

Moravian messenger

MARCH 2018



Lent - Springtime of the Soul



LET'S GET BUSY

"The Mole had been working very hard all the morning, spring-cleaning his little home ... Spring was moving in the air above and in the earth below and around him, penetrating even his dark and lowly little house with its spirit of divine discontent and longing." - *Kenneth Grahame, The Wind in the Willows, Ch. 1*

'The Wind in the Willows' is a wonderful book. A classic in the true sense of the word. It works at more than one level. In a simple sense, it is a children's tale; but it carries so many great truths of life that it remains a challenge for the adult reader.

This quote from the opening paragraph of the book is so perceptive, and appropriate for the season of Lent. Waking up from winter, feeling the growing warmth of the sun, seeing the bulbs pushing through, hearing the birds; we become restless as we experience that 'divine discontent and longing'; and isn't that a wonderful description of 'Lent'?

Lent - divine discontent and longing - a time for a reawakening of our faith, and a time for getting busy with things that really matter.

The old tradition was of 'giving up something for Lent'. These days, it seems to have swung round to doing something extra; which is, in effect, a giving up of one's time. Lent may already be under way, but it's never too late to join in.

Extra personal study and prayer, perhaps joining in with a Lent study group, or search out a book of reflections from a Christian bookshop. Perhaps you might consider setting up a 'Lent Library', where people can place books they have found helpful in previous seasons of Lent in order that others may borrow and benefit from them. Another good discipline is to read one of the gospels from beginning to end (Mark is the shortest, John the most sublime).

There are opportunities to support Christian Aid and other charitable causes

through various Lenten projects. At the start of Lent, there was 'Fairtrade Fortnight' - but Fairtrade, to misquote a familiar mantra, is for life, not just for a fortnight. The Fairtrade movement needs you - to buy and use Fairtrade goods, to encourage your local shops and supermarkets to stock Fairtrade goods, to encourage your family, friends, neighbours and colleagues to buy and use Fairtrade goods.

In the first week of March there have been further opportunities to 'get busy': the annual Women's World Day of Prayer, and, in the Moravian Church, Unity Prayer Day and the annual Appeal; always for a worthy cause, and details of which you can find elsewhere in the Messenger.

Don't forget the continuing Lent Lunches that Churches Together groups organise

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Editorial

March is a great month for Moravians. We have a chance on the 1st March to give thanks for our Church starting in 1457 in what is now the Czech Republic. No one knows the exact date so 1st March is picked as the official birthday of the Church. Our Church has a wonderful history and looking back on it should give us reason to thank God for the faithfulness of our fathers and mothers in so many different and difficult situations. They have given us an example of a Christ centred, disciplined life and a faith that enabled them to take bold steps in sharing that faith.

The first Sunday in March, Unity Prayer Day 4th March, is a contrast in that we are bidden to support some aspect of the current work of the Moravian Church. The idea is that in thankfulness for the past we invest in the present. This year we are asked to give to enable the Moravian Church in Peru to purchase their first piece of land that can be developed as a Church and headquarters. Some great information about the Moravian Church in Peru can be found on the Board of World Mission Website of the Moravian Church in the United States www.moravianmission.org/unityoffering and www.moravianmission.org/peru. It is wonderful to know that even now the Moravian Church is still spreading outwards and reaching more and more people. So I hope there will be a generous response to this appeal not just from the British Province but from across the world wide Unity.

Those of you who have been to Women's World Day of Prayer Services will also have had the opportunity to learn more about

Suriname. Moravian work started in Suriname in 1735, this was just a year after various Moravians had travelled to England to get permission to work in what is now the United States and three years before the Fetter Lane Society was established. The Moravian Church is the largest Protestant denomination in Suriname and over the years it has had a huge influence on society there with schools, old people's homes, children's homes and work in the rainforest interior of the country. If you can get hold of any of the service sheets you will find a wealth of information about the country in the back.

The Moravian Church is now a multilingual, multi-cultural Church, multi-ethnic Church. Because of the way we are constituted and because we are small compared to other Churches there is a real sense of connectedness with Moravians from other parts of the world. There are wonderful opportunities for travel within the Church as many people in our Province have found to their benefit.

So this month, thank God for what our Church has been; learn about, and if you can travel to make links with, Moravians in different countries; give and pray to support the Church here and abroad; and lastly work, pray and plan for the future of our Church in this Province, that it may be faithful to our Lord Jesus Christ in its life and fruitful in its mission.



Sr Sarah Groves
Gracehill and Ballinderry

Letters

Dear Editors,

I was interested to read the editorial about Fair Trade in the February Messenger and want to share some further information about Fair Trade.

Sainsburys recently made an announcement that they would not be moving away from Fair Trade bananas to Fairly Traded Bananas. There had been major concern amongst the Fair Trade community that this was going to follow on from their move to Fairly Traded tea. This move, had it gone ahead, would have had a significant impact on the Fair Trade banana growers as Sainsbury's sell about 75% of all the fair trade bananas in the UK (about 500,00 a week).

Their statement went onto say that they had no plans to move away from Fair Trade status to their own Fairly Trade label for any more of their range - so it currently only applies to tea. This is being interpreted that Sainsbury's are having second thoughts about what they have done, due to the pressure they have been put under for reasons you noted in the editorial. No other supermarket has made any public statements that they are going to follow the Sainsbury's route.

However, in addition to making less of Fairtrade Fortnight, some supermarkets are back-peddalling on Fair Trade without doing it to great fanfares. Some have stopped stocking fair trade sugar, and Sainsbury's and Waitrose have both pulled out of stocking Geobars, produced by Traidcraft and one of the original Fair Trade successes, at the end of January this year.

The one supermarket still heavily committed to Fair Trade and making a push on it is the Co-op, part of creating a separate identity from the other supermarkets.

Br Stuart Brierley
Salem Congregation

Dear Editors,

I found it heart warming reading Br John's 'Times They are A'Changing' words about Mission in January's Messenger. He referred also to 'Continue to look at U.K. Child Poverty' as it stands as a Synod 2016 resolution carried by Synodals. This province has a five clause British, yes British, that's us and our problems, Mission Statement and I used clause four for me and my Church's mission. With respect to Br McOwat Synod 2016 did not want P.E.C. and the Bishops to continue to look at U.K. child poverty, or to 'report back', it gave seven members the task of, 'taking the first democratic step' to eliminate U.K.C.P. which is not difficult at all. Before the vote on my resolution I explained to Synod how to do it and with Synod 2018 a few months away they still haven't used our democratic parliamentary system to carry out their task. Are times a'changing so much in our province that a resolution carried at Synod may be ignored? The U.K.C.P resolution was not a, human sexuality, discuss, and report back one. It was an instruction to seven interested Moravians to go away and do something.

Br Alan Holdsworth
Wellhouse Congregation

Lent - Springtime of the Soul continued

in various locations across the country: a lunch of soup, bread and cheese, followed by a 'cuppa' in good company. Look out locally for arrangements near to you, and get to know fellow Christians in the area.

Lent therefore is a busy time in the church calendar with many opportunities to express, explore and share our Christian faith, all as a result of that 'divine discontent and longing'. All to prepare us for what lies ahead: to travel with Christ on his entry into Jerusalem, and to absorb the events of the week of his Passion leading to Calvary and the Cross.

Then from the depths of the crucifixion, we can truly move on to celebrate the glory of the first Easter Sunday morning, and share in his resurrection life.

So this Lent, don't just think about giving up the peripherals of life; rather think about the giving up of your time and get busy - it's never too late to join in, and there's something for everyone!

God bless you in your various endeavours.

Br David Newman
retired Moravian Minister



South Asia

Many of you will already be aware that the work of the Moravian Church in South Asia has been an undertaking of the Unity for quite some time. At the Unity Synod in 2016, South Asia was redesignated as a Mission Province with the British Province acting as its supervisor.

The South Asian mission province is spread out across India and Nepal. In India work is ongoing in Dehradun, Assam and Ladakh. There are churches and schools in each region and there is a growing fellowship in New Delhi. In Nepal there is a kindergarten in Kathmandu and a church in Khokana. The work is of great importance in the communities they reach however there are a great number of challenges faced by our brothers and sisters. The distance between the different regions is immense, for example there is 3259 km between Leh, Ladakh and Binnakandi, Assam. As you can imagine this can lead to a number of logistical difficulties including in the provision of ministers - made more challenging by the fact that several languages are spoken across the Mission Province. Christianity is a minority religion in India and Nepal which can lead to hostility, although fortunately our brothers and sisters have largely been able to prosper within their communities

Sr Zoe Taylor, Br Bob Hopcroft and I, as members of the British Mission Board, along with Br Joachim Kreuzel and Br Jorgen Boytler will visit India and Nepal in February/March 2018. Visiting all the regions in the South Asia Mission Province and a 2 day conference in New Delhi for all serving ministers and students, the trip will be an invaluable opportunity to consider some of the challenges that I've mentioned. It will also be an opportunity to consider the sustainable future of ministry in this area.

Sr Roberta Hoey
Chair Mission Board

Peru is a "mission area" of the Worldwide Moravian Unity under the supervision of the Northern Province, and a new work area of the BWM.

History

The Moravian Church in Peru was founded in August of 2011 in the city of Chiclayo. In the short time since then the church has grown to include 4 congregations across 2 departments (like states in the U.S.) with nearly 150 members! In August, a National Conference is planned to help the church establish its Book of Order and elect its first national board!

Good Problems

The great "problem" facing the church in Peru today is that, as the congregations grow, they no longer can fit in the homes they used as worship spaces! These congregations have now started renting spaces to use for worship and ministry, and the BWM has committed to help cover the costs of this rent short term as they grow into their new settings. Speaking of growing, the Peru churches are working on a plan with the hope of growing to around 300 members by the end of 2015, nearly tripling in size from April 2014!

Visit > www.moravianmission.org/peru to learn more!

MORAVIAN CHURCH – UNITAS FRATRUM
Office of the Unity Board Administrator



Unity Prayer Day, every year on March 1st

Unity Prayer Day Offering 2018

The Unity Prayer Day Offering 2018 will benefit purchase of a piece of land for a church office, the first to be owned by the Moravian Church in Peru.

The Moravian Church Peru is one of the newest mission areas in the worldwide Unity.

So far, the Moravian Churches in Peru rent space for their worship services and other ministries. From a sustainability point of view this is not the best approach. The Peru Moravian Board has asked if it would be possible to obtain a one-time larger donation that could be used to purchase some land in Chiclayo, Peru. That is where the headquarters is located, but presently the office is situated in the home of the president of the church.

The Moravians in Peru believe that if they have a piece of land, they can slowly work toward developing it. They have said that even if they would use a tent or a tarpaulin in the early stages, at least there would be a place that could be identified as the "Moravian Church."

4 sustainability projects in Peru are going well - especially the "Moravian Bubbles" laundry service in Lima and the Moravian Mariachi Band in Chiclayo. The income from those projects can be used for developing the land if it is purchased.

The Unity Prayer Day Offering 2018 will therefore support the witness of the Moravian Church in Peru and will help to further the mission of the Moravian Church in Peru.

Monies received shall be sent no later than the end of June 2018 to the Unity Office [Unity Board Administrator]. For further information, please mail the UBA: boytler@ebu.de

Br Jørgen Bøytler
Unity Board Administrator

URC Youth Assembly 2018



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This year I was asked to attend the URC youth assembly 2018 as a Moravian rep. The Youth assembly ran over a weekend, with arrivals on Friday night. As no specific arrival time had been given, many people arrived just before dinner. During registration we were given a travel mug, which is only for first timers and you are expected to bring the mug back with you whenever you attended the youth assembly in the future. My shyness quickly melted away as I sat with individuals from the Yorkshire Synod who were very intrigued by Moravians. There were many youth reps present and we were all welcomed by the youth assembly during an introduction in which we were individually called to stage and given a present (it was a mug!!).

On Saturday, despite the health and safety fire warning given the previous night, we were all awoken at 6.45am to the sound of the fire alarm. After 15 minutes in the darkness, cold and rain, many decided to go for a run around the lake whilst others decided to go back to sleep. Looking at the schedule for the day, I of course chose the latter. After breakfast, we all worshiped together, singing hymns and listened to a small message by Br Stuart Radcliffe. As the theme of this year's youth assembly was 'Pilgrimage: Are we there yet?', Br Stuart touched upon what it means to follow Jesus today and asked us to go on a journey together where it is okay to keep asking the question 'are we there yet?' After worship we heard from the keynote speaker of the weekend Br Lawrence Moore, the first session was an introduction into the idea of a 'Jesus shaped church, filled with Jesus shaped people, making Jesus shaped differences to the lives of people and the communities around them.' We looked at Christian faith as a pilgrimage, a journey in which we follow Jesus and share his life, and by tracing Jesus' own journey to the cross we may be able to establish what it means to be Jesus shaped, applying his trials and tribulations to our own journeys. After the keynote speech we went into small groups and discussed the keynote topic, through discussion we understood that the question really was 'What Would Jesus Do?' As children and young people, what difference could we make?

Issue based seminars

There were eight individual issue based seminars being run on Saturday:

- **Digital pilgrimage:** an online journey - our online lives and call to be pilgrims and how these two collide.
- **Frontline faith:** how do we engage with daily life in ways that show we are living the life of Jesus today?
- **#Ignorednomore run by the Christian Aid Collective:** think about how to walk alongside the 65 million people around the world forced to leave home, not knowing when they will return.
- **Personal pilgrimage and the search to find God:** some individuals search and yearn to experience the God of love

and wholeness. They feel like a piece of their jigsaw is missing. God can be found, as we learn together the path of personal pilgrimage.

- **Sites of pilgrimage-interfaith:** how do I talk to my friends from other faiths? This workshop was designed as a space for you to question what it means to live in a country with many different faiths.
- **The journey to becoming an eco-church:** becoming an environmentally friendly church can seem like a huge mission, we aim to help you make a difference in your local area.
- **Where have we come from, where are we going?** How did the church end up in the place it found itself in the UK today? This workshop looked at trends in church life to help us gain some perspective on where God might be leading us today.
- And last but not least, **Unbelievable?** How do I share my faith with those who don't believe: how can we have fruitful conversations with people who don't share our faith?

We were all assigned to two seminars as per our preferences. I attended the Unbelievable? seminar in which we discussed what our faith meant to us. Some described their faith as Love: love can fix everything and our God is a loving God; some described their faith as a feeling, almost a lifeline explaining that when they felt lost they knew their faith would always be there to guide them. We discussed arguments from both sides - atheist and Christian. The seminar was led by Justin Brierley who is a presenter on Premier Christian Radio and presents the Saturday radio show and podcast 'Unbelievable'. I also attended the personal pilgrimage and the search to find God seminar where we were asked to focus on our own journey and what comes to mind when we think of a personal pilgrimage and what we would like from it. Many individuals listed opportunities, fun, mystery etc. as what they would expect and many others admitted they had not given it much thought. We spoke about obstacles in the way of our journey and how we could overcome these, why were they placed there? We concluded that our personal pilgrimages were just that, personal, we all had our own expectations and our own obstacles but we all agreed that although time spent at our obstacles varied the path only lead upwards and onwards and that God would not take us back. We ended the session with meditation and prayer.

Creative workshops

We were given an option of one creative workshop out of seven:

- **Art:** to explore the ideas of journeying to reflect on our own journey.
- **Café philosophique:** 'walking the way, but what's the destination?'
- **Craft for beginners:** woollen work of art, they made individuals squares to join together into a mosaic blanket.

- **Drama:** come and relax and have a laugh with some fun games while also exploring our personal pilgrimage and journeys in a practical way.
- **Film-making:** take a passage around pilgrimage and translate it into modern context to create a short film.
- **Prayer walk with photography:** a short pilgrimage to the National Memorial Arboretum and find inspiration for picture taking.
- **Sing a new song unto the lord (Psalm 96:1) created a brand new worship song on the theme of pilgrimage:** are we there yet?

I chose to attend the Art workshop, the workshop began by our leader taking us into the hall to show us a Labyrinth, our task was to create a small image/passage/ interpretation of our journey and faith on a small piece of cloth, which would then be sewn on to different points on a much larger labyrinth for the general assembly, which individuals would walk through and potential pause for thought at.

Business hours

During the whole weekend there were a total of four business sessions, during which individuals would bring forward resolutions to the youth assembly for voting. This was established through the information, discussion, comments and voting sections. The voting was assessed via blue for cold and orange for warm cards which were held up by members of the youth assembly, when asked by the moderator/ moderator elect for testing the mind of the youth assembly or for a final verdict. Once an individual had proposed a resolution, members of the youth assembly were allowed to come up and ask questions and make comments relating to the resolution. Only members under the age of 26 were allowed to vote and if someone aged over 26 wished to speak they would have to ask permission to do so by the moderator. Many resolutions were raised during the business hours such as: appointing an Equality and Diversity Youth Representative - this resolution passed with a majority vote; Researching into branded merchandise such as hoodies, t-shirts

mugs etc. - this was the most controversial resolution as there was a clear divide between the youth assembly, therefore the resolution has been sent to be reviewed by another committee; URC and synods input into fundraising for Greenbelt - this resolution also passed; and there were many others. Business hours also included individuals applying for the Moderator elect position. These individuals presented their statement to the Youth Assembly and were then asked a 'seen' question - one they could prepare for - and an 'unseen' question. The unseen question was aimed at how the individual could work around their personal lives to fulfil the role of moderator elect. The youth assembly then voted in order of preference from 1-3 and a 4th option for no one and the position to be opened again.

Entertainment included late night activities such as open mic, bed time stories, board games etc., and evening entertainment on Saturday evening in the form of an escape room. The escape room we completed was spread out through the venue and the aim was to gather a code in order to unlock a safe. It is safe to say my team did not win as we spent most of the time trying to decipher complicated codes. We ended Saturday night with communion.

On Sunday we continued with the worship and the key note speakers final address in which he summed up 'Jesus shaped church' and brought in the topic of children in care and what we could do about this. This discussion carried into our small groups, where we discussed what the options were and realistically what we could do. It was not something we could find a final solution to in 15 minutes of discussion. We then wrapped up the afternoon with a group evaluation and induction of the new moderator (the individual who held the position of moderator elect previously) and the new moderator elects. We all departed after lunch, with many people promising to attend again. Overall the youth assembly was an interesting experience, and feel there is much we can all learn from each other.

Sr Alishba Khan

Moravian Youth Representative



Reaching a theological position on human sexuality through Heart Theology

As a British Province, we have been asked by Synod, and by the Faith & Order Committee, to discuss the issues around human sexuality. Indeed, the Faith & Order Committee have produced a series of excellent papers to help us think about these issues as individuals, and to discuss them as congregations, in order to inform the British Province of the wider thinking within the Province. What is reported back to Synod from each congregation may influence the position that the British Province takes in future discussions at Unity level, and may enable the British Province to establish a clearer theological position on such matters, when asked for it by others.

But how do we reach a personal theological position about such matters, let alone as a congregation? There are many models of 'doing theology'. Since Old Testament times, scholars have been using different methods to interpret, or discern, what God is saying in the meaning of words and in the wisdom of the sacred texts that they have inherited (what is officially called 'exegesis'). Some people take a position of literalism (taking texts of the Bible in a very literal way). However, theology involves interpretation (what is officially called 'hermeneutics').

In the Moravian Church, we have a way of 'doing' theology called 'Heart Theology'. There isn't one way of arriving at a theological position through Heart Theology, but the following may be helpful in ordering your thoughts in order to arrive at a theological position on human sexuality:

- 1. Situation:** In this context, we have been asked to consider what we think and believe about issues of human sexuality. Knowing what we think and believe is our starting point in thinking theologically about these matters, even it is simply knowing that we are confused - or that we have a firm view on these issues already. However, in Heart Theology, the position that we hold is only ever a starting point. We are then required to hold our established positions (bracket them) and enter the process with an open mind, a loving heart, and an authentic desire to know God's will.
- 2. Personal Process:** We are then required to be honest with ourselves. Gaining an awareness of what these issues are triggering within me is then brought to mind. I could ask myself questions like: 'what is it of my past wounds and experience that I am bringing to this situation? How (and why) is it disturbing me, or causing me to take note? How does my experience match my understanding of God (Christ) in this matter?'
- 3. Scripture:** Knowing the situation and how it is affecting me, I then turn to the Bible. Use the discussion papers to look up passages in the Bible that 'speak' into the situation

from a number of different angles. How do they give insight into, or challenge, my thinking on this situation? Remember that as well as being a discerned expression of the Word of God, scripture is also influenced by the culture and politics of the time in which passages were written - but knowing that doesn't negate their wisdom for our times. The texts are an expression of discernment, so how does the culture and politics of the time that the passages of the Bible were written, influence the meaning and expression of the texts?

- 4. Tradition:** I then give consideration to the wider wisdom that has been received from Christian tradition - even that which may no longer seem to be relevant. What has that said in previous thinking about these things over generations, and why has it become what we have inherited?
- 5. Current research:** I then consider the influences on, and knowledge gained from, my own culture, i.e. what science and social science (e.g. psychology, sociology) research have to say that can inform us in our thinking. Might our culture now be more closely expressing the love and will of God rather than the Church, or does what we have inherited through scripture and tradition more closely express the love of God? Are they at opposite ends in what they are saying, or is there commonality in some things?
- 6. Tacit knowing:** Holding these insights from scripture, tradition and current research in mind, I then listen to a deeper place within myself, where I feel that I am most connected with God in me - a place of prayerful listening and connection with Christ. This can be achieved through praying about the situation, and listening through prayer, rather than asking God for something, or for some specific outcome to my thinking (except for the gaining of insight and for His will to be done).
- 7. Decision:** Having taken time to allow that process to wash through me prayerfully, I then find myself more in touch with what I believe Christ is saying to me, or wanting of me, whilst holding a tension of both 'knowing', and of potentially being wrong - because what I want may be getting in the way. I also need to be open and prepared for the emergence of further revelation. This will hopefully then lead to a theological position being formed which will then affect the way I act and think on the matters of human sexuality - until we are challenged again.

Br Peter M. Gubi,

Minister of Dukinfield & Professor of Counselling and Spiritual Accompaniment at the University of Chester, UK

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

An account of Saint Patrick of Ireland

by **Br Livingstone Thompson**
Minister University Road and Kilwarlin



To say 'Saint Patrick of Ireland' is somewhat of a misnomer because, according to words accepted to be accurately his own, in the work called the Confession, Patrick [Patricius in Latin] was brought to Ireland from a village called Bannavem Taburniae. The exact location of this village is a matter of great interest to researchers. Some people locate it close to Daventry, others say it is near Carlisle and others place it the valley of Severn River in South-west Britain. The consensus though is that Patrick, whose Confession is extant, was not from Ireland. We say this because it is held by some that the Bishop Palladius, whom he succeeded in Ireland, was also called Patrick, giving rise to the two-Patricks' theory. Our Patrick in question, though, was evidently brought to Ireland at age sixteen, having been captured with others in a raid by Irish Freebooters on Bannavem Taburniae, where he was living at the time. J. B. Bury, in the work, *The Life of St Patrick and his Place in History*, tells us that at that time Britain was beset by three ruthless foes: the Picts of Caledonia, the descendants of the Gaels and Scots of Ireland, and the Saxons who were to ultimately conquer the island.

Priestly Heritage

In all likelihood Patrick was born around 389 C.E. in or near the village of Bannavem Taburniae because his father, Calpornius, was a decurion, a member of the local municipality. This implied that his father would have had at least 16 acres of land, which would have qualified him to sit on the local council. Patrick tells us in his Confession, that both his father and grandfather took religious orders and were ordained, his father a deacon and his grandfather a priest. Patrick makes no reference to siblings and so we must assume that he was the only child of his father. One can therefore imagine the sense of desperation he must have felt and the sense of loss his parents would have known with their only son being taken with others to what was known then as the end of the earth. Ireland was the most westerly land of the then known world, as there had not yet been any report of the lands west of Ireland.

Exile

Patrick seemed to have thought that his

capture was punishment for his indifference to the way of Christ, even though he had been brought up in a religious family. As an old man reflecting on his early years, he felt that in his youthful years he paid little regard to the teaching of the priests, did not obey the commandments and turned away from God. In consequence of this he was exiled 'even unto the uttermost part of the earth.' He was deployed as a farm hand, tending sheep, and possibly pigs, for some six years. As any refugee would feel, Patrick yearned for his home and in the land of his captivity found solace and hope in the faith he was taught and developed a piety which involved praying several times day and night. Imprisoned, as he was, on the island, he dreamt of escaping to the land of his birth. After a dream, in which he saw a ship heading to his homeland, he eventually took the opportunity to escape Ireland, travelling what he believed was a distance of two hundred miles to the coast. He might not have overstated the distance at all for he described the place he laboured as 'near the Western Sea'. It would seem then that he travelled from the region of Connaught to the east coast, the most likely departure point, which was frequented by trading vessels between Ireland and the mainland Europe.

The journey out of Ireland was no less stressful for Patrick than the time working on the farms. He was first refused passage but was eventually given a place on the vessel, in the expectation that he would 'suck their breast': an expression which evidently meant that he would be subservient to the men who had charge of the boat. Patrick encountered many traumatic experiences on his journey back, including a night in which, he said, 'Satan assailed me violently.' Whether it was a physical attack during the night or a hellish nightmare one cannot be sure but his relief came only at dawn when he was freed from his misery. Though the journey from Ireland to the next land mass was only three days, it would be several years before he came again to Britain. Some accounts of his life suggest that the journey out of Ireland was in fact to the continent, possibly to Italy, where he is believed to have escaped his captors. Though his Confession makes no mention of his monastic life on the continent, it was probably during this period

that he undertook formal religious training, after which he returned to Britain about 429 C.E. Although several years had elapsed his family received him with open arms and pleaded with him not to leave them again.

The Exile Returns

Once again in Britain, Patrick was troubled by the memory of the people among whom he laboured as a youth. With his religious training on the continent, he felt he could make a contribution to that society, which he said 'worshipped idols and things impure'. Responding to a call in a vision, he returned to Ireland full of joy in the mid-430's C.E.

On one hand the mission in Ireland was quite successful. According to Patrick, thousands were baptised and 'many people were reborn in God through me and afterwards confirmed, and that clerics were ordained for them everywhere.' In his Confession he also speaks of many women, including women of noble birth who, despite objections from their families, committed themselves to the work of the gospel.

On the other hand, however, Patrick faced many challenges and suffered attacks and plots on his life. In addition, some of his colleagues brought proceedings against him, sighting misdemeanours and things he confessed to his close friend. In his youth, because he was not strong in faith, he told his friend of the struggles in faith he had. He said, 'I did not believe in the living God, nor did I so from my childhood, but lived in death and unbelief.' The things he confessed caused suspicion about him and he was subjected to an appraisal in Britain, though he was not there to speak for himself. He was disappointed that his friend, in whom he confided, had broken his confidence. Coming to the end of his ministry in Ireland, Patrick felt he was still under suspicion and lived in the fear or being murdered or again captured. He said, 'daily I expect murder, fraud, or captivity.' It seems that he was never fully freed from the trauma of the first captivity and enslavement.

It is believed that he died in the early 460's C.E. at Saul, Downpatrick, and Saint Patrick's Day is observed on 17th March, the supposed date of his death.



The week beginning 26th March-2nd April is World Autism Awareness Week.

It is a chance to bring into focus those church members who are directly and indirectly affected by autism; our young people, our church members, our Sunday school leaders our ministers and visitors.

I want to give a quick background into Autism and how it is described in the literature. The autistic spectrum was established to describe a range of individuals, both children and adults, who have particular difficulties in three main areas. These are communication, social interaction and imagination. Autism is referred to as a spectrum disorder and is often shortened to as ASD. Autism is classified as a developmental disorder, affecting how children and adults see and visualise the world around them. Children and adults with Autistic spectrum disorders think and learn differently and it is important to note that no two people on the autistic spectrum share the same difficulties.

There are estimated to be over half a million people with a form of autism in the UK, around one person in every hundred. The disability laws in the UK say that churches and church groups have to try to include people, and so we must think carefully about how to make it possible. Churches are not allowed by law to turn away people with a disability without first doing a proper assessment, getting expert advice and thinking about all the possibilities for enabling them to be as included. This is just as we would do for people in a wheelchair or who are deaf or blind.

I am passionate about working with children and young people with ASD. This started when I worked at Fulneck School as a classroom assistant and became interested in the additional support that some children need to enable them to be included in lessons. When we moved to Northern Ireland, I became a classroom assistant for those with special needs and progressed to the Behavioural Support Team. The majority of the pupils who I have worked with have been on the autistic

Welcoming Those With Autism to our Churches

spectrum. One of the most important things I tell people is that there is always a reason why a child needs specific support, and this should not stop them from being included in any aspect of life and this should include their faith development. It gives me great pride to see young people who have specific difficulties, including autism, who have gained so much through our youth programmes, church youth groups, district weekends away and summer camp. It is so important that we as a church open our arms and become as inclusive as possible. There are a few quick changes that Churches can make which can a huge difference to people.

- Make sure that the lights in each room in your hall are working and not flickering, as the flickering lights can be a massive distraction or cause sensitive reactions for someone with ASD. This also may be helpful with someone who has epilepsy.
- Using an order of service can be really helpful, giving clear instructions when to sit, when to stand and sit, what to say at each point. This can provide security and routine as the unexpected can be a trigger for some people with ASD. Having clear instructions is also really helpful to newcomers to the church.
- The noise level in church can often be painful for some people with ASD and they may prefer to wear noise cancelling headphones to reduce the noise. However, this doesn't mean that they aren't aware of what is happening in the service.
- Having an idea of the layout of a church, what it looks like on the inside, can make a massive difference to a person with ASD who may want to come to the Church. So a website with updated pictures, a map to show the layout, a picture of who the minister is and details of services and events can really help people with ASD to get to know what is going on. This will also help those who may be nervous of attending somewhere new.
- Some people with ASD are hypersensitive to physical interaction, this might be touch, shaking hands or hugging. So avoid physical contact unless it is offered first.
- Some people with ASD have difficulty socializing with others. They may find it difficult to hold a conversation and may avoid eye contact so don't think the person is being rude, they may just need time to get to know you.

- Having a rest area set up in church or in the church can be really helpful. This can provide a safe space where you can rest and be calm. You could even turn a spare room into a sensory room with a few fairy lights, cushions and bean bags.
- Some people with ASD are very literal and may not understand a change in tone of voice or sarcasm.
- Make sure that you speak clearly and be accurate when speaking to people with ASD. Don't make a promise you can't keep, for example, saying 'I'll be back in five minutes' when you mean, 'I'll be back some time this afternoon.'
- Have someone who can be a listening ear, someone who may have knowledge of ASD or someone willing to be an advocate for someone in your church. This person might sit with someone with ASD or just be a support for them or their family.
- The most important thing to remember is that the person or carers will have the best idea on what is suitable and helpful to them. So either the minister or designated person should make time to talk with them and find out from them what will help include them fully within the church.

In Luke 14 verses 15-24, it gives us a picture of the church's welcome to everybody. This parable of the great banquet shows us how we should act as a church. The poor, the crippled, the blind and the lame in the story stand for the stranger, the marginalised and the excluded are invited to the celebration. Through this parable Jesus shows us how we should open our churches and our activities to those who feel unwelcome in society. A welcome is built through making both our buildings and ourselves accessible. These suggestions give practical ways of making our church accessible to the disabled community. A true welcome means not only making practical arrangements easier but it also means a welcome from our hearts. We have to be open to change to be truly welcoming to all.

Sr Debbie Armstrong

Debbie Armstrong has a Masters Degree in Special Education and Inclusion and is a member at Gracehill

With thanks to the document 'Welcoming Those With Autism And Asperger Syndrome In Our Churches And Communities' produced by the Diocese of Oxford in 2013.



© Sr Sarah Groves



Suchdol - a view with the church

We kindly invite you to The VIII. International Moravian Conference



Suchdol - The Museum of the Moravian Brethren

From September 21 to 23 2018 in Suchdol nad Odrou

With the main topic

The Significance of Moravian Brethren for Countries and Nations

other topics:

Johann Teltschik (1696-1764). A Moravian who worked as a missionary in England and Ireland

275 years of Moravian mission amongst Mahicans

We will also commemorate 20 anniversaries of other Moravians

We would like to reach out and invite historians, scholars and students wishing to present their works connected to this topic.

In a series of lectures and papers, new findings and information will be presented about Moravian Brethren who left this region at the beginning of the 18th century in order to restore the Brethren unity in Herrnhut. Thus made an indelible mark in the history of our country, therefore, we want to bring their lives closer to the public. A list of these Moravians is to be found at www.moravian.cz.

We welcome presentations, research and contributions on related issues, which will convey and pass on knowledge about the time of the Reformation and Counter-Reformation. However, the organizers reserve the privilege to reject presentations which are not related to the topic.

Moravian-The National History Association in Suchdol nad Odrou is preparing an interesting program for the upcoming event. At the Museum of Moravian Brethren, there will be an exposition opened about the Moravians' missionary work. Invitations including a more detailed overview of the conference program will be sent till the end of July 2018.

Applicants wishing to present their papers on the Moravians are kindly asked to register their contributions in advance or to consult them by mailing to daniel.rican@seznam.cz. More information about the conference will be published at www.moravian.cz.

We warmly welcome you and look forward to your participation.

A Trip to Celebrate John Cennick - Moravian Evangelist:



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

In Cennick's Footsteps

▶ **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.

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.

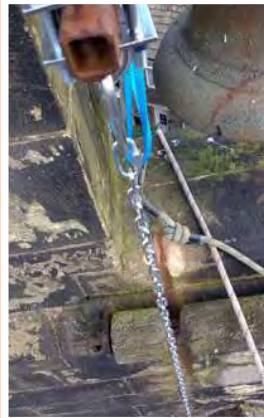
To apply contact Joy Raynor via Facebook messenger, email joy.raynor@moravian.org.uk or by phone **01753 553549** or **07713853184** (leave a message if I don't answer)

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.

Baildon

'No smoke ... but firefighters to the rescue'

For some years we have been having problems with our church bell. It is over 200 years old and making its age felt by coming off the hook that secures it to the rope, and to make matters worse the rope was fraying as well. In this age of 'health and safety' we could no longer send a fit young man up onto the roof to repair matters ... Indeed we would have difficulty finding a fit young man in the congregation willing to risk life and limb in this hazardous job without expensive scaffolding in place (or indeed a fit young man?!). Then one day someone suggested the name of a fit young man in the village who 'had a job involving heights'. Just what we needed?!



The bell at Baildon Moravian Church



The inscription on the bell reads 'Woods of Leeds 1806'

We contacted him and he came with a group of five others from the local climbing club who also happened to be in the Fire Service together: all of them enthusiastic, interested and willing to help us. through the trap door into the roof space and also onto the roof, fully professionally anchored on, and did an amazing repair for us. They replaced the rope especially made for us in Loughborough and we hope that our bell will now ring out over the village summoning the faithful to worship for another 200 years?

Sr Libby Mitchell

Hornsey

In the spring of 2017, the family of Sr Laura Henry and members of the congregation arranged a celebration for her 90th birthday. She was surprised by the celebration and many of us were surprised to learn of her age - she appears so much younger!

The EDC fellowship day was held here in June. Sr Rose Griffith delivered a report for Hornsey and Sr Roberta Hoey told us all about her trip to Tanzania for Synod. Brs Edward Sanniez and Edwin Quildan talked about the refugee situation and asked us some thought provoking questions about how we would respond if someone came seeking refuge and security in our church.

There were a few events in July such as the ED visit to Leicester for a service with communion and a short time of fellowship; a trip to Greenwich for the young people, which wasn't well supported but was enjoyed immensely by those who attended and a concert by the All Saints' Anglican Church Youth Choir from Antigua.

In August, the Hornsey MWA circle organised a day trip to Broadstairs, Kent and on 6th December, the Luncheon Club hosted a Christmas dinner which was open to all.

The Christingle service followed the Sunday service on 16th December. Five week old Jacob Williams had a starring role as baby Jesus on his first visit to church!

We were pleased to receive Sr Annette Woolford into membership of our congregation on the first Sunday of the New Year.

Sr Claudette Anthony

Salem

We were very sorry to lose Sr Jane Dixon to the Yorkshire District in July - she, Mark and Evie had become part of the Salem family. But we were very glad to welcome Br Martin Smith of the United Reform Church in September.

We held our Christmas Fair in November, which raised our second highest sum with an increased attendance. Our Church Anniversary Service the next day was conducted by Br Peter Gubi Snr. with a smaller attendance than usual (I think most of us were exhausted) and we looked forward to a busy Christmas period. However, our plans had to be revised when Br Smith was taken into hospital suddenly.

We cancelled the morning service before Nine Lessons and Carols service and had a larger congregation than usual. Similarly, with the Christingle service, but were disappointed that there were very few children. As usual, we held a joint service with Royton on the Sunday after Christmas and welcomed Sr Janet Cooper. We have only had to hold a joint service once since, and hope that Br Smith will be back with us sometime in February, but only conducting one service per Sunday for some time.

We were very sad to lose Sr Jennifer Marsland on 15th January, the daughter of a former Moravian minister, Br Edward Lewis, who served in St Thomas in the West Indies. She had been very active in the local area, and her funeral last week was extremely well attended.

We are now looking forward to some warmer weather and a more settled outlook.

Sr Anne Broadbent

Notices

A message from Br Brinmore Phaul who was elected as the first bishop of the Guyana Province, that was sent in response to Br John McOwat's letter of greeting and congratulation on his election:

'My sincere thanks and appreciation to you, the Bishops of The Moravian Church in Britain and Ireland and to all of your Province for your greetings, congratulations, best wishes and prayers on my election as Bishop of our Province. Your thoughtfulness is certainly of much inspiration and encouragement to me as I proceed in this order of our Ministry.

Kind regards to everyone on behalf of my family our Province and myself. May the Lord continue in granting His most gracious favour unto you and to our collective ministry.

Faithfully Yours

Bro Phaul'

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 from 2019. 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 (roberta.woey@moravian.org.uk)

Congregational Register

Baptisms

28th January 2018 Evie Beatrice Janey Naylor Fairfield

Reception

7th January 2018 Annette Woolford Hornsey

Deaths

19th November 2017 Irvine Hughes Hornsey

9th January 2018 Jemima (Mamie) Montgomery Gracehill

15th January 2018 Jennifer Rosemary Marsland Salem

4th February 2018 Mary Rayment Ockbrook

From Church House

Provincial Diary for March

10th Renewal & Growth Conference, Ockbrook

13th World Mission Committee, Church House

14th Finance Committee, Church House A.G.M., Church House

17th LDC, Dukinfield Br Hopcroft

IDC, Balinderry Sr G Taylor

WDC, Kingswood Sr Z Taylor

20th-21st PEC, BMB and Estates Property meeting PEC

24th MDC, Leominster Sr Hoey

1	Founding of the Brethren's Church in 1457
	Unity Prayer Day
	St David's Day
	Purim - Jewish
2	Holi - Hindu
	Women's World Day of Prayer (www.wwdp.org.uk)
8	International Women's Day (www.internationalwomensday.com)
11	Mothering Sunday
17	St Patrick's Day
20	Spring Equinox
25	Palm Sunday
	UN International Day of Remembrance of Victims of Slavery and Transatlantic Slave Trade (www.un.org/en/events/slaveryremembranceday)
	Summer time begins
30	Good Friday
31	First Day of Passover - Jewish

Dates to remember!

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

From the Sanctuary

Spring is here. Hooray! For me, it is a time of (re)creation, bringing forth frolicking lambs, beautiful spring flowers and increasing day length. Easter, also, will soon be upon us, with its spiritual emphasis on (re)creation - life out of death; resurrection out of crucifixion; new out of old. It is a time of hope, in which we can develop our ability to see 'that it is good' (i.e. all life is 'of God'; it contains his fingerprints, and has a sacredness about it).

This, perhaps surprisingly, is evident in the first of the creation narratives at the beginning of Genesis (Ch.1 vv 1-31) - in which God 'brings forth' (i.e. creates), and sees that what He has created is 'very good'. It is a familiar narrative, with a repetitive 'poetic' pattern to the description of the creation of each day ("In the beginning ... And God said, 'Let there be... ', Evening came and morning came, the ... day"). Yet, what particularly resonates with Easter is in seeing the seventh day as being an equally important part of God's creation. Sometimes, we only see creation as the description of what was happening on the first six days, with the seventh day being a day of rest (i.e. a time of non-creation).

Yet, rest is a crucial part of (re)creation. By sometimes stopping, and 'putting down', and relaxing, we are being (re)created. Recovery, recuperation and relaxation are necessary aspects of God (re)creating us - hence in our 'recreation', we do things that benefit us mentally, physically and spiritually (e.g. walking, gardening, watching films, reading books, playing with Lego, etc.), and in which we find fun.

For someone like me, with a strong work ethic, having rest - let alone having fun - is a constant challenge. There is always something 'to do' or something that is waiting 'to be done'; someone in need, or someone waiting to be visited. Yet, recognising the importance of recreation in God's intention for us as human beings - who need to be (re)created - is crucial to



our spiritual, our mental and our physical well-being. To be out of balance in each of these three areas of our lives, is not to live as God intended us to be. Our body carries this tacit wisdom, if only we can learn to listen to it. We listen and respond when it is hungry, or has a sexual urge, or is enduring a headache. Why do we not listen when it is tired, or disconnected from God, or run down? Our body, through these things, is telling us something about the state of our soul.

So, at this Easter time - a time of (re)creating - may we listen to the tacit wisdom of our body, and let go of unhealthy habits and psychological 'scripts' which hold us in a place of non-creation. In order to embrace the resurrection of our spirit, what do we need to crucify? Can we see Lent as a time of preparation in finding equilibrium for our body, as well as our soul?

Br Peter Gubi, Dukinfield

British Mission Board (BMB) News

Following a special session of synod, the Moravian Church in Western Tanzania has elected Brother Ezekiel Yona as a new Bishop of the Unity. Brother Ezekiel Yona served as Chair of the Province and has partnered closely with the British Province.

The Unity Prayer Day Offering 2018 will benefit the purchase of a piece of land for a church office, the first to be owned by the Moravian Church in Peru.

The Moravian Church in Peru is one of the newest mission areas in the worldwide Unity. The Moravian Churches in Peru rent space for their worship services and other ministries. From a sustainability point of view this is not the best approach. The Peru Moravian Board has asked if it would be possible to obtain a one-time larger donation that could be used to purchase some land in Chiclayo, Peru. That is where the headquarters is

located, but presently the office is situated in the home of the president of the church.

A new Chair and Vice Chair of the African region have recently been elected with immediate effect. Br Zacharia Sichone of The Moravian Church Tanzania, South-West Province was elected chairman and Br Godfrey Cunningham of The Moravian Church South Africa was elected Vice Chairman.

The Moravian Messenger

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