

# moravian messenger

JANUARY 2018



## Times they are a-changin'

You may or may not be familiar with the song by Bob Dylan in which he sang 'the times they are a-changin''. This is very true and whether you know the song or not we now have to remember to write down the new year as 2018.

A new year is often an exciting and challenging time. I think back to 1984, which was to be a significant year in the light of George Orwell's novel, '1984'. Many of his 'predictions' seem to have taken place as we live under the watchful eye of 'Big Brother'. And then 2000. That was a year to remember with all the millennial celebrations.

I think some of our parents would not recognize the world in which we live. The modern technology is mind-boggling. Mobile phones came in and were as large as house bricks, only to be reduced in size and now they are growing larger again so that more can be seen on the viewing screen. And they have to be carried by everybody, young and old, saying "I'm on the train!" We live in the computer age and don't we know it for we find there is not an area of life that is not computer managed. Our grand-children are really computer-literate which ought not to be surprising as even primary schools have computers installed. If we

miss a favourite television programme we can still watch it later on 'catch-up' and there were even up-to-date reports from the Cape Town Unity Mission Conference on Facebook!

What have we been doing this past year? Everyone must have used the new five pound notes and then the ten pound notes. We have to wait for the new twenties but we have the shiny new pound coins. We wonder how things will be under Brexit and how much the cost of living will rise as a result of this decision. There seem to be so many uncertainties which will really affect those who are on fixed incomes.

*continues overleaf*



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Footsteps

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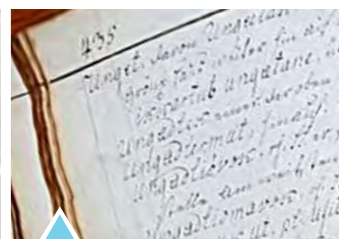
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I spent the morning of the last day of the Church's liturgical year, the Sunday before Advent Sunday, in a 12th century Church in Wales. It was early Communion and the priest reflected very powerfully on the contrast between Christ the King and his kingdom and our call to fill out the commission in Matthew 25:31-46 - the sheep and the goats. The address was well crafted and lasted no more than 10 minutes. Then we joined together in Holy Communion. It was humbling to take part in the central Christian rite in a place that had seen Christian worship for over 800 years.

After the service members of the congregation made us feel very welcome and showed us their favourite parts of the Church, medieval wall paintings, sculpted pulpit, stone altar and various monuments. They clearly loved their building and prepared to spend time with strangers to explain it. There was such a tangible link with the past in that building and with the people in that congregation in Wales.

Yet the worship of the Christian Church has changed significantly over the two thousand years since the birth and death of Christ. I wonder what the worshippers in Newtown Nottage in the 12th century would think of our worship in that place now. What would they make of the hymns, our preaching and prayers.

Early Jewish converts worshipped in the Temple and temple imagery featured in their writings and worship. Then came the days of the early Church composed largely of gentiles, establishing its theology and liturgy during sporadic persecutions and eventually as an established part of the Roman Empire. Then the schism between the Western Church and the Eastern Church in the 11th century and the development of differing worship and Church governance. Earlier within the British Isles there had been the development of the Celtic Church which was overtaken by the Roman tradition and this was formalized

at the Synod of Whitby in the 7th century. Later came the Reformation in its English form and the influence of Calvin and Knox in Wales and Ireland. Then the Evangelical Revival, the Oxford Movement, the Pentecostal and Charismatic traditions all leading to differences in Church polity and worship.

Theology always affects worship - it cannot do otherwise and we see that clearly in our own tradition of worship.

Today Christians worship in very different ways both here and across the world. Some with great ritual and others with great informality; with plainsong and with worship bands; with ancient liturgies or modern prayers; with Godly Play or dancing around the Church; with 40 minute sermons or 10 minute reflections; with silence or applause; with two or three gathered together or in a packed auditorium. Obviously, we choose what best suits us, our heritage, personality and life experience being powerful factors. But what matters in worship is what is at the heart of the matter - is God the Father, The Son and Holy Spirit worshipped and honoured - and do the lives of the worshippers reflect the faith they profess?

With this increasing variety in worship and fragmentation of denominations and independent Churches the need for Christians to recognize and understand each other grows more important. The Week of Prayer for Christian Unity is one way we can step over the threshold of each other's buildings and meet our brothers and sisters in Christ and worship our God in ways that may challenge or surprise us. May the week from 18th-25th January be a time of building bridges and blessing for us all.



**Sr Sarah Groves**  
Gracehill and Ballinderry

## Times they are a-changin'

*continued*

In church life we have been thinking about the Synod resolution asking us to look at the very difficult but most important subject of the elimination of UK child poverty. This will go on as will the discussions about human sexuality in which some congregations are now engaged. Where there are problems it would seem that much that is problematical stems from the ways in which we interpret the Bible. The times are certainly a-changin'. It was said that the Bible seemed to support slavery as it was prevalent in times when the Bible was being written but that changed with a growing knowledge of the love of God as shown by Jesus. Our early Brethren had it so right when they turned to the Sermon on the Mount (Matthew Chapters 5, 6 and 7) for their guidance and instruction. We cannot do better than our founding fathers and we must remember that as Zinzendorf said 'the Church exists for mission.' Emil Brunner (Theologian) said 'The Church exists by mission, just as a fire exists by burning. Where there is no mission there is no Church; and where there is neither Church nor mission, there is no faith.'

I believe our much loved Moravian Church needs to concentrate much more on its mission. Some attempt this but we need to be looking out from the church much more than we do. I want to challenge us all in these a-changin' times to pray and see what we can do for Jesus in this new year of 2018.

**A Happy New Year!**

**Br John McOwat**  
Ep. Fra.

## Could YOU be the next Watchword Editor?



The Daily Watchword is an essential part of our ongoing ministry in the British Province. After many years of hard work and commitment, Sr Jackie Morten has stepped down as editor of the Watchword. The Provincial Board are actively trying to find someone willing to take on the role. We will not understate that this is a serious commitment but hopefully one that is very fulfilling.

The editor is responsible for gathering the material and assembling it, for writing the Foreword and the Daily text sections of the Textbook. German material is received in June each year and needs to be translated by the editor. Note that the Almanac and the daily prayers are prepared by other volunteer contributors, the editor will 'recruit' and coordinate them. The editor is also responsible for obtaining all necessary copyright permission. It is up to the editor to work to his/her house style to ensure a consistent look to the book.

Please contact the Provincial Board if you would be interested in this role. We would consider a team effort, and would look for another third party for German translation if necessary.

**Sr Roberta Hoey**  
Provincial Board



*Photo of John Cennick taken by David Ewart from the portrait in the Gracehill Study*

### A Trip Celebrating John Cennick - Moravian Evangelist

Many Moravians know very little about John Cennick, yet he was one of the most successful evangelical preachers in the eighteenth century. His activity was the basis of the founding of the Moravian Church in Ireland and the West Country. He was also the first lay preacher in Methodism and worked closely with George Whitfield, John and Charles Wesley and Howell Harris. Yet in the end he chose to work within the Moravian Church and was known as the Apostle to Wiltshire before he moved to work in Ireland.

Born in Reading on 18th December 1718, this year will be the 300th anniversary of Cennick's birth.

## In Cennick's Footsteps

So to learn more about the life and work of this great preacher of the Moravian Church, in April next year, I will be leading a trip to Bristol and Wiltshire and invite you to join us on this journey. The trip is planned for the weekend after Easter, 6th-8th April and is intended to be a fun as well as informative break. We will be staying at the Haymarket Premier Inn in Bristol and will meet up on the evening of Friday 6th.

A visit to John Wesley's New Room in Bristol, the oldest purpose built Methodist building in the world and a place where many meetings with John Cennick were held, is scheduled for Saturday morning. Here, Gary Best, author of 'John Cennick: The Forgotten Evangelist: The Story of the First Methodist Lay Preacher Who Became the Apostle of Northern Ireland', published in 2016, will present two one-hour talks about John Cennick, touching on the disagreements between the leaders of the Evangelical movement, including why Cennick and John Wesley fell out. Information about the New Room can be found at: <http://www.newroombristol.org.uk/>.

On Saturday afternoon, we intend to visit Kingswood, the centre of the Wesley's work in the West Country. Sr Patsy Holdsworth will show us around Kingswood Moravian Church and I am hoping that we will be able to get some access to Whitfield's Tabernacle nearby. Then later on to Hanham Mount, the site of much open air preaching in Kingswood

and other important Cennick sites.

Sunday morning, we set out to Tytherton Moravian Church for morning service, via Kings Langley (the site where Cennick gave the Langley Village Discourses) and Maud Heath's causeway. Then off to the Foxham Inn for Sunday Lunch - Foxham being Cennick's first headquarters in Wiltshire before he moved to Tytherton. Following that we will be visiting other places in Wiltshire before returning to Bristol for the evening.

Anyone who would like to come on this trip will be responsible for their own bookings with the Haymarket Premier Inn, and will need to make their own travel arrangements to Bristol. You will also need a car or a car share arrangement to get to the Cennick sites as only Kingswood is easily accessible by public transport. There will be a small charge on all who come along on the trip to cover costs at the New Room and a few other items, but the basic cost will be for the hotel room and transport costs. There is already a small group of us coming from northern Ireland for this trip and we would love more to join us. If you would like more information then please call me on 25653141 or you can contact me via email at [sarah.groves@moravian.org.uk](mailto:sarah.groves@moravian.org.uk).

**Sr Sarah Groves**

Minister of Gracehill and Ballinderry Moravian Church

## 12th European Women's Conference 2018

**Theme: 'Freedom in Christ' John 8:36**

Dear Sisters,

The 12th European Women's Conference will be held at Brandpunt, Zeist in The Netherlands from Thursday 28th June to Monday 2nd July 2018.

The cost of the conference inclusive of the Thursday evening meal to Monday breakfast will be £340 in a shared room, with the limited possibility of a single room for an extra charge of £15, plus the cost of travel to Zeist. Brandpunt is a Christian Centre at Doorn, close to Zeist and our Moravian settlement there. When applying, advise can be given on travel to and from the conference so that, where possible, this can be co-ordinated. Our province has an allocated 20 places and we now welcome any applications for these limited places, particularly from any sisters who have never attended a conference before.

The Bible studies and discussions will be led by Sr Benigna Carstens of the European PEC, with workshops offered by the

sisters of the Netherlands and the conference will include Sunday service and lunch at Zeist with a chance to tour the settlement there.

The closing date for applications is 31st January and a deposit of £20 will then be required with a completed application form from those who have received confirmation that they have been allocated a place. Any further information can be obtained from Sr Wendy Hopcroft.

Yours in Christian Love,

**The EWC Planning Team**

**European Women's Conference Planning Team:**

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Roberta Thompson and Kathleen Kitson (Northern Ireland)





# Unity Mission Conference 15th to 20th November 2017 Cape Town, South Africa

© Br Daniël Claas

## Moravian Unity in Mission: Giving Heed to God's Call in the 21st Century

This was my first visit to South Africa. It is a diverse country with a chequered history. When in the centre of Cape Town, you could be forgiven for thinking that you were in a city in Western Europe, with tall office buildings, shopping malls, and impressive civic buildings. However, when you get into the residential areas you see that there is still a big gap between the richest and poorest. Pristine seafronts and large mansions contrast with the townships and their closely packed metal shacks.

Any meeting of Moravians from different provinces is also a place of diversity, and never more so than this Mission Conference, with nearly 200 delegates from 35 countries. There are differences of culture, finance, theology and tradition. There are also differences in how we are treated in our society, which was brought home when our Indian brothers and sisters told us how their government wants to get rid of Christianity from India by 2021, and showed graphic images of the persecution that some Christians have faced.

A meeting of Moravians is also a place of unity. We share a common heritage as well as common values and principles. During the first two days of the conference we heard a number of papers on the history of missions, both in the wider church and specifically in the Moravian Church.

The keynote address was given by Dr Daryl Balia, a Methodist scholar from South Africa. He spoke about the connections between the Moravians and Methodism, the early missionaries in South Africa, and gave an outline of the modern context for mission.

We then heard papers from Brs August and Abrahams, both from South Africa, about mission in the wider church from the beginning of Christianity through to the beginning of the 20th century. There have been times when church expansion and colonisation have gone hand in hand, however in more recent times the goal has been the formation of indigenous, self-governing, self-supporting, self-propagating churches.

Br Halama from the Czech Republic gave a paper on mission in the Ancient Unity. As an outlawed community, the Brethren

had little opportunity for missionary work, however their way of life attracted many people. They insisted that Christian existence must be a witness by its very nature.

Br Atwood from the USA gave a paper on Moravian missions in the 18th and 19th centuries. Following the spiritual renewal of 13th August 1727, the refugees of Herrnhut became pilgrims and missionaries. Zinzendorf believed that missionary work is motivated by love of God and of all people, is about helping people to see God's work among them, and that missionaries should learn the language and culture of those people. People from all walks of life, including many women, were involved in this work.

Having heard something about our history, the conference turned to the modern context and understanding of mission.

Br Reichel from Germany gave a paper on world mission in the last century, during which the centre of gravity of Christianity has moved southwards. He spoke about 'transforming mission': mission is about transforming the world and individual lives, mission also transforms those who participate in it, and mission is being continuously transformed in changing landscapes.

Sr Swart from South Africa gave a paper on congregational mission in a globalised world.

Mission is something that should also happen in our own communities, but for many congregations this needs courage, to step out of our comfort zones, as well as preparation.

Br Sam Gray from the USA gave a paper on doing mission today. He talked about some principles for doing mission today, and gave concrete examples from around the Unity. The context in which many churches now find themselves is working with both un-churched and post-church people, and so we sometimes need to think beyond traditional church forms.

Br Joemath from South Africa gave a paper on the spirituality of mission. To love is the ministry and mission of the disciples,



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© Sr Zoe Taylor

and this love is to be made real in service. Prayer is also an important part of mission, and is something that we can all do.

Br Jørgen Bøytler from Denmark gave the final paper on mission and culture. Church is about community, and church communities need continuous building and strengthening. He also talked about the importance of the Unity, saying that Unity is a gift, a task and a witness.

There were also various workshops throughout the conference on topics such as refugees and immigrants, women and mission, and the impact of Pentecostalism. One of the workshops that I attended was about a new book that is being produced called 'Our Moravian Treasures.' The subtitle is 'A Manual of Topics for Theological Education in the Unitas Fratrum.' It looks like it will be a fantastic resource not only for those training for church service, but also in confirmation classes and for general use in congregations so that we can all understand more about our heritage and the origins and meaning behind our traditions.

We also met in small groups through the week, with each group containing people from different regions across the world. This was an opportunity to find out what is happening across the Unity, and to see both the differences and similarities. Towards the end of the conference each group made a presentation, and following these a suggestion was made that the Unity Board should develop a mission statement for the whole Unity, something that will unite us in our mission whatever our context might be. The whole conference were united behind this idea as one way to keep the momentum going, as well as everyone being committed to taking home what they had learnt and shared to encourage all of us to give heed to God's call to mission today.

**Br Michael Newman**  
Fulneck



## Another perspective on the Unity Mission Conference 2017

Our time during conference was heavily scheduled and with so much to fit in to just six days it was necessarily so. It wasn't all study, presentation and workshops however; we were given some fantastic opportunities to interact with our fellow delegates and explore places of Moravian interest linked to our theme of Mission.

As (it seems) with any Moravian event; food was a big part of the conference. The hotel catered extremely well for so many guests with at least three or four options to choose from every meal. These included some local dishes but also regular international favourites and, of course, all followed by cake and desserts a plenty! The highlight of the week being the 'Braai' which is basically a South African style of BBQ.

During our meal times and break times we were encouraged to sit with brothers and sisters from other provinces and 'network'. These chances don't come along too often for us to come together as a Unity and it was within these networking times that we really got to know each other better as well as sharing stories from past experiences in each other's provinces.

The third day of the conference was given to us to choose what we would like to do. There were three excursions available: Mamre - a still active Moravian mission church and settlement; Genadendal - a historic village and museum (the oldest mission station in South Africa); and also a Cape Peninsula Bus Trip.

We all decided to split up so we could cover all the trips available. Srs Roberta and Zoe chose Genadendal, Br Michael set off on the Cape Bus Trip, and Br Robert and I went along to Mamre. Mamre was an extremely interesting place; like any other Settlement we find in our own province it hosts a large, simple church (with pipe organ), school, 'God's Acre', the old mill, cafe/shop and housing - all filled with members of its community who work and live as members of the church. The actual church holds up to about 300 people but the listed membership is nearly 4,500. The final part of our tour of Mamre was a stop at the cafe which had prepared an excellent Braai for us. During discussion over food we found out more from one of our fellow delegates who had actually spent five years in Mamre as a missionary.

Sunday was our next trip out and after a short stroll in the warm summer sun, we arrived at the local Moravian Church. The conference and the congregation came together wonderfully here and with the church doors wide open; songs were sung loudly and service presented to all. This was followed by a 'quick' photo opportunity of all the delegates and then a trip to the District 6 museum. District 6 was one of the many areas heavily affected during the apartheid in the 1970's. Upon entering the museum we were met by a number of guides who had all lived in District 6 and been forcibly removed at one time or another. Each of their tales was heartfelt and gave us a glimpse into the confusion and upheaval communities felt at that time.

As the sun began to sink into the cooler, more relaxed afternoon our day was finished off with a return to the Moravian Church for a 'Musical evening'. This was another large presentation with local performers, singers, bands and a selection of talents from all over the Unity on full display.

Finally came Monday and the last piece of our schedule was Holy Communion. Done in a very traditional South African format, it differed slightly from what we were used to but held true to everything it stands for. Unfortunately some of the delegates had already departed by this point but the hotel conference room was still quite full as we gathered together. A selection of ministers presided as the conveyors of the bread and wine, with some of them wearing traditional cultural dress.

**Br Phillip Battelle**  
Ockbrook





# Moravian Missionaries and Languages - Part 1

This is the first of two articles which consider the use of native languages in Moravian missions and the linguistic ability of missionaries.

Paragraph 19 of the 'Instructions to Brothers and Sisters in the service of the Gospel among the Heathen', produced in 1784 by August Spangenberg, bishop of the Moravian Church, reads:

'The next object of a missionary must be the acquisition of the tongue of the country. When the heathen have learnt a European language this is comparatively easy. It is a much more difficult task to master the native language of barbarous tribes, such as the Greenlanders, Esquimaux, Indians and Tambookies.'

What he appears to mean is that where there is no common language, as is likely to be the case with tribal peoples who have had little contact with Europeans, the task is so much the greater. Tambookies, incidentally, are the Thembu people of South Africa who speak Xhosa. Spangenberg was not introducing a novel idea here but reflecting what was already the practice of Moravian missionaries.

Böhmisch and Beck, on arriving in the Greenland mission in 1735 to replace Christian Stack, made a covenant to 'prosecute the study of the Greenlandic language with assiduity, patience and hope'. Beck, at least, seems to have succeeded because three years later he was translating the gospels into that language. Such an achievement in so short a time frame strikes one as quite extraordinary and must reflect an astonishing commitment. Feats such as this were not however unusual. They are all the more impressive given the fact that many Moravian missionaries had either little academic background (if they had it was not as specialists in language study) and that the structure of the languages they were studying frequently had little in common with European languages. There were also instances where they had to learn a second language first in order to have access to a grammar of the native language. Walter Perrett, who was sent to Labrador in 1892 as a 22 year old, had first to learn German to gain access to the comprehensive grammar of the Labrador dialect by his fellow Moravian missionary, Theodor Bourquin. Also, many of the

grammars and dictionaries written by Moravians were never printed or if they were printed copies were not available and, in true medieval fashion, those later missionaries who wished to use them were obliged to copy their own version out by hand. Church House archive contains a beautifully handwritten version of Beck's Greenlandic dictionary (1734), all 500 pages carefully copied out by Br M Eberle, a missionary to Greenland, some 90 years later.

The advantages of preaching in the native language can be illustrated by those instances where the missionaries either preached in English (on the basis that sufficient English was understood by the native people) or made use of an



interpreter. When a Moravian missionary presence was established on the Mosquito coast (now part of Honduras and Nicaragua) in 1849 the preaching was at first in English to those who could understand it. Those who could not are then reported to have complained that 'the English have a book which speaks of God and they therefore know more about God than we do. God loves the English only; he takes no notice of the Indians'.

Preaching was also in English to the Cherokees, one of the few languages which Moravian missionaries never mastered (Hottentot and Finnish seems to be the other two). In consequence the Moravians preached in English and had a Cherokee translate. This itself was not always effective as, so we are told, the interpreter was often drunk. That aside, how could the missionaries know whether the interpreter was giving an accurate translation?

While there is no doubt that Cherokee is a very difficult language for a non-native speaker to acquire and very few missionaries - Moravian or otherwise -

managed to gain a decent knowledge of the language, this is in part because the Cherokees were reluctant to teach them, saying that it was impossible to learn if they had not been born a Cherokee. The situation with Cherokee can be contrasted with the Delaware and Onondaga languages. David Zeisberger (1771-1808), the 'Apostle to the Indians', produced not only a grammar of both languages but a seven-volume dictionary of Onondaga and a Delaware dictionary plus several translations.

Apart from preaching in native languages and translating the Bible and other religious books the Moravians also taught in these languages at Moravian schools and produced textbooks of various kinds.

This could itself put them on the wrong side of the authorities. The government which took control of the Mosquito Coast in 1894 introduced a rule that Spanish only should be used in the schools and schools breaking this law were liable to a fine. The Moravian schools taught in the local Mosquito language and were then obliged to close for several years until the policy was reversed.

A similar problem arose in Surinam, a Dutch colony on the north-east coast of South America. The colony was a mixture of peoples, many brought as slaves from Africa,

and the most useful was a 'creole' (a mixture of different languages including English with a basic grammar) as indeed it still is today. It was this language which the Moravians learnt and in which they produced thousands of New Testaments, hymn books and school books. The Dutch government however wished to enforce Dutch as the official language and refused to recognise for aid purposes schools which did not teach the language. The Moravians were then obliged to import at considerable expense teachers from the Netherlands with the result that Moravian schools were never as successful as elsewhere. In both these cases, the Mosquito Coast and Surinam, the Moravians, surely rightly, chose to use the language in which they could reach the most people.

How well did the Moravians know these various languages? 'Knowing' a language is, a little like being able to play the piano, which might cover an ability to play Chinese Chopsticks with two fingers or a Liszt concerto by heart. Translations were made with the help of native speakers as they alone would be likely to know

what sounded best or which was the best way of translating a new term or concept. Doubtless there was a considerable mix of linguistic ability among the missionaries. Some specialised in the language while others simply learnt enough to get by. Walter Perrett, the station head in Labrador, became a real expert in the Labrador dialect of Inuit and was critical of those missionaries who did not make the effort to improve their skills. A recent writer on the Inuit dialect of Labrador has taken a very critical view of the earliest grammars and dictionaries compiled by Moravians. They were, she writes, compiled by people with no more understanding of what a grammar is than any other carpenter of farmworker and the spelling systems were invented by ignorant men as best they could. This seems a rather harsh criticism and somewhat anachronistic since a scientific approach to language description was still a long way off. The fact is that untrained people did as well as they could, probably making numerous egregious errors in the process, but nevertheless managing to make themselves understood in speech and writing.

Learning and speaking to natives in their own tongue is not without problems. Native people are likely to be unused to hearing their language spoken by a European and will frequently have difficulty in understanding what is said. Whereas in this country one is wholly used to hearing English spoken with every sort of strong foreign accent, that is not the general experience of speakers of minority languages. The foreign accent is likely to strike them, at the least, as comical. We know that the Labrador Inuit on occasions addressed the missionaries in 'missionary Inuit', imitating their accents and grammar. And missionaries speaking the language may not always have been welcome: an outsider had gained access to a previously private space - an attitude not unknown today among speakers of European minority languages. The German missionaries in Queensland, Australia, who had learnt the local tongue reported that if the aborigines did not want to be understood they would speak in a different dialect or what was possibly a secret language.

In the next article I shall look at some of the scholarly work of Moravians in the field of language description.

**Adrian Wilsdon**  
Volunteer Archivist,  
with thanks to Lorraine Parsons,  
Moravian Archivist



## Lower Wyke Moravian Church A Service of Remembrance

visiting Ypres and then travelled to Spanbroekmolen, the site of the Lone Tree Cemetery. They found his grave and laid a wreath of remembrance poppies and paid their respects to Private Edgar Smith, 'Uncle Edgar'.

Then last year Marilyn saw a display of knitted and crocheted poppies as a Remembrance tribute in Thirsk on BBC's Look North and was so impressed and moved she thought - we could do that. As 2017 would mark the centenary of Uncle Edgar's death it seemed fitting to aim for 2017 as the year this would happen.

The first balls of red and black wool were bought in November 2016 and people were commissioned and cajoled into making poppies. The original aim was to make 2,400 poppies to span the length of the approach to church. With volunteers from local congregations and friends the number of poppies received is estimated at over 3,000.

Once the poppies were made we held days when teams would assemble the poppies onto the plastic netting. In themselves these turned into days of fellowship and fun.

We hope that this was seen as a fitting tribute to all the fallen heroes of the First World War and indeed of all those who have lost their lives in the defence of our country since that time.

Marilyn and Paul are most grateful to all those who have helped in any way to bring this weekend to fruition; whether through knitting, crocheting, sewing or knotting, making refreshments or helping in any way to bring the display together. A warm thank you.

All donations made on the day were sent to the Royal British Legion for their appeal and to Lister House care home sponsored by the Royal British Legion.

**Sr Jane Dixon**  
Lower Wyke

### When the Text for the Day of 11th November says:

'I will be a wall of fire all round (Jerusalem), says the Lord. (Zechariah 2:5a)'

### What more can you do than build a wall of fire!

On Saturday 11th November at 10.45am, the congregation and friends of Lower Wyke Moravian Church gathered to pay their respects to the fallen soldiers of the Great War.

The inspiration for the day came from Sr Marilyn Greenhough who as a young girl would ask her mother, 'What happened to Uncle Edgar?' All they knew was that he had been in the army, gone to war and was missing, presumed lost in action. Later in life she wrote to the War Graves Commission and received the following information.

Edgar Smith was born in Halifax on 6th February 1887 and baptised on 20th March 1887. The 1901 census shows him living in Halifax and employed as a draper's errand boy. He had two sisters, Emma and Rena May. In the 1911 census they had moved to Boothtown Road, Halifax and he was now working as a cotton twiner. On 30th December 1911 he married Annie Butterfield and they had two daughters, Nellie and Elsie. He enlisted in Halifax into the West Riding Regiment as a Private (No 20635) and served with two other regiments; the 14th Labour Corps Lincolnshire Regiment as a Private (No 39748) and the 81st Company Labour Corps also as a Private (No 124959). He was killed in action on 5th July 1917. He was laid to rest in Lone Tree Cemetery in Belgium, Plot 1, Row B Grave 20. The cemetery contains 88 First World War burials.

In December 2013 Marilyn and Paul Greenhough made the journey to Belgium



## Location, location, location ...

At the time of writing, it has been just over two months since I took up my Call to service the congregations of Baildon and Horton, having moved into the manse in Baildon a couple of weeks earlier. One lesson I learned prior to arrival was the complexities of location, not only of the manse but the church too: although they are joined together they have different postcodes. Directing the removal company to the postcode for the manse would make their job far more difficult than giving them the church's postcode and telling them, 'I am next door.' However, this is only one example of how one's location can play a part in making life interesting. Another example is found in the following article that appeared in the November/December issue of Tyke Taverner, the beer consumers' magazine for Bradford and beyond. Permission has been granted for

its publication here.

### The Life & Times of a CAMRA Branch

Yes, the plague [sic] gives it away: it's Pub of the Season again. The Bulls Head in Baildon receives the latest one, or rather those in charge of it do. That'll be Paul and Juanita then. The Bulls Head is a cosy, two-roomed place with good beer (as you would expect) and a tidy beer garden for those summer evenings. It also has what most pubs do not: a fully working Moravian Chapel in the back yard. How's that for one-up-pub-ship?

The accompanying photographs show



the plaque referred to and Elsie, 'the star of the show in this pub.'

It is nice to know that not only is Baildon on the CAMRA map (as you would expect), and that there is no need to set the Satnav: we're at the rear of the Bulls Head, but that we are fully functioning. Long may that continue. You know where we are!

**Br David Howarth**

*Baildon*



© Tyke Taverner

**Mission and Society Committee invite everybody to a**

**One day workshop  
focussing on renewal  
and growth in the  
British Province**

**At Ockbrook  
Saturday 10th March 2018  
at 10.30am to 4pm**

**Drinks provided,  
please bring  
your own lunch**

Further information from  
Mark Dixon (Chair) [mdixon68@hotmail.co.uk](mailto:mdixon68@hotmail.co.uk)  
Elisabeth Hollindrake (Secretary) [e.hollindrake@btinternet.com](mailto:e.hollindrake@btinternet.com)

## Unity Youth Heritage Tour 2018

The second Unity Youth Heritage Tour, the "New World Heritage Tour" will take place 9th-22nd August 2018. The tour will include visits to Bethlehem, Pennsylvania; Winston-Salem and Laurel Ridge, North Carolina. The tour will expose participants to Moravian History in the United States and provide the opportunity for cultural and spiritual engagement with other young people from the Unity.

Through an application process, the Provincial Board will select two delegates, one male and one female between the ages of 18-35 years, to represent the British Province. All costs for the trip, including travel, insurance and accommodation, will be covered by the Province.

Requirements for participation in the event:

1. Delegates must have a track record of being active in youth work in their churches.
2. Be prepared to present a 10 minute cultural presentation.
3. Be prepared to engage in discussions regarding youth work in their Provinces and the Unity.
4. Provide a report on the trip to the British Province through the Provincial Board and the PYCC upon return.

Please contact Sr Joy Raynor at [joy.raynor@moravian.org.uk](mailto:joy.raynor@moravian.org.uk) for further details and application forms which must be returned by 31st January 2018.

## Do you sense God is calling you to ordained ministry?

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

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

**Enquirers' Day  
Saturday 20th  
January 2018**

To register an interest, or to know more, please speak to either your minister or Br David Howarth (email: [david.howarth@moravian.org.uk](mailto:david.howarth@moravian.org.uk)). The closing date for next year's day is 9th January 2018. The programme and venue will reflect those attending.

## Researching John Cennick

During the summer of 2015, I had completed the third year of four in my University of London (part-time) B.D. It had been a challenging but stimulating time, especially as I was also in charge of the Church of Ireland parish of St Mary Magdalene, Belfast. As my wife Sally will tell you, there have been few periods in my life when I have not been studying for something. I am the ultimate eternal student. Perhaps it's because I feel that it's the best way to stave off the onset of dementia, or because I simply enjoy the excuse to do all that reading and take all those exams. Sally thinks there must be something medically wrong with me, since I actually seem to enjoy taking exams. Most people do as few as they can get away with and move on. In my case the obsession with study is well nigh pathological.

In July 2015 I therefore I began to think to myself that it would be great to take time out from my ministry and do some really serious study, without other major commitments. The last time I had done that had been 1981-4, so I felt that I had earned the right to a study sabbatical, after 28 years teaching and 10 years in ministry. The imminent milestone of my sixtieth birthday looming up at the end of 2016, made me more certain and determined it was now or never. But what could I possibly want to study? Well, a few ideas began to come to mind that summer, as I did some general reading before my final year of B.D. courses were to start in September. I wanted to study something that would relate to ministry in a helpful and inspiring way and that would enable me to synthesize my previous specialisms in German, in theology and in history. Ideally, it would be a course of study that would enable me to link Germany, England and Ireland in some creative way.

The first piece of the jigsaw fell into place when I was reading through Stephen Backhouse's Compact guide to Christian History. Just after the section on the Reformation, which I had been studying the previous year for London University, I read about Pietism and Philip Jakob Spener. His book Pious Longings of 1675 struck a chord with me, as I now know it did with many others in the seventeenth and eighteenth centuries and since. It seemed to get to the heart of the matter: practical Christianity which was genuine, transformative of both individuals and society. If it was needed in 1675, it was certainly even more needed in 2015!

The section also mentioned a certain Count Zinzendorf, whom I had never heard of before. Another book on Pietism - Douglas Shantz's Introduction to German Pietism - gave more information about Zinzendorf and mentioned the Moravian Church for the first time. I knew that Moravians were represented in Northern Ireland, since I passed the Moravian

Church, University Road, Belfast quite often in my travels. I had also visited the Moravian settlement in Gracehill, Co. Antrim. The latter was just ten minutes away from our house near Ballymena. I began to wonder if I might find something or someone that would connect Zinzendorf to Gracehill in some interesting way.

Zinzendorf was already now becoming an exciting prospect for research, even more so than Spener. Shantz's book referred to him as 'one of the most colorful and intriguing figures of eighteenth-century Pietism' and added that he was 'without doubt one of the most original figures in all of church history' and 'the most discussed German religious figure of the eighteenth century'. That was quite an accolade for a figure previously unknown to me!

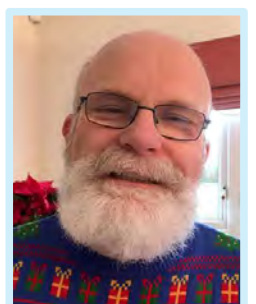
I knew I was on to something that I hoped would lead me down stimulating avenues that would enrich my own understanding of ministry and enable to be more effective as a pastor, communicator, and theologian. Alert now to the Moravian Church and Zinzendorf I read Edward Langton's History of the Moravian Church and then the last piece of the research plan slipped easily into place in the figure of John Cennick. Langton wrote particularly enthusiastically about Cennick's evangelism in Ireland: 'With such effect did he preach that those who wished to hear him had to come two or three hours before the time of service'. He clearly had impressed Zinzendorf who referred to him as 'Paul revived'.

My research plan was at last in place: to find out about Cennick's apprenticeship as an evangelist, to discover what he learnt from his illustrious mentors George Whitefield, John and Charles Wesley and above all, Count Zinzendorf. How could a young man like Cennick make such an impact in such a short time, how did he develop spiritually from Anglican, to Methodist, to Moravian? What might we still learn from him today? How might his example, his energy, his faith, continue to inspire us to take courageous steps for Jesus 300 years after Cennick's birth?

By the time I have to submit the thesis of some 80,000 words in September 2019, I hope to have discovered the answers to these and other questions. Academic research yes, with all the rigour required by a PhD, but also a pilgrimage with Cennick and Zinzendorf that might help to recapture some of their vision to revive the Church today. It will be an enlightening journey.

**Rev. Bob Cotter**

*Ballymena*





# Western District Conference

Kingswood was the venue for the Western District Autumn meeting on the 4th November 2017. The opening prayers were led by Br Holdsworth. The PEC Report was presented by Sr Hoey and raised many interesting questions about governance, mission and the role of youth representatives. A report from the Working Group on Areas of Injustice in the District and the District Weekend was presented by Sr Holdsworth. The weekend

held at Sarum College in Salisbury was judged to be a success. Future study days are being considered as well as perhaps extending the District Rally to incorporate themed discussion. It was decided that the Faith, Order and Ecumenical Committee Papers on Human Sexuality will be discussed on a day to be arranged by the district. A Moravian facilitator from outside the district will chair the discussion.

Congregation news seemed to feature issues relating to property, but each church had something positive to add and 2018 sees the 275th anniversary of the church at Tytherton. Now that is something to celebrate! The business of Conference was completed by 1:20 pm and the Cup of Covenant was led by Sr Holdsworth.

**Sr Judith Ashton**  
Brockweir

## Congregation News

### Brockweir

**'There is music in the air.'**

September, as well as being the start of the church financial year is always a busy month, as our Soup Lunches resume and the Soap Box Derby has become a firm fixture in the calendar. We sell refreshments to raise money for our building fund but we also like to have a presence amidst the thronging crowds. For many people, it's their first encounter with the Moravian Church and we make it as painless as possible! The BBC were also filming for CBBC using a drone which caused some excitement, though not as much as the thrills and spills of the time trials. The go-carts have become more and more imaginative, trailing smoke and in the case of the 'dog' squirting the crowd with water as it hurtled past.



© Br Philip Ashton



© Renske Bouwens

In October we had an afternoon of entertainment with music, drama and refreshments. It was organised by Brockweir Amateur Dramatic Society and showcased talented people within the village. We also held an auction in the interval, selling local paintings and photographs donated by former member Sr Mary Garton. It was

tinged with sadness as she had died a few weeks earlier and we remembered her with great affection. The event was, however, successful in that it connected the church with villagers who don't normally attend services and demonstrates that we are still relevant in an increasingly secular age.

We have just entered Advent and the village has once again decided to become part of a giant advent calendar with one window being revealed each night. As we gather in the dark muffled against the cold, food and mulled wine are often provided by the householders as we await each night's grand reveal. It's great fun and draws us together in fellowship, 'saints and sinners', believers and non-believers pondering the meaning of Christmas.

**Sr Judith Ashton**

### Cliftonville

Br Scott Peddie has been unwell since March. We hope he will be restored to health again soon.

Our grateful thanks to Br Derick Woods for taking our services and arranging the rota for lay preachers in the district, and to Br Len Broadbent and Br Desmond Quaitie who have presided at Communion and other services; also to Mark Kernohan, Eunice Hoey, Carol Ackah, Rev. Ken Doherty, a retired Presbyterian minister and hospital chaplain, and Mrs Linda Kane who have all helped to maintain our services.

We have a number of members who are no longer able to attend church; others are sick at home or in hospital and two are due for surgery this month. Their pastoral care was a great cause for concern, but since Br Livingstone Thompson kindly offered to fit this in with his own two congregations at the recent Irish District Conference at Cliftonville, his visits are much appreciated.



The congregation has agreed to move to an afternoon service on Communion Sunday as an experiment in the New Year and Br Thompson has agreed to be responsible for it. Sr Sarah Groves has offered to attend Committee meetings and we are grateful to both ministers for this encouraging input.

Brodie John, the son of Jenny and Graham Watson (great grandson of Winnie and Billy Boreland) was baptised on 26th March, and Luke Vernon, the son of Rod and Pamela Mullan on 25th June, by Br Len Broadbent.

110 Christmas gift shoe boxes, a carton of cardigans and jumpers and two bags of blankets have been dispatched by the young people and teachers to bring Christmas cheer to children in other places.

**Sr Edna Cooper**

## Notices



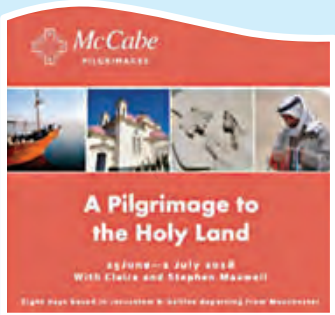
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### Week of Prayer for Christian Unity 2018

The week of Prayer for Christian Unity is from the 18th-25th January.

This year's theme is 'That All May Be Free' using Exodus 15 a song of triumph over oppression. Oppression and slavery takes many forms with the historic memory of slavery and continuing legacy of colonialization alongside contemporary issues of violence, human trafficking and addiction in all its forms. The material has been prepared by Churches in the Caribbean and takes up the challenge to work for reconciliation which includes repentance, reparation and the healing of memories. There are 1.4 million Christians living in the Caribbean region, across a vast geographical spread of island and mainland territories. They represent a rich and diverse tapestry of ethnic, linguistic and religious traditions, with a complex variety of governmental and constitutional arrangements.

Resources and more information is available from the Churches Together in Britain and Ireland website: [www.ctbi.org.uk](http://www.ctbi.org.uk).



### A Pilgrimage to the Holy Land

Claire and Stephen Maxwell are planning a pilgrimage to the Holy Land in conjunction with

McCabe Travel and they would welcome people to join them. Details and tours are organised by McCabe and the brief itinerary includes time in Jerusalem, Bethlehem, Galilee, Nazareth, Caesura, and a trip to Star Mountain. More information is available for those interested.

Cost per person is set to be £1,645 which includes staying in a twin-bedded room in Jerusalem and Tiberias, with full board. Also included are: return flights (from Manchester Airport to Tel Aviv), travel by an air-conditioned coach, a guide, and entrance fees. Not included is travel insurance although this can be booked alongside the deposit.

The deadline for deposits to confirm your place on this trip is 25th January 2018. However, there needs to be 15 people in total for the trip to go ahead. For more information please contact Claire by e-mail at: [claireannewood@gmail.com](mailto:claireannewood@gmail.com).

## Congregational Register

### Baptisms

26th March 2017	Brodie John Watson	Belfast Cliftonville
25th June 2017	Luke Vernon Mullan	Belfast Cliftonville
8th October 2017	Sophia and Ethan Berry	Fulneck
26th November 2017	Reuben Vater	Fulneck

### Adult Baptism

3rd December 2017	Laura Flynn	Gracehill
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### Received into Membership

5th November 2017	Sr Hilary Smith	Fulneck
5th November 2017	Br John Holmes	Fulneck
5th November 2017	Sr Mary Holmes	Fulneck
3rd December 2017	Ryan Flynn	Gracehill

## From Church House

### Provincial Diary for January

9th-10th January	PEC, BMB and Estates Property Church House
24th January	Membership and Assessment Review Ockbrook
27th January	PYCC Fairfield

1	New Year's Day	Dates to remember!
6	Epiphany	
7	Christmas Day - Orthodox	
14	New Year - Orthodox	
18-25	Week of Prayer for Christian Unity ( <a href="http://ctbi.org.uk/week-of-prayer-for-christian-unity-2018/">ctbi.org.uk/week-of-prayer-for-christian-unity-2018/</a> )	
25	Burns Night	
27	Holocaust Memorial Day ( <a href="http://hmd.org.uk/">http://hmd.org.uk/</a> )	
28	Homelessness Sunday ( <a href="http://www.housingjustice.org.uk/Event/homeless-sunday-2018/">www.housingjustice.org.uk/Event/homeless-sunday-2018/</a> )	
28	World Leprosy Day ( <a href="http://www.leprosymission.org.uk/">www.leprosymission.org.uk/</a> )	



# From the Sanctuary

Crossing the threshold of a New Year often brings with it expectations of opportunity for change. There is a desire to create new resolutions; a wish for something to be different in various aspects of our lives. We annually cross this threshold in hope. Yet, the reality is that often little, if anything, changes. New resolutions are soon breached as we resort to familiar patterns of being and doing, in spite of our best intentions. Default positions kick-in as we unconsciously act out well-practiced attitudes and behaviours. Our hopes wither and deflate, and we chastise ourselves with 'whatever happened to our New Year resolutions?'

Perhaps, our mistake is in thinking that something fundamental can change simply because it is a New Year! The hope of a New Year message rarely emphasises the effort and discipline that is needed for fundamental change. It is given over to God and our good-intention, with little investment of effort, to bring about the change. Yet, change within 'self', including spiritual growth (never mind dieting!), is more like a rock climb than a fell walk. Each 'hold' has to be gingerly sought out and tested, and invested with trust, before the full weight of a fundamental shift within our 'self' can occur. It requires building strength and fostering discipline. It is a 'working-at' process rather than an 'arrived-at' process.

If one studies scripture from many faith traditions, including our own, we find that spiritual growth often occurs through wounds and set-backs, exile and wilderness. Resurrection seems not to be able to happen without crucifixion. To move on in faith is often to

experience, endure, and then transcend, the scrapes and bruises that life presents - much as a rock climber has to feel and overcome the tiredness in arm and leg, and the pain of the scratching and knocking of limbs against hard, sharp rock. Yet, it is through experiencing, enduring, and then transcending the pain, that stronger glimpses of the light and the truth of God can be experienced as healing and growth-enhancing. Spiritual growth and change requires discipline and effort: daily prayer; small acts of grace; little shifts in thinking such as gradually learning to see glimpses of Christ in all things and all people; reading scripture and applying its wisdom to personal circumstance; conversing with fellow pilgrims. These all add to the gentle ploughing of new furrows in spiritual well-being. Expectations of large leaps and strides, or the hasty ploughing of new furrows, are unrealistic. They lack the underpinning test of trust that acts as the foothold for the next small move needed to enact change.

So, this New Year, may we resolve to see the value and miracle of small, but nonetheless significant shifts, as we work at the discipline that is required for fundamental change in our spiritual lives, and in other aspects of life. May we come to foster realistic expectation, and embrace the gingerly-made steps as being more fundamental than the large leap that carries fragile promise - but which is likely to be broken because it is fragile; for in doing that, we won't be disappointed when we cross the threshold of this New Year.

*Br Peter Gubi, Dukinfield*

## British Mission Board (BMB) News

Members of the British Mission Board along with Br Phillip Battelle had an opportunity to visit Elim Home in South Africa in November. The home cares for the most profoundly intellectually and physically disabled children and young adults from disadvantaged communities in the Western Cape. The work at Elim Home is invaluable as it is one of only a few full-time residential facilities with around fifty residents at any time. Sadly some children are left at the home by families who then break contact and are left completely dependent on the home for ongoing care. Elim relies heavily



© Br Robert Hopcroft

on support from donations to keep going and any amount is received with great appreciation. Please get in touch with Roberta (roberta.hoey@moravian.org.uk) if you or your congregation would be interested in supporting the Home as a whole or individual children who require further support.

At Unity Synod in 2016, South Asia was designated as a Mission Province with the British Province acting as its supervisor. Sr Roberta Hoey, Sr Zoe Taylor and Br Bob Hopcroft as members of the British Mission Board, along with Br Joachim Kreusel and Br Jørgen Bøytler will visit India and Nepal in February 2018. Visiting all the regions in the South Asia Mission Province and a 2 day conference in Delhi for all serving ministers and students, the trip will be an invaluable opportunity to consider the future and sustainable ministry in this area. Further reports on this trip will follow.

Thank you to all congregations and individuals who continued to support our mission areas and the wider unity in 2017. Brothers and Sisters all over the world are being supported in various ways and it is amazing to see the Unity continue to grow with your help. We hope you can continue to support us into 2018 and beyond. Please do get in touch if you are looking for fundraising ideas and projects!



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