



The crisis for our conscience: Refugees at the gates of Europe



Arte_de_la_Muerte_de_Aylan_Kurdi.jpg,
LocoWiki, Wikipedia Commons, based on a
photograph by Nilüfer Demir of drowned
Syrian refugee Aylan Kurdi.

The October edition of the Messenger usually leads on Harvest. This year we are conscious of a different harvest, one that tests our commitment to our faith and to our neighbour, as the worst humanitarian crisis since the Second World War develops in Europe.

In the past year, 3,573 people, ten a day on average, are known to have died attempting to reach Italy, Greece and Spain by sea. This figure does not include those who are hard to count - washed onto Libyan beaches, abandoned in the Sahara, or the bones found in the nets of Italian fishermen. Many drown when unseaworthy and overcrowded boats submerge, while others were crammed into the holds and died poisoned by fumes and lack of oxygen.

Others have tried to move overland. In late August, in just one case, the bodies of 71 suffocated people were found in an abandoned lorry in Austria. Others have struggled at borders now defined by barbed wire or fences. Some, held for days in Budapest and refused travel by train (including those who had tickets) tried to walk the route from Hungary to Austria and Germany.

The crisis is not new - it has been going on for several years.

Who are they?

They come from countries riven by war or consequent social collapse.

Approximately four million Syrians have fled their brutal and complex civil war.

The vast majority are in the Middle East. Turkey hosts 1.6 million people. Jordan hosts about 630,000. In Lebanon, one in three people are refugees.

According to the charity *Save the Children*, the United Nations has been providing humanitarian relief to refugees, but their budget has now run out, and so healthcare has been lost and food vouchers slashed.

With conditions worsening, thousands of displaced Syrians have been trying to reach Europe. Others come from repressive regimes including Eritrea, while others come from the war-torn nations of Iraq and Afghanistan.

So far in 2015 more than 350,000 desperate people have made the perilous journey across the Mediterranean. In Italy, 6,000 children arrived alone.

A much smaller number (about 3000) are currently camped at Calais, seeking to enter Britain. Several have died in the attempt. In late August a short section of Songs of Praise was controversially broadcast from the makeshift church in the camp.

Who is helping?

In 2014 Italy led a search and recovery

expedition, *Mare Nostrum*. It saved some 150 000 lives, but closed when an appeal for other European States to help fund it was unsuccessful. Britain claimed that its existence encouraged people to try the crossing; however Britain, Ireland and other countries, together with non-governmental agencies such as *Médicins sans Frontières*, currently patrol the Mediterranean in a smaller humanitarian operation.

In Europe, Sweden has taken in most refugees per head of population. Germany has taken in by far the most - it is pledged to accept 800 000 this year. Britain has to date (08 September) taken in 216 Syrian refugees.

It recently caved in to pressure from citizens, and agreed to take 4000 refugees in each of the next five years, using part of the foreign aid budget to finance this, though that will in effect mean cutting essential long-term projects elsewhere. It is also demanding it take refugees not according to need but from the camps for Syrians the UNCHR can no longer provide food and healthcare for, prioritising certain groups, rather than agreeing with the EU states to take according to current need.

continued inside



Moravian Blog 2015

(page 112)



Provincial Men's Fellowship Rally

Saturday 27 June 2015

(page 117)

Refugees at the gates of Europe *continued*

The Government had believed that many people in Britain were, like some of the press, hostile. Then pictures of one little boy's drowned body washed up on the Turkish coast led a trickle to become an outpouring of concern, as social media bypassed the traditional press in bringing people together. There had been other photographs of dead children, in the previous few days, washed up in Libya and buried by Libyans, but this photograph hit hard, perhaps because many British people had holidayed on the Turkish coast or on the Greek island of Kos to which the family was heading. People have donated funds, collected items, lobbied politicians, and offered refugees a room in their home. A smaller number have also explored the harrowing tale of why the child's family were fleeing Syria, and why other families do the same.

Some definitions.

Many of the conventions and protocols establishing legal rights for refugees emerged in the aftermath of the Second World War, as did the Universal Declaration of Human Rights.

A refugee is a person fleeing persecution in their own country and has been granted leave to remain in another.

An asylum-seeker has claimed they have been, or would be on return, persecuted in their home country, and is going through a lengthy process to seek to remain.

A migrant is a person who moves by intent from one country to another.

Not everyone who can stay in their new country. Some move on, reuniting with their families, and many seek to return to rebuild their homeland.

Derogatory connotations need challenging, for example when 'asylum-seeker' is prefixed by the term 'bogus', even though most are genuine. 'Economic migrant' is rarely used of a Briton working elsewhere in the world.

This article was written in early September. By the time of going to press the situation has moved on, with more deaths at sea and on land, and with borders in eastern and central Europe being closed. Proof-reading his piece on 22 September was particularly poignant – the Watchwords for the day read: 'Bring the homeless poor into your house' (Isaiah 58:7); and 'I was a stranger and you welcomed me...' (Matthew 25: 35b).

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 **Saturday 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.

Nor does our press refer to retired people on the Costa del Sol as 'migrants' who have chosen the 'better life'.

What does the Bible say?

The Bible requires us to help those in need. Useful texts for us to explore in worship, Bible study and our personal devotions might include the following. Leviticus 19:34. The Israelites fled persecution in Egypt and wandered years in the desert. God tells them in turn to welcome the stranger and love them as themselves,

Exodus 20:16 and Deuteronomy 5:20. On bearing false witness against our neighbour. Allowing the labelling of people as 'swarms', economic migrants, bogus asylum-seekers. See too the related ban on killing to include avoiding the plight of those in danger.

Matthew 2:12-23. The infant Jesus and his family fled to Egypt to escape his murder, and returned to a safe haven when their persecutor was dead.

Matthew 5:3-10 and Luke 6: 20-3. The Beatitudes.

Luke 10: 25-37. The Greatest Commandment with the parable of the Good Samaritan.

Matthew 26: 34-45. The Last Judgement.

What can we do?

This is a huge movement of people in danger, and a huge moral crisis for Europe, for Britain in particular. If we have indeed a Christian heritage in this country, we need to start applying it - challenging politicians and press that deny the human needs, and humanity, of others. This cannot be done in the name of Christ, for that is blasphemy.

We can also do what we can to get our Government to support refugees here, using new funding.

If we suspect the underlying issue is race, we can point out that Jesus was born Middle-Eastern, the first Gentile baptised was from sub-Saharan Africa, and that race and creed are irrelevant to a Christian, for we are all one in Christ.

What should we do as a church?

Individuals are donating, campaigning, signing petitions, offering space in their homes for people, on top of their other commitments, to foodbanks and so on. Perhaps we need to be more active in other ways. It is not in what we say but in how we act that we display our values. We are a financially wealthy church for all our concern about declining numbers. Providing for need in this crisis without hope of return might be a way to honour historic funds, and by releasing them help us to steward the assets to which we must account to God, and perhaps draw back on indulgence in extras. Perhaps this crisis is the call we need?

This is the time of harvest, of thanksgiving for what we have been given, and knowledge that even after a bad summer, most of us in the West will not starve. Perhaps we are called to a harvest of people who will bring skills and energy to this society, and return home with goodwill towards us, and respect for our Christian commitment. Whatever we do, we need to act fast, for thousands of desperate people, old, young, disabled, pregnant, with few possessions and no roof over their heads are facing the cold of a European winter.

Rosemary Power

A university professor finds strangers ask when she bought her tee-shirt.



Refugees in the past

Michael Newman writes:

Last year, to mark the centenary of the beginning of the First World War, Br Chris Shorten and I went through the Gomersal congregation minutes and diaries to find out what life was like in Gomersal at that time. Br Shorten has since produced a book which is available to download on the Gomersal page of the provincial website.

One of the many things that came to light was the church's support for people fleeing the conflict. When Belgium was invaded, 250,000 Belgian refugees came to England, and some ended up in Gomersal. On Tuesday 17 November 1914 the minister, Revd Stooke, wrote in his diary: 'The Gomersal Relief Committee asked for representatives from our Church to meet tonight to arrange to canvass the District for contributions to support Belgian refugees.' Donations were collected weekly by volunteers, and the refugees were provided with food, clothing and shelter. We know that at least one of the refugee children, John Hens, attended the Sunday School, as he was awarded first prize in 1918, before returning to Belgium in 1919.

It was good to read how the church and wider community in Gomersal supported refugees from Belgium a century ago, and I am sure that the picture was similar across the country.

Sr Hilary Smith adds:

In the First World War there were Belgian refugees in Pudsey too. During the Second World War the girls' and boys' schools at Fulneck took in Jewish refugees from the Czech Republic. Bishop Clarence Shawe was involved in this. One of these refugees who later emigrated to Australia has been over recently and met up with former pupils.

Thomas Merton

(1915-68) was an American educated in Europe who converted to Christianity at the age of twenty-six and became a contemplative Cistercian monk, then a hermit. He wrote extensively on spirituality until his early accidental death. This prayer of his is said to have been found on his body.

*MY LORD GOD, I have no idea where I am going.
I do not see the road ahead of me.
I cannot know for certain where it will end.
Nor do I really know myself,
and the fact that I think that I am following your will
does not mean that I am actually doing so.
But I believe that the desire to please you does in fact please you.
And I hope I have that desire in all that I am doing.
I hope that I will never do anything apart from that desire.
And I know that if I do this you will lead me by the right road
though I may know nothing about it.
Therefore will I trust you always
though I may seem to be lost and in the shadow of death.
I will not fear, for you are ever with me,
and you will never leave me to face my perils alone.*

Refugees in other times...

Dear Sr Editor

I read with interest the article on John Amos Comenius in the June 2015 issue of the Moravian Messenger, but I was somewhat perplexed by the chronology applied to his movements, in exile, notably by Br Bunney's statement that Comenius 'left Bohemia for Sweden' and later 'From Sweden he moved to England'.

My childhood introduction to Comenius' prayer, that God would preserve a 'hidden seed', came from reading A.H. Mumford's Our Church's Story, in which he describes how this petition was offered in the winter of 1628 as the refugees from Bohemia crossed over the Giant Mountains (Krkonose) of Silesia into Poland.

It is my understanding that between 1628 and 1641 Comenius settled in Leszno (Lissa), the main centre of the Brethren's Church, already established in Poland, and relatively close to the Czech border. Whilst at Leszno in 1632, Comenius was elected as a bishop.

It was during his brief sojourn in London, September 1641-June 1642, that Comenius received the invitation to go to Sweden.

After journeying through the Netherlands and North Germany he reached Sweden in October 1642. However, encountering difficulties, he did not remain in Sweden itself but moved to the Baltic town of Elblag in an area of North Poland at that time under Swedish influence. Although he visited Sweden briefly in the autumn of 1646 and travelled in Germany during the following summer, Comenius resided in Elblag until August 1648, when he returned to Leszno.

In 1650 Comenius moved to Sárospatak in Transylvania (Hungary) but in 1654 he once again made his way back to Leszno. However, in 1656 he was forced to flee for his life when the town was razed during an uprising, as the Poles attempted to oust the Swedes. After a brief period in Silesia he found safety in Amsterdam, where he died in 1670.

It is hardly surprising that Comenius the polymath, widely referred to as 'the Father of Modern Education' and the 'Messenger of Peace' has also been described as the 'Wandering Bishop'.

Sr Gwen Gribble

Moravial Blog 2015

Moravial is a gathering of Moravians aged between 18 and 25 from across Europe which takes place every three years. It took place this summer from the 10 to the 18 August near Berlin, Germany.

We would like to take this opportunity to share our week with you.



The Moravian 2015 group

Day 1

So here we are. Just outside of Berlin in a place called Elstal.

Today we have spent our time getting to know each other. We have 2 people from the Netherlands, 7 Germans, 2 Latvians and 8 British people, and we have all come together as one Moravian family.

We have spent our first day exploring our beautiful surroundings and enjoying (sweating) through the 30°C heat, doing Bible study led by Latvian friends, discussing our theme for the week, learning about Jerusalem, dancing, adventuring and finally playing team camp style games!

Our theme for the week is 'one truth many faces' and we spent the morning discussing 'the truth' (John 8:32) and how we interpret that so differently.

Day 2

Today was also Laura's twentieth Birthday! Despite being far from her home in Latvia, she said she was glad to be here, as for this week, we are her family.

We thought about the true side of the world. Together we considered the horrifying truth that the continents with the most people often had the least money and least stability.

This afternoon we designed our dream houses. Sadly, our dreams were altered as we had to join our houses together to make a community. Compromises had to be made if we were all going to be able to live in the same shared space.



Day 3

Our trip today to Filmpark Babelsberg was quite fitting to our theme. Naturally we did all you would expect of us. We went on rides, shot pirate monsters, ate several ice creams and had a great time just being

together. We also had a V.I.P tour of the studios including a trip through the prop and furniture stores and a brief visit to a 'hot' set. They revealed some film-making tricks they use to alter our perception and to make things on screen appear different to how they actually are.



Day 4

Today began with a Bible study from a member of the Dutch contingent.

We watched a short animation about Jan Hus's life and were tasked as teams to create a short drama about one part of it, to present later in the evening.

In the afternoon the temperature was around 35°C and it was decided to take it easy. Some people went to the local petting zoo, the local outlet shopping village, and some stayed and bathed in the sun.

Later in the evening we played out our dramas, but with a twist. Each play was repeated with different genres: detective, western, talk show and opera - which led to some interesting results.



Day 5

Today we visited Potsdam, a beautiful city near Berlin. We took a boat down the river. The beautiful castles, parks and scenery were incredible. We were then given the opportunity to explore Potsdam for ourselves whilst completing a task.

We discussed in groups the meaning of courage, and gave examples of courageous people. We then completed a task where each group had to guide a team member round an obstacle course. This was difficult, as everyone was shouting over one another. We finished by focusing on the voices we should listen to in our lives and wrote down what we want to achieve and what holds us back from being courageous.

Day 6

Our day started off with Holy Communion with our brothers and sisters in the Berlin congregation. The service reflected on the renewal of the Moravian Church through the manifestation of the Holy Spirit in Berthelsdorf on 13th August 1727. Through God's grace and mercy, we can learn from our mistakes and work together to make perfection from imperfection.

After the service we had a guided tour through East Berlin and visited a museum exploring the DDR (the former East Germany). We gained an insight into the different lives of those torn apart by a split Germany, but they have managed to come together, and come out stronger.

After the tour we had free time to explore the city, checking out sights and sampling the cuisine.



Written by Phill Battelle, Hannah Cooper, Katie Groves-Bond, Roberta Hoey, Eleanor Hollindrake, Andrew Kitson, Alishbha Khan and Laura Wood.

Day 7

Today was the last full day of Moravial. It started with a reflection on all the things we have covered this week, and we filled out a book about what the truths are that we live our lives by, and what truths we have learned this week. We then each presented one page to the group.



During the afternoon we prepared a presentation about our countries as well as some magic tricks. That evening we were treated to a German game show, a brief history of the Moravians in Latvia with some Latvian music, and finally a language lesson by our very own Andrew Kitson among other things. This was followed by an amazing barbeque and dancing.

The British Province pays for the flights of their Moravial delegates and the Continental Province pays towards the running costs as well as travel for their delegates. The delegates have to pay an amount, which varies, to cover accommodation and food. The continental province may assist those coming from poorer parts of the continent.

Day 8

Today was the last morning we all spent together. After breakfast we were asked to give feedback on what we thought our week at Moravial was like.

As you can imagine, not one person had anything negative to say. It was a week filled with deep reflection, fun, tourism and an opportunity to make new connections. We ended the day with some having to leave us at the main station, and the others having lunch together one last time. We all left on a happy but sad note, happy to have met one another with hopes of seeing each other again, and sad because our time together had come to an end.

Our full blog as well as more pictures can be found on the Moravian Youth UK Facebook page.

Unity Women's Desk

From Sr Patricia Garner, Coordinator

Dear Sisters,

It is hard to believe that it is now only seven months until the Fourth Unity Women's Consultation in Paramaribo, Suriname. The dates are: February 18-25, 2016 for the Consultation, and you may elect to stay for an extra day and an excursion into the interior of Suriname on February 25, with departure on February 26.

You will find on our website a Registration Form for Observers and travel fares for those coming from Africa and Europe. Travel information for America and the Caribbean will follow. Please note that the airfares quoted for Africa and Europe include an extra night's stay in the Netherlands and any additional accommodations needed in Suriname for early arrival.

Please give this your prayerful consideration and let us know your plans as quickly as possible.

Thanks and blessings, Patricia

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HARVEST OF THE SPIRIT

Come, Holy Spirit, dwell in me
and make my life a fruitful tree;
let harvests rich through grace abound,
and love and joy and peace be found.

When disappointments come my way;
tiresome frustrations cloud the day;
or right be trampled down by wrong;
may fruit of patience make me strong.

Let me not hasten to condemn;
may kindness in profusion stem,
and goodness weigh its branches down,
kept free from blight of shrivelling frown.

My faithfulness unbruised preserve,
with gentleness that loves to serve;
add to this harvest of the soul
abundant weight of self-control.

Come, Holy Spirit, me prepare
each new-born day these gifts to share:
Grafted on Christ, my life renew
that daily I may grow in You.

*Suggested tune: "Fulda" ("Walton").
Words: Paul Gubi.*

A TABLE GRACE

Praise to God for this our food,
for our life and all things good,
home and family and friends,
gifts a heavenly Father sends:
Lord, we love You and we say
Thank You for your gifts today.

*Words: Paul Gubi.
Tune: "Heathlands" (H Smart)
or "Hayslope" (T Clemens)*

Stewardship

- the thoughts of Terry Cross, Kingswood

Recently, I had an opportunity to read the April 2015 edition of the American Church's Messenger. In looking through, I saw an article on Moravian Covenant for Christian Living (MCCL). That particular month they were looking at Stewardship.

Part III, Stewardship, paragraphs 10-12 of MCCL reads:

'We deem it a sacred responsibility and genuine opportunity to be faithful stewards of all God has entrusted to us: our time, our talents and our financial resources. We view all of life as a sacred trust to be used wisely.

We will support, according to our ability the financial needs of the local congregation, the District, the Province, and the Unity. We will consider the support of the benevolent causes of the Moravian Church, both at home and abroad as a privilege, an opportunity and a responsibility.

We will recognise the support of worthy causes outside of the Church as part of our stewardship.'

Here are my thoughts on how we can address these aims in our own congregations:

- Pray for guidance.
- Give to the Unity Prayer Day appeal and other appeals such as the Nepal Earthquake appeals.
- Most congregations I think mainly use weekly envelopes for individual members to contribute towards the running costs of the Ministry and local congregations. I am sure it would be helpful if members of congregations had a clear idea of just what those costs add up to. It may help them to judge better what they give.

Ministers are paid centrally, through an assessment on each member. This is calculated by adding the costs of minister's stipends, National insurance, pension contributions and travel expenses, then dividing that total by the number of members returned by each congregation on a yearly basis. In the current year the cost works out at £331.50 per member plus a further £10 per member for provincial purposes. This equates to £6.57 per member per week just to pay our ministers. Additional to this congregations have to bear a share of manse costs plus

the running costs of the individual congregation's premises. There could also be extra bills for such things as cleaning and maintenance of Church grounds unless there are members who are able to do this and give their time freely.

I believe that most congregations rely heavily on the weekly envelope schemes to meet these costs, although most also have fund raising events such as coffee mornings, sales of work etc. But I wonder if income always covers outgoing. I think that members may be able to re-assess their weekly contributions if they were kept up to date with expenditure frequently. I would hope that this happens at least annually, or when we receive an addition to our income' because the weekly envelope scheme is such an important part of Church income. Contributions from members will of course need to be proportionate to individual's income but it is also important that contributions are regular and tax efficient. Many members 'gift aid' their contributions but many seem reluctant to do so. We need to make such members aware that every £1 they give, if gift aided is worth an extra 25p to the church (where the member is an income tax payer). Hopefully some reluctant members could be persuaded to reconsider.

It is important to understand that every Moravian has an opportunity to contribute to the entire Ministry of the Moravian Church through their congregational giving. There are many things that we cannot do alone, but we can do them together.

Moravians are generous people who give of themselves, their time and talents, their hard work and earnest prayer, their concern and commitment. Even the ways we pursue our secular vocations are a form of stewardship. So as you read this article, thank you for your part in all of this.

And to finish, Mr. Micawber's financial analysis in chapter 12 of Dickens' novel David Copperfield, which is impeccable:

'Annual Income twenty pounds, annual expenditure nineteen pounds nineteen shillings and six pence, result happiness.

Annual income twenty pounds, annual expenditure twenty pounds nought shillings and six pence, result misery.'

Something we all wish to avoid!

In summary, so far as the maintenance of the work of ministry and mission of our church is concerned -

THE RESPONSIBILITY IS OURS.

Moravian Breweries in Germany

The temperance movement in Germany was, as in Britain, introduced from North America in the late 1820s. In Germany it was never a religious movement but largely a political one, driven by the more liberal elements in German society. As in Britain, spirits were the first concern, in this case Schnapps, a cheap, strong drink made from potatoes. In fact it was only in the later nineteenth century that the production and consumption of beer, which we associate with Germany, overtook Schnapps.

The aim of the temperance movement in Germany, as with moderates in Britain, was to amend licensing laws and provide alternatives to spirits. Beer and wine were considered as healthy drinks by the movement. Teetotalism found little support in Germany, although in 1910 Kaiser Wilhelm advocated total abstinence to the armed forces, on the grounds that the next European war would be won by the army that drank the least.

The Brethren had already opened a commercial brewery in Neuwied in 1793 (the location of the famous Moravian school) which produced 'top-fermented' beer. This is beer fermented in open vats at room temperature. But the market for top-fermented beers had strong competition from Bavarian 'bottom-fermented' beers. Bavarian brewers had discovered by chance that their beer continued to ferment while stored in cold Alpine caves over the winter months. This greatly improved the taste, making it both smoother and mellow, and lowering the alcohol content. The beer was therefore brewed in late autumn for winter storage and fermentation. It was known as 'lager' from the German word for 'store'.

In 1834 the Brethren appointed as chief brewer Joseph Gieser. Gieser looked for ways of manufacturing bottom-fermented lager in the Neuwied brewery. He first attempted storing the beer over winter in local cellars but to no effect. He then lighted upon the idea of using the underground caves of Niedermendig which lay some seven miles away. Niedermendig lies in an ancient volcanic region. The basalt rock formed by the volcanic lava has been quarried since Roman times and this has created vast caverns beneath the town. These have a constant temperature of 8 degrees centigrade. At first the Brethren were suspicious of Gieser's suggestion, which almost led him to step down from his position as chief brewer. He eventually managed to convince the Moravians, and in 1842 brewed his first lager from brew transported from Neuwied.

The Brethren then began work on a new brewery and malting house in Niedermendig, completed in 1844. By 1856 the Niedermendig brewery was producing up to 65,000 gallons a year and the Neuwied brewery 2,000 gallons. To put this in perspective the modern Vulkan brewery, the only brewery remaining in Niedermendig (today generally known as Mendig),

produced 105,000 gallons in 2012. In 1862 the Niedermendig brewery acquired new buildings and a steam pump to access underground springs for water and to pump the beer into the caverns. Beers produced by the Moravians included 'Herrnhuter-Brau' (Herrnhut Brew), 'Brüdergemeine-Brau' (Moravian Brew) and 'Export'.

So successful was the venture that other brewers followed suit and over the years no fewer than 28 brewers moved to Niedermendig to produce lager in the underground caverns, making the town a major brewing centre. Gieser himself started his own business in 1867 in premises next to the Moravians.

It is arguable that as a result of the increase in lager production following the Moravian discovery, the alcohol content of much German beer was reduced. Mayhew's 'German Life and Manners' of 1865 tells us: 'The greatest part of German beers . . . are by no means unpleasant, and, so far as our experience

goes, they contribute, when taken in moderation, to an improved action of the vital functions. They are by no means so heady as our ales . . . it is not unusual for a youth of not yet twenty to drink some thirty pint glasses in the course of an evening'. An old pupil of Neuwied Moravian School recorded that boys were frequently taken on visits to Niedermendig to taste the beer in the caverns.

Niedermendig lay in the Rhineland Palatinate, a mainly Roman Catholic area of Germany. Records for 1828 show only two Protestants in the town. With the new Moravian brewery

opening in 1844, Moravian workers from Neuwied considerably increased this number. The numerous breweries which moved into the area also brought Protestant workers with them, and a Protestant church, built appropriately from basaltic lava, was erected. The workers at the Moravian brewery held a monthly service in the house of a brewer until the construction of a special chapel in the new 1862 buildings, where services were held fortnightly on a Sunday afternoon.

The beginning of the end for Niedermendig as a brewing centre came in 1876 with the first use of refrigeration in the production of beer. This enabled lager to be produced within the brewery itself. Several brewers closed down or left Niedermendig and the Moravian brewery ceased production in 1912. The premises are now occupied by the German Vulcanology Society. Vulkan brewery continues the Moravian tradition by using the caverns to ferment craft beers.

The brewery in Neuwied was eventually acquired by Koblenzer (still a German brewer) and production ceased in 1922.

The illustrations show both breweries as depicted on the firm's stationery, the firm's nameplate and a label for one of the beers.



Sources: The Moravian, magazine of the north American Province.
United Reformed Church Stewardship Sub-committee

Adrian Wilsdon

I brought your flowers the day you died
but when I saw you comatose,
so shrunken in the hospice bed,

I wept because you'd never know again
the bluebell's shy cascade,
nor that alertness
of the daisy's wide-eyed stare,
nor feel those fern fronds
curled in damp spring air.

I set my offering there
beside the fast receding flesh
I scarcely recognised.

They were the kind you used to paint,
relying on many a watered page
a dew-fresh image to last- who knows --
maybe a century or more?

Those few wild flowers that I brought
would fade within the day, I knew,
but little thought as I went in
they'd go with you.

Margaret Connor (in memoriam C McO)



Letter

Dear Sr Editor

Br Ingham is surely correct in his June article in stating that creation is the only teaching that fits the facts of the Bible. But that is hardly surprising since the Biblical writers themselves believed it, as doubtless did Jesus himself. (Whether, of course, they 'believed' in a modern, scientific sense is open to doubt, not least because the two creation stories in Genesis are contradictory and cannot both be true, a matter which must have been perfectly clear to readers in New Testament times.) As Br Ingham implies, if we reject these stories as history then we must admit, for example, that St Paul was wholly wrong in thinking that death came into the world by sin. But most moderns, on the basis of a mountain of scientific evidence, do reject that view just as they reject the view that illness and storms are caused by demons, a matter of no small import since the destruction of these malicious spirits by Jesus is a sign in the gospels of the coming Kingdom of God. As followers of Jesus and believers in a living God we should surely be asking what the Biblical narratives mean to us in our own day rather than feeling obliged to adopt a first century mindset which is, in any event, wholly impossible to recover. The alternative, for those who ponder on these things, can lead to the view that 'true Christianity' requires a rejection of the scientific method: in at least one country such Moravians are now removing their children from school biology lessons.

Adrian Wilsdon

Western Knitter

Lifting her eyes to the hills of a lifetime
clouded by age, she sits in the sunset
hands knotted to aching, back bent from the burden
as a sheaf in the wind,

knitting in time to the throb of her thoughts
patterns of the past in colours of her kingdom
with a stitch in the wrist and a turn in the yarn
and memories of those who once laughed.

Each winter, though harder, she works by the window
till word of the South feeds the world in her heart
and neighbours, now few, speak of sowing and growth,
and friends the winds scattered.

Her own grain now garnered, her face to her future,
she waits in the west for the word in the news,
linking the strands, and the shades, and the needs
of the children not hers she would serve.

As prices keep rising she lowers the heating,
sweeps the house slowly in search of the last coin;
lets pension and post send her parcel a pilgrim
to neighbours divided by ocean and favour

as she flings on the winds like a prodigal sower
her hopes and her warmth so that others find comfort,
sends bread on the waters, her gifts on the world
that knows nothing of her, for the word that knows all

of the pain of creation cast on from silence,
that the cold may be clothed in the love of a stranger,
that grain may fall open, that bread may be broken,
that the harvest abound.

Rosemary Power

*Recollecting people who use their skills
to serve those caught up in disasters.*

*First published in the Iona Community
magazine Coracle 4/48 (summer 2011).*

Provincial Men's Fellowship Rally

SATURDAY 27 JUNE 2015

We gathered on a beautiful summer's morning with the sun's rays filtering through the amply-leaved Church trees, giving us the opportunity to start our thought process. I started off by thinking how lucky I was to be amongst Brethren and Sisters assembled from several, but not all, districts of our province, with as usual the ever-faithful sisters from the London Churches.

Our president, Br Evans, welcomed us all to Fairfield within the opening devotions, including prayer and the text for the day, reading around that text in what was quite a meaningful challenge and instruction to those present. This was followed by a letter of greeting from Sr. Taylor on behalf of the Board.

Br Cooper said how delighted he was that the Men's Fellowship were meeting in Fairfield and highlighted the opportunities on offer. There was a guided tour of the settlement and the Fairfield Museum was open to view.

Rev. Dr. Rosalind Selby, of Northern College in Manchester spoke on our wonderful world's ecological dangers. She used a Powerpoint presentation to illustrate how our ordinary work day and leisure activities are putting our very existence in God's world in danger.

The pollution we are causing is affecting the world's environment to the point where humanity is in peril not only from gas, oil and coal industries but also from climate change. As children of God we are reminded that we are guardians of this planet, God's creation. As such, for the sake of our children we must make sacrifices. She has given up her car, but admitted that to some extent that contribution was compromised by the fact she used public transport or accepted lifts from others.

We were challenged to minimise the use of fossil fuels which are rapidly running out, boil up only the water we need, turn the central heating down one degree, at home and at Church and reduce the amount of food we buy and waste.

She told us that climate change is causing increased poverty in the poorer areas of

the world. Polluted seas and lakes, rises in sea levels and desertification means that the really poor people of those areas of the world are becoming less able to feed themselves. Extraordinary flooding and increased number of forest fires caused by global warming are becoming no longer un-usual.

We had a time of open question, and then in groups we discussed how we could make sacrifices towards saving God's creation, and using a reflections sheet which had been sent out to all Churches earlier in the year, listing a variety of personal and corporate saving which could be made.

Br Evans asked Br Cooper to thank everyone at Fairfield for their hospitality, all who had made the afternoon so enjoyable.

After a short break to take in the tour and the museum, we gathered in Church to join together in the celebration of Holy Communion. This was led by Br Cooper assisted by Brn Gubi and Wilkinson, a fitting end to our time together.

We then retired into the college for final refreshments before departing for home.

All those who attended thoroughly enjoyed the opportunity to gather together in the fellowship of God's Church.

I would encourage all our brethren to set aside the fourth Saturday in June each year for this Fellowship Day, make sure your Church does not arrange a Garden Party or the like on that day, but make the Men's Fellowship a priority.

We look forward to seeing you all next year in Ockbrook on 25 June 2016.

Br. Alan Holdsworth.



Congregation News

Fulneck

The Dramatic Society performed a beautiful presentation of Dodie Smith's 'Dear Octopus' in the round, at the Comenius Centre in May.

The June meeting of the Historical Society was very pleasant and entertaining. Sr. Ruth Strong gave the history of the Fulneck Glee Society with photographs of the membership and activities of this largely-forgotten group. Six remaining members of the Society still meet and perform and they were there to regale us with their music and memories. They now meet in another part of Pudsey and one hopes they will stay in contact with Fulneck, the settlement they originated in and whose name they bear.

The Men's Fellowship walk and fish-and-chips supper took place in mid-June. Br David Keighley took us on an enlightening nineteen-stop tour of historical Pudsey lasting

one hour. We then met up with less energetic gentlemen at the restaurant where we enjoyed a convivial meal.

To commemorate the martyrdom of John Hus on 06 July 1415, Fulneck's July Love Feast contained a sketch. Five members of the congregation took part in 'The Trial of John Hus in Five Minutes'. The concept was that of a narrator telling the story which began to happen before the congregation's eyes.

Plans are already underway for the renewal of the popular Christmas Tree Festival. The various groups are to prepare trees with decorations to represent different Moravian spheres of influence around the world.

David Ingham.

Salem

Sr Jane and Br Mark Dixon have now settled in Royton. They held an open afternoon in March, so that we could visit and see the property. At least they do not have to travel over the Pennines every Sunday now, as they had to during a fairly harsh winter here in the north. Sr Jane is enjoying getting to grips with her new garden, and gave us a very interesting talk on gardens at the MWA Rally at Dukinfield in April.

The congregation has had several members in hospital over the winter, with illness, broken bones or operations. We are glad that they all appear to be on the mend and most are able to get to church again.

The Easter Passion Week readings were better attended this year, and the joint Maundy Thursday Communion was held at Royton. In April we started coffee mornings on the second Saturday each month along with a book sale and

Traidcraft stall. These have brought a few non-members into the church and an increasing number of church members are attending. The takings have been steady and will help to pay the rent on the new manse, as Salem has not had a manse for many years.

At the end of June we held an entertainment as our contribution to the Churches Together in Lees and District. A local Anglican church gave us a hand-bell ringing recital and Br Dennis Clarke read some dialect poetry, followed by a Duck Drive and refreshments. Unfortunately the other churches did not support the event very well, which was disappointing for Sr Coutts, who organised it.

We are now hoping for an improvement in the weather, which has been very changeable, for the holiday season, and our annual Reunion Service on Sunday 27 September.

Anne Broadbent

Hornsey

During the morning service on Sunday 12 April, Sr Audrey Joseph was given a blessing to mark her 80th birthday. As usual, Sr Joseph was in a buoyant, bubbly mood which almost belies her age!

Br Moses Shonga of the Lutheran church was the visiting preacher.

Puppeteers from Westbury Avenue Baptist Church took part in the service on 14 June, much to the delight of the younger members of the congregation. During that service we had the Cradle Roll of those baptised in the last three years. They all received a blessing.

On the 05 July, Br David Howarth led the worship whilst Br Joachim was at Ockbrook for their anniversary service. A high school choir from Antigua were in attendance. They sang for us during the service and then later performed musical items in the church hall.

19 July was the date for the Men's Fellowship anniversary service. However, this was preceded a few days earlier by the sad passing of the group's leader, Br Hugh Brown. Br Brown had prepared the service in advance despite being quite ill and had been looking forward to playing his part in the proceedings. The service went ahead with tributes paid to Br Brown who had been a very active and much-loved member for many years. His previous roles included Sunday school teacher and church committee member.. He was well known for his warm and friendly personality and is sorely missed.

Sadly, on Sunday 30 August, we had to wish our minister, Bishop Joachim Kreusel, farewell after 17 years of dedicated service at Hornsey. We started with worship at 11am which

featured a time of reflection whilst tea and buns were served. We looked back over the years with the aid of a selection of photographs taken by Br Joachim, who was always on hand with a camera!

The farewell service followed at 3pm and was well attended by extended family members of the congregation, representatives of other churches in Hornsey, who are well acquainted with Br Joachim, groups who regularly hire the church and hall, and many others. Br Joachim's sermon encouraged us to continue to work together in building strong communities, improving communication and accepting one another. 'Be ready to offer grace to others' was the resounding message.

We then had a meal together and then there was the opportunity for speeches. The Good News choir, who hire a room for their practise sessions, sang a few songs and expressed their gratitude for all the support they had received from Br Joachim. Much the same was said by representatives from the Bahá'í group and the Warner Estate Residents Association. Church members gave their personal tributes and thanks to Br Joachim for all that he had done for us and for his help with the church building improvement works. Br Alphonso Peters presented him with a gift from the congregation and then Br Joachim gave the final speech.

We are very grateful to Br Joachim for being so faithful, humble and selfless in his role as minister, displaying Christ-like qualities for us all to emulate, and we wish him every blessing in his new post.

Claudette Anthony

Gracehill

March was a busy month, with an Irish night held in Cennick Hall to raise funds for the European Women's Conference. Irish stew and wheaten bread followed by apple pie started the evening off. Music flowed with the Derry/Antrim Fiddlers, Leslie Craig on accordion, our own Jessica and Katie McCullagh on the clarinet and flute accompanied by S. Alison McCullagh, soloist Annie Agnew and a six-year-old Irish dancer.

Holy Week was very well attended, and after our early morning service in Gods Acre, we all enjoyed a hearty Ulster fry.

Sr. Roberta Gray organised a fund-raising event in Montgomerys restaurant. Music was provided by Sr. Alison McCullagh, Br. Sean Tranter and children Jessica and Katie McCullagh and Matthew Boyd.

Mary Henderson from the charity 'Care2share' was guest speaker at our Spring Sisters Breakfast in April.

The Methodist Art Collection exhibition opened in the Braid Hall on 10 May and continued until the 18 June. This was the first time that the collection appeared in Ireland and it centred on the 'Life of Christ'. Approximately 1000 visitors attended.



Congratulations to two of our members - to Sr. Roberta Thompson (above) who was invited to Buckingham Palace as Moravian representative and to Br. David Johnston (left) on receiving the OBE for services to the Community.

Thank you, Lord, for the many workers who contribute to the busy workload in our Church in Gracehill.

Sally Weir

Gomersal



In March this year, our Junior Church held their annual party at the Pizza Hut Restaurant. The young ones had a fun time creating and then eating their own pizzas.

In July, we took part in a Garden Party, held in the grounds of the Red House Museum, organized by our

Outreach Group and the Friends of Red House. The event commemorated the hundredth anniversary of the last garden party to be held there on behalf of the Church by Moravian Committee Member Dr. R W Taylor, before he left Gomersal to serve in the Great War. Around 500 visitors attended.

We are holding our second Heritage Open Day this September. Displays will include the commemoration of the 600th anniversary of the martyrdom of Jan Huss; and our connection to the Taylor family of Red House, who were friends of Charlotte Bronte. They were portrayed by her as the Yorke family in her novel Shirley.

The church continues to be used by members and by the local community for fund-raising events for both ourselves and local charities. We will be hosting a '40's evening', in October, in partnership with the Little Gomersal Community Association. A live band will play for an evening of dancing and food.

We give Sr. Lorraine Shorten all our best wishes and support as she takes up her placement as Student Minister at Horton for the next two years

Norma Machell

Brockweir

'Sing praises, all you people's, sing praises to the Lord'.

On Sunday, 26 July, the congregation was invited to an ecumenical service at St. Mary Magdalene's Church, Hewelsfield, to celebrate their patronal festival. The oldest area of the church dates back to the twelfth century, and we were in part celebrating the newest installation, a composting toilet! Earlier in the year we'd held a Soup Lunch at Brockweir and managed to raise £235 for the project. We stayed for lunch and watched with amusement as the ribbon was cut and the queue to use the new facilities rapidly grew.

Since the arrival of Sr Patsy Holdsworth in May, we've had three weddings in rapid succession and it's been lovely to see the church thronging with people. We wish the couples every joy.

On 08 August, we attended an ecumenical service in our church in the style of the Taizé community. It was a

revelation for some of us and a deeply spiritual experience, one that will hopefully be repeated. The choir was formed from villagers from the surrounding district who meet together to share the Taizé experience and perform in local churches.

The Western District Rally was held at Brockweir on 16 August and it was well supported, with over 55 people in attendance. Sr Patsy spoke about the martyrdom of Jan Hus and the growth of our Church. Br Paul Holdsworth surprised us by providing a 'history jelly' stuck rigidly in its mould and opaque. He urged the congregations not to become like the jelly but to look forward to the future. The church has always adapted to changing circumstances and must continue to do so. As well as jelly, we had a good tea in the Sunday school, and it was nice to see representatives from each church in the District.

Judith Ashton

Congregational Register

Baptisms

Amira Matthews
Maximus Christopher Newell

Hornsey

09 August
16 August

Marriage

Patsy Cox and Terry Caudle 09 August

Brockweir

Dates to remember

12 Oct

National Ethical Investment Week

Anti-Slavery Day
www.antislaveryday.com

18 Oct

Healthcare Sunday
www.healthcaresunday.org.uk

18 Oct

One World Week
www.oneworldweek.org

25 Oct

25 Oct

Bible Sunday
www.biblesociety.org.uk

All Saints' Day

1 Nov

From Church House

Oct 6 - 7

PEC, BMB and Estates Property Meeting - The PEC

Oct 10

Ordination of Br James Woolford, Wellhouse 3:30
LDC, Salem
YDC, Gomersal

Oct 13

Settlement Property meeting with Local Agents, Fairfield

Oct 14

CSC, Fairfield

Oct 15

Faith & Order

Oct 17

IDC, Gracehill
EDC, Harlesden

Oct 19 - 22

Retired Ministers Retreat, Luther King House

Oct 31

Conference Clause 4 of Mission Statement, Ockbrook

Prayer Notes

Richard Ingham

Sunday 4th October [Trinity 18] Mark 10:2-16

Lord of All, who by your presence and first miracle at Cana in Galilee blessed the holy estate of matrimony: we ask you to sanctify the marriage bond in the life of your people, and to bless our homes with your abiding presence, that we might love each other as you love the Church. Give us peace in our hearts, honesty with each other, and devotion to you, that we may find strength in time of trouble, patience in time of trial, and joy in companionship all our days. By the innocence and obedience of your holy childhood, and by your reverence and love for little children, guard the young people of our land. Preserve their innocence, strengthen them in their weakness, recover the wandering, and remove all that hinders them from being brought up in your love; that they may know you as their friend and Saviour, and serve you to their lives' end. Amen

Sunday 11th October [Trinity 19] Mark 10:17-31

Good Teacher, who taught the people in the temple at Jerusalem, and instructed your disciples on the Mount of Olives: give us a ready mind at all times to learn what you would teach us, that your word may dwell in us richly in all wisdom. Knowing you, may we be led to a knowledge of your truth, who are yourself the Truth. Your word is better than gold, and your counsels than precious stones: give us wisdom always to seek the true riches, to know you and possess you, and to be known and possessed of you. For as we seek your kingdom, you will not allow us to lack any good thing and with your grace we shall be rich enough. Amen

Sunday 18th October [Trinity 20] Mark 10:35-45

Son of Man, who came not to be served but to serve, teaching us that the greatest of all is the servant of all: rid us from us all false ambitions, and make us to reign by serving our brethren and sisters. Remove from our hearts, all self-confidence and boasting, all high and vain thoughts, all desire to compare ourselves proudly with others. Rejecting the proud wisdoms of the world we may walk the way of your cross, embracing its scorn, as we to take as master and King you who chose to be crowned with thorns and to die in shame for others and for us all. Amen

Sunday 25th October [Trinity 21] Mark 10:46-52

Son of David, who restored sight to the blind man who sought your mercy: enlighten our minds with your heavenly truth and take away the blindness of our hearts. You know how deaf we are to your call, how dead to your purpose and blind we are to your presence. Dispel the darkness of our hearts with the light of your grace and so quicken our consciences that we may see ourselves as you truly see us. For you are the one who sends forth the light and creates the morning, making the sun to rise on the good and on the evil. Enlighten the darkness of our minds with the knowledge of your truth: lift up the light of your countenance upon us: that in your light we may see light, and follow you in the way. Amen

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