

moravian messenger

OCTOBER 2016



Reflections on Unity Synod

It is good to be back from the Unity Synod in Jamaica. Even though I had a good time, it was an intense ten days. I travelled with Br Edwin Quildan, a Moravian minister from London, and met a Moravian minister from Herrnhut, Sr Erdmute Frank, in Heathrow airport. We have met on several occasions and ended up sharing a room together as I had a room to myself, and for some reason she had not booked in the hotel: we were staying at the Hilton Hotel at Montego Bay.

Having travelled for over 29 hours I was exhausted. It was 8pm when we arrived and by about 9pm I was in bed. I read my daily watchword and another daily devotional. Amazingly the devotion for that day was entitled 'all together now', and we nearly all were. This was an extremely useful reading to share the day as we were all travelling from across the Moravian Unity. From a wide variety of cultures speaking different languages, we had a number of translators, who relayed all the discussions into Spanish and Swahili. It was a great opportunity to renew friendships and also make new friends. I felt very blessed to have the opportunity to attend such an important gathering.

The theme for the 43rd Unity Synod was discerning Unity. There were representatives from 24 different provinces along with invited guests from



the Unity Women's Desk and the World Council of Churches, a representative from the Moravian Church Foundation and two bishops were in attendance.

Our first day Friday 12th of August began with the opening service and then sessions began. Each province brought a short report of the work taking place in their province. The days were long beginning at 8.30am and finishing at 7.45pm when we would have our evening meal.

Each day began with Bible study at 8.30am: the theme for these studies was 'Discerning God's will.' We were encouraged to discern God's will and have ears to hear, and to listen to one

another and of course to God, listening not just as a mark of respect but as a mark of love. We had a lot of proposals to get through so we split up into groups with two financial committees, a ministry committee, two groups looking at Mission and culture, theological education, two committee's looking at unity affairs, and finally two groups dealing with faith and order - I was in the second of these groups.

On Sunday we went to a local Moravian church where we were welcomed by ushers who gave us water. It was an epic two and a half hour service with an hour long sermon and three choirs who performed beautifully for us. It was very warm and a number of people ended up falling asleep. We had an afternoon off so I had chance to do a drawing from the view from our balcony. On Monday we were split off into our different committees to discuss the proposals we had been given. Tuesday began as usual with morning prayers then back into our committees. The two faith and order groups joined together to discuss the issue of Homosexuality. It was an issue we would wrestle with for the rest of our meetings. Thank God by Thursday the Bishop Samuel Gray from America South put together a proposal that we were all prepared to stand by. It felt that a miracle had happened.

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Editorial: Keeping the News Flowing

We have been delighted by the very kind reception of the first two editions of the Messenger under our team editorship. Thank you for that, and thank you to all those who have written for the Messenger. We want to bring you as much news and comment from around the British Province and the wider Moravian world (The Unity) as possible and to include good quality photographs.

The biggest event within the Unity recently has been the Unity Synod. This Synod meets only once every seven years and is our ultimate governing body. It is great to have Sr Patsy's personal reflections on that Synod in this month's issue. The official report will be published in November's issue. We will share information about resolutions passed at the Synod as and when we get them.

The sharing of information has always been important in the Moravian Church and in the past news from the mission fields were copied out by hand and sent around the congregations. Nowadays there are so many different forms of communication, including official websites, twitter, Instagram, and Facebook and they all have their place and role in sharing news. However there is still a need for a medium that can be used to pass on fuller information on the issues of the day and reflections on them.

We hope the Messenger will be that medium, the 'go to' source for information and for that to happen

we need congregations and individuals to automatically think of sharing news with the wider Moravian Church by writing letters, articles and reports. Please also send in details of events and other news of what is going to happen in your congregation that others may be interested in, remembering of course that the deadline for submissions is early in the month before.

We are not, as a Province, large enough to have our own theological journal but the Messenger should also be a way of sharing short articles on theological issues. History is always a popular subject too and our resources at national and local level are extensive so please send in articles from your perspective or locality that may interest others. There is much good work going on with young people that can be shared and it is good to have a Summer Camp report in this edition.

So please get writing and share your thoughts and news. We can't promise to publish everything and we reserve the right to edit material but this magazine is your Messenger and will ultimately reflect the vitality and depth of our Church life and walk with God.

Every blessing,

Sr Sarah Groves



BOOK REVIEW

'Hosting Mary and Joseph

Posada: An Advent Experience for Your Community' by Jacqui Horton and Susanna Gunner

If you've ever thought it would be good to use Advent as a time for outreach beyond the Christingle this book could inspire you. Posada (Spanish for lodging place or inn) is the term used for the journey of Mary and Joseph out of church and into the community. Examples of how it works in different settings, what can be used for the figures (any knitters out there?), and practical hints for making everything work are included. The last chapter has a range of prayers, liturgies, information sheets and a list of other resources. This could be carried out anywhere and can involve all sorts of people from committed church members to those on the fringes, young to old, individuals to shops and offices.

At a bargain £3.95 direct from grovebooks.co.uk, this is worth the investment. ISBN 978-1-85174-974-4
A5 soft back published by Grove Books Limited, Cambridge, 2016

Sr Joy Raynor



A PYCO's Summer Camp ...day by day

Thursday 28th July - setting off

Well today is the day I set off for camp. I have to make sure everything I need is in the car, hence the poor night's sleep. I fortunately have a friend to help me pack who is a wiz at filling all the space but when everything was in there seemed to be room, panic - what have I missed? Left home to drop her off at her home in Wolverhampton and collect 16 bibles, a guitar and a pair of slippers from her house then off up the M6 to Liverpool. It was horrible. Heavy traffic, frequent stops and it was warm and muggy. I arrived in Liverpool and followed the sat nav to a Travelodge (after a bit of a detour) - the wrong Travelodge but the receptionist pointed me in the right direction and I eventually checked in at 20.30. Had a lovely tea (dinner for those in the south east and NI), then a bit of work and to bed. The ferry tomorrow has to be better than the car trip - doesn't it?

Friday 29th July - first Irish Sea crossing

This is a day of firsts for me: my first adventure on a ferry to Ireland, first time to have a cabin on a ship, first trip to Liverpool docks (if you don't count the international garden festival back in the 80's), and first time driving the little yellow car in NI. Finding the docks was easy (thanks sat nav), and the boarding was smooth although the rather steep ramp to get on to the car deck was alarming. At 10.30am I watched the cast off and we left a very misty Liverpool. A film, lunch, a bit of telly, some reading and it was time to get back into the car. The crossing was so smooth it was sometimes difficult to remember you were on a ship not in a budget hotel, just the faint fuzzy feeling in your head to remind you. Disembarking was smooth, down that ramp - who needs rollercoasters - and straight to the hotel for the night.

Saturday 30th July - camp starts - Hurrah

A quiet breakfast, a bit of retail therapy then it was time to set off for Tollymore. The flight from Manchester was delayed, the coach time changed and three people were waiting at Belfast City, and excitement was mounting. Sally and Roberta arrived at the centre and along with three campers we waited for the coach to arrive. Finally camp started with lots of noise, greetings, and laughter. The centre leader did a tour of the building, a fire talk, and then it was time for the evening meal. No problem this year with quantities, there was loads of food and a choice of dishes. After tea, the bedrooms were allocated and everyone went to unpack/make a mess of their room/prepare for the next session. The evening was spent playing game shows. It is fair to say there was a bit of cheating from some of the young people. Simmer down (evening prayers) for the Juniors and they were in bed at 10.30pm. Seniors played outside then had their simmer down.



Sunday 31st July

The day started in bright sunshine with the mountains looking very beautiful. After breakfast we had a practice session of the 'camp wake up dance' as there was time before the first formal session. The age groups separated and each came up with a code of conduct for the week. Instead of morning worship we had a Godly Play session on the Great family which included the story, wondering about it and time to respond with a variety of craft materials available. Games followed that. The afternoon was spent doing preparation for worship later in the week, followed by a session of silly challenges which the house groups had to complete, and then sell to me for house points. This was very funny and I've never seen so much grovelling at camp before. In the evening we had a service with guests from across the Irish District, followed by a time to mix and chat over drinks and biscuits decorated by the young people earlier. Simmer down followed.

Monday 1st August - day on the water

Summer camp activities are an important part of camp, building confidence in the young people as well as being fun and this year the whole camp had a day out on Strangford Loch canoeing. The eight canoes were tied in pairs and the young people chose which group they wanted to be with, leaders fitting in where there was space. When we got to the loch the weather was perfect, very little wind and bright sunshine. The groups then paddled across to Salt Island with some competition between boats as to which was the best. The boat I was in was superb with the team all paddling together and making great progress. Everyone worked hard and we were the fastest (others may dispute this) and had to wait for the others to catch up on at least two occasions. On the crossing we saw several jelly fish and lots of sea birds but unfortunately no seals.

On the island we had lunch and a wander round, time to chill and recover our energy. The centre team made us hot chocolate - which tasted fantastic - and we toasted marshmallows before being divided into different teams for the crossing back. The wind had picked up and was behind us so the journey was much easier and quicker. The group I was with had a tour of the local boats moored on our route, deciding which one we would like to ride in and happily chatting about the day. Some of the campers had a bit of a water fight before we set off back to the centre on the buses, all of us with soggy feet and trousers! The centre team expected us to help load and unload the kit, carry stuff and generally take responsibility for making the day a success. Several leaders told me it was the best camp day they had ever had, and I have to agree it was fantastic.

A very tired camp then ate, followed by worship led by the leaders and then a film night with popcorn. The campers were all really tired from the exertions of the day and I think some of them were happy when it was bedtime.





Tuesday 2nd August

Camp woke to find the mountains had disappeared and a steady drizzle was falling that had been forecast for the day. However, this never dampens spirits and camp was soon active doing various games indoors. Lots of inter-house rivalry adds to the atmosphere and when the rain stopped just before lunch the games moved outside. There was a change of plan for the afternoon and the Juniors joined the Seniors for a walk through the forest to Newcastle. It drizzled intermittently but the walk was so lovely and peaceful and gave lots of chances for conversations between campers. The reward was an ice cream from Maud's - I'd recommend them to everyone if you are ever in Newcastle. It was so delicious and enjoyable with a range of flavours. I had lime ripple which was refreshing. It was then time to get back and we got taxis as it was a bit far to walk both ways. Tuesday evening worship was led by Dragon (the houses were named after the constellations that can be seen in the NI sky at this time of the year) and then a wide game for everyone outside in the forest.



Wednesday 3rd August - no theme park

Traditionally (and I know Moravians like their traditions) Wednesday is theme park day, but there isn't one in NI but we still had a day out. Following the theme of 'Reach for the stars' we went to the observatory in Armagh for the morning where there was a film in the dome followed by making rockets and firing them across a field. Pokémon hunting and lunch followed with some people going for a walk in the Astro Park attached to the centre. A trip to the small shop was appreciated by some of the campers.

It was not the best day for the beach as the wind was quite strong, it was drizzling and it was cool, but this didn't stop some of the camp going for a paddle. Needless to say, one or two of the campers got wet and we had to scavenge clothes from leaders for them. We found a spot in the dunes that was more sheltered and set up there with the camp flag flying over it (it was rather bent with the wind but the pole was very flexible so didn't break). Some

people from the Irish district came to join us for the games and the fun. Each house and a group made of leaders were given an egg, 'their baby', to look after. A cradle had to be made, baby had to be taken out for a walk (a relay race, where one baby met their demise and had to be replaced) and a fortress home had to be built and decorated. Then the teams had to destroy the fortress of another team and break the egg. This took quite a time as all of the eggs were well protected, and the leaders had hid theirs away from the fortress, but even theirs eventually were found and broken. Amazingly, the afternoon on the beach was then over and it was time to go back to the centre for burgers and sausages.

The visitors were invited to join us and stayed for the evening. After the meal it was Scorpions turn to lead worship, and then the Juniors v Seniors for Twister - 15 people are a lot to fit on one Twister mat even if it is a large version - and blindfolded Jenga. I've no idea who won as it seemed to be manic. The young people then had simmer down and were packed off to bed so the leaders could chill out together with a pizza, and valuable time for them to recover.

Thursday 4th August - more activities

Another day of activities led by the centre. In the morning the camp divided into mountain biking and high ropes. I spent the time doing various bits of paperwork so didn't participate but the reports back were really good. The High Ropes course is much higher than that at the Frontier Centre and the participants were kept on the move the whole time rather than having to wait at the base. The mountain biking group also had a fantastic time and returned, amazingly, fairly clean. I had expected them to be muddy.

Lunch all together, and a little time for chilling, then it was time for the afternoon activities. The morning mountain bikers went onto the high ropes and the rest split into two for climbing or mountain biking. The climbing was on an inside climbing wall in the centre and it certainly looked very challenging. The afternoon mountain bikers returned telling us about 'limboing'



and how it is a really important skill for mountain biking. I had the exciting task of visiting the supermarket to top up the leaders sweet and chocolate supply as well as buy the ingredients for the mocktails for the disco.

The evening worship was led by Bear. Followed by a 'lip sync battle' and talent show, it was an opportunity for the young people to amaze us all with their skills and talents. Does the Moravian Church attract the most talented young people or is it that others outside the church don't get the chance to show off their talents? Talent show was followed by the torch game, camp isn't complete without it. I still don't really understand how it is played but I do know that Sally was sent to hide and no one found her.

Friday 5th August - camp is almost over

The day started with bible study. There had been four different ones during the week with the young people rotating in three age groups to the different leaders. This gives the young people experience of four different types of bible study as the leaders are given the topic then sort out how to do the bible study themselves. This requires quite a bit of skill as during the week you will have all ages, 10-17, and all levels of bible knowledge (not necessarily linked to age). This was followed by some games outside then free time to start packing/gathering your stuff together/ignore the task and chat to your friends.

The afternoon was the 'Olympics', again a regular summer camp activity but this year it was messy Olympics with squirty cream, bubble gum and water, finishing with soaking the leaders, if you could find them. I got rather wet although some campers seemed a little unsure if I was up for getting a soaking, others who have been to camp before didn't hesitate.

The evening started with the leavers' worship, with reflection of what camp has meant to them. Listening to these young people makes all the work, sleepless nights and energy put into camp worthwhile. They leave with friends they may never have met without camp and a reservoir of memories.

After time to get ready (and finish packing) the disco and cocktail party began. The centre lent me an ice crusher which made the mocktails even better. There is always a slight sadness about the disco as it means camp is almost over but it is lovely to see the young people, and leaders, dressed up for the event. No bedtime is imposed so some of the Juniors wandered off about 10.30pm and the music stopped at midnight. The rest of the Juniors and some of the leaders disappeared off to bed while the Seniors went to the lounge area to play card games and stay up all night. I heard a report that they mainly went to bed about 3.30am.

Saturday 6th August - hometime

It was a subdued and rather tired camp that gathered for breakfast. Suitcases packed and brought down, and beds stripped. A bacon bap/butty/roll for breakfast helped to restore everyone. A final act

of worship, a Cup of Covenant, out on the terrace, with the mountains in view, and one last song and dance to 'Reach for the stars' and camp had finished. The majority of people had to wait for the coach to the airport. While we were waiting, I checked all the bedrooms - some looked hardly used. Others were a little untidy but all was fine and I handed all the keys back to the centre staff.

The coach still hadn't turned up at 10.30am so a quick call to the company identified a slight communication error but the coach soon turned up and took nearly everyone off to the airport. Other campers were collected and soon it was just myself and one camper, catching a late flight, left.

I used the waiting time to get the campers to carry all my stuff out to the car so I could pack. Soon we too were on our way, stopping at Bilbo's in Castlewellan for lunch. We were both really tired so went straight to City Airport and had a nap in the car. Soon it was time to take the young person to the terminal and check him in. Waving goodbye as he went through to security was the end of camp, but not the end of my adventure.

I decided that as my ferry wasn't until 10.30pm I'd go over to Bangor for a bit of sea air, coffee and cake. This did wake me up a bit so I could get to the ferry terminal, stopping for dinner at a restaurant in the docks, before queuing to get onto the boat. I was steadily getting more and more tired and the wait to get on the ferry seemed to last for ever. I was optimistic that I'd get into the hold for the return trip but no, up the ramp I had to go to the open car deck. Once I'd parked the car, I found my cabin, and more importantly bed.

Sunday 7th August

I did sleep reasonably well but the 5.30am alarm was far too early. A shower, food and coffee meant I was ready to disembark by 6.30am. Down that scary ramp again and off through Birkenhead to New Brighton. I thought a walk along the seafront, fresh air and more coffee was needed as I didn't want to turn up at my Mum's in Manchester too early. It was bracing and a very strange seaside with a beach but the view from the beach was an industrial one. I spent the day with my Mum (mostly asleep on her sofa) then down to Wolverhampton for a night's rest.

Monday 8th August

Several things had to be unloaded from the car in Wolverhampton and my friend wanted a lift to Reading so a detour to a village near Reading then to collect my cat from the cattery and finally home, and most importantly my own bed.

A successful camp, good food, great leadership team, and fantastic young people - it all makes this job so worthwhile.



Sr Joy Raynor
Provincial Youth and Children's Officer

My Heart Strangely Warmed

A Date for the Diary

20th
MAY
2017



Martin Luther 1532



Fulneck © Sr Sarah Groves

On Saturday, 20th May 2017, at Fulneck Moravian Church and School, our own Moravian Church, along with the Council of Lutheran Churches and the Methodist Church in Britain, will be holding an event to commemorate the 500th anniversary of the Reformation. It is hoped that many people from our three churches will come and support this event. This is also meant to be an open event for anyone to attend. No one should feel excluded. We invite all people of faith and people with no faith to come and share in this day with us.

At this present time the planning is in its early stages and may undergo a certain amount of change. The theme of the event will be hymnody and its place and importance within the history and life of each of the three churches. The day will

begin at about 10am with light refreshments followed by three half hour talks, covering the importance of hymnody in each of our churches. We will then have lunch together. In the afternoon there will be a choice of talks and workshops to attend, followed by a short plenary session to draw the different strands of the day together. Following light refreshments there will be a worship service which I feel sure will be an inspiring and uplifting experience. We expect the event to end at approximately 5pm.

The reason for our three churches organising this event together is that historically there are strong links between us. In 1517 Martin Luther wrote his ninety-five theses opposing the way in which indulgences were being sold within the church. A change in Luther's theology can be seen in his writings as early as 1514/15 and, in the years following 1517, his theology was to undergo further change. However 1517 and the writing of those ninety-five theses is seen as the start of the Reformation.

Our own Moravian Church is one of those reforming movements that predate 1517. Following the Reformation there was a certain amount of dialogue and co-operation between the Moravian Church, Martin Luther and the Lutheran Church. Also Count Zinzendorf, one of the great leaders of the Moravian Church, grew up within the Lutheran Church,

became a member of that church and was deeply influenced by its theology.

In the 1700s, John Wesley, the founder of the Methodist Church, had numerous encounters with and experiences of the Moravian Church. Wesley had important conversations with Augustus Spangenberg and Peter Böhler, two significant members of the Moravian Church. The Moravian Church had a deep influence upon Wesley, helping him to find an assurance of faith which he felt he lacked. On the evening of Wednesday, 24th May 1738, Wesley attended a meeting off Aldersgate Street, in London. This meeting is often said to have been a meeting of a largely Moravian society. At this meeting, while a passage was being read from Martin Luther's preface to the Epistle to the Romans, Wesley felt his 'heart strangely warmed', and felt a deep assurance of faith. This is the reason why we have given our day together the title, 'My Heart Strangely Warmed'.

I do hope to see many of you at Fulneck on Saturday, 20th May. Please put the date in your diary and give this event your support. We have an opportunity to share in a very exciting event with two other Christian churches and to invite many people from the other Christian churches to join us. When I have more details, I will make sure those details are circulated.

Br Philip Cooper

Minister of Fairfield Moravian Church

Engaging in Heart Theology as Moravians

By Br Peter M. Gubi



Revd Professor Peter M. Gubi is the minister of Dukinfield Moravian Church and Professor of Counselling and Spiritual Accompaniment at the University of Chester. Br Gubi has researched and published extensively in the areas around Counselling and Spirituality.

Interpretation (or hermeneutics) has always been part of the Christian experience of discerning what God is saying to us as 'individuals' or as 'community', through text (scripture) and personal experience. In the study of theology, there are many methods for systematically guiding interpretation. One method of theological interpretation is that of 'Heart Theology'. This mode of theological reflection was used extensively by Augustine, and developed further by the Pietist Movement which strongly influenced the work and theology of Zinzendorf¹. Moravians often say that they don't have a Moravian Theology. However, they do have a method of establishing a theology - which is Heart Theology.

Heart Theology 'looks to the self and the interior life as the primary space in which theological awareness is generated'², in which the whole inner person becomes the locus of religious knowing, rather than only the rational mind. 'This inner person possesses all the senses which the outer person does, and by these senses in a way we might talk of today as 'intuition', or 'extrasensory perception', perceives the reality of Christ. The heart smells, sees, tastes, feels and hears ... My heart tells me ... it is thus to me'¹. This approach is akin to developing a tacit knowing, or discernment, of Christ, which can only come from a heightened sense of reflexivity, self-awareness, and openness to how the 'Other' and Christ speaks, and where one finds a sense of God in that.

So, how does one develop heart theology? As a personal, systematic approach, I find the following helpful: Situation: I begin the process of discernment by reflecting on the situation that has caused me to reflect. Reflection is usually caused by dissonance (things that trouble me) or resonance (things that so match my lived experience, that they cause me to take note). Personal Process: Self-awareness of what is triggered within me is then brought to mind. I ask myself questions like, 'what is it of my past wounds and experience that I am bringing to this situation? How is it disturbing me, or causing me to take note? How does it match with my lived experience - with my understanding of God (Christ)? Scripture: Reference to scripture is brought to mind. I try and recall, or look up, passages in the

Bible that seem to 'speak' into the situation from a number of different angles. I ask myself, 'how do they give insight into, or challenge, my thinking on this situation'? Tradition: I then give consideration to the wider wisdom that has been received from Christian tradition (even that which may no longer be relevant). Tacit knowing: Holding these insights, I listen to a deeper place within myself, where I feel that I am most connected with the Divine in me - a place of prayerful listening and connection with Christ. Decision: Having taken time to allow that process to wash through me reflectively and prayerfully, I then find myself more in touch with what I believe Christ is saying to me, or wanting of me, whilst holding a tension of both 'knowing', of potentially being wrong because what I want may be getting in the way, and being open and prepared for the emergence of further revelation. 'At the point when I am most me, I find I am most him, or he is most in me, as I am in him'³. This may then lead to knowing, decision and action.

Developing Heart Theology does raise the thorny question of 'authority' (exousia) - i.e. how can what is revealed be trusted that it is from Christ? Whilst honouring the theological insights of each individual, the credibility, validity and authority of any theological insights that may arise, may be tested against the experiencing, learning and wisdom of others, i.e. within the authority of the Church community (providing their agenda is trustworthy), and against the authority of scripture and tradition - which itself is open to interpretation and dialogue. These difficulties with 'authority' can be witnessed in examples when one thinks of situations when a person is convinced that they are called by God to bring about a particular innovation for the Church, or to respond to vocation in ordained ministry, only for their idea, or sense of vocation, to not be upheld by the Church community. One is left questioning the validity of their theological insight in such circumstances, or wondering if it is the Church community that has got it wrong. Where, then, does authority lie? Where is Christ to be discerned in these situations?

In spite of these occasional (but personally and spiritually significant) difficulties, Heart Theology is a wonderful way of feeling God's presence as real - and of rekindling our relationship with Christ (and with ourselves) in a profound way. Whilst many Christians defer the responsibility for their faith and theology to others (dogma), Heart Theology enables us to take personal responsibility for fostering a living relationship with Christ, and of hearing His will for us in a deep and meaningful way.

References:

- 1 Freeman, A.J. (1998). *An Ecumenical Theology of the Heart: The theology of Count Nicholas Ludwig von Zinzendorf*. Bethlehem, PA: The Moravian Church in America.
- 2 Graham, E., Walton, H. and Ward, F. (2005). *Theological Reflection: Methods*. London: SCM Press.
- 3 Davies, O. (2013). *Theology of Transformation: Faith, Freedom, and the Christian Act*. Oxford, UK: Oxford University Press.



Livingstone College

In the September of 1908 Aurel Stein, renowned explorer of Central Asia, suffered such severe exhaustion while tracing the source of the Khotan River high among the glaciers of the Kunlun range that he omitted to change his sodden mountain boots. When he finally reached camp and removed them he discovered that his toes were severely frost-bitten. In letters written a few weeks later he wrote: 'My mountaineering manual, in which the subject was discussed at some length, plainly indicated that in such cases gangrene would set in, and recommended that the aid of an experienced surgeon should be sought at once'.

The nearest European doctor was at the Moravian mission in Leh in Ladakh, a difficult and dangerous journey of almost three weeks. In great pain, Stein managed to return to his base camp partly by yak and partly by litter slung between two ponies. After four days he reached his main baggage train from where a dispatch rider was sent ahead to Leh to seek medical help from the mission. Stein eventually succeeded in reaching the nearest Ladakhi village where he was met by Br Schmitt. Stein writes of Br Schmitt, 'Though himself still suffering from the after-effects of serious blood-poisoning he had with the kindest self-sacrifice hurried to bring me help. Trained at Livingstone College in London and provided with abundant surgical experience by his exacting but beneficent labours at Leh he recognised that the toes of my right foot were doomed'.

Schmitt accompanied Stein to Leh where he amputated two gangrenous toes of the right foot in their entirety and three up to the first joint. Stein continues, 'The operation did not cause me much pain and the wounds are healing well'. He later related that he had consulted many eminent surgeons both in India and England who all agreed that Br Schmitt's surgery could not have been improved upon.

What was Livingstone College? It was set up in 1893, first in Bow, London but moving to Leyton, some 2 miles north, in 1900 in order to provide basic medical training for lay missionaries. The course lasted nine months and covered the treatment of tropical diseases, control of epidemics, basic physiology and surgery but with the overall stress on hygiene and public health. Part of the training took place in the emergency department of a

hospital. Two similar institutions were set up around the same time: the medical college of the Church Missionary Society (1891) and the British Homeopathic School of Medicine for Missionaries (1903). But from the outset the Moravian Church sent its missionaries to Livingstone College, not only from Britain but also, like Br Schmitt, from Germany where no similar institution existed until some 15 years later.

The 19th century saw an increasing number of doctors trained as missionaries ('medical missionaries' to give them their proper title). Tropical disease and fierce climatic conditions were taking an increasing toll of European lives. Of 89 missionaries sent to Sierra Leone between 1804 and 1825, 54 died in station and 14 returned home permanently disabled. Moravians in the West Indies also fared badly. From the first, the purpose of the medical missionary was to provide health care for fellow missionaries rather than to alleviating sickness among the local people.

But the need for such doctors always outstripped the supply. Where emergency aid was needed the medical missionary, or local physician, may have been days or weeks away. The need for training missionaries themselves in basic medical care became the way to alleviate this shortage. Dr Willway of the Deep-Sea Mission in Labrador, for example, writes in 1897 how, following a shooting accident, an Inuit amputated the leg of a fellow Inuit using a razor and hand-saw. Br Schulze, the Moravian missionary present, was able to give chloroform after having watched a doctor operating the previous year. Dr Willway writes: 'It seems to me imperative that all who proceed to the mission-field should be required to devote at least six months to practical work in the accident wards of a hospital, as by so doing they may at least learn how not to do it and by watching the successful method of others have some degree of confidence in themselves when suddenly called upon to aid some fellow creature in distress'. Quite what degree of surgical ability Dr Willway anticipated from a lay missionary after six months' training is unclear, but the implication is that he would be able not simply to apply chloroform but also to amputate a leg more successfully than was the case in this instance.

Even before receiving specialised medical training many missionaries had proved adept at treating both themselves and their native flock. Most had their own medicine chest. This would typically contain laxatives, emetics, antiseptics,

stimulants and those drugs and ointments that all wise travellers to the tropics or frozen regions of the earth would take with them. Teeth-pulling and inoculation were regularly performed by lay missionaries in Africa and there are several stories of conversions, both of individuals and groups, following such basic medical care.

Care given by non-medically trained Moravian missionaries in Labrador during the 1890s, before the hospital in Okak was built, is described by Dr Wilfred Grenfell of the Mission for Deep-Sea Fisherman. 'Although', he tells us, 'their stations dated back over 130 years they had never had a doctor among them. Each station was well armed with homeopathic pills and at least these do no harm; while one old German house-father had performed with complete success craniotomy and delivery of a child en morcellement (breaking the skull bones to facilitate extraction) in the case of a colleague's wife'. Doubtless a good deal of such medical self-help and home-grown surgery went on in mission stations as it did in the more isolated parts of Europe and North America.

Livingstone College had a long life providing medical training to a number of missionary bodies. Its premises functioned as a hospital during World War I and in World War II were used by the Army. In 1947 the college closed down and the building in Leyton disposed of.

A final word on the explorer, Stein, and his frozen toes. A brief report of the incident in the Periodical Accounts concluded it was a credit to the training provided at Livingstone College that a great explorer was willing to entrust a serious surgical operation to a Livingstone trained man in this way. One cannot help wondering, however, whether Stein was quite aware at the time that Rev Schmitt's only medical qualification was a nine month course three years previously in, mainly, hygiene and public health. Stein refers to Br Schmitt as 'Dr Schmitt' in one of his letters and describes him as the 'medical missionary' in charge of the hospital at Leh. Br Schmitt was indeed looking after the hospital but only as a temporary measure following the death of Dr Shawe by typhoid in 1907. One wonders also how Br Schmitt could have acquired such 'abundant surgical experience at Leh' since records show that he had been posted to Leh only a year before the incident. But then, needs must and what great explorer never took a risk?

Adrian Wilsdon

Volunteer worker in the Moravian Archive in Church House

With thanks to Lorraine Parsons at the Moravian Archives.



Moravian Treasures

In chapter 12 of Luke's Gospel we read Jesus' meditation on the birds of the air and the lilies of the field, as he told the disciples not to worry about material things, but to strive for God's kingdom. 'Your Father knows that you need them ... Do not be afraid', says Jesus. With this confidence in God's provision, the disciples can mirror God's generosity, giving away their possessions and money to those in need, and instead investing in heavenly treasure.

You may have heard the idiom, 'One man's trash is another man's treasure.' We all have our own treasures, whether it is a piece of jewellery, a favourite record, a faithful old teddy bear, or whatever else holds particular special value for us. But when material things, whatever they might be, become the central focus of our lives, so that if we were asked to let them go we couldn't do so, they can become obstacles to our faith. We are, instead, called to make an unfailling treasure in heaven; a treasure that, unlike material things, cannot be destroyed or taken away. And if our focus is on heavenly things, those things will take hold in our lives.

It is not only material things that can become obstacles. Br Craig Atwood, in his book 'The Theology of the Czech Brethren', summarises the fundamental features of the Unity - things that have continued to be important in the renewed Moravian Church. Among those features is the continual quest for truth, and the separation of essentials, ministerials and incidentals.

There is a difference between the relative truths of human doctrinal statements and biblical interpretations, and the eternal truths known only to God. The task of the church is leading people to deepen in faith, hope and love. In order to do this in a changing world, the church must be self-critical, continually seeking truth rather than simply regurgitating what we have received. The purpose of Christian doctrine is to help us to live as followers of Christ, bringing life and freedom as well as a sense of responsibility towards creation. Too often, doctrine is used to divide and to judge.

The Unity saw the essentials of salvation as being simple: God is the Creator, Redeemer and Sanctifier, and we respond in faith,

hope and love, trusting in Christ. There are also ministerials - things that communicate the essentials such as church order, the sacraments, the ministry, and even the Bible - and there are things that are incidental. Over the centuries, people have died for and killed for these ministerials, but they are not sacred in themselves. If any of these ministerials become the focus of our lives, rather than the essentials that they point to, they too can become obstacles to knowing God.

Comenius pointed out that the first religion was that of Abraham, and that it was a very simple faith. He also quoted Micah 6:8 ('Do justice, love kindness, and walk humbly with God') as a summary of true religion. Comenius wrote, 'See, this was the whole of religion before the law and under the law, to grasp God by faith, to embrace God with love, and to hold God by hope.' Faith, hope and love - these are the essentials of our salvation.

As modern Moravians we have a great heritage to be proud of. We can look back and be inspired by the wonderful things God has done through our church in the past. But we also need to look forward, thinking about what it means to be the church today, and what it might mean to be the church in the future. This leads me to believe that the fundamental features summarized by Br Atwood are the greatest heritage that we have as Moravians.

The continual quest for truth, and the division of things that are essential to salvation and things that are ministerial or incidental, are as relevant in today's changing world, as they have always been. They were the principles that guided the

Unity through centuries of religious, social, political and intellectual change. The same principles should guide us as Moravians today, as we seek to be the church in our own context - with the same simple faith, and the same task of leading people to deepen in faith, hope and love.

Br Michael Newman

Minister of Fulneck and Gomersal Moravian Churches



The Theology of the Czech Brethren from Hus to Comenius by Craig Atwood is published by The Pennsylvania State University Press (ISBN 978-0-271-03533-8).

Reflections on Unity Synod *continued*

I personally was very delighted to have a proposal passed: that each Unity Synod should have a young person with a

voice and a vote. This was one of the highlights of my synod.

Wednesday was a day off and we attended the opening of a heritage site where early Moravian slaves had been buried. We also visited a number of Moravian churches and had lunch at Bethlehem Moravian College. It was a good day out and a nice break from synod sessions. I had a great experience at Unity Synod. It was a great opportunity, and I found out that yes we may be small in Britain but around the world there are 1.3 million Moravians. This experience made me realise that the

Moravian Church is truly a worldwide unity and this could be seen each day. It made me realise that I am a minister of a vibrant church. At times we touched on very difficult issues with care, love and respect. The next Unity Synod will be in the African region in 2023, and may I take this opportunity to thank synod 2014 for electing me to attend - it was a great experience.

Sr Patsy Holdsworth

Minister of Kingswood United Church, Brockweir and Tytherton Moravian Churches



Photos © Br Edwin Quildan

Notices

Enquirers' Day Saturday 21st January 2017

DO YOU SENSE GOD IS CALLING YOU TO ORDAINED MINISTRY?

This is a big question and one that the Provincial Board would encourage anyone to explore.

So, if your answer to the above question is YES, or even if you are unsure or would like to know more, why not come along to the ENQUIRERS' DAY.

To register an interest, or to know more, please speak to either your minister or Br David Howarth (email: david.howarth@moravian.org.uk).

The closing date for next year's day is 7th January 2017. The programme and venue will reflect those attending.

Fairfield 2017 Calendar

The Fairfield Calendar for 2017 is now on sale for £5.00 + £1.50 p&p. The monthly pictures are painted by the artist John Lees, a member at Fairfield, and depict a year in the life of the Fairfield congregation. If you would like to purchase a calendar please contact me at: Sr Janet Warr, 10 Fairfield Square, Droylsden, Manchester M43 6AD Tel: 0161 370 0132 Email: jwarr@uwclub.net



Cheques should be made payable to 'Fairfield Moravian Church'.

Br Trevor and Sr Elaine Auty have moved to 25 Fulneck, Pudsey, West Yorkshire, LS28 8NT. They can be contacted by telephone at: 0113 257 5442; and by email at: revtrevaaty@hotmail.com and autymelaine@hotmail.co.uk.

Sr Kathryn Woolford has a new email address: jsrtkw1@hotmail.com.

Irish District Youth Weekend 2016

For ages 9-17

At the Ulster Folk and Transport Museum, Cultra, Co Down.

From 25-27 November

Cost to be confirmed. More details to be circulated shortly in the Messenger and via ministers, congregation secretaries and Facebook.

Young people from England and Northern Ireland very welcome.

More information from Sr Roberta Hoey (robertahoey@gmail.com).

Unity Women's Desk Education Committee

The unity women's desk is looking for a sister from the British province to serve on its education committee. The committee will advise on the giving of educational grants to women and girls all over the unity including the British province.

An interest in education would be helpful as the representative will need to understand the educational structures in each country in the Unity and advise on who should receive grants given by the Unity Women's Desk.

Meetings will take place via SKYPE, so a willingness to engage with technology is essential! The SKYPE time for the British province will be 3pm, which I realise may be tricky for a number of sisters.

The Unity Women's Desk has already done some great work in education and has been given increased financial aid at the recent Unity Synod to continue with its work.

If you are at all interested, please contact Sr Janet Cooper at janet.cooper@moravian.org.uk and I can forward you further details of the education committee's remit.



Br and Sr Linyard's Diamond Wedding Anniversary



Congratulations to Sr Olive and Br Fred Linyard on their Diamond Wedding anniversary. Olive and Fred were married on 8th September 1956 and celebrated their anniversary with a buffet lunch for their family and friends in the Lecture Hall at Ockbrook.

Sr Julie Hague

Ockbrook Correspondent

Queen's Park Bedford

Without a minister we have continued to hold weekly services. Sr Janet Day has been leading our services with liturgies and prayer book, and instead of a sermon, we have a meditation. A particular person will give their individual take on well-known stories and parables. We have Br David Howarth taking communion when he is available and a lay preacher. We are at present decluttering and decorating two rooms. On September 24th we will be celebrating 30 years of Shalom ecumenical involving 6 churches with a quiz and fish and chip supper. The name 'Shalom' derived from a house name where nuns lived.

Br Eric Moore

Queen's Park Correspondent

Kilwarlin

It has been a very busy year for Kilwarlin, from January when all the activities started up and running after Christmas. Our Easter Service was followed by our traditional breakfast and in June the Garden Party was a great success. We have just finished taking part in the Heritage Weekend, with the Church and Grounds open for tour by the public. There was also a lecture at Kilwarlin by Dr Philip McDonald an archaeologist and Dr Maureen Alden as specialist in Greek Literature, exploring Kilwarlin's links to Greece, the Battle of Thermoplae and the siege of Messolonghi. Throughout the year we had several confirmations and our Sunday School grew, we are now running a youth fellowship. Our youth leader, Katie Walker is off to University this month and we wish her all the best.

Sr Eunice Hoey

Kilwarlin Correspondent



© Br Livingstone Thompson

Congregational Register

Congregational Register

Baptisms

22 November 2015	Freddy Kenneth Burgess	Dukinfield
10 April 2016	Max Edward Rigney	Dukinfield
12 June 2016	Alicia Miya Gentles	Dukinfield
7 August 2016	Phoebe Ivy Clegg	Dukinfield
3 July 2016	Reggie George Kempson	Fairfield
24 July 2016	Lily Matilda Dodd	Fairfield
7 August 2016	Ava Kathryn Haslam	Fairfield
21 August 2016	Noah Yame Fred Kwamina	Fairfield
28 August 2016	Bethany Elieyse Banham	Royton
28 August 2016	Brody David Banham	Royton
28 August 2016	Kiera-Leigh Parson	Royton
11 September 2016	Oscar Robert Stephens	Gracehill
11 September 2016	Alexander James Redshaw	Ockbrook

Marriages

4 June 2016	Nigel Paul Biggs & Violette Anita Lord	Fairfield
7 August 2016	Roy Dobson & Tracey Chambers	Fairfield
27 August 2016	Peter Dockerty & Michelle Pearson	Fulneck
20 August 2016	Billy Stewart & Amanda McCosh	Gracehill

Deaths

28 March 2015	Marian Marsh	Dukinfield
3 August 2016	Gerald Siggers	Dukinfield
7 August 2016	Vera Blewitt	Fairfield
8 September 2016	Hazel Stone	Ockbrook
11 September 2016	Sarah Radford	Ockbrook

Service of Thanksgiving

26 August 2016	Jean Mary Moss	Fulneck
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Received into membership by the Right Hand of Fellowship

21 August 2016	Alfie Mark	Gracehill
21 August 2016	Philip McCord	Gracehill
21 August 2016	Gordon Murdock	Gracehill
21 August 2016	Ibby Patterson	Gracehill
21 August 2016	Bill Wray	Gracehill

Received into membership by Adult Baptism

21 August 2016	Jamie Corsby	Gracehill
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Dates to remember

9 Oct	15 Oct	Prisons Week (www.prisonsworld.org)	17 Oct	23 Oct
		Sukkot - Jewish		
12 Oct		Yom Kippur - Jewish	18 Oct	
		Anti-Slavery Day (www.antislaveryday.com/)		
18 Oct		Freedom Sunday (www.stopthetraffic.org/campaign/freesunday)		
	23 Oct		30 Oct	
		One World Week (www.oneworldweek.org)		
		Diwali - Deepavali - Sikh/Hindu	30 Oct	
30 Oct	5 Nov	Good Money Week, previously National Ethical Investment Week (goodmoneyweek.com)		
		Reformation Day	31 Oct	

From Church House

The Provincial Board are pleased to announce that Br David Howarth has received and accepted a call 'pro temp' to the Hall Green United Community Church and the Leominster Moravian Church. This Call will be effective from 1st October.

Please remember Br Howarth in your prayers as he begins this new chapter in his ministry.

We have a number of Daily Watchwords 2016 at Church House that are now available free of charge to collect, or we are happy to send out for just the cost of postage. Please contact the Bookroom for more details.

The new edition of the "Passion week and Eastertide" published this year is also available from the Bookroom for £2.



Provincial Diary for October

- 1 Midlands District Conference, Ockbrook
Sr Zoe Ferdinand
- 4 Settlement meeting with local agents, Gomersal
- 5 - 6 PEC, BMB and Estates Property, Church House
- 8 Lancashire District Conference, Fairfield
Sr Gillian Taylor
- Yorkshire District Conference, Lower Wyke
Br Robert Hopcroft
- 11 Faith and Order Committee, Fulneck
- 15 Irish District Conference, Kilwarlin
Sr Zoe Ferdinand
- 15 Eastern District Conference, Harold Road
- 19 Church Service Committee, Church House
- 22 Youth Committee, Fulneck
- 28 - 30 Lay Preachers Weekend, Luther King House

Prayer Notes

*Changing weather, turning leaves,
chasing wind, driving rain,
Autumn glory.*

*Lord thank you for the cycle of the seasons
That brings moisture to the earth,
a harvest to our tables
and a blaze of colour to our eyes*

*Lord God,
Whose call to justice shames the strong and lifts up the
weak,
we pray for our prisons.*

*For those who are imprisoned that they may be safe from
harm and self harm and given the chance to learn, develop
and repent;*

*For those who watch over them that they may be fair and
consistent in their treatment of those in their care and
free from threat or danger within or without the prison.*

*For those who work in the Prison Chaplaincy Service and
Hospital Service Visitors that they may seek the best for
both prisoners and staff with healing of body and mind;
For the Prison Visitors that they may be have understanding
and perception, hearing both what is said and what is left
unsaid.*

*Lord God may we never forget those who are taken from
our view and imprisoned for our safety or as punishment
for their crime and may we ever pray for those who have
fallen victim to crime that they too may be restored and
find strength, grace and healing.*

For peace

*God who desires shalom for all people,
We lift to you the people of Turkey at a time of political
challenge and facing so many terrorist attacks;
The people of Syria caught in the maelstrom of civil war
amid the competing hidden agendas of other nations and
groupings;*

*The people of Iraq attempting to rebuild one nation with
a divided people and a legacy of war;
For refugees within and without the countries, the homeless
and helpless and those on move from one place to another;
The persecuted minorities that live within these historic
lands*

*May the spirit of repentance from Yom Kippur inspire us
to repent from the self interest that western governments
have done in our name over so many years in these lands.
May the spirit of generosity inspire us to give freely to the
charities that work to support people in these lands.
May the Holy Spirit keep these people and lands ever in
our hearts and prayers
Amen*

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