



## MWA Retreat 2017 at Sneaton Castle Whitby



© Sr Roberta Hoey

The MWA Retreat this year was held at St Hilda's Priory, Sneaton Castle in Whitby. A new venue for us, back in North Yorkshire not too far from Ampleforth Abbey where the retreats were first held in the 1980s.

Sneaton is the Mother House of the Order of the Holy Paraclete and attached to the Priory is a Conference Centre and Guest and Retreat House which is where we were staying. We shared this with other groups but had a big room to ourselves where we could meet on our own. The grounds were well kept with a lovely walled garden and we were lucky in the weather which was sunny and bright all weekend with healthy sea breezes to refresh us!

Sr Janet Cooper led us taking the MWA Theme for this year 'Come Journey with Me' as her basis. We had morning and evening sessions, which included Bible Study, discussion and the opportunity to be creative with paper, pens and hands which produced some amazing results. It was a chance for us to look in depth at familiar stories with new eyes and in new ways, perhaps surprising ourselves with what we could do and above all sharing our thoughts with each other.

Essential free time provided the opportunity to renew old friendships and make new ones and to share our thoughts and lifetime experiences with others.

Saturday afternoon was free so some

went off to explore Whitby and climb up to the Abbey, some went to find a quiet spot to relax in the sun and some had a paddle and came back with sand between the toes. I did see a few brave souls taking a dip but they were in wet suits and having learnt to swim in the freezing North Sea many years ago I managed to resist the impulse myself, although it looked very tempting!

We closed after lunch on Sunday with the simple celebration of Cup of Covenant which is always a moving service for me. Thanks to Sr Janet for her thoughtful and stimulating leadership and to Sr Norma Maynard for organising it all for us.

**Sr Libby Mitchell**



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Did anyone catch the five set tennis match during the recent Wimbledon tournament between Gilles Muller and Rafael Nadal? Going on for a mammoth four hours and forty-eight minutes, it ended with Nadal's unusually early exit. The incredible feat of endurance from both players was made even more impressive as before last year, Muller at 33 years of age had barely made a dent in the tennis world. In 2013 he suffered an elbow injury that threatened to end his career, yet with a lot of perseverance and focus he has risen through the ranks this year at some speed. What struck me about his performance was how he remained cool, calm and collected, simply unwavering in his determination.

Such quiet persistence is quite the juxtaposition against the political upheavals, terror, the divided media and natural disasters that we have already witnessed in 2017. We seem to be living in a loud and chaotic world. However, as Moravians we have a long tradition of quiet simplicity. Zinzendorf's heart theology, a call for an intimate personal relationship with God was a separation from the mainstream church in the 18th Century. Once again, it seems that simplicity has become a radical idea, but maybe it is one

we need to embrace fully once more.

In this month's messenger we see so many examples of brothers and sisters going into their communities and quietly providing guidance and leadership. From the One Love Concert, to the community lunches, to leaders preparing for camp, to just spending time together as a community. There are so many more examples of how we as a church are living out God's commission to witness and love. As a small Church we can often be hard on ourselves, but as we yearn to focus on growth and renewal, it is also important to centre ourselves on why we are here and what we are already achieving. Not in flashy, grand gestures but in the every day, providing structure and space for God's presence to shine bright in an otherwise frenzied world. Radical simplicity.

'We will work simply and quietly. Even if we never see wonders with our own eyes or hear them with our ears, we are planting the kingdom of heaven into the nations and will look for the fruit which grows from it.' (Nikolaus Ludwig von Zinzendorf)

**Sr Roberta Hoey**  
Guest Editor



## Leaders planning and plotting

The first two days in July saw all the summer camp leaders (except one who unfortunately had to work) gather in Ockbrook. Some had a very early start to get to Derby on time (sorry Katie) but the weekend was well worth the effort to get there. After some safeguarding training and discussion about various things it was lunchtime. After lunch the group set off for Dovedale House to do a site visit. Dovedale was busy but we managed to find a parking space and arrived at the house in time for our tour. The staff have a 'can do' attitude which reassured the camp leaders. The team was pleased with the space in the house, room for seniors and juniors to have a room each, a leaders lounge with CCTV to monitor corridors and public spaces, and a chapel. Outside there is an enclosed garden, an area for a campfire, and a mysterious fenced area (hiding the septic tank). Other features in the area of the house stimulated ideas for activities.

From Dovedale we travelled to Carsington Water where camp will be doing water



© Sr Joy Raynor

activities. There is also a playground, fields, shops, a small museum, nature area and an ice cream parlour - which was checked out - yummy.

From there we checked out the fish and chip shop in Ashbourne and then back to Ockbrook to plan the week of camp. Lots of ideas were put forward, including wet weather plans, and a programme drawn up. By 10pm camp was almost planned so we retired to the pub for refreshment. Back at midnight to pump up beds - mine went down again but will never be used again!

Sunday morning we sorted campers into houses and decided on the bible readings

and who is going to do each one. Then to the Ockbrook morning service. A lasagne prepared for us by Care Battelle welcomed us back for lunch, over which there was more chat. After lunch Katie, Hannah and Josh left for Manchester and Alishbha for her planned afternoon. Phil and I cleared up, packed my car and off I went home.

A successful weekend and a really important part of camp. It is great for the leaders to get together, without the young people around, and build the team. We all left fired up and enthusiastic for camp - it is going to be fantastic.

**Sr Joy Raynor**

## Journeys Through Life



© Madeleine Spinks

**When I attended a meditation group held in our hall, we were asked one month to compare our journey through life with Moses' life, and seeing that our theme for MWA this year is about journeys, I thought I would look at the subject. I have recently spent three months in South Africa, and our ecumenical Lent course used a translation of John 14 in which Jesus uses the word 'journey' to describe where he was going.**

At first glance, Moses and I have little in common, but I found, reading Exodus, that I was asking myself 'Who am I?' When I answer questionnaires, I always fill in that I am White British, which is true, but I often wonder what would happen if I ticked the box 'Other' and write Celtic African, which is also true, because my grandparents came from the Western Isles of Scotland and Wales respectively and I was born in Port Elizabeth, South Africa and spent most of my life in Zimbabwe. And that doesn't even address the different roles I have played in my life.

Moses must have been equally confused. He was born to Hebrew slaves in Egypt, and adopted by Pharaoh's daughter when his mother set him adrift in a basket in an attempt to save his life. At least he had his own mother as a wet nurse, thanks to his sister, Miriam looking out for him. So he was Hebrew Egyptian, although he probably never had to tick any boxes to that effect!

Race is one characteristic and nationality quite another, thanks to the way the human race has settled all over the globe. I have dual nationality and had to renounce my Zimbabwean nationality in order to retain those. So my second question is 'Who are my people?' I was born into a mixed race community where my father was minister and baptised into their church. A Congregational colleague of mine remembers holding me in her arms when she was 12.

When I was 18 months old, my father became principal of a Bible School near Fort Hare University, Alice, Eastern Cape, South Africa. Both the university and the school served the Bantu and mixed race community, so I became part of three racial communities: Bantu, mixed race and white. We worshipped in all three communities, but I went to a white, dual medium school. There I discovered that English speaking South Africans were not always looked upon kindly by the Afrikaans speaking whites. We had to learn Afrikaans which is my second language. The whole situation was caused by apartheid, the policy of the

Nationalist government which came in when I was four years old. Being white gave me certain privileges, especially education.

Moses would also have been privileged, growing up in the palace. He must have been weaned at an early age, but he never forgot his roots, so much so that when he saw a Hebrew slave being beaten he intervened, killing the Egyptian slave driver. He thought he had escaped unseen, but when he intervened between two Hebrews who were fighting, they asked him if he was going to kill them too, so he fled for his life.

Now, I didn't kill anyone, but I remember being very angry with the Nationalist government when we stayed in Pretoria on our way up to Rhodesia, where Dad had accepted a call. I don't think he feared for our lives, but the political situation had become untenable for the Bible School. What angered me at the age of 14 was the Voortrekker monument which was treated like a church yet depicted scenes of rape and pillage by the Bantu on the walls. I called it a monument to hate.

I went to a multi-racial university, but never became a political activist through all the turbulent years that followed. I could always see both sides of every question. My husband and I moved to South Africa so that he could study for a diploma, but we never settled on the Witwatersrand and moved back just as Rhodesia became Zimbabwe. However, while we were there I perceived a call to the ministry. No burning bush for me, but the call would not go away. Like Moses, I argued that I was not a fit person, especially for preaching. What would I find to say every Sunday? My minister suggested studying, so I did and 20 years later was ordained.

Through all the ups and downs of my life, I have had to ask myself 'Where is my home?' This was what the Pensions department here were most interested in when we applied for a British pension in 2009. When we came here permanently after a brief visit, I could truly say that I felt I was coming home. Yet my recent visit back to my childhood home where my sister lives was very meaningful to me, as we visited what remains. It all looks so small!

I have been blessed in having so many places I could call home, yet I rest in the assurance Jesus gave us that he has prepared a place for me, that He is the Way and so I know that my true citizenship is in the Kingdom of God, that the church universal are my people and my eventual home will be with God.

**Sr Dilys Howard**





Br Tom McQuillan walking with the banner, circa 1963 Whit Walk



Whit Walk 1957 showing the Quincentenary Queen and her retinue

## The Walk of Witness

The Whit Walks for Pentecost has been a tradition in the town of Dukinfield for well over 100 years. It actually started in Manchester in the early 1800s, but records show that the Moravian congregation began to take part around 1907.

Each church is traditionally accompanied by a brass band, and they make their way to the Town Hall on King Street to join in an act of worship with prayers, a short address and hymns. Each church has its turn to be 'first' - to lead the procession from the Town Hall to the War Memorial on Crescent Road, which is all uphill and quite tiring on the legs of the little ones and the older generation. From there, the churches disband to march to their own church. In times gone by, a lot of churches in the district elected a 'Rose Queen' who marched along in a lovely, long dress with her train being held by eight or ten attendants. It was quite an honour to be chosen as the Queen for the year and was usually given to the girl with the best Sunday School attendance. A Moravian was elected in 1957, when it was the Quincentenary of the founding of the Moravian Church.

In days gone by, the children were all rigged out with new clothes for Whit - from underwear and socks upwards. I think that may have been the only time that many children were bought new clothes. It was the tradition, after the Walk, to visit the neighbours and friends, where we would be given money for our 'new clothes'. Some churches also finished the day with a picnic and games on the local fields.

The pride of each church is the Whitsuntide banner. We are unsure of the age of ours - I have walked with it all my life (getting on for 70 years now) but I do know that it was repaired and refurbished in the 1980s by Srs Dorothy Moreton and Glenys Marshall, over very many painstaking hours. It always brings a lump to my throat when once again, it is brought out and carried



© Sr Sue Selby

Whit Walk 2017 with Br Peter Gubi

by the men of the congregation, with rope bearers to stabilise it. Young, strong arms and backs are a requirement of this job, especially if the day is windy. I remember one year - during the 1960s I think - when the strong wind snapped the banner pole in two. Fortunately, the carrier escaped serious injury.

This year, Pentecost fell on Sunday 4th June and once again we set out on the walk to the Town Hall, meeting up with the Baptist Church along the way. We were led by the Besses Boys' Band under the musical direction of James Holt. This band is an off-shoot of the Besses o' Th' Barn Band based in Whitefield, Manchester, and they have done us proud for well over 30 years, playing tunes, old and modern to help us up and down the hills of Dukinfield. ('Is this the way to Amarillo' was one of my particular favourites and the walkers clapped along at the appropriate times).

Our procession comprised representatives of the Beavers, Cubs, Scouts, Rainbows and Brownies, Junior Church, Men's Fellowship and MWA, plus many

other able-bodied souls. It was our turn to be 'first' this year and we were allowed to pick the hymns to be sung during the worship. We chose 'Mine eyes have seen the glory of the coming of the Lord', 'Spirit of God, unseen as the wind' to the tune of the Skye Boat Song and finally 'Guide me, O thou great Jehovah'. Br Peter Gubi, our minister, gave the address and he told of the power of the wind by which the spirit of God is carried.

The weather on the day started off warm and sunny, but just as we were departing the Town Hall, the rain arrived and most of us were soaked by the time we returned to church. We all then partook in cups of tea and coffee with cakes and biscuits. The banners and flags were left to dry out and will be put away again until this time next year when hopefully we will do it all again.



Sr Sue Selby

## ONE LOVE MANCHESTER

### Concert Reflection



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During my four years of training for the ministry I have worked on chaplaincy placements at Manchester airport and HMP Armley Leeds but nothing had quite the impact on me as the chaplaincy role I undertook on Sunday 4th June.

You may recall the terrorist attack the previous week when a suicide bomber detonated a device at an Ariana Grande concert at Manchester Arena, killing 23 and injuring many more. The 23 year old singer, Ariana Grande, decided to organise a benefit concert to honour the victims and survivors, called One Love Manchester. Many famous stars signed up to perform such as Take That, Robbie Williams, Coldplay, Justin Bieber, Katy Perry, Miley Cyrus and many many more.

Two days before the concert I responded to a post in a group on Facebook asking for people who were local and could offer their time to help on the day. The intended role was to help staff the welfare tent to support families and friends who had been affected by the attack who were going to attend the concert. I arrived at the venue, Manchester Old Trafford cricket ground, and was immediately put to work organising transport for the families and friends to get into the concert quickly and securely. Emotions were running very high on the day, as you can imagine, and I drew on my people skills to support and reassure the families that with the increased police presence, Manchester was the safest place to be that day! As we escorted the families into the venue on double decker buses the crowds that were waiting to go into the concert spontaneously burst into a round of applause for the families. It was a very moving moment for all.

As it turned out, there wasn't a welfare tent, the 12 'chaplains' were asked to stay with the families that we had escorted to the concert and support them during the event. I spent the whole day and evening alongside a family; mother, father and eight year old daughter, who had been injured in the bombing. The daughter had back and spinal injuries caused by the shrapnel in the bomb, the mother had received similar injuries to her legs and she was in a wheelchair for the concert. The father had injured his leg rescuing his daughter and was walking on crutches. The mother and daughter had been allowed out of hospital for the day to attend the concert. I had wondered beforehand if

the concert was too early after the tragedy and would it bring up too many difficult memories, but it wasn't for me to decide, I was just there to support the decision of the families. As it was, it was exactly what this family needed as part of their healing process. The love and bravery they showed was very humbling.

The artists all gave up their own time to come and sing and play for the concert and I questioned if God was at the concert or was it just a secular event? But the heartfelt messages the artists gave and the songs they sang gave the message of hope and love to the families and friends of the victims and survivors. A few of the artists offered the message of Christian hope and love. Justin Bieber stood on stage and said: 'God is in the midst of us.' Marcus Mumford sang: 'You are not alone in this, together we will stand, I will hold your hand.' Black Eyed Peas performed their hit song 'Where is the love?' an extract from their song: 'Father, Father, Father, help us. Send some guidance from above, 'Cause

people got me, got me questionin'. Where is the love?' During the event I really felt God was there, lifting and supporting, encouraging and healing all who were there.

After spending the day with this young family I accompanied them back to the bus that would return them to the hospital and they accepted my offer of a short prayer for them. These last four years of learning at Northern College and walking alongside people has brought me to some amazing places and I have met some incredible and brave people, but also people who are frightened and hurting. This side of ministry can be the hardest and most painful as you cannot offer answers or fix things for them, only offer yourself and know that God is with you and them. I pray that this event was a one-off and that tragic events like the one that prompted this concert will not happen again, but unfortunately I don't think it will be. We must remember that our role as Christians is to go out into a hurting world in the name of Jesus Christ and know that with His love we can make a difference and offer comfort to all, wherever that may be.

Sr Lorraine Shorten



# The sound of Silence

We've all been there. A church full of people all gathered for a wedding, baptism or funeral but when it comes to singing, it feels as if you are singing a solo. How can we help people rediscover the joys of congregational song?

I love singing in church. One thing that unites Moravians across the globe is our love of singing but for those people who are not regular church attendees the mere thought of singing a joyful song, sends shivers of fear down their spine. We are now living in a culture where singing with other people is a rarity. Outside of sporting events, large scale concerts or a choir (whose popularity is also dwindling despite the valiant efforts of Gareth Malone), people just don't sing and so getting together in a church, which is often already unfamiliar, singing is completely alien and often intimidating.

We live in a world where those who cannot sing are openly and publicly ridiculed. Programmes like the 'X Factor' and 'Britain's Got Talent' seem to derive as much joy from laughing at the tone deaf as they do from celebrating the real talent. I believe that is part of the main reason people fear singing, they fear embarrassment and shame. How, then, can we make our churches a place where all are welcome and encouraged to sing their praises to God? We ought to remember that the psalmist writes, 'sing a joyful song', not, 'sing a tuneful one'.

There are two components of hymns and worship songs that I believe have to work perfectly together in order to provide a lasting and meaningful piece. Music and words both must work together. There is many a tune let down by theologically and practically questionable lyrics and indeed some great lyrics let down by an ill-fitting or dated tune. As such, to address

the problem of the silent church, both aspects need to be considered.

Looking at the music first, there is a vast difference between the music we sing in church and the music people choose to listen to outside of church. Don't get me wrong, I love a bit of 'Sagina [And can it be]' or 'Lobe Den Herren [Praise to the Lord the almighty, King of creation]' as the next church goer but that is a far cry from anything people who are not regular church attendees are used to. To this end you're much better off choosing something like 'Cwm Rhondda' or 'Londonderry Air' so that people are at least generally familiar with the tune. There is another option though. There are hymns that fit with well-known tunes and this can be an ideal bridge between old and new. For example, 'There is a Green Hill Far Away' fits perfectly with 'House of the Rising Sun' by The Animals. There is a version of the Lord's Prayer set to the 'Sounds of Silence' by Simon and Garfunkel, and a carol to 'Love Changes Everything' from 'Aspects of Love'.

Now let us look at the words. I believe it is important that people know and understand what they are singing about and that inclusive and up to date language is vital to making people feel welcome. In his book 'And now let's move into a time of nonsense-why worship songs are failing the church', author Nick Page talks about how confusing using biblical language simply because it is biblical can be. Jesus talked about shepherds not just because of Israel's historic links with sheep farmers, but because everyone in his audience knew a shepherd. Many indeed were shepherds. So the metaphor had both potency and immediacy. Not so today. Singing 'you are the shepherd, we are the sheep' may well have a biblical precedent, but to a

modern, urban congregation it is almost meaningless. Most of them wouldn't know a shepherd if one came up and belted them over the ear with his crook. Page then compiled a chart looking at three of the most popular worship song collections, 'Songs of Fellowship', 'Spring Harvest' and 'Soul Survivor'. He went through each song and counted how many contained modern imagery. He concluded, 'Out of some 1000 songs only fourteen use any distinctive, contemporary image. You can find flocks of lambs, vats of anointing oil, enough two edged swords and chariots to stock an army. But no cars. No electricity. No internet, newspapers or TV.'

If people don't know what they are singing and can't speak the language then that will only serve to add to the embarrassment factor and in making them feel more out of place and unwelcome.

This issue of silent churches is a complex one but if we are truly to make people feel comfortable we must look outside our four walls and traditional ideals of what is and what isn't a hymn or what is and what isn't suitable music for church. As long as it is spiritual and speaks of God and His teachings, who are we to judge its appropriateness. Whilst there is no quick fix to silent churches, using familiar music with familiar language and imagery is an important first step to enable people to sing a joyful song unto the Lord.

**Br James Woolford, Hornsey**



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# What have I learned?

This is my final article for the Messenger about Godly Play. As promised it is a summary of my BA dissertation. I hope you have enjoyed reading them as much as I have enjoyed my learning.

The title was: 'A critical reflection on the effectiveness of Godly Play as a resource for adult Christian learning'. In order to undertake the piece of work I required the help of some willing volunteers and members of a local Moravian congregation heard my call and allowed me to take over their regular Bible study evenings. Their support during and after the sessions was invaluable and I would like to give them my sincere thanks, again, for their time and commitment to my work, they know who they are!

My research project was broken down into six areas of work, this made the whole piece more manageable for me to research, focus on and write. The titles are: Introduction; Literature review; Methodology; Data analysis; Theological reflection and Conclusion.

During my time in Germany I was asked to prepare a Bible study for a local church group on the passage, Matthew 25:14-30, the parable of the talents. One exegesis of this passage looks at each servant and how they multiplied, or not, the sums of money they were given. Also, the faithfulness required of God's servants, this includes our abilities, spiritual gifts and material possessions. I had recently completed two modules in college based on socio-political theology and was interested in looking at the scripture passage from this angle. I told the members of the group that we were going to look at the parable differently and asked them for their opinions on the landowner. I suggested that the landowner may not have been an honest man as the final servant criticised him by saying: 'Master, I knew that you were a harsh man, reaping where you did not sow, and gathering where you did not scatter seed' (NRSV, Matthew 25:24). I received a mixed response about this verse: some of the group had not considered this verse previously and found it quite confusing; one lady - a nun - said she had not experienced socio-political theology and found this style of interpretation interesting; however one lady turned to me and bluntly said: 'This passage is about what we can do for God, how we can use our talents, and I am NOT prepared to think about it in any other way!' This statement took me completely by surprise, so I allowed the group to continue further discussion in their preferred way. I reflected on this later, with the minister of the congregation, and he explained to me the context of these group members. For much of their lives they had been subjected to a great fear of violence if they were discovered reading the Bible as it was against state rules. As such, they read and interpreted the Bible in a very limited way depending on who was available to teach, and their background of learning.

I didn't know much about Godly Play at this point but this experience prompted my research into adult Christian learning and if Godly Play could be a useful tool in this.

I was interested to discover Mezirow's theory of transformational learning. He explains transformational learning as the difference between learning facts (informative) and being able to repeat them and being transformed by what you have learned (transformative) (Mezirow, 2000, 50\*). He explains that transformative learning is a secondary stage of learning that takes place after adolescence and makes a person confront their own understanding of structures and culture (Mezirow, 2000, 156). He suggests that many people do not go through this transitional stage and as such develop rigid thought patterns. These rigid thought patterns can be found within church groups whereby people are unable to challenge what has become the norm and instead stick rigidly to known traditions. I could recognise this theory from my visit explained above. However, following on from my sessions of Godly Play I now argue with Mezirow and say that it is possible for adults to challenge their learning later in life. All the group members, when I interviewed them, stated that they were open to new ideas and ways of thinking about the Bible and their faith. A few of those interviewed said that seeing the stories open up in front of them, and the actions used during the storytelling, made them feel they were seeing the Bible stories with fresh eyes. Through Godly Play they felt able to embody the stories.

When I started my course of Theological training four years ago, I was convinced that I would not be able to undertake a large piece of research such as a dissertation due to my limited previous educational experiences. I was not encouraged by my parents to continue further education after leaving school and started work instead. It was only through the encouragement of church leaders and my husband that I finally accepted God's call to ministry but with this call came the requirement of completing a BA degree. During the last four years I have felt challenged, encouraged and empowered in equal measure. I completely and wholeheartedly believe that we never stop learning, it is only the limitations we put on ourselves that prevent that learning. I have been transformed through learning and I will continue to learn. I will also endeavour to challenge, encourage and empower others to continue their learning as I minister and work alongside them in my service to Jesus Christ.

**Sr Lorraine Shorten**



P.S. As of writing I do not have the results of my work.

\*Mezirow, J. (2000). *Learning as transformation: Critical perspectives on a theory in progress*. San Francisco: Jossey-Bass.

# Joyfulness and longing

It was 'With Joyfulness and longing we looked to thee, O Lord;' and you answered our prayer, for Wellhouse and Lower Wyke Moravian Churches welcomed their new minister at a service held at

The service on Thursday was conducted by the Chair of the Yorkshire District Conference, the Rev Kenneth Evans, who also welcomed Jane to the District and wished her God's Blessing on her service here.

Jane was also welcomed by representatives from Wellhouse and Lower Wyke congregations as well as from Churches Together in Mirfield and from Wyke Christian Council.

Jane is no stranger to the Yorkshire District as she served here on a Student Pastorate for two years prior to her first call and ordination.

Following the service refreshments were served by the sisters of the congregation, giving everyone present the opportunity to meet with Jane and her husband Mark, to share fellowship with them and extend to them their own personal welcome and greetings.

We wish Jane and Mark, Shaquilla and Yvie God's Blessing on their time and their ministry amongst us all.

**Br Kenneth Evans**



Wellhouse Church on Thursday 6th July 2017. The Rev Jane Dixon was welcomed to her new ministry in the Yorkshire District of the Moravian Church having accepted the call to serve the congregations at Wellhouse and Lower Wyke.

Jane commenced her ministry on the 1st July and conducted her first services on the 2nd July. Jane joins us having served two congregations previously at Royton and Salem for the last three years.



# Events around the Province for Heritage Open Day and Open House London in September 2017

## Fetter Lane

Celebrating our 275th Anniversary with an Open Weekend at Fetter Lane

To celebrate our 275th anniversary, Fetter Lane will participate in Open House London on Saturday and Sunday, 16th and 17th September with Moravian Close open from 1pm to 5pm on each day. Open House started in 1992 to promote public appreciation of building design and architecture in the capital.

As well as giving an historical overview of the Moravians in London, past and present, visitors will learn about the site's evolution and special features including the renovation of the Tudor wall surrounding God's Acre and the restoration of the Gillick Pageant, a set of heraldic shields showing the ownership of the estate from Sir Thomas More in 1524 to Sir Hans Sloane in 1737. Sculptors Mary and Ernest Gillick lived and worked in the Close from 1914 to 1964. Refreshments will be served.

Fetter Lane Moravian Church is located at 381 King's Road, London SW10 0LP. Please note that there is no parking inside the Close but pay and display can be found in the immediate area.

16 - 17  
SEPT

## Gracehill

### Welcome to Gracehill on Sat 9<sup>th</sup> September 2017

PLACES TO VISIT AND ACTIVITIES FROM 12.30 - 5PM

- **The Old School.** This historic building is home to a Visitor centre and a period schoolroom depicting life in Gracehill in the 1800's. A film about the history of Gracehill can also be seen here. The building is home to a number of businesses including *Millside Restaurant*, an *Afterschool club* in 'The attic' and *Businesses* on the first floor.
- **The Moravian Church** was refurbished in 2011. Please come in and see the unusual tulip pulpit and the restored interiors and hear about the history of the congregation. Talks will take place at 1.00pm, 2.00pm, 3.00pm and 4.00pm.
- **Guided Walking Tours** around the village take place half hourly from 12.30 to 4.30pm. Meet up with the tour guides outside the Church doors for an informative and entertaining time.
- Enjoy a stroll around the unique **Brothers and Sisters** walk up to 'God's Acre' or visit the beautiful recently restored **Village Square**.
- The former **Single Brethren** House is open all afternoon. You are welcome to visit and look around.
- Call at **The Old Village Shop** and hear all about the planned restoration and the new postbox!
- **The Country Markets Group** will tempt you with their refreshments, home baking and crafts in the Cennick Hall (behind the Church).



While all events are free, DONATIONS are being accepted for the CHURCH BUILDING FUND. PLEASE GIVE GENEROUSLY.

Part of the European Heritage Open Day scheme.

Supported by



## Fulneck

Fulneck village, set in the picturesque Tong Valley between Leeds and Bradford, has a scattering of 18th century cottages, a grade I listed Georgian church and a fascinating folk museum. In this oasis of calm and beauty, step back in time to enjoy a wealth of activities.

In the exhibition in the church, discover the work of the famous architect Benjamin Henry Latrobe, born and educated in Fulneck until the age of 12. In America he is highly regarded as one of several influential architects who designed and constructed The White House and The Capitol.

In addition, there is an exhibition of the work of Charles Sebastian Nelson who lived in Fulneck all his life and designed many buildings around Leeds. Included among these are the Robert Salter Almshouses on Crawshaw Avenue and Wharfedale Union Workhouse, now part of Wharfedale Hospital.

Whilst visiting the exhibition, look in the archive room and find the amazing archive collection. The early beginnings of the church in 1746 portrayed in a short period drama, is a must for those who want to be in on the action. New to the museum is the Victorian seamstress' workroom with her equipment and period dresses. In the same room, there is information about other trades which created work in the settlement.

Don't miss out on the chance to join one of the guided tours which begin inside the church with the re-enactment. For music lovers, the restored Snetzler organ will be played at set times during the day. Browse in the craft shop then indulge yourself with delicious cakes and tasty sandwiches served with tea or coffee in the Boys' Brigade Building. Join us for a great day out.

**Sr Myra Dickinson,**  
H.O.D. Co-ordinator

## Lower Wyke

Once again we at Lower Wyke are taking part in the national Heritage Open Days weekend in September 2017.

Our church will be open on Saturday 9th Sept 10am to 4pm and Sunday 10th Sept from noon to 4pm. Our theme this year is the Spread of the Gospel - work in the mission fields with photo displays etc. and the history of the congregation. The church registers will be available for inspection and there will be a short walk around the settlement including the former Single Sisters House and Girls Boarding School.

## Salem

We have a coffee morning on Saturday 8th September from 10.30am - 12.30pm, so have decided to open the church from 10.30am - 2.00pm. There will also be photographs from the past on display.

**Sr Anne Broadbent**

9  
SEPT



© Br Joachim Kreusel

Kirchentag (literally 'Church Day') is held in Germany every two years, but this year it is special because it is the 500th anniversary of the Great Reformation. The theme was 'Du siehst mich' ('You see me', Genesis 16:13). There were thousands of events, including classical and pop concerts, lectures, services, bible study, exhibitions and much, much more.

My daughter Rosie and I flew to Berlin with Br Joachim Kreusel and for five days Rosie and I stayed in the outskirts of Berlin with a 'Gastgeber' (host) family. They opened their home freely to us, even giving us a front door key so that we could come and go as we wished. We were treated with incredible kindness, trust and generosity.

For me the highlight was seeing Barack Obama and Angela Merkel in conversation with Bishop Heinrich Bedford-Strohm at the Brandenburg Gate on my birthday. The theme was 'Being involved in democracy: taking on responsibility locally and globally'. Among other things, Obama said, 'We need to push back against those trends that would violate Human Rights, suppress democracy or restrict individuals' freedom to religion. In the eyes of God, a child on the other side of the border is no less worthy of love, compassion as compared to my own child'.

Later that day, while we were eating our picnic in the Tiergarten, 'Happy Birthday' was sung in English to me by an elderly German lady who had done some conservation work at Herrnhut!

# Kirchentag, Berlin 24th-29th May 2017



We combined Kirchentag events with sight-seeing, even going to the top of the famous Reichstag, from where we could see the whole of Berlin!

On the Sunday an open-air communion service was held in a huge meadow by the river Elbe in Wittenberg, home of Martin Luther. An estimated 120,000 people gathered there, in the 31 degree heat, including a truly massive brass band which must have had thousands of members. The sermon was in English, by the South African Archbishop Thabo Makgoba, who entreated us: 'I charge you to hear the cries of others and our planet as God would. My prayer is that you will be radical; that you want to give love away - even as you recognise your frailties and limitations, even if you are daunted by the enormity of the task of transforming the world'.

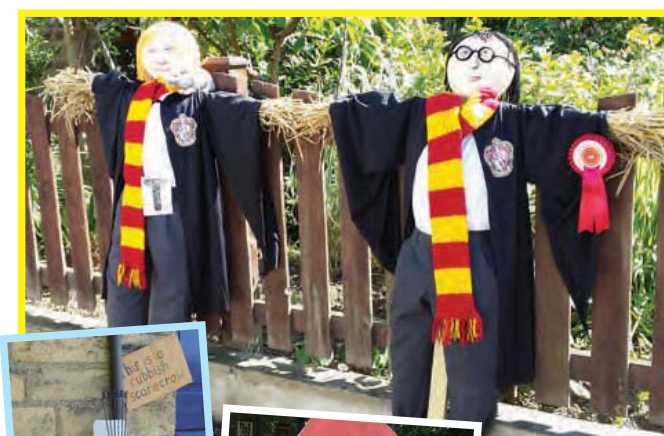
The service was followed by a lovely picnic provided by Corinna Kreusel, sister-in-law of Br Joachim.

It was an altogether inspiring trip, one which I will not forget in a hurry.

**Sr Julie Hague, Ockbrook**



# Lower Wyke Scarecrow Festival



© Sr Michelle Walker

Lower Wyke hosted the annual Scarecrow Festival on the 17th and 18th June. 25 excellent exhibits were dotted around the Lower Wyke area, under cloudless skies, allowing people to stroll around and figure out the anagram which was set on the programme.

There were varied themes from 'Harry Potter', Gullies, nursery rhymes and even a 'rubbish one' (environmentally friendly, of course).

Thanks go to lots of people including Bailiff Bridge Infant and Junior school who provided seven scarecrows featuring characters from 'Peter Pan', all placed in the Paddock, and to Shirley Manor who also exhibited.

Judging was very difficult but decisions had to be made, and were: -

- 1st Place - Harry Potter and Ron Weasley** by Hannah Kenyon
- 2nd Place - Humpty Dumpty** by Libby and Freya Cooper
- 3rd Place - Dennis the Menace** by Mary Dora.

Congratulations to all the winners and all the participants. It really was a wonderful event. And, I couldn't finish without thanking the ladies for the excellent catering provided throughout the weekend.

**Sr Michelle Walker**





# Congregation News

## Gracehill

As always, the Church family in Gracehill looked forward eagerly to Lent and Holy Week. Preparations began when a group of helpers ignored the inclement weather and turned up to help with the Burial Ground Working Party. Ages ranged from four year olds to those of more mature years and everyone enjoyed the fellowship and a feeling of a job well done, not to mention the welcome cuppa thoughtfully prepared by Jacqueline Thompson.

On a mild Palm Sunday we recalled Jesus' entry into Jerusalem as we followed Sophie, a beautiful quiet donkey, led by Rhebe and John Clarke from Riverside Farm, around the Village Square.

Holy Week services were well attended by, not only the Gracehill congregation, but by members and friends from other Churches. The early morning Easter Service in the Burial Ground was, as ever, moving, with the hauntingly beautiful music led by our own Sean Tranter. Thanks to Trevor and Barbara and their team a 'Full Irish Breakfast' awaited everyone as we returned to the hall. The Family Service at 11 o'clock was conducted by Rev. Harold Good, and, as he ended the message on the theme of 'hope', the young folk from the Sunday School carried in a decorated cross. The cross was then erected in the Manse Grounds, while the children enjoyed the Easter Egg Hunt around the grounds and lanes.

Sr Rachel Hamilton, Youth Fellowship Leader, and her team organised a train trip to Portrush for a day of fun and fellowship. The weather was kind and some folk even enjoyed a swim!



Feeding the workers



Sophie leading the Palm Sunday Procession



The decorated cross in Church on Easter Sunday with Rev Harold Good

The Planning Department of Mid and East Antrim Council gave the Church five wonderful black and white photographs of Gracehill Village. One of our members, Br David Ewart was able to identify the photographer as the late Liam Glass. He was also able to explain that an HPP1/2Plate camera had been used! Gracehill was designated Northern Ireland's first Conservation Area in 1975 and it is likely the photos were taken as part of the Conservation Area preparation. Br David showed everyone his own similar camera! Another little piece of Gracehill History!!

**Sr Roberta Gray**

## EDC Fellowship Day - Hornsey

© Br Edwin Quildan

The Churches of EDC held their morning services on Sunday 11th June and then many came together from 2pm, gathering in readiness for our spring meeting, which continues to be a time of fellowship. Refreshments were provided for the EDC fellowship by the Hornsey congregation (which was well received).

Our programme commenced at 3.10pm with notices and a time of worship which included learning a new hymn.

This was followed by a brief history of the Hornsey congregation by Sr Rose Griffith and Harold Road congregation by Sr Elsie George. Srs Griffith and George were thanked.

Our programme continued with a presentation by Sr Roberta Hoey (PEC) on her recent visit to Tanzania for their Synod in Singida. Here is some of the information shared: there were 191 delegates and ministers; 16 board members, of which 12 were up for re-election. A decision was also taken to reduce the length of the Synod by squeezing everything into a day and a half which allowed those present to return to their Church and offices. We were reminded that the ministers generally travel by jeep or motorbike. Sr Hoey was thanked.



Another presentation followed on the Bible and Economy by Brs Edward Sanniez and Edwin Quildan. This included images from an art display about refugees and migrants. Our prayer watch schedule was circulated to the Churches by Sr Minette Flemmings.

EDC was brought to a close with a hymn, prayers and the Grace.

**Br Edwin Quildan**

## Lower Wyke Community Lunch

Several years ago we had a new kitchen fitted in the Sunday School. This was done with the help of a grant from Bradford Council and was towards working in the community. However, it was not being used to its full potential. At a Congregation Council meeting in 2013, it was decided to look into the practicalities of providing, once a month, a two course hot meal for people in the community as part of our outreach programme.

After a lot of hard work and having to have hygiene certificates for those preparing the meals, in May 2014 we held our first lunch. We also had our council inspection and gained the highest rate of five. (This last May we had our second inspection and retained that rating).

The lunch is always well attended and in May 2017 - our third Birthday - we served 44 meals.

a total of £150. Not only did they provide the food but also three members of staff to help serve and wash up.

At the Christmas lunch on the third Friday in December, we provide a full Christmas lunch, with all the trimmings including a glass of wine for those who want one, Christmas crackers and chocolate mints, all for the normal price of £3.50. We also have Christmas carols at the end of the meal.

We have been very lucky that we have several helpers who do not attend Lower Wyke Church, but frequently attend other functions that we hold, and we are grateful for the help we get from church members. Most of our 'lunchers' are also not attenders at church and we also get support from other churches in the Yorkshire District.



In November 2016 all food was provided by one of our local Tesco Stores and as a joint decision with their Community Leader, all money taken on that day was donated to Children in Need,

I think one could say that our Community Lunch has been very successful indeed, and we hope that it continues to provide community spirit and socialisation in this little part of Yorkshire.

**Sr Marilyn Greenhough**

## Congregational Register

### Baptisms

11th June 2017 Chloe Sibson Fulneck

### Marriages

27th May 2017 Matthew David Hyland  
& Danielle Cheetham Fairfield

## From Church House

Reverend Martin Smith has received and accepted a call to serve the Royton and Salem congregations from 1st September 2017. Br Smith is an experienced URC minister and the Provincial Board are delighted that he has accepted an initial two year contract with the Moravian Church. Please keep Br Smith and his family in your prayers as he begins this new chapter in his ministry.

### Provincial Diary for August

5 - 11 Summer Camp

8 - 9 PEC, BMB and Estates Property Meeting  
PEC

**Dates to remember!**

**13** Manifestation of the of the Spirit in 1727

**21** The beginning of the Moravian Missions in 1732

**23** UNESCO International Day for Remembrance of the Slave Trade and its Abolition  
([www.liverpoolmuseums.org.uk/ism/srd/](http://www.liverpoolmuseums.org.uk/ism/srd/))



# From the Sanctuary

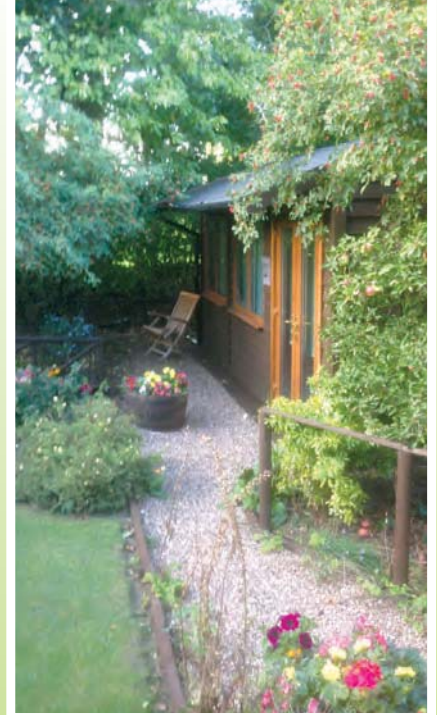
Many Christians believe that they become less 'Christ-like' when they are angry. Their thinking is that Christians are supposed to be tolerant, compassionate and understanding - always. So, to be less than those wonderful, peace-enhancing, attributes, which arguably signify 'the grace of God' and the 'gifts of the spirit', is to be less like Christ.

I guess that the Christ-likeness of our anger depends on the extent and 'reasonableness' of our anger, on where it is coming from within us, and on the impact of our anger on others. For, anger is a very natural emotion - just like laughing is, and loving is - yet, like anger, there is a 'shadow side' to both laughing and loving. Often, anger is a response to unfairness, injustice, hurt or betrayal. Is it more God-like to be passive in the face of these provocations? Does God expect us to be passive in the face of issues like abuse, evil, and hunger - or might He expect us to be angry on His behalf about these matters? For Jesus, Himself, was sometimes angry. Two passages in the gospels stand out: most famously, Jesus overturning the tables of the money-changers who were violating the sacredness of the Temple, in anger (Mark 11: 15-17). Less well known, is Jesus healing the man with the paralysed arm

in anger (Mark 3: 1-6), because the religious leaders forbid healing on the Sabbath, as it was against the laws which were designed to keep the Sabbath holy. What is interesting, is that Jesus didn't seem to get angry about poverty, slavery, or inequality in society.

Arguably, He seemed to accept the inevitability of poverty, the subservient place of women in society, and the importance of being slave-like for spiritual life. And in these two passages from Mark, there is an interesting paradox where in the first passage, He is highly protective about the sacredness of His father's house, yet, in the second passage, He blatantly challenges the rules of the religious leaders which were designed to maintain the sacredness of the Sabbath! So, was Jesus being inconsistent in His use of anger, and inconsistent in the values around the sacredness of the Sabbath and the Temple?

Well, no. In both passages, Jesus is consistent in using anger to demonstrate the highest form of Love. In the first case, anger is used to demonstrate that Love is greatest in the challenge of the violation of the sacred. In the second case, anger is used to demonstrate that Love is greatest in the challenge of the violation of a person in need - even if that need is



on the Sabbath. He isn't saying that it is OK to violate the sacredness of the Sabbath or the Temple, but that to honour God is to honour your fellow person; and that Love takes precedence over everything in honouring the sacredness of God in the Temple and in human life. So, anger is perfectly 'Christ-like' when given in Love - but it is an emotion which needs to be 'temper'-ed (moderated) appropriately, so that Christ's love shines through us - even in our anger.

*Br Peter Gubi, Dukinfield*

## British Mission Board (BMB) News in Brief

- The hospital in Tabora, Tanzania has been reopened with the support of the British Mission Board. The work of the hospital covers primary care needs, HIV prevention, as well as pre and post natal care. They have an operating theatre, a laboratory and pharmacy. Due to its success and the need in Tabora, the hospital is ready to expand. The BMB have now provided a \$12,000 grant to add additional buildings and upgrade the hospital.
- The YPMA have kindly donated \$3,000 to the Moravian Church in Western Tanzania to purchase three new motorbikes. These motorbikes are essential for ministry in rural outstations throughout the Western Province
- The Men's Fellowship, YPMA and the BMB have provided £8,500 to purchase a new bus for the school in Khalaste.
- The MWA have sent £1,000 to flood disaster relief in Karonga and £1,500 to the Elim Home in South Africa.

## 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](mailto:wmc@moravian.org.uk)) in the first instance - we're waiting to hear from you.

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