



Environment Sunday

For the last two years, the Fulneck and Gomersal congregations have been marking Environment Sunday. This is the Sunday nearest to the 5th of June, which is World Environment Day (www.worldenvironmentday.global), established in 1972 at the United Nations Conference on the Human Environment in Stockholm.

Environment Sunday has provided a focus for our thinking and action around the fifth mark of mission, as we endeavour to 'safeguard the integrity of creation, sustaining and renewing the life of the earth'. In 2015 we thought about how the earth is our home but it belongs to God, and so caring for it is part of our worship. In 2016 we thought about the importance of trees, and how they also teach us to be rooted in and nourished by God.

There are lots of materials out there, and I have found A Rocha UK

(www.arocha.org.uk) and Christian Aid particularly helpful. Why Christian Aid? At the UN conference in 1972, Indira Gandhi spoke about the connection between poverty and the environment. Christian Aid also recognises that unless we do something about climate change, poverty is only going to get worse. Christian Aid is a member of the Climate Change Coalition (www.theclimatecoalition.org), along with many other organisations including the Church of Scotland, Quakers, Salvation Army and URC. Perhaps the Moravian Church should think about joining!

We haven't only held special services. At Gomersal on Environment Sunday we have collected items for recycling. These are not the kinds of things that we usually recycle in our green bins, but more specialised items that are sent, via the Cleckheaton Inner Wheel, to various charities - stamps, ink cartridges, mobile phones, hearing aids, spectacles, foreign currency, knitted items for children, blankets, first aid boxes and



Children at Fulneck making creations out of boxes



Gomersal members eating home-made organic soup

© Br Michael Newman

organic soup, and sent information to our local MP.

At Fulneck, following our first Environment Sunday we applied for a grant which enabled us to install LED bulbs in the church, as well as fit loft insulation. For the Climate Change Coalition week of action, we held a nature walk in the Fulneck valley, thought about our favourite places, and made our own creations out of cardboard boxes. We also sent photos and information to our local MP.

I would encourage you to think about marking Environment Sunday in your congregations if you don't do it already. We already think about God's creation at our Harvest festivals, but whereas the focus of Harvest is on thanksgiving, Environment Sunday is all about our responsibility to care for the earth. Through a combination of special services, practical actions, raising awareness and campaigning we are hopefully making a difference.

Br Michael Newman



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Having it all



My Easter was made by hearing an interview with some Benedictine monks and how, with simplicity and charm, they described their lives. One monk had loved surfing and the man who was interviewing him was amazed that he should turn his back on the surf for an enclosed monastic life. Another was asked how he felt about giving up the chance to marry and have children, and he responded with the thought that he had given up something good for something better.

It is one of the great lies of the modern world that we can HAVE IT ALL: we can do everything we want, achieve all our hearts desires, visit all the places we see in the travelogue programmes, have a family, succeed in business and career, be spiritual, and be happy. It is not that any of these things are necessarily wrong or bad, but we have to sort out our priorities and make choices about what we do and when we do it. If we don't recognise that some choices we make will block out other paths, then we are fooling ourselves, and no one else.

Many people make rational decisions based on time, money and the needs of others who depend on us. The sadness is that so often we don't go further and make God our first priority in working out choices. God becomes an afterthought and is fitted in around everything else.

The Benedictine monks were challenging in that they had put God as their first priority and they thought not about what they were losing but on what they were gaining. One said: 'I look to God and think I am gaining someone infinitely greater than all these things'. St Paul said the same thing when he described his background and what he had given up to follow Christ in Philippians 3: 8-10: 'I count it (his past life) as so much rubbish, for the sake of gaining Christ.....my one desire is to know Christ and the power of his resurrection.....'

As we come towards Christian Aid Week, Ascension Day and then the Day of Pentecost it is worth considering what a difference to our lives and to our Churches there would be, if we put God first. It would affect so much; in time given to worship, prayer, Bible study and the needs of others; in taming our consumerism and affecting our giving to our Church and to so many charities; in laying the choices ahead of us to our Lord; in hearing again the challenge he gives to our lives. Of course, we would lose some things, and other avenues may be closed to us, but what we gain would be worth far more; to paraphrase St Paul, for our letting go and changing priorities we would achieve an eternal glory that far outweighs them all.

Sr Sarah Groves

Archival Conference 2017: Moravian connections to Eastern Europe and Asia

The Unity Archives would like to invite you to an Archival Conference in cooperation with the Director of Theological Studies and the KOMENSKÝ guest house from June 16-18, 2017 in Herrnhut on the subject of »Welch ein Same liegt noch da / gegen Orient begraben...« Herrnhuter Verbindungen nach Osteuropa und Asien.« There will be 14 lectures presented on the subject of Moravian activities in the geographic East. The selection of topics ranges from the Sorbs in the Upper Lusatia, to Silesia, Baltic States, Russia, Egypt and Tranquebar.

The conference will include the opening of the exhibition on the Reformation in Eastern Europe of the German Cultural Forum Eastern Europe, the memorial service on 17 June (the founding day of Herrnhut) and the ecumenical service on 18 June.

For more details, please check their website at: <http://www.archiv.ebu.de/en/calendar/archival-conference/>; and to register please contact KOMENSKÝ by 15 May 2017: <http://www.komensky.de/programm/archiv/>.

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www.moravianmusicfestival.org
Register online, download forms, or call 336-725-0651



© Sr Joy Raynor

What, outside?

own church is on a busy corner and even on a Sunday we have to compete with the traffic - are all important considerations.

The service could be a modification of one you'd use indoors or could be inspired by the books already

mentioned, or better still let your imagination go wild and do something that fits with the season, the place and your congregation but is new and different. Outdoor services give great opportunities to interact with the environment around, whether that is woodland, a garden, God's Acre, a car park, or even, as the Irish District know, a beach. It makes the church very visible and quite clearly announces that we are not afraid to show our faith, worship God and be seen doing it. For some people it may be much less threatening to tag onto a group singing outside rather than actually going into a church building. So go on, try an outdoor service.

Recently there seems to have been a rush of books about doing church outside - not such an odd idea, as many of you will celebrate on Easter morning out in the fresh air. I have three books that all provide encouragement for us not to keep our worship indoors but to move outside. Many churches have a suitable space around them or they can easily move to a space close by. Of course it isn't just as easy as saying 'let's go outside today', but with a little planning and forethought outdoor services could become part of the variety of your worship. Sensible advice can be found in *Wild Church*¹ and *Outdoor Church*².

Before getting started, a survey of the space you want to use will help identify what you might need to make the space suitable. A risk assessment of possible hazards will give you an action list of how to prevent accidents, and will help you think about what seating you may need, rugs on the ground - great for the young - are not a realistic seating option for the more elderly member of the congregation. Hay bales, beanbags, benches and chairs are all alternatives but the ground they are going on will need checking, I know from personal experience that sloping ground and chairs are not a good combination.

1 *Creative Ideas for Wild Church*, Mary Jackson and Juno Hollyhock, published by Canterbury Press, 2016, ISBN 978-1-84825-881-5.

2 *Outdoor Church*, Sally Welch, published by The Bible Reading Fellowship, 2016, ISBN 978-0-85746-416-3.

Outdoor Worship, Engage with God in His Creation, Sarah and Sam Hargreaves, published by Music and Worship Fellowship, 2016, ISBN 978-0-99357-990-5.

Sr Joy Raynor

Provincial Youth and Children's Officer

THY KINGDOM COME

The Privilege of Prayer

© Sr Sarah Groves

Thy Kingdom Come is a global prayer movement which the Archbishop of Canterbury is inviting people around the world to join. The wave of prayer will start in May and run for 10 days between the Christian festivals of Ascension and Pentecost. It's not complicated - it's simply about asking people to pray in whatever way they want and with whoever they want for others to come to know Jesus Christ.

What a wonderful vision it is to call us to pray for individuals in our family and friends, colleagues at work, fellow students at school or college and Uni, and for those we are estranged from. We can pray for our Congregations that they will be filled with God's love and be welcoming places for people to come to worship and grow in their relationship with God through the Holy Spirit.

We have become very shy about talking about our faith in public. Faith is very deep rooted but somehow it is difficult to find the words to say what Jesus means to us and how the Church supports us. We can take our love for those who don't know Jesus, or who have slipped away from active faith, to God in prayer. Then he will help us find the words to say when they are needed. It is God's work, through the Holy Spirit to stir hearts but the amazing thing is that he wants to draw us in to this as partners in his mission to men and women.

I so want those I know and love to love Jesus and I am sure that many of you share that desire for your family and friends. I love our Church and I pray that it will flourish as of old bringing many to faith and deepening the Christian walk of those who are already part of the fellowship. As Moravian Christians we have something precious to share with the wider Christian world and to bring to those who have no or little faith. This wave of prayer 'Thy Kingdom Come' is not an end in itself but it is a start for us to reclaim the priority of prayer in our lives and in our Churches.

Of course you do not need the internet to pray or for this wave of prayer but there are very helpful ideas on www.thykingdomcome.global. Pester your Minister, Church Committee, prayer group, youth and children's groups etc. to pledge2pray. Commit yourself to praying for your Congregation and for God to act in the lives of those you have prayed for.

It would be such an encouragement to hear from individuals and congregations if you have pledged2pray for others during the global wave of prayer between Ascension and Pentecost.

Sr Sarah Groves
Minister of Gracehill and
Ballinderry Moravian Churches

Moravian renewal and revival strategy

GO > MAKE > TEACH

GMT

by Br Livingstone Thompson

Introduction

About two hundred and seventy (270) years ago, in a blaze of zeal and enthusiastic Christian witness, the Moravian Church was planted in the United Kingdom. The church flourished wonderfully as several meeting places for worship were established and hundreds flocked to hear the preaching of the gospel. In Ireland, for example, according to J. Taylor Hamilton, there were some sixty meeting places by 1760.

We are the proud heirs of a noble and unique Christian heritage. We are continuously inspired by the zeal, the commitment and the achievement of our forebears. They handed us a church rich with gifts and a dynamic tradition of evangelistic courage, ecumenical commitment and energy. The challenge then we face is to commit ourselves to that same evangelistic zeal, to ensure we pass to the next generation a church equally rich with potential and promise.

Those who seek to nurture our Christian witness through our Moravian heritage might sense the Lord urging us to attempt now great things for the cause of Christ and the gospel because in many respects the work has slipped considerably.

Finding a Growth Strategy - GMT

The perception of decline or more positively, recognising the imperative to grow the witness in our time, is the background of the GMT growth strategy, which was discussed in the Irish District. Twenty-five members representing all the congregations in

the District met in a whole-day seminar to consider issues that we face as Moravians in a rapidly changing world. It was noted that if each congregation in the Province were to add two new members per annum over the next few years it would reverse the decline in our membership. Though the trend in membership decline has slowed against predictions made a few years ago, no comfort can really be taken, not least because several congregations are in the real risk of extinction.

In its consultation the members in the Irish District considered these questions:

- **What holds us back from growing and what can be done about it?**
- **What are the threats we face as a church?**
- **Why do we lose members?**
- **What stops people from joining our congregations?**

Fostering Growth in our Church



Go ... into the world
Make ... disciples
Teach ... them

Actions

It became clear that as a church we need to address a number of issues and that the growth strategy must reckon with these:

- ▶ **Succinct and smart characterisation:** we are not well known in society as a whole hence need to find a succinct but smart way to characterise the Moravian Church for new people. For example, in response to often asked question, 'what is the Moravian Church', our response could be, WWW.P: A worldwide, welcoming, witnessing, Protestant Church.
- ▶ **Move Beyond Zones of Comfort:** there's a need to build the capacity of members to move beyond their zones of comfort to encourage new people to experience the Moravian Church.
- ▶ **Getting Message across:** congregations need to devise innovative ways of getting the message across in the face of indifference.
- ▶ **Youth Ministry:** particular attention must be paid to youth ministry, without which church growth will not be sustained.
- ▶ **Communication and Connection:** it is clear that better use can be made of modern communication technology, social-media and internet presence to transforming the image of the church and reach new people.
- ▶ **Forward Thinking:** Creative ways are needed to take advantage of our long history and heritage to project the church as forward thinking. Apart from Sunday worship, weekly, monthly or bi-monthly events should be creating opportunities for people to visit the church.
- ▶ **Flexibility:** the ability to response quickly and the perception of being flexible must come to characterise the congregations, as the church opens itself to the modern world. In some places this might mean replacing pews with chairs to allow for multi-purpose use of the sanctuary.
- ▶ **Welcome:** research has shown that a sense of welcome to visitors and new comers is a leading predictor of church growth. Every effort should be made to make a visitor feel welcome when they come to church.

The **GMT** strategy, then, is designed to address the issues raised above:

GO: move from usual places of comfort into new locations to identify, and engage new people

MAKE: make disciples; intentionally offer invitation for people come to the Moravian worship; when people ask about the Moravian Church it is the perfect opportunity to extend the invite. Members should carry pocket size invitations cards with them

TEACH: strengthen the teaching ministry of the church for the benefit of every One. Equip members to go; help members, especially new ones to know.



Sr Juanita and Br Leo Pixley at Faith Moravian Church



The Mountain of Hope Congregation in Puerto Limon

© Br Paul Holdsworth

A Visit to Costa Rica

In February of this year Paul and I were fortunate enough to find ourselves in Puerto Limon in Costa Rica, where we were doubly blessed to meet up with some Moravian friends of ours, namely Br and Sr Pixley. Br Alfredo Leopold Pixley St Claire is the chair of the Costa Rican Province or El Presidente, and his wife, Sr Juanita is the minister of the Monte de Eperera (Mountain of Hope) congregation in the Costa Rican capital San Jose. They had travelled three hours by bus from San Jose to the Caribbean coast and they were kind enough, along with their local friend Ruffino, to show us the two Moravian congregations in Puerto Limon. In our all too brief time together we learned a lot about the history and the current work of the Moravian Church in this small Central American Province.

The beginnings of the Moravian Church in Costa Rica can be traced back to 1949, when Sr Adella Robinson travelled south from Nicaragua and established a Sunday School in Colorado Bar, a town to the north of Puerto Limon. From the seeds of her initial efforts other congregations spread and grew, with two in Puerto Limon, Faith, an English speaking congregation and Fuente de Vida (Fountain of Life) where services are taken in Spanish. There is also a congregation in Parvas to the west, where services are lead in both Spanish and Misquito and finally there is Juanita's congregation in San Jose, which is predominantly Spanish speaking. There were other small congregations and out stations, and there does appear to be a need for Moravian outreach in Costa Rica, especially amongst the local Spanish speaking folk, however, due to a lack of both human and financial resources these missionary endeavours can no longer be sustained.

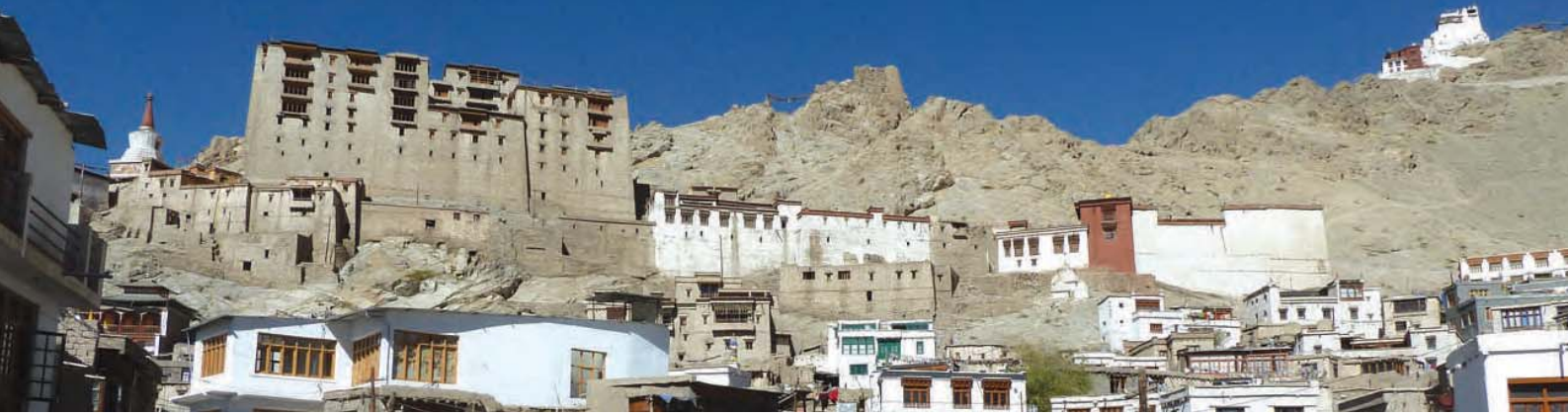
When we visited the Faith congregation we were shown the church and the next door hall, which houses a pre-school play group, run by one of the congregation members. It was nap time but we could tell that the children were being well looked after and that they were provided with excellent facilities. We also had a look at the building work that is being undertaken

above the hall where the congregation are hoping to create a music school and a manse for their minister. Following this we went to the Mountain of Hope Church, which sits on a hill overlooking Puerto Limon. This was the first time I had been inside a Spanish speaking Moravian Church and it was good to see the legend Nuestro Cordero Ha Vencidos Sigamosle circling a lamb and flag proudly displayed on the wall above the Communion table. This congregation already boasts a music school and is reaching out to the Spanish speaking population in the west of the city.

Overall there are 1,847 members of the Moravian Church in Costa Rica in the four congregations, although some of these are what Br and Sr Pixley refer to as 'paper members'. Costa Rican Moravians also take part in local ecumenical services and activities, but our denomination in Costa Rica is classed as an Association, for the only registered church is the Catholic Church. The Moravians in Costa Rica participate in the international ecumenical events as well, such as the gathering of representatives from churches all over Central America, which takes place in Panama City later this year. Within the Moravian Unity the Costa Rica Province has close ties to the Jamaican Province and the Southern Province of the USA. Currently Costa Rican Moravians do not have a bishop of their own, but if one is needed then Br Sam Gray travels down occasionally from the US in order to help out.

Paul and I are indebted to Leo, Juanita and Ruffino for their hospitality and for the insight they shared with us into the fascinating work that our brothers and sisters carry out for the Lord in their beautiful part of the world. We might not have tree frogs and toucans in the British Province, but it seems that we might share some of the same challenges and opportunities and we hope and pray that the Lord continues to bless all that they do there in His name.

Sr Patsy Holdsworth



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Ladakhi Colloquial Bible Translation Ministry Part 3

Translation of the Bible into Ladakhi in Eight Steps

In this final part from the Ladakhi Colloquial Bible Translation Ministry, we take a closer look at the 'best practice' processes for translations as advocated by Bible agencies and how they are put into practise.

1. Exegesis and First & Second Draft - this process takes the longest and according to my (and others') experience, is the most important. The way the first draft is done affects all other stages: If the exegesis and translation is done properly and as accurately as possible, the less time it takes to complete the other checking stages and vice versa. In fact, I have found that if the first draft is done without much study and effort (in order to get it done quickly), it takes a disproportionately longer time to 'fix' it and do the other stages. For exegetical resources, I primarily use software that has been developed for translators, which has most of the popular English versions, Greek NTs (AGNT), Louw & Nida Greek-English Lexicon, one or two commentaries on each book, Exegetical Summaries, Translators' Handbook, Translators' Notes, Symantec Structure Analysis, and several other translation helps. We got this software networking with other agencies involved in Bible Translation. Since our aim is to have a dynamic translation and not a literal one, it takes a longer time to do the exegesis, i.e. find out the meaning, deal with the various interpretations given by commentators and decide on a particular rendering. Naturally the rendering is also affected by the limited colloquial Ladakhi vocabulary. However, we have to keep in mind that since a church already exists with the Scriptures in literary Ladakhi (same as classical/literary Tibetan) and other languages, in particular Hindi, Urdu, English and Nepali, some literalness may have to be kept at times. On the other hand, a number of Key Terms has been in use in the congregations for a long time, so some terms are already appropriate, while other terms which most members did not understand (e.g. righteousness/justification - the term used was a literary one) had to be redone or rendered as a phrase.

While doing the first draft, I also divide the book into sections, give section headings, write out footnotes, in particular on biblical terms, like Pharisee, Sabbath, Son of Man, etc. unknown

in Ladakhi culture, cross-references, etc.

We use different software for keying in the text in Ladakhi (Tibetan) script. Of course for the books that I am doing the first draft on, I type it straight in, but for the books my mother does the first draft on (using the Tibetan NT, occasionally consulting the Urdu NT, as her source text), earlier I had to key it in after she wrote out the draft on paper, but since the last five years, I have taught her how to use a computer, and later a used laptop, so now she herself keys in the text, revising the first draft as she goes along, this time comparing with a couple of English translations. For my first draft, I go over it once again and revise wherever necessary, giving us the 2nd draft.

2. Team Check - in this check, the team member checks the 2nd draft done by the other. First the team member checking would go over the second draft, marking where changes and corrections are or may be needed. Also we mark out if a particular rendering can be rephrased. When I check what my mother has done, I basically look for accuracy (mostly lexical), consistency in use of Key Terms, clarity, spelling, punctuation, etc. She is good at rendering the translation in a natural way, so when my mother checks what I have drafted, she primarily checks for naturalness and clarity and use of more appropriate terms. Then the two of us sit together, discuss the suggestions, and make appropriate changes, giving us the 3rd draft.

3. Reviewer Check - Copies of the 3rd draft is given out to various reviewers, most of whom are church members. I have requested about 8 people to help at this stage. They check primarily for naturalness and clarity. Some of them also check for accuracy. After I receive the corrected copies, I put in the changes, sometimes in consultation with my mother. We now have the 4th draft. (While the reviewers are checking the draft, I would be doing either the first draft of some books, or doing other stages of other books. In fact, at any given time, several books are at being worked on simultaneously, each being at a different stage.)

4. Village Testing - This is also called Comprehension Testing and is a very important step. The 4th draft is now tested with various people, of different ages and both male and female.

Before the testing, comprehension questions are drafted. Usually we test with two or three people. We call them over to our place and test the 4th draft verse by verse. Words, phrases not understood are noted and alternate suggestions given. Depending on the length of the book and how conversant the test subjects are with Ladakhi, it can take from an afternoon (e.g. for Philemon) to several days with each subject. A major challenge for doing this stage is to find what is called a UNS (Uninitiated Native Speaker), someone who has never seen or read the translated text; preferably someone who has lived most of the time in Ladakh, and their availability. After the tests are done, changes are put in giving us the 5th draft.

5. Back Translation - The 5th draft is then 'back-translated', usually, into English. This is done primarily for the benefit of the Consultant, but also in preparation for the next check. The back-translation has to be done by a person other than the translator (not even by a reviewer or test subject) and he/she should be conversant in both Ladakhi and English. The back translator has to be objective and the back-translation has to be done as natural as possible, reflecting an accurate meaning of the Ladakhi text and should preferably reflect the Ladakhi language structure and sense (e.g. reason/result clause placement; inclusive/exclusive 'we'; singular/plural 'you', etc.). The 'back-translator' is not to consult the Bible at all.

6. RSV/NIV Check - I take the back-translation, key it into the computer and then check it against the RSV Bible (some people use the NIV), since the RSV is considered a literal translation containing almost all the terms used in the Greek. I then add any missing term or phrase in the Ladakhi text and appropriate changes are made in the back-translation. We now have the 6th draft. The revised back-translation is then sent to the Consultant.

7. Consultant Check - This is the last important step before publication. A 'certified' Consultant is usually someone who knows Greek and has done an NT translation himself/herself. The Consultant primarily checks for accuracy, especially doctrinal accuracy. He/she also checks for comprehension (and if possible for naturalness), as usually one or two UNS (uninitiated native speakers) are present at the checking sessions along with the main translator(s). Most Bible translation agencies have come together on a common platform and recognize that a Consultant Check is a must for the translation to be acceptable as an accurate translation. We invite the Consultant to our place or I have to travel with a UNS to wherever he/she is located (usually consultants are very busy and much in demand). His/her work

becomes all the more important since we are aiming for a dynamic translation with much implicit information and in particular necessary interpretation is put in the text - he/she has to make sure that our rendering is within exegetical boundaries. The Consultant also checks for consistency besides the introduction, footnotes, glossary, etc. Suggested changes are made during or after the consultant session and we get the final draft

8. Pre-publication check - After the consultant check, I check the final draft once again for typos, spelling, punctuation, section headings, footnotes, glossary, and write out the preface, etc. Then after deciding the size of the booklet, I do the layout and formatting of the manuscript in a word-processor, choose a cover, and generally do all this is necessary for making the manuscript print-ready. Negotiations with the printer are carried out and Ladakhi (Tibetan) software given where necessary. The final manuscript is then given to the printer for printing. I have to go to the printers from time to time to check on the progress and to approve any changes necessary. Usually the printing is done in Dehradun or Delhi.

Lately we have been networking with Bible Translation Agencies like Wycliffe India (WI), Evangel Bible Translators (EBT), NLCI, and individual SIL consultants. WI and EBT conduct drafting and training workshops and have graciously allowed me to participate in those workshops and benefit from the resources they provide. NLCI has provided us with Technical help regarding translation software and programs. Although different agencies have their own procedures, most follow the above steps of translation as a best-practices approach, which ensures Accuracy, Clarity and Naturalness in a Bible Translation Program.



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© Br Joachim Kreusel

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Godly Play



© Godlyplay.uk



Last year I was fortunate to undertake a 3 day accredited training course in Godly Play.

I thought it would be of interest to readers of the Messenger to find out what it is all about and how it can be helpful with our work in church. Godly Play is enjoyed by children and adults alike but so far there is no research as to its effectiveness with adults, so I am researching it further for my dissertation in my final year of training. I am interested in finding out if it can be an effective resource for transformational adult Christian learning.

So what is Godly Play?

Godly Play is a way of exploring and developing spirituality. It was developed by Rev Dr Jerome Berryman, a US theologian and educationalist, and it is based on the teaching methods of Maria Montessori. It was devised for use with primary school children but is a successful tool for all ages. It is a creative and imaginative approach to Christian nurture and spiritual life and is used with adults and children in churches, schools, hospitals, care homes for the elderly, and in prisons.

Berryman describes this way of learning as inviting God to come and play. Play is usually associated with children and

children play in many different ways such as imaginative, role play, team games and solitary play. Playing is encouraged and admired but then children are expected to grow out of it and become part of the 'real' world. At school very few children get to experience play after the age of six as the learning curriculum takes precedence. However, young people and adults benefit so much from taking a step back and fully immersing themselves in play. Their minds are free to wander and thoughts are allowed to bubble up and be verbalised without the fear of sounding silly or trivial.



Berryman explains: 'Godly Play assumes that children have some experience of the mystery of the presence of God in their lives, but that they lack the language, permission and understanding to express and enjoy that in our culture.' (Godly Play: volume 2, Berryman). This can also be said of some adults in church.

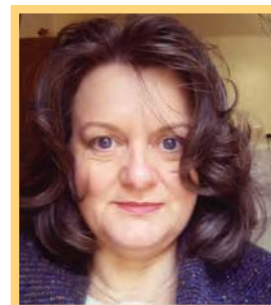
The method of Godly Play teaching is very simple and open and clearly intended to teach. While the stories are faithfully retold, there is a freedom in the language and this allows the story to be told with integrity, in a wholly Christian,

mixed faith and/or non faith setting. It also allows the storyteller to tell the story without the concern for difficult questions that may arise. This method of learning is non-confrontational as there are no right or wrong answers.

Storytellers will often find that the exploration of the story together allows group members and the leader to inhabit the story or parable and discover things in the story they would never have previously noticed. 'In Godly Play, we enter into parables, silence, sacred stories and sacred liturgy in order to discover God, ourselves, one another and the world around us.' (Godly Play: volume 2, Berryman).

Next month I will describe a typical Godly Play session and what is involved. In the third article I will discuss the Godly Play conference I will be attending in Sheffield and hopefully share some new ideas with you. In the final article I will give you a summary of my dissertation work and findings.

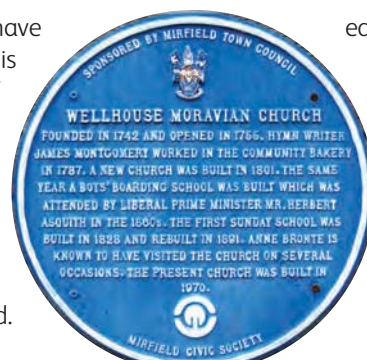
More reading: www.godlyplay.uk



Sr Lorraine Shorten

Historical Threads - Herbert Asquith

Readers of the Daily Express on 7th March will have seen Croft House, Morley, advertised for sale. This house was the birthplace, in 1852, and home of former Prime Minister Herbert Asquith who later became the first Earl of Oxford. Many people may not be aware of his early connection with Wellhouse and Fulneck Moravian Churches. Asquith's father died when he was aged only seven and for 18 months he was looked after by his maternal grandmother Mrs Willans of Mirfield. During this time, from 1859 to 1860, he was



Mirfield Historical Society Plaque
© Br Kenneth Evans

educated at the Wellhouse Moravian Church School in Mirfield, which was a day and boarding school. From there he went to Fulneck Moravian Church school possibly as a boarder from October 1861 to April 1863. Then he was moved to London where his schooling continued. In a Fulneck magazine of 1888 it states, 'he did not enjoy his time at Fulneck and later in life when he was invited back to visit, he chose never to return'.

Br Ken Evans

Congregation News

University Road, Belfast



2017 has got off to a busy start for the congregation at University Road. With a focus on outreach and renewal and the aptly named 'GMT' campaign (Go, Make disciples, Teach) our ongoing church activities, including Nightreach, MWA, Bowls, Art and Gardening Clubs and Thursday Midday Prayers, have been re-energised and new activities, such as social events for the 25+ age group, added to the programme.

The highlight of the year to date, however, has undoubtedly been the Family Service which took place on Sunday 19th March. This was an initiative led by our Minister, Br Livingstone Thompson and the Church Committee, aimed at encouraging every church member to invite those of their family and friends who don't usually join us for worship to come along to this special service-and maybe even come back on a more regular basis! On the day we were delighted to

welcome around 100 members, families and friends. The theme throughout was 'We are family' and those present contributed names and messages on 'leaves' to form a 'family tree' which was completed by Sr Emma Kinghan, ably assisted by the Sunday School children.

As well as welcoming those who had travelled from across Northern Ireland and the UK to be with us we also heard news of our church family further afield, such as Br John Speers and family in Canada, and we listened to a specially recorded greeting from Sr Christine Rogers and family, all the way from Australia.

The Sunday School gave a lively rendition of 'The whole world in His hands' and Br John Costley provided us with a fascinating 'peek' into the history of the University Road congregation.

Following a moving service of worship which included prayers, scripture readings and hymns of special significance for a number of members, we were treated to a splendid lunch masterminded by Srs Sandra Biggart and Claire James. One of our visitors, Ms Lori Gatsi-Barnett, presented us with a beautiful celebration cake featuring the Moravian lamb and flag motto, and Sr Tilly Costley the most 'senior' communicant member of the congregation was invited to perform the ceremonial cutting of the cake.

All in all our Family Service was a joyous occasion which brought together old and new friends and has inspired us to take forward our campaign of outreach and renewal, so that through our witness as a congregation at University Road many more may come to know and love our Lord Jesus Christ.

Sr Carol Ackah
University Road Correspondent

Fulneck

Congratulations are due to our new events co-ordinator, Br David Adsetts, who gave us a splendid, well-attended three course supper and games in the Boys' Brigade building on Friday 24th February.

Sunday 26th February was memorable for a special service to celebrate the restoration and rededication of Fulneck's historic organ which has in recent months been treated and renovated. First installed in 1748 by Johannes Snetzler, the organ has provided church music for Fulneck for nearly 270 years. The recent renovation took over two months to complete and has been paid for through generous grants, bequests, donations, organ recitals, collections and gifts. The Minister has thanked everyone who has made the work possible.

The service on Sunday produced a striking blend of words and music, all apt and fitting for the occasion. Traditional hymns were sung with gusto by everyone and soloists and



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choirs (two from the school) contributed musical offerings, all being interspersed with beautifully clear readings. It was rewarding to hear the efforts by the school choirs and we look forward to their taking part in more of our services. One school member in particular is worthy of mention. A young baritone provided a skilful and poignant rendering of Goodall's version

of 'The Lord is My Shepherd' which brought tears of joy to the eyes of many. The closing organ recital was a performance of J.S. Bach's Fugue in E Flat (St. Anne) and provided a fitting finale to what was a momentous rededication of our venerable instrument.

Br David Ingham
Fulneck Correspondent



Hornsey

The day we had long anticipated had finally come - Saturday 4th March, bringing with it the arrival of our new minister, Br James Woolford! The day's festivities started at 3pm with a welcome service led by Brn Edwin Quildan and Edward Sanniez. Members of Harold Road, Br James' second congregation, were in attendance along with representatives from various groups and churches associated with our congregation.

Everybody was so keen to meet the minister whom we had been awaiting for what seemed like aeons! And now, here he was. He appeared to be quite relaxed and confident about his new posting.

The service began with an introit by

the choir and, included amongst the prayers and hymns, was some Caribbean music from Harry Hughes' steel band. After the official introduction was given by Sr Gillian Taylor, the right hand of fellowship was offered by members of both church committees.

A reception followed in the church hall with the customary good food and fellowship. The following morning Br James was in residence for the communion service. He had chosen a few of his favourite hymns to fit in with the theme of service and unity. His



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sermon started with a summary of his life thus far and led onto the day's scriptures which emphasised the importance of working together with each member playing their part. The message he left with us was 'may

God make us all one but not the same'.

After such a good start, we are all looking forward to what Br James' ministry has to offer to us at Hornsey whilst travelling on that journey with him and his family.

Sr Claudette Anthony
Hornsey Correspondent

Horton

Events and services for November included an MWA coffee morning at the home of Br and Sr Wood where fellowship and finance raised was good.

We observed Remembrance Sunday and we thank Br Kenneth Evans for coming and leading the service.

A Bible study was started in the lower school room for all who wanted to come. This was led by our trainee minister Sr Shorten.

We also held, in November, a district Youth Event and Sr Elisabeth Hollindrake led the session on Crafts and Star Making. I don't have any reports of teenage stars but sure they were all stars.

A coffee morning was held on Sat 26th November by the social committee who work so hard for the financial support of our church. We are currently fund raising for a new carpet in one of the lower schoolrooms to make it more usable in the future.

We said a sad farewell to Br James Woolford at the first Sunday in Advent. We wished him and his family God's blessing as he takes up his ministry in Hornsey.

Wednesday 21st December we held a Blue Christmas Service where some of our congregation came to church to 7pm. This service was for those who are grieving, lonely, sad or not feeling particularly festive in the busyness leading up to Christmas.

Christingle and Christmas Day services were led by Sr Lorraine Shorten. The children did a Nativity play where a very strange donkey (courtesy of Br Philip Hollindrake's acting skills) processed round the church; thankfully there were no 'accidents' from this donkey.

Br Jamie Spencer
Horton Correspondent

Salem

It seems a long time since I last wrote, but we have been busy, mainly fund-raising. Br and Sr Coutts held a Bring and Buy Sale at their house in July, the MWA have had stalls on a local market and raised over £150, monthly coffee mornings raising about £50 on average, and of course our annual Christmas Fair in November, when we raised a record £1,200. Thanks go to Br Stuart Brierley for his Traidcraft contribution. These events have been a great help as we are having many problems with leaking flat roofs and the consequences, which we have not been able to make watertight or repair as it has been so wet.

However, it has not been all doom and gloom. We have enjoyed joyful Christmas services, a joint service with Royton on New Year's Day and have also had a congregation lunch at a local restaurant. We hosted the local Service of Christian Unity in January and the speaker was the Archdeacon of Rochdale, who only lives 200 yds away, and spoke very well.

We had a joint Love Feast and Communion at Royton to celebrate the 560th Anniversary of the Moravian Church, where the servers dressed in costume of the time, which was enjoyed by both congregations. These joint services have brought the two congregations much closer together, which is a good thing with the impending interregnum ahead. We shall be having another joint service as a farewell to Sr Jane and Br Mark Dixon at Salem on Sunday 18th June.

We shall be very sorry to lose Sr Jane to the Yorkshire District; she has been such a hard-working and caring minister, always ready to visit anyone who is unwell, which seems to happen quite often now, with an aging congregation.

We are looking forward to the Easter season, and hoping for better weather.

Sr Anne Broadbent
Salem Correspondent

Gracehill

Gracehill Moravian Church was delighted to act as host for the Ballymena Service for the Week of Prayer for Christian Unity on 22nd January. The service had been planned by Christians in Germany and it was such a joy to see Christians from such diverse traditions joining in worship. Members from the Moravian, Catholic, Methodist, Church of Ireland and Salvation Army led the service. A wall was built from white stones at the beginning of the service representing the walls we build, separating us from God and from each other. By the end of the beautiful time together, this same wall was broken down to form the shape of the cross representing how the cross reconciles us to God and to each other.

On Tuesday 7th February, 106 members and friends from Gracehill Village Association and Gracehill Moravian Church met in Montgomery's Restaurant in Ballymena for a really enjoyable evening of wonderful food, music



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provided by a local group 'Desert Rain' and the resident pianist, and fun with 'Dingbats', not to mention the great 'craic'! An amazing £1,222 was raised and divided between the two organisations demonstrating the close relationship between the Church and the Village Community.



© Sr Jacqueline Thompson

That closeness was also demonstrated on World Book Day on 24th February, when John Cennick (aka Sr Sarah Groves) walked into Gracehill Primary School much to the delight of the children! Br Cennick explained that the Bible was his favourite book as it told of God's Love for everyone.

Sr Roberta Gray
Gracehill Correspondent

Congregational Register

Baptism:		
14th August 2016	Kimaya Haye	Hornsey
	Montana Haye	Hornsey
28th August 2016	Jeremiah Owiriwa	Hornsey
	Godwin Owiriwa	Hornsey
	Godsend Owiriwa	Hornsey
25th September 2016	Sophia Joseph	Hornsey
9th April 2017	Harrison James	Gracehill
	David Corsby	

Reception:		
2nd October 2016	Codrington Johnson	Hornsey

Death:		
29th September 2016	Christina Pelle	Hornsey
14th January 2017	Joan Ross	Hornsey
17th January 2017	Mona Williams	Hornsey

From Church House

Please will all congregations and individuals who have mission jars/boxes/etc. send the money raised to Church House by the end of June each year so that the totals can be entered into the relevant year's accounts.

Supplies of labels are available from Church House, free of charge. New collectors are always most welcome.

We are sad to announce the death of Br Victor Launder on 12th April. Please remember his wife Sr Sylvia and his family in this time of loss. The funeral will take place at Ockbrook Moravian Church on Thursday 4th May at 12.30 pm.

Provincial Diary for May

- 8 World Mission Committee at Lower Wyke
Br Hopcroft and Sr Hoey
- 13 Youth Committee at Church House
Sr Ferdinand and Sr Hoey
- 16-17 EC, BMB and Estates Property meetings at Church House
PEC
- 20 Lutheran, Methodist and Moravian Celebrations
at Fulneck

- 14 20 Christian Aid Week
(www.christianaid.org.uk)
- 25 Ascension Day
- 27 Ramadam begins - Muslim
- 31 Shavuot - Jewish



From the Sanctuary

I am no twitcher - but I do love watching birds. In spite of my ignorance about them, I am blessed in that where I live I am surrounded by a magnificence of bird life. My cat has a fascination for birds, but my admiration is very different from hers! As I step out of my front door at 6.00am to go to work, I am greeted with the cacophony of the dawn chorus. It captures my attention for at least five minutes before getting in my car to face the traffic. What composer could replicate such wonder? If I am lucky to be at home in the evening before dark, I rejoice in the sight from my conservatory of flocks of starlings dancing and pulsating as one black mass across the dusking sky. In spite of the many 'blessings' that they leave on my car, I am filled with awe and wonder by them. They truly contain the fingerprint of God. One just has to observe, and take in, the beauty that is about us. We can learn so much about God, and His intention for humankind, from such wonder. I can truly relate to the hymn writer when he says 'When I in awesome wonder, consider all the works Thy hand has made...' It is utterly inspiring.

One of the things that saddens me about our society is its lack of community. I live

in a road where I know about five people by their first name, but I know nothing about them - nor do they know anything about me. That is not an uncommon experience. Yet to look at the starlings, and to hear the natural chorus of birdlife in the morning, teaches us about what wonder can be achieved when we exist in community. Our inspiration in the renewed Moravian Church, Count Nicholas von Zinzendorf, put community right at the centre of Moravian spirituality - building the settlement at Herrnhut on which our settlements in this province are modelled. However, we do not have to live in a Settlement to be a community. I have been struck by our care and concern for each other as Moravians, shown through simple (but nonetheless significant) acts of visiting, and through acts of reaching out. Those in Care homes, who are no longer able to get to Church, appreciate the visits that they receive from us. One person that I recently visited, after receiving home communion said, 'It's just so lovely to have something so familiar and comforting in this place! I really miss Church!' May we continue to offer our sense of community and care to each other; but may we also think about how



others can be part of our community, so that we can flock and pulsate like the starlings, and sing like the dawn chorus - offering the awe and wonder of God's intentions to an otherwise isolating society. That is part of the Good News we have to offer.

Br Peter Gubi, Dukinfield

Help Summer Camp 2017



**Dovedale House,
near Ashbourne, Derbyshire
Saturday 5th to Friday 11th August**

Summer camp returns to England this year but in this world of increasing costs we are struggling to keep costs down. The fee paid for the young people only just covers the cost of the centre - which is one of the cheaper ones - but none of the extras that make camp so special, outdoor activities, craft materials, worship resources, and especially the trip to a theme park. Please help financially in any way you can. All contributions are welcome. Your money will help to in the following way:

£32 for Theme park entry for one

£850 will pay for all the coach trips

£15 for an activity on the water for one

£10 for some worship resources (this may be anything from balloons to sparklers)

Donations can be sent to Joy Raynor, 25 Lynwood Avenue, Slough SL3 7BJ. Cheques payable to Moravian Union Inc; or you can pay direct by BACS: email youth@moravian.org.uk for details of how to do this.

Many thanks from all the summer campers.

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The Moravian Messenger

Official Journal of the Moravian Church in the British Province.
Published monthly by the authority of the Provincial Synod.

Advertisements and all communications concerning distribution and supply should be sent to the Editorial Team.

Editorial Team, Church House, 5 Muswell Hill, London N10 3TJ
editorialteam@moravian.org.uk

Contributions for the Messenger should reach the editorial team by the 7th day of the preceeding month.

Design & Artwork
David Bull
dave@redragdesign.co.uk

Printed & Distribution
G. R. Walkden
Tel 01931 716703