

moravian messenger

JANUARY 2018



Mary Gillick (née Tutin) in Chelsea



Mary Gillick working on the portrait of Sir John Crosby © The Estate of Ernest and Mary Gillick

The Fetter Lane Moravian Congregation that meets at the Moravian Close, Chelsea has always had a keen interest in the life of the sculptor Mary Gillick who, with her husband lived in the Close for many years. Last year a project by the Congregation to restore the oak and stone bench and sculptures that she and her husband had created honouring Sir Thomas More was completed. Coincidentally the Henry Moore Institute in Leeds held an exhibition about her work from September 2017 to January 2018. We asked Ian Foster, a local historian in Chelsea to tell us more about Mary, her time at Moravian Close and her work.

Mary Gaskell Tutin first came to London around 1902 to further her art education after achieving first class honours in all art subjects, including sculpture, at the Nottingham School of Art at the close of the 19th century. Mary had secured a place at the prestigious Royal College of Art in Kensington and came to live with her brother Frank, who had embarked on a promising career as a biochemist and had earlier come to live in Kew close to the Royal Botanic Gardens. While at Nottingham, Mary had formed a close relationship with a fellow student, Ernest Gillick, who had also made the journey to London to study at the RCA and was living in Chelsea soon after the turn of the century.

Mary and Ernest announced their engagement in 1903 and they were married at Richmond Free Church on 24th August 1905. Ernest was a rising star in the art world and was awarded a travelling scholarship in 1902, which brought the couple to Paris and Rome. In 1904, Ernest was commissioned to create a medal to commemorate the successful Scott expedition to the Antarctic. Commissions to create statues for the newly built Victoria and Albert Museum

and a commemorative water feature in Bury St Edmunds brought public recognition for Ernest. The couple often collaborated on projects and despite Ernest's moderate success, they lived simply and joined with other artists in leasing a communal artists' studio in Chelsea close to the River Thames.

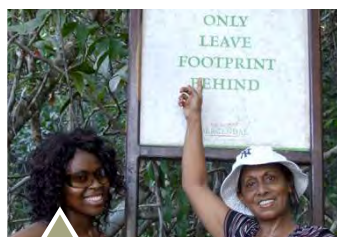
In 1911, Mary exhibited for the first time at the Royal Academy. Her designs for a portrait medal of former Prime Minister Robert Arthur Talbot, and a bas-relief portrait of barrister Douglas Illingworth, were an early indication of her talent. Ernest continued in his rise to fame and after he suffered a bout of ill health, the couple were informed by a friend that there was a nearby property available for lease. Moravian Close at 381 Kings Road, Chelsea, had been vacant for a number of years and was in need of attention. The tranquil calm of the almost two acre property offered the Gillicks an ideal creative environment and they entered into a 50 year lease arrangement with the Moravian Church at the end of 1913. Soon after their arrival, the Gillicks began the task of converting Moravian Close into a comfortable home. They busied themselves

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Psalm
23

More than number 23

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All God's creation
is very good!

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What I learnt:

The Irish Council of Church
(ICC) Delegation to the EU
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Christingle at Fetter
Lane

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The Moravian Church is a Fairtrade Church: at our Synod in 2006 we stated that we believe in the principles of Fairtrade so that growers and producers get a fair return for their labour, raw materials and produce. We stated that we saw this as a practical application of Christ's teaching to love your neighbour. We committed the British Province to earn Fairtrade denomination status and that was achieved the following year. Those were the heady days when the campaign was just getting public support and gaining traction with the supermarkets. But now, nearly 14 years on Fairtrade has become mainstream and it is easy to think that the battle has been won and no more needs to be done. So no longer do we check our church cupboards to check that we are only using Fairtrade tea and coffee and the passion has been taken out of searching for other Fairtrade goods to serve at Church. We assume that the supermarkets have been convinced about Fairtrade so we no longer actively look for Fairtrade goods other than tea and coffee.

But last year I noticed that in our local Sainsbury's supermarket there was no publicity up for Fairtrade Fortnight: the last week in February and the first week in March. I wonder how many other supermarkets are just not pushing their Fairtrade credentials now or changing the terms of what they do? If you shop in Sainsbury's you may have noticed that they have dropped Fairtrade from their own brand tea and are now calling it 'Fairly Traded' instead. It sounds the same but is it the same? This 'Fairly Traded' product is not independently verified but is self-run by Sainsbury's and control of the premium paid for the product goes to the supermarket, not to the farmers. Oxfam, Cafod, Christian Aid, Traidcraft Exchange, Tearfund, Trade Justice

Movement and Commitment for Life have all spoken against this change by Sainsbury's. Is this subtle move from independent Fairtrade certification being replicated in other supermarkets - please let me know.

How we use our money is a matter for Christian reflection and action. What to give, what to save and what to spend is the first part of it. As consumers we have real power when we spend money - we can choose to spend it on companies or goods who do nothing to improve the lives of others, or we can choose to spend our money for equivalent goods that actually improve the lives of the producers and growers at the end of the trade chain. Many consumers choosing to improve other people's lives puts tremendous pressure on at the end of the chain to look after others in the chain.

Fairtrade is just as important and needed now as it ever has been. It has been expanding and developing its influence further than tea, coffee and bananas. But it would only take a few years of doing nothing for traders to take the view that none of us cared anymore and they could go back to trying to maximise profit at the expense of growers and producers. So pester your supermarket on Fairtrade Fortnight; let them know that the conditions of people you have never met, from far-off parts of the world, matter to you; and, during the rest of the year, keep buying Fairtrade certified goods. Much more information can be found on www.fairtrade.org.uk



Sr Sarah Groves
Gracehill and Ballinderry

More than number 23

If you ask most people about the Psalms they will say they only know Psalm 23, it is almost part of popular culture, sung or read at funerals and memorial services, the words seem to have so much meaning. However I have become increasingly aware of the range of topics covered by the Psalms, mainly because I started saying Anglican morning prayer with a small group of people at my church every morning, but also, they seem to pop up at conferences I attend, most recently at a Children's Ministry Network (CMN) conference and at the National Youth Worker Conference (NYWC): two very different events.

CMN meet twice a year. It is a network of national church children's officers and some organisations that support ministry to children across the British Isles. Members of the network come from England, Scotland, Wales, Northern Ireland and Eire. It is a small group, many of them I consider friends, who meet together to look at issues affecting children's ministry. In November, we focused on mental health with speakers

from an arts therapy centre, Birmingham Children's hospital chaplaincy team, and a community sports consultant, as well as time together. So what has the Psalms to do with this? One of our worships consisted of a Godly Play style presentation of Psalm 88. This Psalm is full of despair and no hope, it is of a depressed person calling out to God but unlike most Psalms there is no happy ending. It is beautiful and emotive. For anyone suffering from mental health problems it is a point of contact with the bible, here is someone who understands me. As is usual with Godly Play, we had wondering questions and I remember clearly the final question: 'I wonder if there is any time we could use this with our children?'

NYWC is a new venture led by Youthscape but aimed at everyone who works with young people. There were 600 people from a range of places, mainly in England although there were a few international delegates, and with varying experiences, paid youth workers as well as a good number of volunteers. There did seem to

be a predominance of people working in larger churches but with varying churchmanship. Loud worship predominated and it was faintly chaotic. A range of topics were covered of variable quality. But the Psalms were again quoted and used as the basis for at least one of the main talks. Psalm 73 could have been written by a teenager, it could even be their comments about being in a church community. The frustration and questioning in this psalm so clearly reflects the way we sometime feel. In my bible it is titled 'Should the Wicked Be Rich?', a question we all could ask.

So do you read the Psalms? There is treasure there, all of life from great joy to deep depression, from comfort to challenges and repeated praise to God. Well worth spending time in this book, you may not feel it is adding to your knowledge of God's story but you could be surprised with what you find.

Sr Joy Raynor
Provincial Youth & Children's Officer

Synod 2018

The Provincial Board hereby give notice that Synod 2018 will be held at The Hayes Conference Centre, Swanwick from 06 July to 09 July 2018.

Please note the following dates for proposals and reports:-

1. The Deputies' Credential Form to be at Church House by 31 March 2018.
(Deputies will not be expected to bring a copy with them to Synod)
2. *Class A proposals must be notified to the Provincial Board by 06 April 2018.
3. *Class B proposals must be notified to the Provincial Board by 04 May 2018.
4. Reports and Memorials must be sent to Church House by 04 May 2018.
5. Nomination forms for Provincial Board and Committees to be at Church House by 25 May 2018.
6. Papers will be distributed to Synodals by 22 June 2018.

*Note:

- a. Class A: Proposals that effect and become part of the Book of Order of the Moravian Church.
- b. Class B: Proposals which are not to be incorporated in the Book of Order of the Moravian Church.
- c. Proposals which have not been duly notified under the Book of Order 2.3.b.2 above will only be given a place on the agenda paper if:
 - i) they are regarding matters which have arisen since the last date for submission of proposals, or
 - ii) they are in response to issues current at the time of Synod, or
 - iii) they arise at Synod, and
 - iv) Synod agrees by show of hands that they be included on the agenda paper.

Sr Gillian Taylor
(Chair of the Provincial Board)

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
Elisabeth Hollindrake (Secretary) e.hollindrake@btinternet.com

CALLING EVERYONE INTERESTED IN YOUTH LEADERSHIP

We need to know who is interested in helping at Summer Camp and youth weekends. The work is hard but rewarding and contributes to the mission and ministry of the church.

Qualities that we look for:
Passion for young people and for God, regular church attendance (ideally a Moravian Church but we recognise that for many people there isn't one near where they live), adaptability, team working, empathy with young people, energetic and enthusiastic, creative (this doesn't mean just the arts), willing to attend training and have a DBS/AccessNI. Experience of working with young people is desirable.

Summer Camp 2018 is August 4th-11th but if you are not available then we may want you to join a weekend camp staff.

To apply contact Joy Raynor via Facebook messenger, email joy.raynor@moravian.org.uk or by phone 01753 553549 or 07713853184 (leave a message if I don't answer)

Applications welcome from everyone who has the energy required. Please let me know if you have been a leader at camp in the past and would like to be considered.

Summer Camp 2018

When > 4 - 11th August

Where > Dovedale House

Cost > £325 with £25 reduction for booking before 1st June

For > All young people connected with a Moravian church ages 10-17

Includes > all meals and accommodation in shared rooms; outings included to Alton Towers; and other activities. It's loads of fun and an opportunity to make new friends from across the church in the UK.

More information and booking forms from your minister or Joy Raynor (joy.raynor@moravian.org.uk or phone 01753553549) More information about the venue at www.dovedalehouse.org



Mary Gillick (née Tutin) in Chelsea continued

with the many repairs that were required and replaced the picket fence which enclosed the Burial Ground with a carefully manicured hedge. Over the next fifty years, caring for Moravian Close became a labour of love for the Gillicks as they planted trees and laid a stone pathway with beach pebbles brought from their frequent trips to Lamorna Cove in Cornwall.

The outbreak of the Great War in 1914 prompted a surge in the demand for commemorative art and created unexpected opportunities for Mary as she was commissioned to create commemorative medals awarded to heroes of the conflict. After the war ended, advances in science brought more awards and Mary was commissioned by the Institute of Physics to design the Duddell Medal in 1922. The Gillicks were both well known in the Chelsea community and Mary was commissioned by the architect Walter H. Godfrey to sculpt two stone portraits of nearby Crosby Hall's former residents Sir John Crosby and Sir Thomas More. Mary used Godfrey as the model for the portrait of Sir John Crosby, which was completed in 1926 and both portraits remain inside Crosby Hall today. The newly formed Chelsea Society joined with the University Women of Crosby Hall to commission Mary to design a plaque for Chelsea Old Church, which commemorated 'Chelsea women distinguished by their Learning and Piety who worshipped in this Church', including Margaret Roper, daughter of Sir Thomas More.

It was probably in the late 1920s that Ernest and Mary created the oak and stone decorative bench at Moravian Close that documents the former owners of the large estate which Sir Thomas More had first established at Chelsea in 1524. Moravian Close occupies the site of the former stables of the historic estate where More had

established his personal Utopia. The estate's main house was improved by successive owners and came to be known as the 'Greatest House in Chelsea' during the 17th century. The weather-beaten engraved bench was restored in 2017 by the Fetter Lane Congregation with generous support from the Heritage of London Trust, the Cadogen Estate and the Marquess of Salisbury.

In 1935, the Gillicks hosted an event at Moravian Close with the Chelsea Society, to commemorate the canonisation of Sir Thomas More. But the cost of maintaining their home was high for the Gillicks, after a 50ft length of the 8ft tall Tudor enclosing walls collapsed in 1935 and a bomb exploded in an adjacent property during World War II. Mary continued to be employed by numerous science institutions in designing commemorative medals including a 50th jubilee medal for the Society of Chemical Industry and in 1941, her design was chosen for the Royal Society's highest award, the Copley Medal. When Ernest died suddenly of a heart attack in 1951, some of his unfinished commissions were completed by Mary, including two engraved tablets for the Kew Observatory. There was concern for Mary as she now had sole responsibility for the upkeep of Moravian Close and her health was failing. The President of the Royal Academy applied to Prime Minister, Winston Churchill, in January 1952, for a Civil List Pension for Mary, to recognise the



The Gillicks at Moravian Close

© The Estate of Ernest and Mary Gillick

Gillicks' contribution to the national interest. Two months later, Mary received the news that a small pension had been granted by Queen Elizabeth II, who had recently ascended the throne after the death of George VI in February 1952. A competition, hosted by the Royal Mint to choose the portrait of the new monarch which would appear on the new UK and Commonwealth coinage, attracted Mary's interest and she submitted a design for consideration. After months of deliberation, Mary's design was chosen from a field of 17 candidates and members of the press flocked to interview the 71 year old Mary at her Chelsea home. International magazines and newspapers featured stories about Mary's design and letters and telegrams offering congratulations arrived at Moravian Close from around the world. An OBE and further commissions, including a commemorative medal for the Royal Tour of 1953 followed and Mary enjoyed the most successful period of her career. But after ten busy years, ill health and arthritis during the early 1960s meant that Mary was unable to continue her work and she was admitted to the Elizabeth Garrett Anderson Hospital where she passed away in January 1965.

Ian Foster

A trip to the Mary Gillick exhibition

Last October our MWA circle met, as usual, in the home of Sr Reene Downie. As we came to the end of the 'Home and Overseas' paper we were excited to see that the Mary Gillick exhibition was in Leeds Art Gallery. I suggested that we should have a trip to see it and a date in November was arranged. We caught the bus from Bradford bus station and we were dropped off just outside the Art Gallery; it couldn't have been easier. To make sure that we had enough energy after our bus trip we decided to visit the cafe first. The cafe has the most wonderful Victorian tile decoration and is well worth a visit.

Moving on to the Mary Gillick exhibition we were very heartened to see in print that she worked for so many years in Moravian Close near our Fetter Lane congregation. We were surprised by



© Sr Elisabeth Hollindrake

the size of the sculpture which was used on the reverse of British coins. The detail was stunning, I wonder how she managed such perfection; I know if I were to try and copy her work it would be wobbly at the edges and full of chips and dints. Having said this my favourite pieces were two cherubs entitled Adam and Eve. If you get a chance to see Mary Gillick's work I would urge you to do so. We had such a lovely time that we are already talking about having another trip to the Art Gallery and of course the cafe!

Sr Elisabeth Hollindrake
Horton MWA circle

The Rain forest grows right to the edges of the Suriname River

All God's creation is very good!

... but are we destroying our planet?

© Br Bob Hopcroft

The scientific evidence for this is indisputable: rising sea levels, increasing frequency and severity of extreme weather events, over 100 species of plant or animal becoming extinct each day, and so on. We can turn the tide if we act together and begin immediately!

This is the message from the Christian women of Suriname for the Women's World Day of Prayer this year: God's creation is very good - and we must do all we can to preserve it. Suriname is a country of vast rainforest and a wealth of natural resources, but the women there ask us to pray for the protection of wildlife, through an awareness of pollution, misuse and abuse of the wealth and beauty of creation, as well as for their own concerns for the future.

As Moravians, we are more familiar than most with the South American country of Suriname because of the work of our church there. But on the World Day of Prayer committee, I found myself in the unique position of being the only person who knew anything about the country and had visited there. In fact, Bob and I were due to travel there just as we were beginning to prepare the material for this year, offering a wonderful photographic and fact-finding opportunity which could then be used in the material we produced for this year's message. Later, through Bob's Suriname presentation to everyone who attended the WDP Link Day in London, we felt that the Moravian profile had been raised considerably!

Suriname is the greenest country on earth: almost 94% of it covered by pristine, tropical rainforest with high biodiversity. The coastal area, covering only about 15% of the land where about 90% of the population live, is less than two metres above sea level. It is therefore at risk of flooding due to climate change. Almost all of the forest area is state owned and the Central Nature Reserve is a UNESCO world heritage site, larger than the whole of Yorkshire. There are threats from illegal gold-mining and logging yet for the time being the tropical rainforests are safe - but for how long? The coast is also a regular giant sea turtle nesting site, under threat from poaching and - the greatest threat of all - pollution.

One of the five Marks of Mission, which the Moravian Church adopted many years ago as our mission statement, says 'we commit ourselves to safeguard the integrity of creation, and sustain and renew the life of the earth'. It is our responsibility as Christians to show our love for God by caring for all the gifts he has given us and, as individuals and Christian communities,



Saron Moravian Church

© Br Bob Hopcroft



Bergendal - original Moravian land

we should be seen to care for creation. This truly is what prayerful action is about.

During the service on the first Friday of March, written by the women of Suriname, all of us present will be invited to commit ourselves to do one practical thing to care for and preserve God's wonderful creation. We are also asked to make others aware of the responsibility we all share to preserve the earth for those who come after us - our children, grandchildren and great grandchildren. (N.B. There are also resource materials available to be used in children's groups or for a service of their own, with craft ideas and ways to utilize recycled materials.)

There are several Christian Environmental Charities that we are pleased to promote:

- Operation Noah is an ecumenical Christian charity responding to the growing threat of catastrophic climate change endangering God's creation and has a wide range of helpful resources free of charge. www.operationnoah.org
- Green Christian is an organisation for Christians concerned about care of the environment. It encourages and assists churches and individuals to advocate for the environment in their communities. www.greenchristian.org.uk
- Bright Now was set up by Operation Noah because it believes that churches need to invest in clean alternatives to fossil fuel to retain their integrity in the face of climate change. www.brightnow.org.uk

Together we can make a difference. This is the power of prayer - that it changes people who change things for the good of all. We will all be asked to take a more proactive part in recycling, cutting down on waste, by litter collecting or more astute supermarket shopping, but each of us is called to turn informed prayer into prayerful action.

The service from Suriname is not simply one day of prayer for women, but for everyone who cares about our world and those who live in it. For details of services in your area or for further information or resources, please visit the WWDWP website: www.wwdp.org.uk



Sr Wendy Hopcroft
Women's World Day of Prayer

What I learnt:

The Irish Council of Church (ICC) Delegation to the EU Parliament and Commission



© Br Livingstone Thompson

The European Affairs Committee is one of the working Committees of the Irish Council of Churches. Established in 2013, the terms of reference of the Committee include: 'Helping to inform and share developments in European affairs with the Irish churches; to assist in educating the Irish member churches about the European Union and its structures.' In 2014 I was named to represent the Moravian Church on this committee and served on it as Secretary.

When the Committee was formed, Brexit could not have been imagined, but no sooner than the Committee got stuck into its work, the UK government announced its plan to hold the referendum on membership in the European Union. The first major output from the Committee was a guide for churches on how the issues relating to referendum and the EU membership might be framed and understood. One may say that the rest is history but it is history moving at a rapid pace.

Let us then fast forward to 28-30th November 2017: the dates when the ICC delegation paid a visit to the EU Parliament and Commission in Brussels. The visit was a natural development in the Committee's intention to fulfil the terms of reference. However, the timeliness of the visit, nearly a year in the planning, could not have been imagined, falling as it did at the height of discussions about the issue of the border between the UK and the EU post-Brexit. It was understandable then that the issue of Brexit would come again and again in our conversations in Brussels, but that was not the only issue that caught our attention, which brings us to the issue of what I learnt on the visit.

The EU Commission is thinking seriously about the Future of Europe

In March this year, President of the EU Commission, Jean-Claude Juncker, issued the 'White Paper on the Future of Europe', in which the twenty-seven member countries were invited to reflect on five possible scenarios about the future of Europe towards 2025.

Described as a contribution to the next chapter of the European Project, the scenarios are entitled (1) Carrying on, (2) Nothing but the Single Market, (3) Those who want more do more, (4) Doing less more efficiently and (5) Doing much more together. The White Paper considers the impact that each scenario would have on trade, the monetary union, movement of people, security, defence, budget and the EU's capacity to deliver. The critical learning for me was that member countries have within their hands the option to decide the future direction and that the direction of travel was not, as some imagined, cast in stone.

The EU is thinking seriously about the UK exit from the Union

Although the work of the EU must go on, despite the impending exit of the UK from the Union, it is clear the UK's decision to leave is having an impact in the EU. This is probably best reflected in the sense of unity and clarity of focus on the interests of the Union.

Much of the conversation was framed around the rules governing the operation of the EU. The complex nature of the EU as a multilateral peace project means that innovations around the rules are not permitted. This explains the firmness of the EU in getting satisfaction on the three issues that must precede talks about the trade deal. Of particular concern with those with whom we spoke was the character of the comments in the public media, not only for the tendency for those comments to portray partial truth or error, but also because of the needless escalation of negative rhetoric. The Brexit taskforce representative urged a de-dramatisation of the issues.

The EU is thinking seriously about Northern Ireland

The delegation met a representative of the EU Commission Task Force on Northern Ireland. The taskforce was set up to enable Northern Ireland to be more involved in EU policy development and to take advantage of the benefits of being part of the EU. The setting up of the NI Taskforce represented a first for the Commission in terms of development of close partnership, covering several

policy areas of the EU in a specific region. The Peace Fund, which has completed three rounds, totalling some €1.3 billion mainly for Northern Ireland, is a unique programme within the EU and an international model of peace and reconciliation. With the special focus of the EU on Northern Ireland, it is unsurprising that Brexit has thrown up 142 areas of interest, which must be addressed and resolved in the current conversations about the border between the UK and the EU on the island. The critical learning was that depending on how the issue of the border was handled, Northern Ireland stands to lose the most or to gain the most when the UK finally exits the European Union.

The EU is thinking seriously about religion and belief

One of the conversations the delegation held was with the EU Parliament Intergroup on Freedom of Religion or belief and Religious Tolerance. Formed in 2014, the intergroup is composed of MEP's from almost all the political groups. Its formation arose from the perception that religion or belief is endangered, not least because places of worship have suffered attacks in several countries. Furthermore, some states are themselves involved in oppressing the rights of citizens to exercise their freedom of thought, conscience, religion or belief. The aspiration of the intergroup is that the EU will reckon with this issue in its relationships with states around the world.

Consistent with the intergroup is the EU strategy to engage religious communities through the work of the policy advisor unit on intercultural and interreligious dialogue. Through this medium the EU builds its capacity to engage with and respond to the concerns of all religious communities. The critical learning for me here was that despite the growing secularism in Europe, there is a solid framework for Christian Churches and other religious communities to contribute to policy development.

The EU is thinking seriously about shared responsibility

Recent trends in the arrival of migrants

seeking refuge in Europe means that the EU had to re-visit the rule, the Dublin accord, which states that refuge must be sought in the first country where the migrant arrives. If that rule is not changed it means that a country like Greece would need to process upward of one million refugee applications. The EU parliament has given overwhelming support for the change of this rule. It is now up to the 28-member Council to support this change but objection is coming from a few Eastern European countries who do not want to share the responsibility on the proposed per capita basis. The critical learning for me here was that although states sign up to the values, legislation, directives and shared responsibility of the EU they sometimes do not follow through and carry out what they committed to do. An example of where practice lags behind theoretical commitment is the Republic of Ireland, which has not yet implemented the 2015 directives on the rights of victims of crime.

Conclusion

The Moravian Church is a founding member of the Irish Council of Churches, with members in the Republic of Ireland as well as in Northern Ireland. Several member churches straddle both jurisdictions. This means that the nature of the relationship between the EU and the UK after Brexit will impact on the work of our church, at least in terms of how we interpret and carry out our ecumenical witness on the island of Ireland.

It might also be timely that our Moravian church re-visits its cross border history and consider what it might mean to recover its heritage in places like Dublin and Cavan. Since Brexit is becoming a reality, the churches in general, and the Moravian Church in particular, must be keen to discern and take advantage of the opportunities in presents.

Br Livingstone Thompson

Minister of Belfast University Road and Kilwarlin Moravian Church



MORAVIAN CHURCH – UNITAS FRATRUM
Office of the Unity Board Administrator



Christiansfeld,
January 15th, 2018

The Worldwide Moravian Unity

Ref.: Statement on derogatory statements made by President Trump

We greet you in the name of Jesus the Christ, our Chief Elder.

The Moravian Church has followed with dismay, the derogatory statements made by President Trump about the 54 African countries, El Salvador and Haiti. We condemn in the strongest terms those statements and lift up the people in these areas as honorable, decent and respectable persons who were created in the image and likeness of God like we have all been.

We are not certain what motivated President Trump to have uttered those statements, but he belittled people of colour everywhere. As a church, we stand in solidarity with our churches on the African Continent, Central America and Haiti and the people in general. The Moravian Church worldwide abhors the way our brothers and sisters have been relegated to nothingness.

The Moravian Church consisted from the beginning of people of many ethnical backgrounds, and is known for respecting and embracing ethnic and cultural diversity. In the very core of Moravian understanding of humanity, the God-given equality of all people is fundamental. We can therefore not remain quiet, when derogatory utterances on any ethnic group or any country are made, no matter who makes such statements.

As the second country in the Western Hemisphere after the United States to have gained independence in 1804, we believe that Haiti has a lot to teach us all. They have been a resilient and strong people who continue to defy the odds. They have been a people who have always been fighting to maintain their sanity and equilibrium. In like manner, the people of Africa and Central America have been a strong and resilient people. We bless you Haiti. We bless you Africa. We bless you Central America. You will rise, for the God, who has begun a good thing in you, will see it to completion".

Today, 50 years after the death of Dr. Martin Luther King, we are reminded of the dream of Dr. King that all men be brothers. This dream can only come true, when all human beings are respected as what we are, humans, created in the image of God. May God make the dream come true.

Rev. Dr. Cortroy Jarvis
President of the Unity Board

Rev. Dr. Jørgen Bøytler (PHD)
Unity Board Administrator

Moravian Missionaries and Languages - Part 2

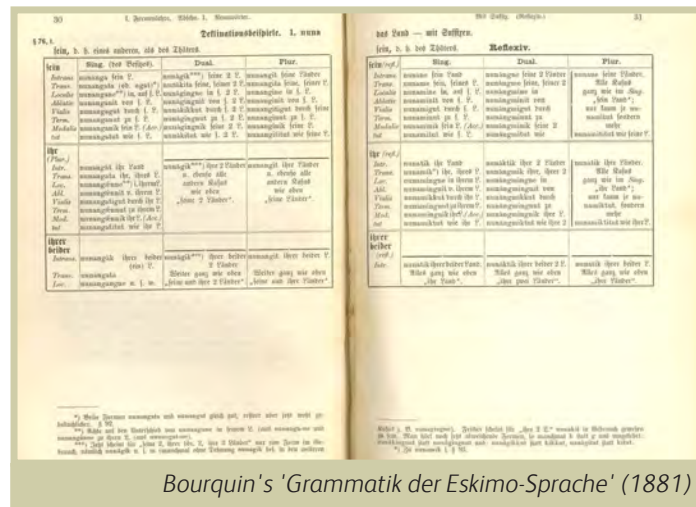
In my previous article I looked in general at Moravian missionaries and their use of foreign languages. While it was expected that all missionaries should obtain a fair knowledge of the local language, others went on to become true experts and composed important grammars and dictionaries which remain in use to this day. This article looks at four of those specialists.

The Inuit language was of importance from the beginnings of the Moravian 'mission to the heathen' and has produced a number of competent scholars of the language.

Samuel Kleinschmidt was born in Greenland in 1814 to two Moravian missionaries. He was thus brought up speaking German and Danish, respectively his father's and mother's native tongue, as well as the Greenland dialect of Inuit. After school and work in Germany and Denmark he returned to Greenland in 1841 and four years later produced a grammar of Greenlandic and later a dictionary. Kleinschmidt had disagreed with the Moravian Church over its attempts to impose European values on the Inuit. He considered that they should be educated with an emphasis on their own culture. This seems to have favourably influenced his approach to understanding their language. For the first time ever the grammar of the language was described as it actually was and not forced into a European mould, as if it were Latin or German. It was, so to speak, allowed to just be itself and that enabled Kleinschmidt to appreciate numerous structural points which had been missed by earlier missionaries. Using the same approach he devised a logical and correct spelling system which did not attempt to fit the Inuit language into German or Danish spelling, as had previously been the case. His system remained in use until 1972. His grammar is still considered one of the best grammars of Greenlandic and a hundred years ahead of its time. His dictionary also adopted a new approach. He dispensed with words borrowed from Danish and came up with new Inuit words for many Christian concepts which are still in use today. Like many Moravian missionaries he also took a great interest in the

geography of the country and its way of life. His work on the aurora borealis is considered an invaluable source of information on the subject.

The Labrador dialect of Inuit found a fine scholar in Theodor Bourquin. He was sent to Labrador at the age of 30 in 1863, a post he had no enthusiasm for but the lot confirmed the assignment. His grammar, produced with help from a colleague, appeared in 1891. It was based on the model



Bourquin's 'Grammatik der Eskimo-Sprache' (1881)

provided by Kleinschmidt, to whom he refers in his preface as 'my honoured teacher'. The two maintained a correspondence through the fifteen years it took to write. Bourquin's grammar, however, is over twice the length of Kleinschmidt's as a result of greater detail and a wealth of examples. He is reported to have carried a notebook with him wherever he went, jotting down new words and expressions and asking the Inuit for full explanations. Kleinschmidt was critical of Bourquin for not adopting, as he had done, a new spelling system for the Labrador dialect but Bourquin held to the view that the older Inuit would not have accepted the change. Bourquin's grammar is reported to have been translated into English in 1900 but I am not aware of any copies in existence.

'Little Tibet', now generally known as Ladakh, lent itself to scholarly investigation in that it was the seat of an ancient civilisation and religion (Buddhism) with a literature dating back to the 8th century AD. Two Moravian missionaries stand out among a number of able missionaries sent to Ladakh.

Heinrich Jäschke had already displayed

an astonishing linguistic ability as a pupil at his Moravian school. After time spent as a teacher he was selected to go to Ladakh as a missionary to translate the Bible into Tibetan. He arrived in 1856 at the age of 39. The next ten years, until he returned to Germany with ill-health, were spent mastering Classical Tibetan and translating numerous religious books and the New Testament into this language. He continued his work on the New Testament in German. His greatest achievement is a Tibetan grammar published in 1871 and translated into English in 1883. The English edition at least was in print until relatively recently. He later produced a Tibetan-German and Tibetan-English dictionary which are considered masterpieces of lexicography. The whole of the New Testament appeared in 1885. Jäschke was a rather eccentric character. In Ladakh he existed on a minimum of food - a small amount of

beer, barley and one egg a day - and appears to have insisted that the other missionaries follow suit. His knowledge of foreign tongues clearly exceeded his knowledge of human dietary requirements and one wonders if his breakdown in health was exacerbated by living at such an altitude on such insubstantial fare.

August Hermann Francke was a descendant of his namesake, the 17th century theologian who had been Zinzendorf's headmaster at Halle. Francke was sent to Tibet in 1896. Like Jäschke he had shown great linguistic promise at school and, like most keen linguists - and Jäschke before him - amused himself by learning difficult, often dead, languages, in Francke's case Sorbian (a Slavonic language spoken in Lower Saxony), Sanskrit, the classical language of India, and Old Norse. He arrived in Ladakh as a 26 year old in 1896. Jäschke and his contemporaries had used the Classical Tibetan language for their translations as the modern tongue was, they considered, split into so many dialects that a colloquial translation would have had a very small readership. Francke decided that the lack of success of the Tibet mission (there were still only a

handful of Christian converts after 40 years) arose from its failure to use the colloquial language. Francke met some initial resistance from the older missionaries when he suggested that they switch to writing and translating into the modern language of the people but he continued his work and produced a dictionary and grammar of colloquial Ladakhi as well as bible stories and books for the use of the Moravian school and a translation of St Mark's gospel into three different Tibetan dialects. His translation work continued after he left the mission to return to Germany. Francke was described by a British missionary as, 'such a dear, a real absent-minded linguist and scholar, always poking about among Buddhist monuments and coming in late for meals but quite a humourist and really lovable'. Francke was rewarded for his work with a professorship of Tibetan languages at the University of Berlin.

The grammars and dictionaries mentioned above are the tip of an iceberg. Many grammars and dictionaries of varying quality were produced by Moravian missionaries over the years from mission stations around the world. Apart from the works on the Inuit and Tibetan languages mentioned they include grammars and dictionaries of the Delaware and Onandaga languages of North America, the Arawak and Creole languages of Surinam, the Mosquito language of the Mosquito coast, the Xhosa language of South Africa, the Konde, Nyika and Nyamwezi languages of East Africa and an Australian aborigine language, Nggerikudi, of Australia. In several cases these grammars, given the absence of subsequent material, have remained useful teaching tools. The Nggerikudi language has since died out and the Moravian grammar by Hey appears to be the only substantial record we have of it. Numerous other grammars and dictionaries, particularly in areas where missions never properly established themselves, remain in manuscript: Singalese, Nicobarese, Persian, Bengali and the Kalmyk dialect of Mongolian. In all it represents quite an impressive achievement.

Adrian Wildon
Volunteer archivist
With thanks to Lorraine Parsons,
Moravian Archivist

Congregation News

Christingle at Fetter Lane

Coinciding with Christmas Eve added a special significance to our Christingle service at Fetter Lane. The King's Road in Chelsea was bustling with last minute food shoppers while we settled down to a retelling of the Christmas story aided by Br Edwin Quildan's nativity play. Resistance was futile as many of us (including my 3-month old granddaughter Olivia) were drafted in to play a part, read a Bible passage, light the Advent candle or bring their own particular favourite to the congregation. Sr Loretta Bass took us on a poetic shopping trip where the basket was loaded with qualities such as patience, kindness and faith. Sr Minette Flemmings sang Henry Wadsworth Longfellow's 1863 poem set to music, 'I heard the bells on Christmas Day', where the poet's initial despair ends in hope for the future.

"Then pealed the bells more loud and deep:
'God is not dead, nor doth He sleep;



© Sr Cynthia Dize

The Wrong shall fail,
The Right prevail,
With peace on earth, good-will to men'."

Sr Minette's granddaughter, Naima Flemmings led us and the many children present in 'Away in the Manger', singing the first verse all on her own. The Service ended with the Christingles were lit, casting a golden glow. Refreshments followed as we wished everyone well, thinking especially of those such as Br Quildan's daughter Rianne who, as a nurse, would be working on Christmas Day. Best wishes to all for a peaceful and happy 2018.

Sr Cynthia Dize



© Br Joachim Kreusel

Advent at Ockbrook

We celebrated with a lovely meal in the Lecture Hall, then it snowed, and the church looked really beautiful.

The candle-lit service of nine lessons and carols was taken by Sr Claire

Maxwell, and one of our oldest members, Br Whittingham, was able to join us for the occasion.

Sr Julie Hague

Congregation News

Lower Wyke

We were sad to lose Br James Woolford and family early in 2017 but, following a short interregnum, we happily welcomed Sr Jane Dixon, Mark and Yvie to Lower Wyke in July. Arriving early in July ensured that Br and Sr Dixon were able to attend our successful events, the Strawberry Fair and the Proms in the Paddock and meet, not only the congregation but the local community, who are very much part of congregation life at Lower Wyke. Presiding at communion in July, Sr Dixon has quickly become part of all aspects of church life. She conducted her first wedding service in September which was a wonderful family occasion, bringing together Stephen Gledhill and Kathy Lingard, members of two long time families in Lower Wyke.

A highlight of the church year was on Remembrance Day weekend. The weekend was blessed with amazing autumn sunshine and a display of over 3,500 knitted and crocheted poppies were seen round the paddock and inside the church. They celebrated the life of Sr Marilyn Greenhough's Uncle Edgar Smith who died at Passchendaele in the First World War. Although focusing on one person it became a community event and involved not only many people in the preparations but attracted a large number of visitors throughout the weekend. It once more put the church at the centre of village life.

Another notable celebration was on 16th December when Br Dennis Thorpe reached his 90th birthday. Br Dennis has been a life long member and has worked tirelessly in God's service holding several positions in the church. Still today he helps in the Sunday School with the young people and is the YPMA Secretary for Lower Wyke. Br Dennis has sung in the Yorkshire District Choir for over 40 years and the present choir, along with members from Lower Wyke and the other Yorkshire congregations were invited to the Sunday School to share an afternoon with



© Sr Jane Dixon

Dennis and his family. The amount of people who attended was a testament to how much he is loved and held in high esteem by so many.

As Christmas approached the Greenfingers Christmas Workshop produced excellent table decorations and the Christmas Gathering had a great Christmas atmosphere as friends sang carols, listened to music played by the Belleplates and enjoyed hot pork sandwiches, mince pies, Christmas cake and mulled wine. These events ran alongside the lovely Advent Services including the Christingle on Christmas Eve when a packed church of almost 200 lustily sang carols and watched in delight as the young people told the age old story through song and seen through the eyes of Woopsy Daisy Angel.

On Christmas morning, as the last candle in the Advent Wreath was lit, we welcomed Jesus into our lives once more. With that warm feeling we left church to spend time with family and friends returning the following week to welcome in 2018 at the Watch Night Lovefeast Service. Another year has passed. Are we ready to face a new year in God's service? A Happy New Year from all at Lower Wyke.

Sr Diane Thornton

everyone dipping into Santa's secret bag. In a cosy and pleasant atmosphere, everyone had a chance to chat.

Over the weekend of 9-10th December, a joint Christmas Tree Festival and Christmas Fair was held. The Church, Boys Brigade and the Museum were open to visitors. The theme of the display was 'The Twelve Days of Christmas'. Fulneck School Juniors provided the first three 'gifts', and the Seniors designed the last three. Other contributing groups were M.W.A, the History Group, Junior Church, Women together, the Museum and the Dramatic Society.

On Wednesday 13th December, Fulneck School invited local residents to a Christmas lunch. Crackers with paper hats were provided along with an excellent meal. We were entertained by students singing carols as we dined, with coffee and mince pies served later.

The following Sunday, we were treated to a Nativity play with a difference. This year there were adults involved along with the Junior Church members and there was a real, live Baby Jesus. The main focus of this Nativity play was, however, a young angel who had been overlooked and disappointed in earlier manifestations of angelic messaging, but was finally allowed to dance before Jesus in the manger.

With also the Nine Lessons and Carols, the Christingles, Christmas Day itself and the Watch Night Service, we have had a memorable Christmas here at Fulneck.

Br David Ingham

Christmas at Fulneck

Christmas events in Fulneck were many and varied. It began with a choral evening. Female voices sang 'A ceremony of Christmas Carols' by Benjamin Britten, accompanied by harpist, Alice Kirwan, followed by the full choir of St Peter's Singers and soloists, with members of the National Festival Orchestra presenting Saint-Saens 'Christmas Oratorio'. The evening ended with Handel's 'Halleluia Chorus'

from 'The Messiah'. Lovely voices, superb musicians and their conductor in Dr Simon Lindley made it an inspirational evening.

At the 'Women Together' group's Christmas party on 4th December, readings were serious or amusing, but all were about Christmas. After a tasty buffet, carols were sung, followed by



© Sr Maureen Ingham

Fairfield - Christmas comes early

Well not as early as in the retail trade; we held our Christmas Fair on 25th November. It was extremely well attended, despite at least another two churches in the local area holding their fairs on the same day, and we raised more than £1,800 for church funds.

Whilst we work hard to raise funds for Church we also try to remember the wider community especially at such a time as Christmas. To that end we completed 22 shoe boxes for Sr Ganson to pass on to the shoe box appeal and many of us donated to 'Alternative Advent Calendars' whereby we put aside an item each day of advent and then brought all 25 items to church in the New Year to give the food bank an extra boost after the Christmas demands on their stocks.



Br Glyn Jones after the service of lessons and carols

© Sr Margery Sutcliffe

Into advent, and the Sunday School performed their Nativity play in church at 6.30pm on 10th December and again in the College at 11am on 17th December. Then at the evening service we had our Service of nine Lessons and Carols, followed by refreshments served by the choir (although I always feel we should be serving them as they have worked so hard to provide such wonderful music during the service).

On the 24th, we had our 11am service and then the Christingle service at 3pm. This was even better attended than usual; possibly because with Christmas Eve falling on a Sunday fewer people would be working. Then of course our Christmas day service at 10.45am, and then on 31st, a morning service and a Watchnight service at 11.30pm to see in the New Year.

Sr Margery Sutcliffe

Swindon

The end of November saw 3,200 Christmas boxes, 25 Mary's meals backpacks and numerous boxes of food for the filling station leave our church, in the hope of bringing happiness and sharing Christ's love with others during the Christmas period.

Our MWA sisters organised and conducted the service for Advent Sunday, followed by lunch and a time of fellowship together. The following weekend, we held our annual Christmas Fayre and we were pleased to welcome neighbours and children from our midweek groups into the church, whilst raising over £400.

We were delighted to welcome over 50 people to our Christingle service, and enjoyed a puppet presentation from the Sunday school children and a traditional nativity from the Beavers and Rainbows. The mid-week worship continues to be popular and we enjoyed meeting a few days before Christmas.



© Sr Sandy Mundy

Our Christmas morning service brought us together to celebrate Christ's birth, with the brass ensemble providing the music. A time of fun and fellowship was enjoyed at the end of the month when we joined with our friends from the Western district at Paul and Patsy's annual open manse afternoon.

We look forward in faith to 2018 as we continue to work, witness and worship in our Lord's name.

Sr Sandy Mundy

Congregational Register

Deaths

12th November 2017 Maureen Margaret Ellor Fairfield
22nd December 2017 Sarah (Sally) Hendron Ballinderry

From Church House

Provincial Diary for February

3rd Youth and Children's Work Review Panel, Fulneck
6th-7th PEC, BMB and Estates Property meeting, Church House PEC
13th CSC, Fulneck
14th BMB visit to South Asia
15th Faith & Order, Fulneck
17th Mission & Society, Salem
24th YDC, Fulneck Sr G Taylor

11	Racial Justice Sunday (www.ctbi.org.uk)
11	Poverty Action Sunday (www.church-poverty.org.uk/sunday)
13	Shrove Tuesday
14	Ash Wednesday
14	Valentine's Day
16	Chinese New Year
26 Feb - 11 March	Fairtrade Fortnight (www.fairtrade.org.uk)

Dates to remember!



From the Sanctuary

As I write this, it's snowing! I love snow (!) having grown up in the West Indies where there is no snow. It still engenders a sense of boyish excitement for me.

However, I appreciate that snow engenders a sense of fear and dread in many, and I want to be mindful of, and empathic with, that sense of danger. For me, I love its ability to transform - to turn the mundane into something of beauty. Yet, snow doesn't fundamentally change what's already there. Instead, it enables us to gain a changed perspective on what is already present around us.

God's love is like that too. Accepting that we are loved unconditionally - yes, unconditionally - by God, means that we are loveable, that we matter, and that we are of worth. This acceptance can transform how we think and feel about our sense of 'self'. It doesn't change what is already there, but it does change our perspective on what is already present within us, and on who we are. It has the ability to release the divine potential within each of us, and to see and experience the world in a new and more meaningful way. Yet sadly, love - like snow - can engender fear and dread. If 'love' (or rather a distorted

understanding of love) carries with it conditionality, abuse of trust, and danger, no wonder we struggle to find the love of God easy to accept. It is difficult to trust the unconditionality of God's transforming love, because that is outside of our experiencing of love. I feel a great sadness in this, as I experience profoundly the transforming love of God most days of my life, and so know how it has enriched my life in a very real and sincere way. But I have also known its absence in my life too, and that 'I' (or my lack of acceptance) have been the cause of its absence - not God.

However, we always have a new chance to work on the things that prevent us from being in a place to receive this free, unconditional, gift - yes, I do keep stressing that word 'unconditional'. Sin (i.e. the failure to become fully your divine potential) is all that's stopping you receiving that free transformational gift, and all you need to do is to forgive yourself to begin anew (i.e. to be redeemed). You are already forgiven by God. It's your own forgiveness that you need now. I make it sound so simple, but I know it isn't. It's like trying to take away the fear of snow and enable it's exciting and transformational quality to endure - it needs to be worked through over time in order to release us into a new and transformed way of looking at the world and at our 'self'.

So, I wish for you a transformational year - one that becomes gradually filled with an awareness of God's love and a closely-felt sense of God's loving presence in your life, as you journey forth. What a gift to yourself that would be!

Br Peter Gubi, Dukinfield

A Trip to Celebrate John Cennick - Moravian Evangelist: In Cennick's Footsteps



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

▶ **When:** 6th-8th April 2018

▶ **Where:** Based in Bristol, staying at the Haymarket Premier Inn.

The trip includes: a visit to John Wesley's New Room in Bristol, with lectures by Gary Best (biographer on Cennick), visits to sites associated with Cennick in Bristol and Wiltshire, learning about John England prints from the 1880's; enjoying good company and Christian worship.

Costs include your stay at the Haymarket, meals, your own transport costs and a contribution to the New Room for our visit and speaker.

More information can be obtained from Sarah Groves on **028 25653141** or sarah.groves@moravian.org.uk.

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