

moravian messenger

JUNE 2017



© Sr Roberta Hoey

MCWT 2017 Tanzania Synod

On Friday the 21st April, I was woken by one of four alarms I had set to make sure I was ready for the taxi picking me up at 3.30am. I was off to represent the British Mission Board (BMB) at the Synod of the Moravian Church in Western Tanzania.

Travelling from London to Amsterdam, I met with Sr Judy Ganz from the American Board of World Mission before the next flight to Dar es Salaam. Arriving at 11pm, that evening we stayed near the airport as we continued with a flight to Mwanza at 6am on Saturday morning.

Arriving in Mwanza we were met by Br Richard Lwali, the General Secretary of the Province. I had an opportunity to get to see a lot of Western Tanzania with a seven hour road trip to our final destination at Singida. The area of the country we were in is rural with little infrastructure. We had a quick stop in the parish of Igunga. Each parish can have upwards of 300 members and a pastor who will work with the Church as well as

being responsible for outstations that supports the surrounding areas.

We had a day to have some rest and attend church where we were sincerely welcomed to the congregation. The service was lively with several choirs singing and dancing with so much enthusiasm for well over two hours!

On Monday it was down to business and the opening of Synod by Bishop Isaac Nicodemo, several Choirs, local dignitaries and a minister from the office of Home Affairs. Greetings and introductions were brought from representatives of the other Tanzanian Provinces and Mission Areas. I brought greetings from the British Province and thanks were extended to BMB for their continued financial support. The Bishop announced that he would retire on 30th August 2017: he has been serving since 1994.

There were 191 voting members at the Synod, quite a bit bigger than in the British Province however in grand

Moravian tradition, there was a lot of familiarity to proceedings despite being in an unfamiliar place. There were new members to the synod who were excited to have the opportunity to represent their congregation, there were the 'old timers' who knew the Book of Order back to front and the Synod staff making sure it ran as smooth as possible (although we inevitably ran over time at several points). The synod was divided into committees where reports and proposals were heard before they reached the floor of synod.

One of the main topics was the need to continue to grow and strengthen as a Church, becoming more empowered and self sustaining. A five year master plan was introduced and a committee has been set up to facilitate the creation of a trust fund. The mission for the Province for the next five years is to enhance the spiritual life of the members and meet the needs of society through Moravian heritage.



Rev Victor D Launder
(1938-2017)

(page 64)



Welcome to the
Godly Play room

(page 65)



Valdensians
and Moravians

(page 67)



Fetter Lane
Congregational News

(page 70)

Writing this in May for publication a week before the General Election on Thurs 8th June is a challenge. None of us know what the result of the election will be and I am very conscious that there have been some significant upsets to expected results in ballots here and in the United States. For those of us living in Northern Ireland we will soon have been to the polling station four times over the past year or so: May 2016 for the Stormont Assembly elections, June 2016 for the referendum about staying or leaving the EU, March for the new Stormont Assembly elections following the collapse of Power Sharing and now again this June. In England, there have been various council and mayoral elections in 2016 and 2017 and of course we all watched the US Presidential election and the Presidential election in France. Coming up in September are the German Federal elections.

Our elections and referendums affect others directly. It had been very instructive to look at the Irish media to see how much Brexit, the choice of the UK electorate, is feared in the Republic of Ireland and how they worry about the consequences. We often judge elections in other countries by how they affect us and our interests in the world.

I recently visited the National Memorial Arboretum in Staffordshire. It's an amazing place that has developed a real atmosphere and presence in the 16 years since its official opening. It was deeply sobering to walk up to the Armed Forces Memorial and to see the huge number of names of all those men and women who had died in the service of their country since World War Two ended. According to the British Legion, our armed forces have been involved in at least 51 areas of conflict across the world since 1945.

John Donne wrote: 'No man is an island, entire of itself;

every man is a piece of the continent, a part of the main.' He, of course, wrote this about individuals but in a complex interdependent world it is just as true about nations. Just because we are an island, or rather a group of islands does not mean that we are isolated or should be ignorant about what is happening to others in our world. The Armed Forces Memorial reminded me starkly of this.

As friends and members of the Moravian Church, we are constantly reminded too that we are part of a worldwide Communion, with brothers and sisters in Europe, Africa, South and North America and India. We need to be quick to remember that our government's policies on trade, aid, pollution, and climate change, as well as our personal consumer and charitable decisions affect others. John Donne's meditation continues: 'If a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as if a manor of thy friend's or of thine own were: any man's death diminishes me, because I am involved in mankind, and therefore never send to know for whom the bell tolls; It tolls for thee.'

It is no place of the Messenger to advocate or denigrate any political party. Whatever the result, we should pray for our elected representatives and the Government that will be formed. Part of that will be to constantly remind them of the need not only to have a care for their own electorate but to also be alive to how they are perceived in the wider world for that in turn will affect how other countries react to us. We all need to be outward looking for the needs of so many others in the world who do not have what we take for granted - for Jesus came that we all might have life in abundance.

Sr Sarah Groves



© Sr Roberta Hoey

MCWT 2017 Tanzania Synod (continued)

The Moravian seal, Our Lamb Has Conquered Let Us Follow Him, has been taken up as a resounding mantra in Swahili. Whenever someone gets up to speak or address a crowd, they will always begin with *mwana kondoo ameshinda* (Lamb has conquered) to which there will be a hearty response of *Tumfuate* (Follow)! Throughout the synod, the passion to gather followers of Christ was very evident in our Brothers and Sisters. In addition to their ongoing mission work in Uganda, Rwanda, Kenya and Burundi, the Province has extended into the South Central region with Unity Synod approval.

The business of synod was meant to take place over three days but by early afternoon on Tuesday the main items on the agenda were completed except for the PEC elections and it was decided we would keep going and finish.

Before the elections took place, a group of nine people joined the Synod. They had been praying for a week and led the

synod in a time of open prayer. This was a powerful moment and it seemed to energise the room.

The PEC is generally composed of 16 people, which includes a Chair, Vice Chair and General Secretary. Br Ezekiel Yona, Br George Mang'ombe and Br Richard Lwali were re-elected to these respective positions with well over the 2/3 majority required. Eight other positions were also filled. Bishop Nicodemus welcomed the full PEC and closed the Synod with hymns and prayer.

On Wednesday, thanks to a slight detour (and a 13 hour road trip!) on the way back to Mwanza, I had the opportunity for a visit to the Tabora Dispensary which has been reopened very successfully after support from the British Province.

The site is made up of two main buildings plus additional lodging for the overnight staff. The first building is comprised of a reception, the doctor's offices and the

pharmacy. The second building consists of recovery rooms, pre natal and ante natal areas, a small theatre and a laboratory. The hospital runs with two doctors and 14 staff, seeing up to 40 patients a day. The Dispensary is hoping to expand in the near future. There is also a need for more lab equipment to continue testing on site including a centrifuge machine and a new disposal system for placentas.

On Thursday, it was time to return to Dar and then back to London. My visit was brief however it was a good introduction to Western Tanzania, where I had been so warmly received. It was opportunity to work with our brothers and sisters, learning from our differences and strengthening our common bonds as we all seek to follow our conquering Lamb.

Sr Roberta Hoey
Provincial Board

Dear Editor

I have followed with interest the correspondence from Br Alan Holdsworth in the 'Messenger' regarding child poverty. The key factor that for me seems to be missing is the lack of awareness of the force of public opinion. This at the moment is heavily weighed against people that are deservedly due benefits in order to maintain basic family finances and the disabled plus refugees are all corralled into a perception of scroungers. The opinion of the public and critically the media needs to change with the latter highlighting problems that fuel prejudice. Letters might be more effective if addressed to those in control of all forms of public information. Positive news from such sources is critically important. Individually we should speak out when this anti-benefit attitude is discussed in front of us. I doubt if any MP despite the rhetoric or the government will tackle the problem and direct a higher percentage of our GDP to aiding the disadvantaged in our society.

We need to understand that for them it is no vote winner their only criteria for action. The social revolution that transformed our society after the second world war was driven by public opinion - even his wartime record did not save Churchill. People were appalled by the conditions that had been highlighted during the conflict. The nation realised that a vast number of its citizens had existed in squalor. Men in the forces were not going to be fobbed off again with the 'homes fit for heroes' as they had been in 1918. Dwellers in the countryside were shocked at the underfed ragged people who were billeted on them from the cities. A whole new comprehension of the real state of the nation was unleashed. We also should be aware that this is again necessary. Letters alone to MP's will not be sufficient.

We also seem to forget rural poverty when we look at the 'pretty' countryside. The cottage with roses around the door was pretty on a

postcard but still isolated from electricity, mains water and proper sanitation is no dream home. Jobs to this day are frequently hard to get in rural areas with a lack of affordable homes a major concern. It might be salutary to remember that the initial proposals by Beveridge were opposed by the Labour Party so no one side in the political debate has clean hands in this area. While we should continue to help directly at every opportunity real changes will come when the majority of people understand the issues involved. We need to speak out against the prejudice that has arisen around the whole concept of state aid for ultimately that is the reason for the collapse of our commitment to the underprivileged in our society. A real frank discussion within the British Province will surely be a start enabling us all to move forward.

Br Henry Wilson
Ballinderry

O2 NSPCC
Let's keep kids safe online

Help, my children use the internet!

This is a mystery to many parents and grandparents but O2 with the NSPCC have produced a booklet which is free from all O2 stores. The free guide 'Your child's online world' has guidance for 'Staying safe together', 'Understanding their online world' and 'If your child is worried'. Sensible advice about setting up parental controls, sensible boundaries, what children can see, who they can meet online and information about possible risks there may be to them. If you have trouble setting up parental controls on your child's mobile phone an O2 Guru will help you, even if the phone isn't on the O2 network. The NSPCC offer online help at www.o2.co.uk/help/nspcc or by telephone on 0808 800 5002.

Adult ignorance (and I include myself here) can mean our children and teenagers are vulnerable to harm on line.

Knowledge of how they use the online world and how to help them stay safe enables significant adults to reduce the risks. Grandparents can play a valuable role in the lives of children and young people if they try to understand this world and offer sensible guidance.

Other helpful sites:

www.net-aware.org.uk

www.nspcc.org.uk/preventing-abuse/keeping-children-safe/share-aware

www.thinkuknow.co.uk/parents/

www.saferinternet.org

Sr Joy Raynor

Provincial Youth and Children's Officer



Extracts of the address made at his funeral service on 4th May at Ockbrook Moravian Church.

Victor Donald Launder was born on 13th July 1938 at 24 Neville Road, London, E7, a stone's throw from West Ham Park and a very long javelin throw from what is now the Queen Elizabeth Park, the home to the London Olympics and now of West Ham United. This was a loving household, of good, honest people doing their best for their family, and it is interesting to note that the time between Victor's birth and his baptism at St Peter's Church was only a few short weeks - perhaps his parents saw something even then in their son leading them to believe that he was destined for a life in the church.

Victor attended the Upton Cross Baptist Church Sunday School for a few years before returning to St Peter's to join their Sunday School, and it was here that Victor was confirmed aged 14.

Being born in 1938, the war and threat of war was almost overpowering, and when it came, Victor together with his mother and grandmother were evacuated to the village of Soham in Cambridgeshire, a place very different from the London home he knew. And again, it is uncanny how the church played its part even here, for some of the time they were to stay in the local vicarage.

Victor's early schooling came courtesy of Upton Lane Primary School, but this was to be short-lived thanks to an air-raid and a direct hit from a German bomber. However, Upton Cross Primary School offered Victor and others a new opportunity to continue their studies on his return home, before moving to Harold Road Secondary Modern School, where he attended between 1949 and 1953.

Victor joined the Campaigners Youth Group at Upton Manor Moravian Church in 1951. This is where he first met Sylvia Buxton.

On leaving school, Victor went to work at the Post Office as a telegram boy, firstly in Whitechapel and then in Bow, later becoming a messenger boy with the telegram office in Bow Road. These were the days of National Service, and Victor wasn't immune to the call to serve - something, in another form, that he would repeat later in life. Initial training - square bashing - was in Malvern, Worcestershire, followed by him working in the postal section in Mill Hill and later in the Pay Office at the Gunsight Camp in East Acton, all before finally being demobbed in July 1959, when he returned to the Post Office in Whitechapel, and later in Forest Gate, where he worked as a Postman, all before being promoted to a higher grade and serving throughout the East End of London, including the Victoria Docks.

Victor's faith in Christ Jesus was cemented in his early years, and those foundations were to be built upon throughout his life. He attended evening classes at the London Bible College between 1962 and 1965, firstly for training as a Lay Preacher and then as Pastor to the Bell Farm Hall Society - all good grounding for his soon to come Call to go as a Missionary to Labrador. But study wasn't the only thing on his mind during this time - remember that older girl, Sylvia Buxton - well, Victor proposed to her on 16th June 1964 while in Jersey - the old romantic! - and they were married on 27th March the following



Rev Victor D Launder
(1938-2017)

year at Upton Manor Moravian Church by Br Wilfred Mortimore, assisted by Br Gordon Franklin of the Shaftesbury Society.

It is probably a good thing that Victor and Sylvia met in church - an indication of things to come, perhaps - for in May of the same year, Victor received a Call to serve the church on the other side of the Atlantic Ocean in Labrador. Labrador was very different from East London, but undeterred, the Launders would quickly set up home; probably just as well because the first of a large family would make an appearance the following year. Lucy-Anne was born in March 1966, and she was joined by Simon Peter the following year, and they too were joined by twins, Jane and Janet four years later.

Life must have been hard for all living in this part of the world, but the Launders made the best of it.

Victor was Ordained Deacon on the 4th January 1968 in Nain

by Br Kortz, and in August of that same year accepted the Call to serve in Makkovik.

1969 was something of a year of highs and lows - the family arrived in Makkovik in July, but tragedy soon followed, for in the September Simon Peter sadly died following horrific wounds inflicted by dogs. His funeral was conducted in early October in

Makkovik by Br Hettasch - a date has great significance, as it was his 2nd birthday.

The loss of Simon Peter hit the family hard, and the decision was made to adopt. And so, Melvin joined the family in 1970; Sylvia having travelled to Happy Valley in the February to bring him home.

Victor was Consecrated Presbyter on 12th September 1971 by Br Kortz, this time assisted by Br Olaf Andersen.

In 1973, at the second Synod in Labrador, Victor was elected President of the work of the Moravian Church there. In 1976, another Call of the Church came, this time to return home and to serve the united Moravian and United Reformed Church congregation in Harlesden: St Margaret's and St George's. The experience of differing churches gained in his younger days, knowing it or not, would come in useful, for it was while serving in Harlesden that he was asked to become an Interim Minister

within the URC - something that he would later do again in retirement.

In 1986, Victor accepted a Call to serve the congregations here in Ockbrook and in Leicester, and in 1993 another Call was issued, this time to the Gracehill Moravian Church, the place where he would stay until retirement in 2003. At the same time he also served Ballinderry (1996-2000) and Cliftonville Belfast (2000-2002) Moravian Churches.

In retirement, or more accurately, semi-retirement - something common to a lot of ministers - Victor and Sylvia would enjoy holidays together, either by combining meeting friends and their extended church family both near and far, or on coach holidays, most notably in satisfying their desire to see different parts of Scotland. But there was an even greater part of his life that he held even more tightly - his family.

Br Victor passed away on 12th April aged 78 years. He will be greatly missed by family, friends and colleagues.

Br David Howarth



© Sr Sylvia Launder

Welcome to the Godly Play room

This is my second article about Godly Play and this month I am going to explain the layout of the Godly Play room and introduce you a typical Godly Play session.

The Godly Play room

A Godly Play sacred space is a place that supports and surrounds the person in Godly Play. The space teaches a sense of Biblical time, moving from Genesis to Acts along the 'sacred stories' shelves. The space teaches a sense of the different genres of Christian language, learning to distinguish Biblical stories from Parables; it also offers powerful unspoken lessons.

The focal point of the Godly Play space is the Holy Family with a risen Christ figure behind. It is placed on a low shelf that is accessible to even the youngest child. On one side of the Holy Family is a Christ candle and on the other the figures for the parable of the Good Shepherd. Godly Play is intentionally 'Christocentric' so key statements about 'who Jesus says he is' are placed focally.



© Sr Lorraine Shorten

The open and inviting space helps to evoke a sense that children are welcome and are part of God, Jesus and the church.

All the materials are on open shelves around the room and invite touch and exploration, the stories are in open baskets such as the sacred stories or closed boxes such as the parables.

Also in the room are response materials, paints, paper, modelling materials, natural items, construction items, books, cushions to sit quietly on. The purpose of these will become clear later on.



© Sr Lorraine Shorten

The Godly Play lesson

In order to create the room as a sacred space the children enter the room individually and are greeted personally, and asked: 'Are you ready?' as they are invited in. The children sit in a large circle in the centre of the room with the 'storyteller' at the top in front of the focal point so the Holy Family is always on view.

The storyteller then presents the day's lesson: it could be a parable, a sacred story or a liturgical action. The choosing of the story is determined by the storyteller and could be linked to the calendar or be a part of a series of stories.

The storyteller always starts the lesson by saying: 'Watch where I go to get this lesson'. This models the process of finding a particular lesson. During the story the storyteller keeps their eyes focussed on the materials, not on the children. This encourages and enables everyone to enter as fully as possible into the story.

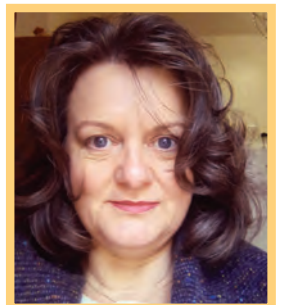
After the presentation the storyteller sits quietly to enjoy and absorb the story and then slowly reconnects with the group. The storyteller then invites the group to wonder together about the lesson with questions such as: 'I wonder which part of the story you liked best?' and 'I wonder where you are in the story?' One thing to point out is that there are no right or wrong answers in Godly Play, we are there to support the process of wondering and their wondering emerges out of their own relationship with God and their participation in the lesson.

The hardest part for the storyteller can be to keep quiet and allow God to be there.

When the wondering is finished the story materials are put away and the children are offered a time to respond in their own personal way. This may be to get the story out again and re-tell it, use the art materials to draw their own response to the story, simply sit quietly or even take a nap! During this time the children are not questioned about their work: why they have drawn the picture that way? Who is that? etc. It is their own personal response.

At the end of the session the response material are tidied away by the children and everyone returns to the circle. The storyteller invites everyone to pray, individually, silently or aloud and then a Feast, a simple drink and snack, is shared. Once everyone has finished and the cups removed it is time to go, the storyteller thanks everyone for sharing and says goodbye to each child individually.

I hope you have enjoyed these last two articles and have a little more understanding about the structure of Godly Play and the theory behind it. I am very excited to be attending a conference on Godly Play this month in Sheffield Cathedral. There will be a workshop on using Labyrinths and talks by John Bell, from the Iona Community, and Peter Privett, a Godly Play trainer. I look forward to sharing this with you next month.



Sr Lorraine Shorten

Yorkshire District Conference Report

The Spring Conference was held at Wellhouse.

Good things come in threes, the Yorkshire District, which currently has only one full-time minister, will have three in place by September.

Br Bob Hopcroft announced the calls of Sr Jane Dixon to serve at Wellhouse and Lower Wyke from July and Br David Howarth at Baildon and Horton by September, and this was welcomed at the conference, which had expressed concern at the pressures the vacancies put on retired ministers and lay preachers who were asked to provide cover

Summer camp will take place at Dovedale House, Ilam, Derbyshire, from 5th to 11th August. The conference encouraged as many young people as possible to attend, pointing out that financial help is available.

A Yorkshire District day retreat has been arranged for 27 May at Scargill House at Kettlewell. The chairman, Br Kenneth Evans, said he hoped it would become an annual event for renewal and revival and be arranged at district level. More than 20 people have so far put their names forward and there are hopes it can be expanded into a full weekend in the

future.

The conference re-elected its district officers. Chairman is Br Evans, vice chairman Br Newman, and Sr Diane Thornton as secretary. Sr Elisabeth Hollindrake was elected renewal secretary, Br Porter the Moravian Messenger reporter, Sr Eleanor Hollindrake the youth secretary, Br Paul Greenhough as missions secretary and Br Les Machell as treasurer.

The autumn conference has been set for 7th October and will be held at Baildon.

Br Dick Porter

Lancashire District Conference Report

The Spring meeting was held on 4th March and it was good to welcome back Br Richard Ingham after a five year absence in Fulneck.

Carried forward from the previous meeting was the subject of viability of the British Province which ran out of time at Synod 2016. On further consideration, the Committee felt that this proposal would be better coming from the Mission and Society Committee under the title 'A Look at the Future Direction of the Church'.

The subject of vacancies on the various Provincial Committees was then addressed and it was felt that people may have a reticence to nominate themselves. If anyone feels that they know someone

who would be well placed to fill a vacancy, then a personal approach to that person could be considered.

The election of the District Officers for a further 12 months took place and all current holders were re-elected.

Br Hopcroft presented the PEC Report and we were advised of the forthcoming District Study sessions on the subject of the Human Sexuality Resolution from Synod.

Br Hopcroft updated us on the calls that had been accepted by Srs Dixon and Shorten and Brs Hopcroft and Woolford. We sent our very best wishes and added that Sr Dixon will be missed from Salem and Royton. We were pleased to hear that

Srs Maxwell and Emanuel were still doing well in their training.

Organisation was well underway for the Quiet Day on 18th March at Dukinfield, and likewise the District Moravian Gathering, when the four churches of the District meet at Fairfield for a joint act of worship with guests, lunch and Holy Communion. Last year's event was very enjoyable and we are happy to repeat it.

It was good to celebrate Br Philip Cooper's birthday with a cake, which we all tucked into with gusto!

The Autumn meeting will be held at Salem on 14th October, at 9.30 am.

Sr Sue Selby

Irish District Conference Report

Irish District Conference met at University Road Moravian Church on Sat 25th March.

One real passion for people in the Irish District is preserving and sharing information about the Moravian Church in Ireland. It has been proposed that an Irish Historical and Heritage Society be set up hopefully meeting in early autumn when we plan to visit a former small Moravian settlement at Gracefield Road near Maherafelt.

The dates for our Summer Services at Portrush, north Antrim were fixed. In July and August we use the Town Hall for a relaxed Sunday evening service. We were pleased to hear that other Districts are thinking of adopting this worship model.

'The Troubles', although officially over now in Northern Ireland have left a terrible legacy for many people. One of the most difficult to resolve is who is a victim of

The Troubles and who deserves compensation. This question is much deeper and more complex than at first apparent. The Victim's Commissioner has asked the Churches to become involved and through the Irish Council of Churches Br Mark Kernohan was asked to attend sub committee meetings about this subject. He brought some of the discussion to conference and we spent time discussing our answers.

The questions were 'Who is a victim?' a) the 15 year old grandson whose grandfather was a policeman who was murdered by the IRA 30 years ago; b) the son of an Ulster Defence Regiment man whose father was murdered when the son was 18 (and hence an adult); c) the uncle of a plumber who was killed by the Ulster Volunteer Force when he was wrongly suspected of being in the IRA; d) a British soldier short dead by the IRA; e) the 15

year old grandson whose grandfather blew himself up 30 years ago on the way to plant a bomb in a shop; or f) the grandfather who blew himself up 30 years ago on the way to plant a bomb in the shop. Some of the issues revolve around 'for how many generations can you be a victim' and others relate to the age of people when the death affected their family and other questions revolve around the culpability for the issue.

Many people hold strongly differing views on this and these differences have meant that victims have not been properly compensated. It is still a bitter legacy and yet no one has managed to get agreement from all sides on how we can move forward. It was a sobering reflection on the agenda that the world brings to us and we are often powerless as Christians to provide easy answers.

Sr Sarah Groves



© Adrian Wilsdon

Valdensians and Moravians

My summer holiday last year was spent in the small town of Bordighera on the Italian Riviera. Apart from having a fine Anglican Church built in the 1870s by the large British community the town also has a smaller, rather un-Italian

looking church belonging to the Valdenses. One does not associate Italy with Protestantism but the connection is a long one and firmly established.

About the year 1170 Valdes (or Waldo), a wealthy merchant of Lyons, became deeply concerned for his salvation. So terrified was he by the words in St Matthew's Gospel on the impossibility of a camel passing through the eye of a needle that he gave away all his worldly goods. Wishing to follow the way of Christ and his disciples he wandered around the country preaching and living on alms. Others soon joined him and the group gradually grew in size. Permission to preach was required by the Catholic Church and this was granted by Pope Alexander on condition that agreement was obtained from the local clergy. For reasons unknown, the group either lost this permission or perhaps did not even seek it at all. In consequence they were condemned as heretics at the council of Verona in 1184. There is no evidence that at that stage their teaching was in any significant way contrary to the Church of Rome but the refusal, or failure, of Valdes and his followers to accept its authority was bound to set the two at odds.

By the 13th century the movement had disappeared underground with many members outwardly conforming with Church practice but inwardly accepting the authority of their own leaders. The Valdenses now placed more weight on the literal words of the Bible than on Church tradition. As a result they refused to swear an oath or to take another man's life (even in war) and refuted the doctrine of purgatory. They were the first Christians in Western Europe to translate parts of the Bible into local languages. Perhaps their most significant attribute however was the belief that poverty was a Christian virtue and to be encouraged. Indeed, they called themselves the 'Poor of Lyons', Valdenses (or Waldensian) being a name given by the Church to their 'heresy'.

There is debate as to the extent that Hussites were influenced by this movement. While Hus, who saw himself as an orthodox representative of the Catholic Church, is unlikely to have been directly attracted to a group of 'heretics', the Valdenses had already spread to Bohemia and their approach to their faith may well have been an influence upon him. The Valdenses certainly had an influence on later Hussites. Indeed, many Hussites and later Brethren, like Valdenses before them, refused to swear an oath and were pacifists. But it was not just the Valdenses' religious views which Hussites and Brethren found attractive. They almost certainly felt much in common with a fellow group which saw itself as faithful to the teachings of Christ but nevertheless rejected by Rome.

Over time a belief arose among the Valdenses that their origins lay not with a 12th century merchant but with a 4th century priest who had left the Roman Church through revulsion at the corruption that arose from its association with state power under Constantine. They saw themselves as the only body of Christians which had escaped such corruption and thus as the only true apostolic Church. The Bohemian Brethren may well have shared this belief for when in 1467 they decided to form their own priesthood they looked to the Valdenses to

ordain them. This period of Moravian history is somewhat obscure. Whether the Brethren, in turning to the Valdenses, intended to ensure apostolic succession in their own bishops or whether they simply felt the need to give their own priesthood legitimacy by providing for their recognition by another, similar Christian group is unclear. Crantz in his *Ancient and Modern History of the Brethren* (1772) tells us that the Valdenses traced the succession of their bishops to ancient times and that their bishop Stephen consecrated three Brethren as bishops of the Brethren's Church. This would give Moravian bishops apostolic succession. (Apostolic succession means the ordination of bishops by the laying on of hands in an unbroken line from the early Church.) Hutton in his *History of the Moravian Church*, writing as late as 1904, appears to accept this account. It is now believed that the Valdenses probably had no bishops but only elders. While it is generally accepted that one or more Valdenses was involved in the ordination of the first Moravian bishops, the Stephen referred to by Crantz, probably an elder rather than a bishop, was in prison at the time.

The Valdenses ceased to exist as a separate group with distinctive beliefs during the Reformation when they became absorbed into the new Protestantism, aligning themselves in both organisation and theology with the Calvinists. But Valdenses in Piedmont (now part of Italy) retained the Valdenses name even though, as with other Valdenses, they had long abandoned the distinctive beliefs of the Poor of Lyons.

The Valdenses in Piedmont continued to suffer persecution from their Roman Catholic rulers during the counter-reformation of the 17th century. Lovers of Milton will be aware of his powerful sonnet On the Late Massacre in Piedmont which refers to the massacre of almost 2,000 Valdenses who refused to convert to Rome:

*Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold
Even them who kept thy truth so pure of old,
When all our fathers worshiped stocks and stones;
Forget not: in thy book record their groans
Who were thy sheep and in their ancient fold
Slain by the bloody Piedmontese that rolled
Mother with infant down the rocks ...*

The Piedmontese Valdenses only obtained liberty of conscience in the early nineteenth century and even then were not allowed to proselytise until 1848 when they finally received full civil rights. The Church has survived in considerable numbers to this day. It has about 25,000 members in Italy and Italian speaking Switzerland and 15,000 in Argentina and Uruguay where it was introduced by Italian migrants. The figures for Italy would seem to include members of the Italian Methodist Church with whom the Valdenses united in 1975. Most of the churches are, unsurprisingly, in northern Italy where the Church's origins lie but there is also a substantial presence in Sicily.

The Moravian Church has acknowledged the part played by Valdenses in the foundation of the pre-Zinzendorf Church by sending delegates to the Valdenses Synods. In 1910 Bishop Hassé of the British Moravians chose to attend.

The modern Valdenses Church is mainstream Protestant tending perhaps more towards the liberal than the evangelical wing.

Adrian Wilsdon

With thanks to Lorraine Parsons, Provincial Archivist.



It was when we, the boarders at Fulneck Boys' School were having tea one day in 1944 that we first saw Robin. He came into the dining room limping and looking carefully where to find the staff table. We soon learned that this war-damaged man was to be our history teacher.

Robert Barry Masterman Hutton was the son of a minister of the Moravian Church, the Rev Joseph E Hutton and his wife, Amy. Born in Dublin 28th April 1918, Robin went to private schools in Dublin and then Belfast before being sent in 1928 to Fulneck (which is where most ministers' children attended).

He seems to have enjoyed his time at Fulneck and was a good all-rounder in studies and sport. He gained a Bachelor of Arts degree at Manchester and returned to Fulneck as a teacher for a short time before he volunteered for the British Army and being Irish-born was only accepted on the second time of offering. He was engaged in military service in Italy during the second-world-war. He served in the Royal Artillery until he was severely wounded and after lengthy recuperation, some of it in Naples in the shadow of Mount Vesuvius which erupted and he had to be evacuated. Later in 1944 he returned to Fulneck to take up his teaching career again. As pupils we saw his physical health improve with the years and our respect for him as a teacher grew rapidly. He helped many to share his enthusiasm for cricket and hockey. I can say I thank Robin for my love and appreciation of history.

He married Sheila and for the next 37 years they lived in Fulneck then Saltaire and then Guiseley in Tranmere Park before moving



Robin B M Hutton
(1918-2017)

to Ilkley. They had two children Jane and Roger. Sheila died in 1997. Robin lived in Ilkley for about the last thirty years and as a widower he kept active with the activities of Probus and Amateur Dramatics attending concerts and various arts groups. He enjoyed the fellowship of the Former Pupils of Fulneck School particularly in the area of sports and the annual lunch at Esholt Sports Club. He was in Fulneck quite regularly when he served for years, together with Tony and Maureen Sykes, as the Boys' School Archivist, preserving the ancient records and answering numerous requests for information about past pupils etc. He was a regular, welcome speaker at the Church History Group well into his 90s and would come with notes of his talk - and never looked at the notes! He knew what he was talking about.

He was a much respected former pupil and was so highly regarded

that the FFPA Committee decided to invite him to be the President of the Association and he accepted. He would have been President at the age of 99 - but that was not to be. For he died after a short time of ill health on Friday 7th April aged 98 only a few days short of his birthday. He lived long and he lived well. We who have known him would thank God for the friendship, support and comfort he offered in so many ways to so many people during his long life. We will all miss him but at this time we offer loving sympathy to his daughter Jane and Paul and Jane's son Jonathan & Tina; and to his son Roger and Tanya and Happy; and also to all the family members and friends who have cause to be thankful for memories of Robin Hutton.

Br John McOwat

Antique Treasure



© Mallams Ltd.



It might be a good idea if we checked our furniture especially in the families with a long Moravian tradition or those who have inherited some items over the years. On the first of December at a Mallams' Auctioneers in Oxford, a small tea table sold for over £15,000 and would have made more if it had been in better condition. It was a classic tilt-top design and was inlaid with brass and pewter in a clover leaf design. The maker was Johann Frederick Hintz, a native of Szczecin in modern day Poland who emigrated to England and became a member of the Moravian Church here. He was an associate of Abraham Roentgen, the highly regarded German ébéniste (cabinet maker) and fellow Moravian.

Hintz's early career is unknown, but in 1738 when about to travel to a Moravian centre in Germany with Roentgen and John Wesley, he advertised an auction in his Leicester Fields premises in London. On offer were a 'choice selection of desks, bookcases in the finest Mahogany' and tea-tables, tea chests and tea boards which he claimed were 'curiously made and inlaid with brass and mother of pearl'. Tea taking at the time was really the preserve of the rich owing to its expense so elaborate and costly china, silver and furniture was used to keep one up to current fashion. It would certainly never have been served in a mug no matter how fine the china!

After Hintz returned to London he changed specialities to

become a musical-instrument maker and also guitar maker to the Queen. When he died in 1772 he was buried at the Moravian Cemetery in Chelsea, probably by the caricaturist James Gillray's father who was sexton there. At his funeral, Br Latrobe gave the address and Br Traneker read the liturgy.

A similar table by Hintz, in a perfect condition, was sold early last year for £62,000 - condition is everything. So keep your eyes open and good hunting. For more information about Hintz, Roentgen and other 18th century Moravian Craftsmen, the Moravian History Magazine no. 22 is a great source of information.

Br Henry Wilson

Ballinderry Moravian Church

Congregation News



© Sr Libby Mitchell

Baildon team getting God's Acre ready for Easter Sunday

Baildon

Our preparations for Easter began as is traditional in Baildon with our bi-annual Burial Ground Tidy Up. This was a great time with us all working together, as well as getting the grounds ready for Easter. There was a fantastic turn out of workers, some having driven 80 miles to attend, and we were fuelled as always by Sr Libby Mitchell's famous bacon butties!

So on Easter morning, we met in the burial ground at 7am for our early service led by Sr Maria Hanson and congregated there again after our Easter Breakfast (more of Sr Libby's butties) and the 10.30am service led by Sr Ruth France, for our Easter Egg hunt. The 'Children' searching for eggs ranged from 2-25 year old!

Our biggest money raising venture of the year, the Baildon Beer Festival was again a great success. It is hard work for those involved, who do work pretty much flat out for the duration, but again it's a great time of fellowship and helps foster the community spirit in our village.

The service on 30th April was a highlight for us as we welcomed back our former minister Br Dave Newman who led morning worship and Sr Marilyn. It was wonderful to see them again and there was many a damp eye at the end of the service, which itself was very uplifting. Br Dave preached about being 'Surprised by Joy'; we indeed were filled with joy at the occasion.

We look forward to the summer months and some warm weather but also look forward in anticipation to the arrival of new minister, Br David Howarth who will begin his ministry with us and our sister congregation at Horton, in September.

Sr Ruth France

Baildon Correspondent

Gracehill

Sunday 12th February was a very special day for the Gracehill Congregation as we celebrated the work of a very special lady. Sr Roberta Thompson is well known both in Gracehill, Ballymena and further afield. Roberta worked as a gifted teacher, firstly in Ballymena Academy and then as Vice Principal in St Louis Grammar school. Now she is well known as our archivist and Leader of the Gracehill Tour Guides, Trustee of GhOST, and the first contact for anyone who wants to know anything about the Gracehill Settlement! She has worked with Christian Aid and helped set up a Lighthouse Project for Homeless Men in Ballymena. She is highly respected for her Ecumenical work in the Ballymena Area through the Church Members Forum and with Women's Link Ireland. She has served as President of the Moravian Women's Association and helped in recent years to organise the European Women's Conference here in Northern Ireland. She is a gifted lay preacher and Bible Study Leader and has travelled widely throughout The Moravian Church worldwide. No task is ever too big or too small for her and she delights in sharing her deep faith in our Lord Jesus Christ and describes all she has done over many years as simply 'doing the Lord's work.' Members of the Church led the service and presented Roberta with a silver salver as a mark of our love for her and appreciation of her wonderful service over so many years.



Sr Roberta Thompson being presented with the salver by Br David Johnston



© Br Jim Mewha

Roberta and the Gracehill Tour Guides

from Game of Thrones to classical pieces, Scottish, Irish and French pieces and even some Willy Nelson! With refreshments and a great night of music, £620 was raised for the Building Fund.

The YPMA goes from strength to strength and as Sr Julie Greer, Secretary of the YPMA and Mite Scheme Co-ordinator explained at the YPMA service, our young people this year raised an amazing total of £2,955.26, the highest ever for Gracehill and also for the YMPA as a whole!

Gracehill Men's Fellowship travelled to the Kingspan Stadium in Belfast to watch the Ulster Rugby Team play the Italian side Trevino on 3rd March. Rain did nothing to dampen spirits, and with a hearty rendition of 'Stand up for the Ulster men' ringing in their ears, members came home delighted that Ulster won 19 - 7!

Sr Roberta Gray

Gracehill Correspondent



Fetter Lane

Making services accessible to children can be a challenge, especially for congregations like Fetter Lane where our small group worships all together. Two recent services hit the mark for both young and not so young. Br Edwin Quildan used his friend Freddie to tell the story of Jesus reassuring Peter, James and John on the mountain when they saw Jesus transfigured in light. Later, our Palm Sunday service was taken by Sr Naomi Hancock who used a recording of sounds that Jesus and his disciples



Br Edwin Quildan with Freddie © Sr Cynthia Dize

Naima and Eloise Flemmings and Megan Carolan in God's Acre © Sr Cynthia Dize

might have heard as they entered Jerusalem. The children enjoyed naming the sounds - the clip clop of the donkey, the cheering crowds and then the conspiratorial whispers, a sign of the days ahead. This brought the story alive for the children, as together we took our first steps into Holy Week. Thanks to Br Edwin and Sr Naomi for their thoughtful and imaginative approaches to teaching Bible stories that engage us all.

Sr Cynthia Dize
Fetter Lane Correspondent

Bedford Queen's Park

During the past twelve months we have been doing a lot of work on the church buildings. The two rooms we were decorating have been totally transformed and we uncovered the original Victorian fireplaces.

The boundary wall adjacent to our hall has been repointed and many unwanted plants removed. Also at the same location we have installed a beautiful green path. The boundary wall at the back has been cemented at the bottom.



Due to possible asbestos in some ceilings an asbestos survey was carried out but it came back negative enabling ceiling repairs to be carried out.

We have had to get pest control in to discourage approximately 30 pigeons from nesting in the hall attic and messing in the courtyard between the church and hall. This has been netted and gutters spiked.

We are getting two new gas fires installed in the meeting room paid for by money bequeathed by the late brother Harry Williams.

Br Eric Moore
Bedford Queen's Park



© Br Charles Hatton

Congregational Register

Baptisms

16th April 2017	James McKeown	Ballinderry
	(Service of Blessing)	
23rd April 2017	Curtis Greer	Gracehill
23rd April 2017	Harry-Leo Wayne Paul Davies	Fairfield

Deaths

23rd Feb 2017	Allan George Clapham	Fairfield
9th March 2017	Kenneth Frank Ball	Fairfield
12th April 2017	Victor Launder	Ockbrook
29th April 2014	Kenneth McRoberts	Ballinderry

Thanksgiving and Celebration

19th April 2017	Robin Hutton	Fulneck
-----------------	--------------	---------

Received into Membership

2nd April 2017	Ken Mortimer	Fairfield
7th May 2017	Ian Howarth	Royton
7th May 2017	Lisa Howarth	Royton
7th May 2017	Margaret Hine	Royton
7th May 2017	Eunice Gibbons	Royton

From Church House

As from 1st June, David and Marilyn Newman will be living at: 1 Karma Heights, The Square, Fawley, Southampton SO45 1DF

Telephone: 023 8089 9736 Email remains the same.

Provincial Diary for June

7-8	EC, BMB and Estates Property meetings at Church House	PEC
11	EDC at Harold Road	Sr Taylor
12-15	Ministers and Lay Workers in Service Training at High Leigh	
24	Men's Fellowship Day at Kingswood	

4 Pentecost
Environment Sunday (www.arocha.org.uk)

5 Whit Monday
275th Anniversary of the First Moravian Congregation to be settled in the UK

15 Trinity Sunday

17 Renewal of the Brethren's Church: beginning of the building of Herrnhut by the immigrants from Moravia in 1722

18 Father's Day

19 25 Refugee Week
(www.refugeeweek.org.uk)

21 Summer Solstice

26 International Day in Support of Victims of Torture
Eid-al-Fitr - Muslim

Dates to remember!

Notices

Serve and be served

Would you like to get to know more about a different part of the Moravian Unity?

Perhaps you have a skill that you might offer or perhaps you are simply ready to do what you can where you are needed?

Have you considered a period of voluntary service in another part of the Unity?

If you are aged at least 18 (no upper limit!), are self supporting and willing to be DBS checked and can offer at least a month of your time, it might be possible to arrange a period of service somewhere in the Unity.

Please contact the World Mission Committee (wmc@moravian.org.uk) in the first instance - we're waiting to hear from you.

25TH MORAVIAN MUSIC FESTIVAL
JULY 23-29, 2017 WINSTON-SALEM

Concerts
Workshops
Fellowship
Worship

Home Moravian Church and Williams Auditorium

Music Leaders:
John Sinclair, Chris Wormald
Deborah Rice, Anne Saxon, Beth Juran
Donna Rothrock, Allen Frank, Joni Roos
Mary Wilson, Jonathan Sidden

Chorus
Handbells
Concert Band
Chamber Music
Trombone Choir
Children's Choir

All ages (adult, youth, children) and skill levels are welcome, from beginner to director, Moravian and non-Moravian.

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

From the Sanctuary

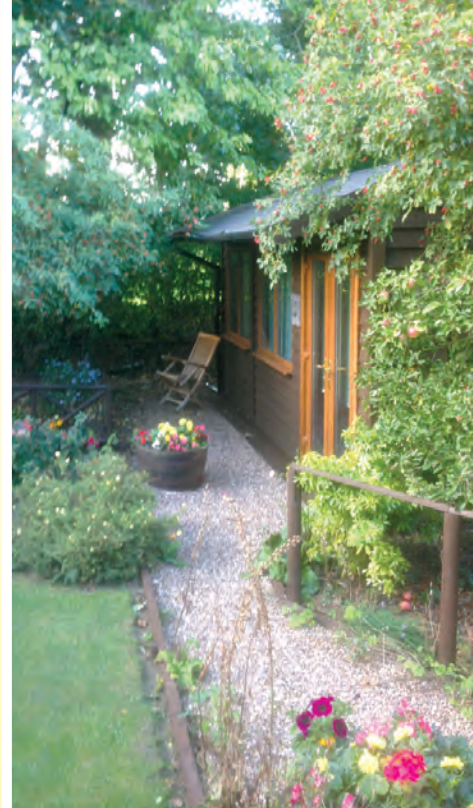
I have had a few 'interesting' conversations recently about 'struggling'. The conversations came about by one student saying to the group that I was working with, that she was leaving the course because she was finding it too challenging. She felt that she was 'growing' away from being the familiar person whom she felt herself to be (and whom she liked), towards the discovery that she was becoming a person with whom she was struggling to like. She didn't want to be struggling with her sense of self, and so therefore wanted to retreat back to being the person that she liked herself to be. That person, I experienced as highly-defended, masked and inauthentic - but I realised that she had needed to become like that in order to survive some difficult life-events, and that was now how she defined herself. Of course, she didn't see herself as others did. She was in denial.

The conversations that followed, raised interesting concepts about how much does personal 'growth' have to involve struggle (i.e. facing the difficult bits of us that need our attention in order to become a better human being - or the person whom God intended us to be?), and how much was life about taking

easier options? Certainly, there is a pervading view in western society that one should take the easy road where one can. Why waste time struggling when one can be enjoying life?! Life is too short!

I appreciate the value of this worldview to some extent. Why continue to struggle against doors that remain closed, when one can walk through those that are open to us? Why remain in relationships that are less than satisfactory, when one's growth, and finding one's self again, may come through letting-go and liberation? Why struggle against something, when the life-energy is flowing in a different direction? But then we are faced with the stark realities in history - through people like Jesus Christ, Nelson Mandela, Mother Teresa (to name only a few), where humanity is better because of their struggle on our behalf. Sadly, the various world wars are also examples of when many people 'laid down their lives' for the greater good. Where would we be now if they had all taken the easy options?

One's spiritual life also seems to involve - and demand - some degree of struggle. We use metaphors like wilderness, desert and submission, to characterise difficult



aspects of the spiritual journey through which we can grow. So, how can we grow as human beings if all we do is take the easy option?

May we discern when the struggle isn't worthwhile, and when it is. Taking the easy options in life isn't always best for our 'becoming' - but sometimes they just might be what God requires of us.

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 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.

© Sr Joy Raynor

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 preceding month.

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

Printed & Distribution
G. R. Walkden
Tel 01931 716703