



## Known Unto God



When you read the word “if” in connection with the poetry of the Great War, for many it immediately brings to mind Rupert Brook’s “If I should die think only this of me”, but we can make a tragic connection using the word with another poet, Rudyard Kipling. He was already famous as the premier poet of Empire, with his “Barrack Room Ballads” celebrating life for the military across the greatest global empire the world has ever seen.

However, the small professional army that had policed the Empire was in 1914 about to be involved in the new thunder of mass death that was to last for four years and destroy a generation. Most of the civilian population had little regard for the army, regarding the men as the sweepings of society; a fact well illustrated when men were needed for the Boer War. They were uneducated, under nourished, and in the garrison towns, running fights were a feature of life between them and the civilian population. They were looked on as the “drunken and licentious soldiery”. Kipling picked this up in his poem “Tommy”: “I went into a public-house to get a pint o’ beer, the publican ‘e up and ‘sez, “we serve no red-coats here”. To the amusement of the females in the pub, the soldier is thrown out onto the street and notes how people change: “O it’s Tommy this, an’ Tommy that, an’ “Tommy, go away”;

But it’s “Thank you, Mister Atkins”, when the band begins to play.”

And so it was proven on the declaration of war in August 1914, when the population embraced it with wild displays of euphoria - the boys were going to glory and it would be all over by Christmas. Few thought how many would go to “glory” and the public and private cost. “If” Kipling had known, would he have paid the cost he himself was called to bear? In the initial excitement, men flocked to the colours to avoid missing the show, and many parents helped them to enlist which they must have bitterly regretted later. John Kipling, the only son of Rudyard, was allowed to enlist as a favour to his father by Lord Roberts, who was safely entrenched in the War Office in Whitehall. While perhaps now past his first great flush of fame, Kipling was still a very popular writer of prose and poetry and had friends in high places.

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## Editorial



In a recent speech Lord John Alderdice said, that in any country there are around 15% of the population who he characterised as the metropolitans. They are happy to live anywhere

and for their children to marry across boundaries and who see themselves as part of a bigger picture.

He contrasted them with 80% of the population who are very happy where they are with their own culture and place and who resent changes in population make up and the character of a place. Their opinion is not often heard in the corridors of power and when they vote, they vote depending more on their gut instinct about an issue, whether it be leave or remain in the referendum or any other matter, rather than on a detailed analysis of the arguments around it. Hence although Lord Alderdice voted to remain he said he was not surprised at

the outcome of the Brexit referendum. Emotion or gut instinct is a real part of our make up as human beings and should never be denigrated - we would be cold fish without it. As Christians we believe that we are made in God's image, made with both heart and mind. So we should be able to hold emotion and reason in balance. This is important in a society where it is too easy to denigrate those with whom we disagree, on Brexit, the United States Election or any other issue.

Tragically however there has been a rise in racist insults and attacks since the referendum result. People who have been born in the UK and never questioned their status as British have been insulted in the street and told to go home, innocent immigrants have been abused by children and had stones thrown at them and racist abuse is written on street walls. Christians can never just ignore this and examine their own attitudes, challenge racist attitudes in others whether in the home, work place or on the street. We can never just shrug our shoulders and walk by or close our ears as if it does not concern us or is just someone's opinion and

should not be challenged. Gut instinct when it denigrates others must always be challenged.

In a recent article in the Irish Times Archbishop Richard Clarke explored the issue of truth being distorted or ignored in public discourse and he stated that 'When truth becomes wholly disposable we are endangered beyond measure'. So often in public debate or in elections, complex truths are ignored or distorted and simplistic slogans adopted instead. Here too Christians should take the time to work through issues for themselves and look for the truth behind the statements. We live in an age when we can know a great deal of what happens around our world and we cannot just dismiss ludicrous untruths by merely shrugging our shoulders by way of response. Untruths and distortions must be called out in the public sphere and in discussions with those around us.

A prayer for our public discourse -  
**'May emotion be recognised,  
reason take its rightful place,  
respect for all be upheld  
and truth be our touch stone'.**

Sr Sarah Groves

## Known Unto God continued

John had initially been destined for the Royal Navy but had been rejected because of his poor eyesight and now was granted a commission in the 2nd battalion of the Irish Guards. He had to obtain his father's permission before he was even allowed to sail to France as he was still under age for Foreign Service. Kipling had written one of the stirring imperial odes on the outbreak of war:

**"For all we have and are  
children's fate  
the war  
The Hun is at the gate!"**

The sentence is an expression that 'we' are in the right and he, like most of the country, had little regard for the courage of the enemy. They are the "Huns" whose aggressive actions are below those set by the accepted standards of English civilization which had spread across the globe. This deprecation of Germany was to be a constant feature of the war poetry and the sentiment was returned by Berlin with an anti-British ethos especially intensifying as the British Naval blockade started to cause starvation on the German Home Front. The last four lines of his poem read:

**but one task for all -  
One life for each to give.  
What stands if Freedom fall?  
Who dies if England live?"**



Rudyard Kipling

the Imperial War Graves Commission Kipling was to provide the famous three lines that appear in military cemeteries across the globe. He chose the quote from Ecclesiasticus 44:14 "Their Name Liveth For Evermore" for the stones of remembrance in

larger war cemeteries and the inscription "The Glorious Dead for the Cenotaph in Whitehall". But his most famous three words, though few recognize it as his work, are the words on Unknown Soldier's graves "Known unto God".

Kipling went to his grave in 1936 not knowing where John lay. He and his wife had some consolation, as they had been able to visit Purts Wood, the area in which their son had been seen in action. I wonder if he ever thought of his lost son when he recalled his own poem "If".

While Kipling's work seemed to go out of fashion he never lost his love for "Tommy Atkins" the hero of the "poor bloody infantry". While never as corrosive in his criticism of the command structure as other poets, he did condemn their arrogant thoughtlessness. The army had suffered a disaster at Kut in present day Iraq when a force after a series of elementary blunders by incompetent commanders led to its destruction by the Turks. The officers seemed to

regard it all as "unfortunate" but Kipling wrote:

**"They shall not return to us, the resolute, the young  
The eager and whole-hearted whom we gave:  
But the men who left them thriftily to die in their  
own dung,  
Shall they come with years and honour to the grave?"**

The soldiers never had any illusions as to their place and as Kipling recorded in the last lines of "Tommy":

**"For It's Tommy this, an' Tommy that, an'  
Chuck him out, the brute!"  
But it's "Saviour" of 'is country  
"when the guns begin to shoot;  
An' it's Tommy this, an' Tommy that,  
an' anything you please;  
An' Tommy ain't a bloomin' fool  
- you bet that Tommy sees!"**



Have we moved on from this sentiment? Ask a member of the forces and, in memory of John, read "If".

Br Henry Wilson



John Kipling

Death was not long in coming for John as he was posted missing at Loos in October 1915 soon after arriving in France. His body was not recovered. Loos was a battle lost before it was even fought due to lack of men and ineffective artillery. With his contacts in the War Office Kipling was aware of this. No great paternal elegy was written for the lost son, all there was left was stoic resignation and perhaps the question "If". "I have heard he finished well", he wrote. "It was a short life.

I'm sorry that all the years work ended in that one afternoon". How many had to say the same? Kipling commented "a bitter business and sad, even for those who know where their boys are laid".

So many soldiers just vanished in the grinding industrial warfare, the savage artillery reducing all to dust. People and poets had to relate to a new concept - "No Known Grave". Approached by

## Letter

6th September 2016

Dear Editors,

Poverty not only manages to exist in a country as wealthy as ours but it thrives. According to the highly respected Christian research charity Joseph Rowntree Foundation, 13 million UK people live in poverty. This figure is so huge it is difficult to comprehend, however, until the extent of it is believed and not accepted as inevitable governments will continue to do nothing to eliminate it. All that is being done is attempts to manage it. Now an ever increasing share of our country's resources is devoted to picking up the pieces of poverty's impacts.

Over a million people in this country are too poor and cannot afford to eat property, keep clean or stay warm and dry. New born babies sleep on floors in B&B accommodation; we have become a nation playing at civilisation. Progress supposedly comes with time, however Britain seems to be going backwards and UK child poverty is predicted to rise sharply over the government's next 4 year term, in work poverty has risen sharply over the last decade.

There is a myth that people make themselves poor and they can make themselves "not poor" which can be proved to be not true. Poverty is not

separate from decisions of governments, businesses and voters, it is constructed. It is caused by the way we choose to arrange how we exist as a society and it can be ended if we decide to arrange ourselves differently. Between 1997 and 2010 the Labour government deliberately reduced childhood poverty by 800,000 proving it can be done.

The 2016 Synod resolution requiring our church to work to eliminate it completely is our action to make it happen. Our church must come together with the new committee on this. This province's action will not eliminate all poverty; however, 2016 Synodals believe that UKCP elimination was not impractical dreaming BUT rational thinking.

78 billion a year is spent trying to ease the consequences of poverty and the way we try to manage it and we are failing. It is time now for this Moravian province to start to believe it could be cheaper to solve what is a major social problem. We are going to make a start with the child poverty problem. Congregation members can and must join PEC and our Bishops with this 2016 Synod decision.

Br Alan Holdsworth

## Call for Papers

### 'My Heart Strangely Warmed'

A Conference by the  
Lutheran, Moravian and  
Methodist Churches  
Commemorating the 500th  
Anniversary of Luther's 95 Theses  
and Considering the Place of  
Hymnody in the Life of the Church  
**Saturday 20 May 2017**

The Moravian Church and Fulneck  
School, Fulneck, Pudsey, West Yorkshire,  
LS28 8NT

Papers are invited for this conference, which will be part of a larger day event shared between the Lutheran, Moravian and Methodist Churches that commemorates the events of 1517 and the birth of the Reformation. The subject area is hymnody in the life of the Church. This is interpreted broadly.

Length of paper: 30 minutes  
Abstract: 200 words

Deadline for abstract is  
31st January 2017

Please send your abstract to  
David Harmer:  
harmerd@methodistchurch.org.uk



# Four Weeks in the Summer



## A report on Sr Claire Maxwell's Summer Placement in the Continental Moravian Church

Herrnhut, though not what I imagined in my mind's eye, was and still is today a fascinating place to go, steeped in history but also

from my observation actively living out a mission of hospitality to all those who come and visit from all of the world each year.

It was a real joy to spend some time there in a space I could feel and learn more about the Continental Moravian Church and in turn the British Province's history. My time in Herrnhut was supervised by Sister Jill Vogt and Brother Peter Vogt who together share the position of Herrnhut Minister. They provided me with many placement opportunities and gave me confidence in myself as they allowed me to try my hand at most things and encouraged me in my German learning; I couldn't have asked for better supervisors.

One highlight for me involved going into the schools and in one, teaching the class their first ever English lesson which contrasted nicely with an older class where I helped discuss the Brexit! Another was going along to the singing service on a Saturday evening known as a Singstunde. I have never experienced one of these and loved the simplicity. Singing hymns together as form of preparation for Sunday which apparently dates back to the choir houses. What made it work was the fact that the



*Young folks practicing modern hymns at Church in Amsterdam*

hymns in Germany were a lot faster paced than ones I have experienced being sung in the British Province and so singing ten plus hymns felt joyful rather than perhaps a little long! It gave me a sense of personal time with God, which I appreciated whilst away, as song is one of the few things I felt able to do in any language. The way folks gathered was touching and showed a deep commitment to prayer and to each other.

The Continental Province as a whole is supporting a few different church asylum cases. However, the largest one currently is 18 Orthodox Christians who have found their home in Herrnhut.



*Brass band at Diaconate School*

Watching how this was handled and the concerns voiced in the meeting gave me a sense of hope. Sometimes it feels like our denomination can focus too often on the past and the power of the Spirit then, but here I was witnessing the Spirit moving generously through this congregation ready to open their homes to those who needed a space, with people ready to protect them if needed. I met with these refugee Christians for Bible study and prayer. Another time we shared together was when we were gardening and clearing up the graveyard. They were keen to share their skills and what was good to see was that the church at Herrnhut had an awareness of this - inviting them to contribute. When I preached at Herrnhut I reflected partly on this idea that to offer hospitality also asks us to allow a "stranger" to give us something; the risk being this may not come in the form we would wish it to.

Although shorter, my time at the Hague was interesting. It, too, provided me with many opportunities to listen and learn. Sister Christine, the minister who supervised me and is based at the Hague has enabled me to meet with many people not only from this congregation but also others in the Netherlands. In all of these meetings it was a joy and a privilege to hear the different stories of how each person came to be members of the Moravian Church at various different points in their lives. A definite highlight for me was accompanying Sister Christine in her pastoral visits and learning lots about how to be focused and present with each person. I have also felt a lot of love from the hospitality shown by all those I have met with in their own homes and have never had such good food - all of which was Surinamese and I return with some new recipes!

I have attended different styles of services and particularly enjoyed my first service in Laak led by Brother Henry. I had never experienced Surinamese hymns before and enjoyed hearing (and trying to sing) songs sung in different languages. Furthermore, I enjoyed the sense of fellowship amongst this gathering. Another highlight was visiting with Brother Eric a young group of Musicians who were practising together some



*Sr Jill Vogt sat on part of Herrnhut's Art Trail that reflects the Moravian History and Beliefs*

more modern hymns in Amsterdam. It was good to see the Netherlands is trying to embrace both traditional and more modern hymns and styles of worship. All services I have attended have made me feel welcome and I am very grateful to everyone for being so patient with me and my lack of Dutch. Everyone's willingness to accommodate me in all settings has meant that I have felt welcomed as a Sister throughout the Netherlands placement.

Brother Johannes, a member of the Netherlands Provincial Board, provided me with an insight into the way the Moravian Church in the Netherlands operates and enabled me to see Zeist as well as the churches in Amsterdam - all of which are unique and beautiful in their own ways. I particularly enjoyed a conversation with a member of the team who explored mission alongside other provinces focuses much more on sharing good practise with one another in the context of the World Wide Unity. This feels like a very positive approach to missional

development and growth. It has left me with lots of ideas and has provided me with questions that I need to reflect on.

One other highlight for me was going with Sister Christine and listening into a meeting which was reflecting carefully on racial discrimination as part of a reconciliation process. What this affirmed in me was the need to hear different peoples' stories as well as the value in listening first and speaking second. It helped me to reflect that on issues of discrimination the church has to participate in facilitating in learning; it cannot sit back and ignore acts of discrimination. I fear that if it does, it not only participates in discrimination but, also, limits our individual development and makes it challenging to live out our calling to love one another as we love ourselves. It was good to see in the Netherlands that there is a striving to understand what this call to love looks like and that people are actively working to understand better the issues which may disrupt the living out of this commandment.

*Sr Claire Maxwell*



*Br Peter Vogt sharing with a group from Luxembourg about the history of the Moravian Church and its life today.*

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*Br Johannes and Sr Christine Welschen introducing me to the delights of a Netherlands Pancake*





# Heat and Hard Work

A Report on the business of Unity Synod 2016  
held in Montego Bay, Jamaica, August 2016



There were a number of proposals that related to the composition of the world wide Unity and the process of moving from Mission Area to Mission Province to full Province the criteria for which appears in COUF. It was agreed at the

Synod of 2009 that work in congregations should not be listed as Undertaking and so it was agreed that:

- South Asia, (Ladakh, Rajpur, Nepal and Assam) supervised by the British Province should be moved from being a Unity Undertaking to become a Mission Area:
- The following places were recognised as Mission Areas; Sierra Leone supervised by Tanzania Eastern Province; Ruvuma and Njombe supervised by Tanzania Southern Province; Sud Kivu and Katanga in Eastern Democratic Republic of Congo supervised by Tanzania Lake Tanganyika Province; Iringa supervised by Tanzania South West and Kiwele supervised by Tanzania Western Province.
- The following places moved from being Mission Areas to become Mission Provinces: Honduras Unity Undertaking Supervised by Nicaragua Province; Czech Undertaking supervised by the European Continental Province; Burundi supervised by Tanzania Western Province and Cuba supervised by the America Southern Province.
- Mission Provinces reaching full Province status were: the Democratic Republic of Congo; Tanzania Northern Province; Malawi; Tanzania Lake Tanganyika; Zambia; Tanzania Eastern Province and Guyana.

However, it was agreed that Star Mountain Rehabilitation Centre should remain as a Unity Undertaking receiving Unity Funding

and Synod recognised the unique work going on at Star Mountain. While the European Continental Province has been asked to supervise the work at Star Mountain Synod was reminded that this is a Unity project.

It was agreed that a new category of Moravian Work be officially recognised as a "Prospective Mission Area" with the criteria being added to COUF. It was agreed that the "Caribbean Region" should be renamed the "Caribbean and Latin American Region". Recognising the increasing number of Unity Provinces and Mission Provinces the Unity Prayer Watch Schedule is to be revised to include all Provinces.

This development of Provinces shows how our Moravian Church is growing across the world and it is wonderful to see how the Light of Christ is still burning brightly around the Unity.

Other more general resolutions were:

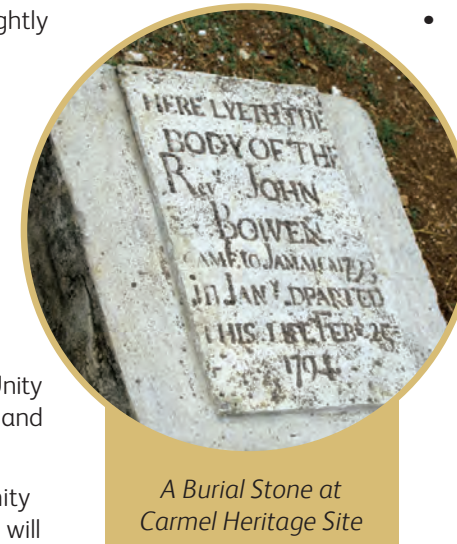
- The outlining of a code of conduct to deal with major conflicts across the Unity and this will be placed in Church Order of the Unitas Fratrum (our constitution usually called COUF).
- The setting up of a Moravian Disaster Relief Fund and the Unity Board will appoint a sub Committee to assist the Unity in identifying areas of natural disaster and coordinate relief aid where possible.
- It was agreed to set up a Moravian Unity Cultural Heritage Fund (MUCHF) which will seek funds from inside and outside the Moravian Church with the hope of raising \$1 million to assist Provinces in identifying and restoring Moravian buildings of historic interest and to compile a register of such buildings. A steering committee is to be set up by the Unity Board.
- In addition to funding theological training in Unity Provinces the Moravian Church Foundation (MCF) has been asked to fund Theological Education and distance learning in Moravian Seminaries which currently do not receive funding.
- It was agreed that the United Alaska Moravian Mission should no longer use the name Moravian because of their conflict with the Alaskan Province and their refusal to accept the authority of the Moravian Unity in spite of numerous attempts to bring reconciliation.
- It was agreed that the Unity Board should identify the projects for the Unity Prayer Day Offering annually and inform the Provinces accordingly.

**Proposals that affect the administration and work of the Unity were:**

- That a Unity Youth Desk should be set up and a part time

Unity Youth Coordinator be employed, supported by a steering Committee comprising of six members, one from the American region, one from the European Region and two each from the African and Caribbean regions.

- In addition it was agreed that a Youth Representative should attend the Unity Synod and that there should be a Unity Youth event every five years.
- The next Unity Youth Tour is scheduled for America to run from 9th-22nd August 2018.
- It was agreed that the Unity Women's Desk should have a voice but no vote at Unity Synod and have a representative on the Unity Mission and Development Board.
- The composition of the Unity Committee on Theology was changed and now includes: two from each of the four regions (African, American, Caribbean and Latin American and Europe).
  - The name of the Unity Business Administrator was changed to Unity Board Administrator to better reflect the responsibilities of the UBA.
  - The Unity Mission and Development Board (UMDB) was re-constituted and now comprises four from the African region; two from the Caribbean region; one from the American Region; one from the European Region and representatives from each of the Unity Mission Agencies



A Burial Stone at Carmel Heritage Site

- It was resolved that geographic borders between Provinces must be respected at all times.
- It was agreed that any Deacon, Presbyter or Bishop dismissed for gross misconduct should be deprived the rights of ordination or consecration in the Moravian Church.
- Wincap Cassy is to be removed from any connections with the Honduras Unity Province and can no longer call himself a Bishop of the Moravian Church.

**As always finance is an important part of Church business and resolutions covering this were that:**

- South Asia and Star Mountain should receive financial support through the UMDF to compensate for the loss or reduction of Unity Fund Grants.
- The Unity Budget was agreed and it was further agreed that this budget could be adjusted during the seven year inter-synodal period with the permission of the Unity Board.
- Unity Assessment Arrears were discussed at length and it was agreed to write off debts prior to 2013 but Synod urged every Province to contribute to the Unity Fund.



Carmel Moravian Church





British Delegates

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# Developing Heart Theology historically through 'Banden'

By Br Peter M. Gubi



- It was further agreed that those Provinces which did not contribute to the Unity Assessments would not receive funds from the Unity or MCF and this includes travel costs to attend Unity meetings.
- It was agreed that the Unity Board should look into the concept of Archives including the Unity Archive. Currently all Provinces give financial support to the Unity Archive whilst a number of Provinces struggle to support their own Provincial Archive.



that it is best to record the resolution as it was agreed:

## Be it Resolved:

That Christian Marriage in the Moravian Church is between a man and a woman;

## And be it Resolved:

That the Unity Synod 2016 declares to the American Northern Province that the actions of its June 2014 Synod concerning the marriage of same gender couples and the ordination of homosexual people is not in accordance with the 2016 Unity Synod's understanding of marriage based on Unity Synod 2016's understanding of COUF, the Moravian Covenant for Christian Living and Scripture;

## And be it further Resolved:

That the Unity Synod 2016 commissions the Unity Board to observe the development in the American Northern Province, to take necessary measures

In favour 48; opposed 11; abstaining 1.

Finally the motto which is well known in our Province "Our Lamb has Conquered" was formally accepted as the Motto of the World Wide Unity.

## Several statements were made by Synod:

- A lengthy statement giving support to refugees around the world was agreed. The Moravian Church is urged to stand by and support refugees and to speak out against hatred, racism and rejection of others.
- A further statement was agreed condemning human trafficking as modern day slavery and recognising it as illegal and immoral and completely against the beliefs of our Church.
- And as a matter of justice, Unity Synod amended a previous resolution #845 of COUF with the following: "Unity Synod 2016 affirms that both women and men are equally valued and loved by God; and any discipline exercised by the church should not be imposed on women disproportionately more than to men."
- Unity Synod affirmed #843 in COUF which states the Unity position on its stand against violence against women and urged Provinces to have appropriate policies about this.

Human sexuality has been a hotly debated area for discussion for many years within our Church and a lengthy discussion on the matter of human sexuality took place at the Synod. It is quite clear that Provinces stand at the very edges of the spectrum in their views. However, the debate was able to be conducted and all participated unlike at the previous Synod in 2009. I think



Ministers from the British Province listed at Carmel Moravian Church

Br Cortroy Jarvis, President of the Eastern West Indies Province was elected President of the Unity Board and Br David Guthrie Southern Province America was elected as Vice President and they take up their duties on 1st January 2017.

This report covers just the bare bones of the resolutions that were agreed but it hopefully gives an overview of the amount of work covered in a relatively short space of time. Our grateful thanks go to the Jamaican Province for hosting the Synod magnificently. The minutes of the meeting will be available on the Unity website as soon as the draft has been approved and the full text of the resolutions are already available there – [www.unitasfratrum.org](http://www.unitasfratrum.org).

In conclusion, we have to understand that we are part of a very diverse church which is spreading around the globe and for which we

should give immense thanks. However, our diversity brings with it a number of thorny issues which cannot always be resolved in the timescale that we might wish. There are times when our patience is tested but we must put our trust in the Lord as we seek to serve Him.

**Br Robert Hopcroft**

President of Unity Board and member of the Provincial Board of the British Province



In my last article on Heart Theology, I explored what 'Heart Theology' is. In the early Moravian communities, one means of developing Heart Theology was through the use of Banden - a closed, small group, brought together for spiritual reflexivity (i.e. an ongoing conversation about faith and spiritual experience, based on developing a heightened level of self-awareness at a spiritual and psychological level, and awareness 'about us' offered from trustworthy others, while simultaneously living in the moment, through our trustworthy encounters with others), development and support.

In 1727, Zinzendorf began the use of Banden to support with the spiritual and interpersonal life of the Herrnhut community. Each Banden was facilitated by a person who assumed primary responsibility for the pastoral care of the participants in the Banden. The following is a description by Zinzendorf dated 1745: 'That we meet as Banden with each other, that we confess one to the other the state of the heart and diverse imperfections, is not done in order to consult with our brothers and sisters because we could not get along without the counsel of a brother or sister. Rather it is done that one may see the rightness of the heart. By that we learn to trust one another; by that no brother or sister thinks all the other that things are going well with some if they are really going poorly. Then no one can imagine that the brother or sister feels well when they are in pain. That's why you talk to each other, why you unburden your hearts, so that you can constantly rely on each other'.<sup>1</sup> The following description by Christian David (one of the early Moravian missionaries) shows how these small groups were used: 'Initially there were among the brothers and sisters several who have a special trust in each other so that they began especially to form an association with the purpose (1) that they want to say to each other everything that they have on their heart and mind; (2) that they want to remind and encourage each other concerning everything they can see or think of each other and yet always to encourage one another to the good in everything; (3) that they want to come together once every week, in the evening, to hold conference or Banden with which they might get to know one another well within and without; (4) that they wish to give each other the freedom for heart, life, and journey, to test and express everything, and so love one another as their own life, to keep watch, pray, struggle and fight for one another, and to bear, spare one another, and help make life easier which is otherwise difficult, and therefore have the community which is proper to the Gospel'.<sup>1</sup> Podmore<sup>2</sup> comments, that Zinzendorf's Banden had the 'function of the confessional and anticipated to some

degree modern group therapy'. They involved being mutually accountable, being transparent with one another so each knew what was really going on in the depth of each other's lives in order to avoid self-deception and search their own hearts more fully - helping each other to see the true state of their own life with God more clearly. However, they could sometimes be unstable, when 'no advantage appeared from these Banden, they were given up for a time and after a while renewed with a visible blessing'.<sup>3</sup>

Faull<sup>4</sup>, having recently resurrected a research interest in these early Moravian 'Banden', states that 'the Moravian method of self-scrutiny and pastoral care was gentle and probing, leading the religious subject to reveal insights about the self and soul, rather than forcing a confession'. She argues that the Moravians saw this process as a 'walk with God and Jesus', and was very much a process of self-care. 'Speaking, investigating, questioning, relating the experiences of the body and soul to a confidante, constitute a central moment in Moravian lives'.<sup>4</sup> Helpers had to be confidantes of the highest order, with the ability to keep confidences and with the discretion to avoid prying too deeply into the private emotions of individuals. He or she needed tact and a friendly trustworthy demeanour that invited people to open a window to the soul.<sup>4</sup>

Graf<sup>5</sup> has pointed out that the characteristics of growing churches include an atmosphere of warmth, intimacy, and authenticity in which members can rediscover the gift of spiritual discernment and also take risks, and suggests that heart-felt conversations in prayer Banden would help people to look across the aisle and see not a stranger in the pew - but Christ. However, there is a recognition that abuses of the system took place<sup>6</sup> and Groves<sup>7</sup> states that people can be reticent to talk about their walk with Christ even though they have not lost their spiritual vocabulary, and are deeply faithful and believing. Small groups can also be dominated by people with relational or mental health difficulties, or strong egos. In a group context, some folk can display 'super spirituality' which can alienate others, and there is always concern for gossip within small Church communities.

In spite of these potential difficulties (or things to be mindful of), there is merit in resurrecting Banden as a meaningful space in our congregations, to share in the establishment of Heart Theology, instead of, or as well as, Bible Study. This idea will be explored further in my final article in this series.

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.

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# Congregation News

## Baildon

The Scarecrow Walk at Baildon on September 10th was a huge success this year. Lovely weather and hordes of families walking around the village. The general theme



was "Nursery Rhymes" and we Moravians made eight: "Mary had a little Lamb", "Mary Mary quite contrary", Little Bo-Peep", "Little Miss Muffet", "Simple Simon", "Little Boy Blue", "Jack and Jill" and "Lucy Locket". The photo shows four of Br Gordon & Sr Jean Harrison's great grand-children admiring "Humpty Dumpty" made by their grand-mother Andrea Harrison!

*Sr Libby Mitchell Baildon Correspondent*

## Ballinderry Church Report

We have recently been able to donate a substantial amount of new clothing to the charity "Feed the Soul", which helps people suffering from alcohol abuse as well as refugees who have come to live in our community. The charity in Belfast provides meals for 100 people daily and has enlisted retired people to help with their assimilation into the community by teaching them to read and write, as they may feel isolated, especially if they live in a hostel. Basics of food and clothing are also provided.

Br Wilson recently helped at a Charity Golf Day in Lisburn which raised £20,000 for Cancer Charities helping children. At the same he made contact with the management of the Golf Club and they kindly agreed to help our annual "socks for Santa" appeal. As in previous years we are looking for socks, hats, gloves and new men's underwear that can be given to underprivileged people across the Greater Belfast area as a small Christmas gift. These gifts are greatly appreciated: a small kindness in a special season when many of us get so much and others so little. All donations are very thankfully received and it is really important outreach work.

A well filled church was the scene for the Induction Service for the new minister at Ballinderry - Sr Sarah Groves. The congregation members were joined by friends and visitors plus a group from the Gracehill congregation. We welcomed the Mayor, Councillor Brian Bloomfield, Mayoress Mrs Rosalind Bloomfield, Councillor Thomas Beckett and also representatives from the local Baptist, Methodist and Anglican churches. The service was conducted by Br Wilson and Br Browngave, the formal welcome to Sr Groves followed by a welcome from the representatives of the other denominations. The Mayor greeted the new minister on behalf of the Ballinderry and Greater Lisburn City communities. Sr Groves gave a positive and uplifting address. After the service, we all enjoyed refreshments, that were very kindly provided by the ladies of the congregation.

*Sr Marilyn Marshall and Br Henry Wilson  
Ballinderry Correspondents*

## Brockweir

Brockweir church member Br Tony Summers comes 5th in local Wacky Races/Soapbox Derby raising £520 for Haydyns Wish Charity. **Summers pleasures they are gone like to visions every one And the cloudy days of autumn and of winter cometh on...**



September is traditionally a time when church activities begin to increase in number. A kaleidoscope of autumn tints advance through the Wye Valley and thoughts turn inevitably to the turning of the seasons. Harvest Festival will soon be upon us and as in recent years we have dispensed with a Supper, preferring a Harvest Lovefeast. The lovefeast is served part way through the service and everyone brings a plate of food as well as tinned goods and toiletries for the local Food Bank. We also have a display of fruit and vegetables and these are sold after the service for our harvest charity. This year we are raising money for rebuilding works in Nepal. It's good to share this meal and fellowship with visitors and villagers alike and it is generally a very happy occasion.

The Book Group begins again in earnest and we are reading 'This Sunrise of Wonder' by Michael Mayne. It's a collection of letters written 20 years ago for his two grandchildren. It's a joyous and optimistic exploration of the wonder of the world and the mystery of life. The group was started over a decade ago by Sr Beth Torkington and provides a 'safe' space away from church for the exploration of faith. The group includes Christians and sometimes those of no particular faith as people dip in and out. The discussions can be intense but laughter is never far away and tea and cakes are always on hand. We have all gained spiritually by looking at life and faith through other people's eyes rather than our own somewhat blinkered vision!

September is also the month for the inaugural Brockweir Soapbox Derby which is an all-day event. Intrepid drivers will race down Mill Hill twice - it's a rather steep hill - and there are prizes for the fastest run, most stylish carts, best champagne moment and best team effort. It promises to be enormous fun and members of the church will be selling refreshments for church funds as well as enjoying the mayhem. Wacky Races springs to mind.

*Sr Judith Ashton  
Brockweir Correspondent*



## Fulneck

On 18th September we held a 'Friends of the Museum' afternoon tea to thank them for their help, to explain the other ways in which they can be of help and to invite new friends. The tables were beautifully laid and the tea was delicious. Everyone enjoyed themselves and the response was encouraging.

*Br David Ingham Fulneck Correspondent*

## Horton

We are pleased to report that our Ladies Fellowship group continues to attract new members mostly out of the congregation. Café Church has attracted new people into church and again it is encouraging that some now worship with us regularly.

There is a new notice board outside church and details of services and events are updated weekly. We continue to grow vegetables in the church garden and this year we have added a blackcurrant bush!

The snooker room had become a dumping ground; so it has been cleared and new cupboards added. The new paintwork makes the room bright and inviting. The Youth group met there last month to enjoy a game of snooker. Fund raising is continuing to raise money for a new carpet for the room to finish it off. The next room to be spruced up is the "parlour". The Junior Church use this room as it is cosier than the larger rooms downstairs.

*Sr Elisabeth Hollindrake Horton Correspondent*



## Ockbrook

This harvest time we have thanked God at two very different services. On 18th September Rev Sue Rolls, superintendent minister of South Derbyshire Methodist Circuit, led a traditional harvest festival service, with a fantastic display of flowers, fruit, grain, vegetables and the odd mouse!

That evening, we enjoyed a wonderful harvest supper prepared by Sr Kathy Singleton and Br Michael Rea.

Then on 25th September, our band Shine treated us to a selection of harvest hymns.

*Sr Julie Hague Ockbrook Correspondent*



## Notices

### Moravian Lady Chapel Servants

made by Sr Wendy Huggan of Baildon Moravian Church Craft Group. Note the different coloured 'ties'! They sell like the proverbial hot-cakes. To order please ring Sr Wendy Huggan: 02274 583757. Price: £3.50 each. All proceeds go to the MWA Project.

### Ideas for Christmas

#### From the Provincial Men's Fellowship

Jewellery featuring the Moravian Lamb & Flag: prices range from £3 - £8.



Moravian Lamb & Flag Ties £10.

Moravian Lamb & Flag Plaques, Hand Painted and Varnished for use indoors or out. Full Colour £20. Slate or Bronze colour £18.

NEW this Year Full Colour CHRISTINGLE badge to complement the Blue with White ADVENT STAR badge launched last year.

Nativity set and stable comprising 12 hand cast and hand painted figures, 1 hand-made stable and bag of straw all hand-made - price: £50. These sets are made to order so please order this item promptly to ensure delivery before Christmas.



If you need more details please contact Br K.G. Evans on 01924 496967 or k.evans10@ntlworld.com. If you can sell any of the range in your congregation we will offer your 20 % discount off your order.

### World Mission Committee Newsletter

There have been 10 editions of the Mission Committee's e-newsletter - if you have subscribed but not received them, please would you check your Spam/Junk mail box and see if they are there.

As always, new subscribers are always welcome. Simply email wmc@moravian.org.uk and ask to be added to the subscribers' list.

Church House has a stock of the WMC 'Mission Jar' labels available, free of charge. If you would like some, please contact Church House.

### Moravian Star Sale

There is a limited stock of coloured Moravian stars now available at a reduced price from Moravian Church House:

#### 60cm Paper Stars

Red	was £20	<b>NOW only £10</b> each (plus P&P)
Red/Yellow	was £20	<b>NOW only £10</b> each (plus P&P)

#### 68cm Plastic Stars

Red	was £40	<b>NOW only £20</b> each (plus P&P)
Red/White	was £40	<b>NOW only £20</b> each (plus P&P)

Please contact Moravian Church House for more details. Moravian stars in other colours are also available at the regular price.

## Congregational Register

### Baptisms

25th September 2016  
Tommy George Ashley McCormick Gracehill

### Marriages

24 September 2016  
Gareth Huw Trumper & Julie Ann Godwin Brockweir  
24th September 2016  
Jonathan Sweetlove & Nicola McClure Gracehill  
8th October 2016  
Daniel Atkins & Jodie Mladenovic Fulneck



## Dates to remember

5  
Nov

Bonfire  
Night

1  
Nov

All Saints Day

Remembrance Day

11  
Nov

Remembrance Sunday

13  
Nov

Realisation of the  
Headship of Christ, 1741

13  
Nov

Inter-Faith Week  
(interfaithweek.org)

13  
Nov

18  
Nov

14  
Nov

18  
Nov

Anti-Bullying Week  
(antibullyingweek.co.uk)

20  
Nov

World Day of Remembrance  
for Road Traffic Victims  
(worlddayofremembrance.org)

Advent Sunday

27  
Nov

## From Church House

The Provincial Board would like to thank all those who contributed to this year's Unity Prayer Day. £3,816.35 was raised by our Province for the work in Tortola in the British Virgin Islands. There is a full report on the Unity Website for those interested in reading more about this work: [www.unitasfratrum.org](http://www.unitasfratrum.org).

**Watchword 2017 correction:** Tytherton's treasurer's email should be [a.lewinska@yahoo.co.uk](mailto:a.lewinska@yahoo.co.uk)

### Provincial Diary for November

- |       |  |           |
|-------|--|-----------|
| 1     | Finance Committee, Church House                        | PEC       |
| 2     | Post Synod meeting, Church House                       | PEC       |
| 5     | Western District Conference, Kingswood                 | Sr Taylor |
| 15-16 | PEC, BMB and Estates<br>Property meeting, Church House | PEC       |

# Prayer Notes

## For all the saints who from their labours rest

*Thank you Lord for the saints in our lives,  
those faithful men and women who helped us grow in faith  
over the years,  
parents, grandparents, godparents, Sunday School teachers,  
youth leaders, and pastors.  
May we in our turn be saints as mirrors of your grace;  
sharing the good news of your reconciling love,  
modelling forgiveness,  
and speaking words of encouragement to those around us  
Amen*

## The Head of the Church

*As Christ is head of the Church,  
May he also be the head of my home,  
May he be unseen guest at every meal around my table,  
May he be the silent listener to all my conversations.  
May I recognise his presence in my day to day activities,  
And may I seek his will first in my life ahead of my own  
desires and plans  
Amen.*

**The Battle of the Somme started  
on the 1st July 1916 and ended on  
18th November 1916 with over  
1million casualties and 300,000 deaths**

*Almighty God, and Father of us all  
Standing before your throne  
Our distinctions fall away  
no us and them,  
no Irish or British  
no German or Allied.  
Draw us closer to you as we commemorate together  
those who died in the Battle of the Somme.  
We honour their names and pray that the horrors of the  
battle that they endured  
may push us to work for peace and justice for all in our  
world.  
This we pray in and through the name of Jesus Christ the  
Prince of Peace Amen*



**Enquirers'  
Day**

**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](mailto: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.

**Saturday  
21st January  
2017**

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