sunday  
www.ctbi.org.uk

14  
Sept

20  
Sept

26  
Sept

World Week for  
Peace in  
Palestine Israel  
www.worldweekforpeace.org

UN International  
Day of Peace

www.jointpublicissues.org.uk  
/peacemaking-sunday

21  
Sept

## From Church House

Aug 31 - Sept 02

**European Mission Conference,  
Bad Ball** - Sr Taylor & Sr Groves

Sept 04 - 06

**MWA Retreat**, Oxford

Sept 05

**PYCC**, Ockbrook

Sept 07 - 08

**PEC, BMB and Estates Property  
Meeting**

Sept 14 - 29

**South Asia**  
Br Howarth & Br Hopcroft

What does to 'seek to transform unjust structures of society' mean to us today? Following a resolution at Provincial Synod 2014 a one-day conference to seek to answer this question.

**At Ockbrook School Sat 31  
October 2015**

at 10am, closing worship at 4pm. Speakers include Br Blair Kessler, Hall Green United Community Church on homelessness, Martin Cage, Christian Aid, and Danny Smith, Children First, Derby. There will be time to discuss topics raised and any practical actions we can take forward. Further information will follow shortly.

# Prayer Notes

*Richard Ingham*

## Sunday 6th September [Trinity 14] Mark 7:24-37

Living Lord, who does all things well, making from one blood all nations who live on the earth and preaching peace to those far off, besides those who are near. We rejoice at the faith of the Syro-Phoenician woman and ask that all the peoples of the world may feel their way towards you and find you. Hasten the fulfilment of your promise to pour out your Spirit upon all humankind. In your miracles of healing and mercy you made both the deaf to hear and the dumb to speak. Make us conscious now of your healing nearness. Teach us to be still before you, until our ears have caught your accents and our eyes have glimpsed your truth. Enter our hearts that we may know your love; loosen our tongues to proclaim it to others, and to further the spreading of your Gospel among all nations. Amen

## Sunday 13th September [Trinity 15] Mark 8:27-38

Jesus, we believe and confess that you are the Christ, the Son of the living God. Help us to understand your sufferings more clearly so that we might more bravely pass through our own. By the thorns pressed upon your head you have drawn the thorns from the sorrows of this world, and given us a crown of joy and peace. Since it was by us and for us that you were cruelly lifted up, may we acknowledge both our shame and our glory in your Cross, by shouldering our own. Make us so bold as never to fear suffering, nor to suffer without cheerfulness, in your service. Grant that we are not so occupied with material things that we forget the things which are spiritual; lest, having gained the whole world, we lose our own soul. Amen

## Sunday 20th September [Trinity 16] Mark 9:30-37

Son of Man who took our nature upon himself that we might become the sons of God. Born for us in a lowly stable at Bethlehem, and now exalted to the right hand of the Majesty on high. In all the fullness of your power so gentle and in your exceeding greatness so humble you have taught us that the greatest of all is the servant of all. Take away from our hearts all self-confidence and boasting, all pride and self-seeking, all desire to excuse ourselves for our sins or to compare ourselves proudly with others. Grant us rather to take you as master and King who chose to be crowned with thorns and to die in shame for others. Cast out from us all false ambitions, and make us to reign by serving our brethren and sisters. Impart your mind and Spirit upon us so we may willingly bear contempt and reproach for your sake, and glory in nothing but your cross. Amen

## Sunday 27th September [Trinity 17] Mark 9:38-50

Teacher, who has taught us that in the name of Jesus Christ alone is salvation: the Name which is above every name that deserves to be praised and blessed by every creature. Write your holy name so indelibly on our hearts that neither prosperity nor adversity shall ever move us from your love. Bless all who are called after your holy name that we may always walk worthy of our Christian profession. Grant to us all that, laying aside our divisions, we may be united in heart and mind to bear any burdens which are laid upon us, and ever glorying in your Name, may make your salvation known to all the world, remembering that even the smallest task done in your name will not lose its reward. Amen

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