



Ongoing work after hurricanes Irma and Maria in the Virgin Islands



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September 2017 was a most heart rending time for the Moravian Church Eastern West Indies Province. Hurricanes Irma and Maria ran a path of destruction through the North Eastern Caribbean and caused untold damage in several of our Islands. Barbuda, St. Maarten, Tortola, St. John, St. Thomas, St. Croix and Dominica among other Islands were devastated.

Many members on St. John, St. Thomas and St. Croix lost everything. Their entire properties were laid waste. Those who were blessed enough to still have a portion of their house have not been able to remain there for everything got

waterlogged. It is reported that a number of persons from St. Thomas and St. Croix took Mercy Flights and Mercy Ships out of the Island the first opportunity they got. The Mercy Flights/Ships operated when the Airports were closed and the Military planes and ships came in to deliver supplies and then took persons who wanted to leave the Islands up to the US mainland. It is believed that many went to live with family and friends.

The onslaught of the hurricanes has had a tremendous impact on some of our Congregations, and the Virgin Islands Conference. As a Province, we sought to help the best way we could in helping to

restore our buildings that were damaged. We have received generous assistance from the MCF, American Board of World Mission, the British Province, World Day of Prayer Committee-London, Emanuel International-Canada, the Czech Province, the Costa Rica Province, the Christianfeld Moravian Church in Denmark, some individuals and congregations in the Northern Province, USA, and Conferences in the EWI Province. In addition, the Northern and Southern Provinces provided the 2018 Daily Text Books to the Virgin Islands Conference and to St. Maarten free of cost as a part of their contribution to the relief effort. The cost estimates to repair

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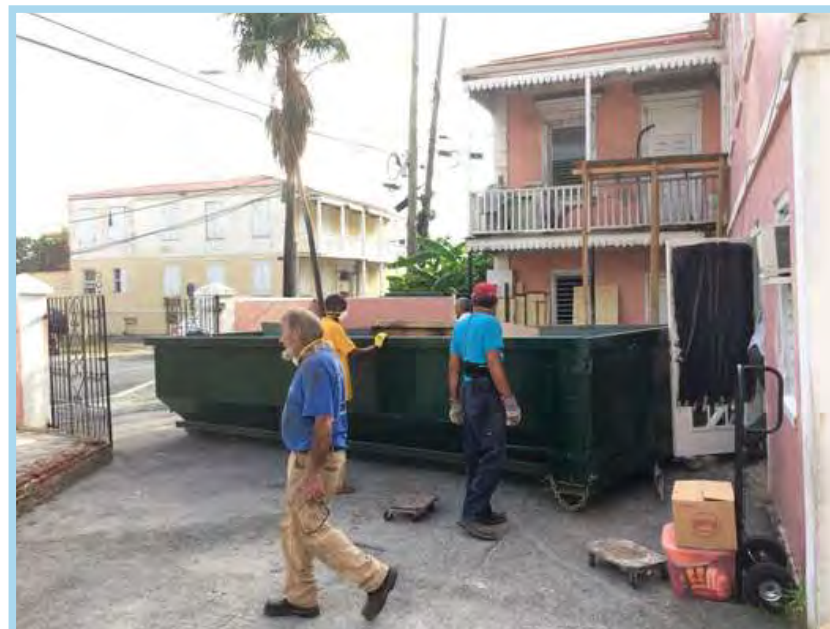
Ongoing work after hurricanes Irma and Maria in the Virgin Islands

and rebuild the Moravian properties are in excess of \$4 million U.S. dollars. Despite these challenges, trusting in God, the VI Conference continued to meet its financial obligation to the Province. We are truly grateful to them even as we pray that their efforts will be a testament of what God will do for the Conference as it seeks to recover and rebuild. We are thankful to the Board of World Mission for sending several Work Teams to help in the repair and rebuilding effort.

We are grateful to all of our partners who continue to pray for us and offer tangible support. It is a real miracle that many lives were not lost. God was truly in the midst of everything. The type of devastation spelt death everywhere, yet almost everyone survived to tell the story of what Hurricanes Irma and Maria did to them personally and to the communities around them generally.

Where are we now?

It is a mammoth task. Several work teams have been at work in the Virgin Islands. The first task was to clear away the tons and tons of debris from the buildings and the compound. Secondly, most of the Moravian buildings are historic buildings and of such, the Historic Preservation Society of the Virgin Islands dictates that all the buildings must be restored as they were before. The Society must give permission for everything being done including the materials being used. The Society has



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been working closely with us to guide us in the repairs of our structures. The priority at this time is the restoration of the Moravian School on St. Thomas to enable our students to resume school in an environment that is conducive for learning and teaching. Four work teams will be in the Virgin Islands for the next four weeks (one each week) beginning 25th July. They will be working specifically on the Moravian School-Memorial Campus. Once the School buildings are complete, work will begin on the Sanctuaries in phases. You will be kept abreast of how things progress.

Rev. Dr. Cortroy Jarvis

*Chairman of The Provincial Elders Conference
Moravian Church, Eastern West Indies Province*



Cunning, deceit, devious, subterfuge, intriguing, mysterious and bewildering - these thoughts were what was running through my head when I finished reading 'John Cennick, The Forgotten Evangelist' by Author Gary Best. I count myself as a bit of a history buff and have read most books and articles on Moravian Church history to the point where I can recite a

Book Review: John Cennick the Forgotten Evangelist

good story but this book shook quite a few facts and reversed totally my previously held view of two of the main protagonist's in the book. This book is basically a historical biography of John Cennick: it describes and covers with intricate detail, both his personal life and his faith journey through the Anglican, Methodist, Calvinist and then Moravian traditions. It outlines his travels and work through England and Wales but then goes on to focus on the place I call home, Northern Ireland, where he is accredited with establishing 15 Congregations, 40 societies with 200 preaching places. The book outlines his hard but committed work and how he lived his life around that and looks in detail at his preaching ability and the crowds that came to listen to him. All good stuff on Cennick I hear you say but the book also in my opinion takes apart John Wesley as someone who was nasty, deceitful, controlling and very self-

centred and at the same time the book portrays Count Zinzendorf as someone who lived in an Ivory tower who always as a first stop looked after himself before the church. The book somewhat shatters my opinion on Zinzendorf to a stage where I only now thank him for taking us on to his estate in 1722. It left me feeling that Zinzendorf had lots of missed opportunities to promote the Moravian church. The quote of the book for me is found on page 248 where William Hammond, a well-known Hymnist of that century quotes 'He (Cennick) has set the Moravian Church as a fold to receive us stray sheep into'. It's a cracker of a read and should be on your coffee table.

John Cennick the Forgotten Evangelist is written by Gary M Best and published by New Room Publications, Bristol. ISBN 978-1-910089-47-7.

Br Mark Kernohan



Summer Camp 2018

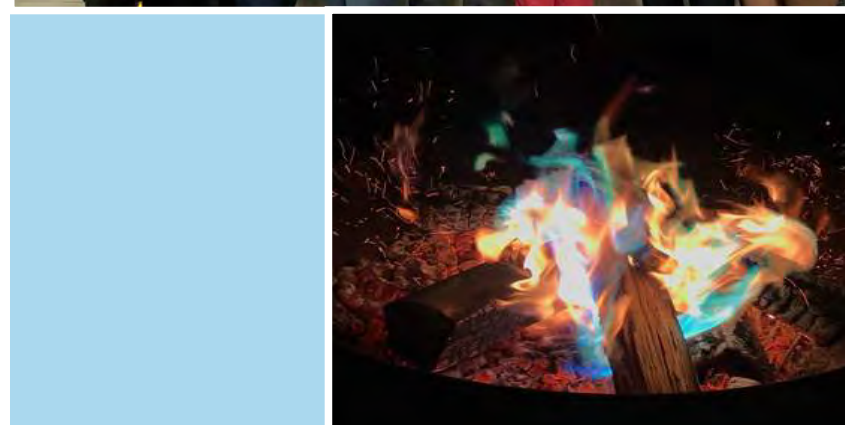


Dovedale House in the beautiful village of Ilam was again the venue for 21 young people and 7/8 adults to build a 'Come-Unity'. The house was alive with the sounds of greetings, as well as introductions as camp came together for 2018. New campers may have been a bit dazed initially but soon settled into camp life, lots of activity outside, worship and bible studies (four very different styles!), games inside, sharing rooms, eating together and building friendships. During the week we tried archery and water sports, climbed a mountain, visited a tea shop, had a day out at Alton Towers, were fed by Ockbrook congregation and worshiped there. Werewolf was a popular game for all ages and the campfire was done rather differently (not much singing but lots of marshmallows). All in all a fantastic week led by Phill Battelle and Jane Dixon, helped by Alishbha Khan (until Wednesday morning), Laura Wood, Stuart Walker, Lesley Cameron and Roberta Hoey (from Tuesday evening). Thanks to them this could go ahead but also thank you to all of those who encouraged the young campers to come along, supported camp financially and most importantly prayed for the camp before and during the week.

Sr Joy Raynor

Provincial Youth and Children's Officer

P.S. I am recruiting for 2019 leaders - if you are interested, drop me an email/Facebook pm/phone me.



© Summer Camp leaders

'Is our future in our history?' John 17, 15-23

This is the second part of the sermon given by Br Jørgen Bøytler at the opening service of the 2018 British Provincial Synod.

We are a church of mission. Without the mission, which the early Moravians engaged in, travelling to many locations, locally and overseas, there would be no Moravian Church today. Mission is maybe one of the strongest legacies we have from the past. That will include two aspects: first that we actually agree that mission is paramount, secondly that we actually obey the call to mission and play our role in God's Mission as He has intended us to do. "I ask not only on behalf of these men, but also on behalf of those who will believe in me through their message," Jesus said, as we heard. Jesus anticipates the preaching of the Gospel, and he is already then praying for those, who would be known as missionaries and for those, who listen. Finding ourselves busy with mission, busy in loving our neighbors, busy serving our fellow human beings, this is the way, the Lord wants to find us. And exactly for that, we can get inspiration from our past.

We maintain that our Moravian Unity is "a gift, a task, and a witness." It is more than a precious heritage; it is a powerful witness to the world. We believe that our Unity is a gift of our Chief Elder. Since we all have one Lord and Savior, we are bound together in a fellowship of love and forgiveness. Unity does not mean agreement in all things, but a willingness to love one another, care for one another, and pray for one another. Our Unity is a gift, but it is also a task. We will work together for the healing of the world. And the Unity being a witness reminds us that the way we deal with our issues of concern should be a witness to the world. It is good to remind ourselves, also and maybe especially at synod that our unity as a Moravian Church Province is a gift, a task and a witness.

Being a Christian is a personal issue. However, only on rare occasions, Christianity is individualistic. Life in Christ is usually a life in a congregation, in a church. The Christian communion is a communion of love, based on the love of God, expressed through His Son, Jesus Christ our Lord and Savior.

As Christians, as Moravians, we are together in a Christian Communion; we are part of the same Church. A church is

a communion of love, a communion of reconciliation. A church creates room for expressing God's reconciliation with man and our reconciliation as human beings.

So is our future in our history? Well, our history is important, it shapes our identity as Christians and it interprets our identity as Moravians. We have a glorious history of mission, of fellowship, of christologically focused understanding of faith, a history of equality and brotherhood. However, we need to use the historical heritage wisely, so that we are not stuck in history, but ask our Lord to give us creativity, inspiration, imagination, spirit and courage to meet the ever changing world, which is ours, in our generation. It means that when we meet present day challenges, whether being spiritual, ethical/moral, whether being cultural, political or just downright human, we work on giving a Christian response, based on the Gospel, in a Christian discourse and, when possible and helpful, based on our historical Moravian heritage. In other words, history and tradition is not a goal, but a means to reach the world with the good news today.

And so we come back to "truth." We end up asking, whether we are ready to be sanctified by the truth, whether we understand ourselves as not being of the world, but in the world. Our forefathers in Bohemia and Moravian in the 15th Century and those in Herrnhut and soon after in other locations were passionate in seeking the truth. We should be as passionate. We should be ready to witness to the truth, the truth we believe to be found in Jesus Christ.

Jesus prayed: "May they be completely one, so that the world may know that you sent me and that you have loved them as you loved me." This is in all its simplicity our prayer. May we, in the Moravian Church, here in this Province and in the worldwide Unity, be completely one, so that the world may know that God sent Jesus Christ and that He has loved us, as the Father loved Him. May we truly be a Unity, united in the truth, Jesus Christ, united in God's love and united in mutual love, inspired by those early Moravians.

Jesus prays for us, even as a Moravian Church: "Sanctify them by the truth. Your word is truth. The Danish Theologian and Philosopher Søren Kierkegaard reminds us that: "The truth is lived before it is understood. It must be fought for, tested, and appropriated. Truth is the way ... Anyone will easily understand it if he just gives himself to it."

So the past of the Moravian Church is not something to which we return, but something that God is recreating, when we are willing to serve. And only when God continues to recreate our church, recreate our witness, every day, every minute, will we be doing, what Jesus asked us to do. Love one another.

Amen

John 17, 15-23

15 I'm not asking you to take them out of the world but to protect them from the evil one. 16 They don't belong to the world, just as I don't belong to the world.

17 "Sanctify them by the truth. Your word is truth. 18 Just as you sent me into the world, so I have sent them into the world. 19 It is for their sakes that I sanctify myself, so that they, too, may be sanctified by the truth. 20 I ask not only on behalf of these men, but also on behalf of those who will believe in me through their message, 21 so that they may all be one. Just as you, Father, are in me and I am in you, may they also be one in us, so that the world may believe that you sent me.

22 "I have given them the glory that you gave me, so that they may be one, just as we are one. 23 I am in them, and you are in me. May they be completely one, so that the world may know that you sent me and that you have loved them as you loved me.

Br Jørgen Bøytler
Unity Board
Administrator and
Minister of
Christiansfeld
Moravian Church

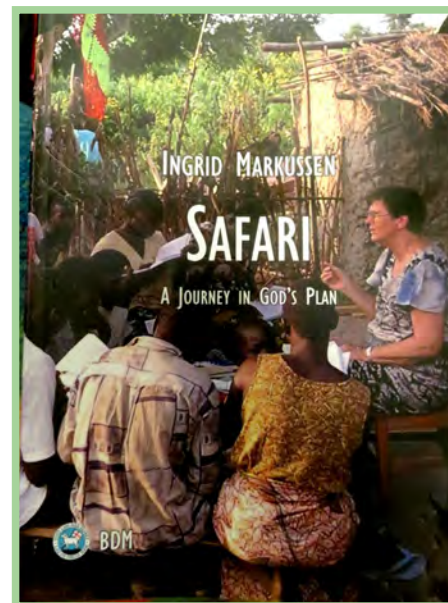


Safari

A Journey in God's Plan by Ingrid Markussen

Ingrid Markussen was born in 1945, the fourth of eleven children and, although living in Denmark, many of her childhood memories can be shared by those of the same generation growing up in the UK. She recalls how her early years living in the countryside were filled with 'hard work, sunshine and play'. Following World War Two there was a shortage of everything but there was no shortage of love in her family. Love emanated from her parents and Ingrid passed that love on to others throughout her life. In her youth she loved attending Sunday School and it was during this time that a seed was planted that was to grow into a dream and then become a reality. Her whole life displays her love for Jesus Christ.

She married her true love Jørgen Markussen in 1966 and that was when her life's adventure really began. Ingrid and Jørgen were both accepted as missionaries in 1969 when their lives' love of Tanzania also began. During their time in Africa - in Sikonge, Usukuma, Itigi and Mwanza - their love of Jesus shone through them and their work in spreading the gospel.



"Safari: A Journey in God's Plan" by Ingrid Markussen

This book is an absolute tour de force covering the years from Ingrid's birth in 1945 to her retirement in 2011. When Ingrid was a young girl she saw a missionary at her Sunday school called "Mama Larsen". From then onwards she knew that she too wanted to be a missionary. This dream was realised when, at just 25 years old, she travelled to Africa with her husband and two small children. As a wife and mother myself, I could relate to the many difficulties that the family faced as they followed God's call to spread the gospel message in Africa and Denmark. Examples of this included the erratic supply of water and electricity and also the hardship of having to wait for a year before their belongings arrived in Africa - I don't know how they coped.

It was amazing how Ingrid and her husband moved into new mission areas time and time again. They had such strong faith to start in a new place from scratch as well as leaving projects behind hoping that they would continue in the future. It was such an eye opener to note all the skills that a missionary

'Safari' is a gripping account of the numerous friends they made and their amazing experiences which filled their lives whilst doing God's work. As in all families they have lived through highs and lows, both in their personal lives and in their missionary work. These range from family tragedy and illness to wonderful holidays on the beach, from encounters with everything from ants to lions and elephants and from acting as a midwife in the back of a car to meeting witch doctors and passing on the 'word of God' through trading a rooster for a Bible! They met every new challenge with vigour and remained focussed and resourceful throughout. In 2007 they left Tanzania for the last time, already having seen many fruits of their labours.

After their return to Denmark, Ingrid worked for the Inner Mission, and the couple are now fully retired, but somehow I feel Ingrid will never stop 'working for her Lord'. Teaching, preaching and praying for others are part of her. The feeling of opening the door to Jesus, when he stood knocking and letting him into her life, that overwhelmed her during her years in Sunday School, has never left her. She has felt God's presence with her throughout all circumstances. Even now when, in her words: 'life is lovely', she acknowledges that 'God's plan is always best and that her 'Safari' has been a 'Journey in God's Plan'.

Safari is an enthralling book and a wonderful testament to modern day missionaries. Meeting Ingrid at the European Women's Conference in 2018 was a joy and a privilege.

The book is available from Moravian Church House and proceeds from the sale of this book will go towards supporting the work amongst women and children in the areas where the BDM works; Tanzania, Burundi, DR Congo, Albania and the West Bank of Israel.

Sr Diane Thornton

needed: they had to nurse, be a mechanic and an engineer, a builder and a teacher of English, Maths, sewing and theology.

At times the language of the book is a little stilted but I feel that this adds to its charm; it is as if Ingrid is in the room with you retelling her story. Each chapter is a little cameo, a snap shot back in time. This makes it very readable, enabling you to dip in when you have a spare moment to re-join Ingrid on her journey.

I highly recommend this book, and I'm sure many people in the British province will, like me, enjoy it and be inspired by its message ... give it a try!

'Safari A Journey in God's Plan' is written by Ingrid Markussen and published by Forlagsgruppen Lohse, Denmark. ISBN 978-87-564-6161-0. Copies are available from the Book Room at Church House for £12.

Sr Elisabeth Hollindrake

In Essentials, Unity; In Non-Essentials, Liberty; In all things, Charity:

This is the first in a four part series about the Moravian motto.

Introduction

The formula, "In essentials, unity, in non-essentials, liberty, in all things, charity," is not a confessional statement but it functions virtually as one in the Moravian Church. The formula has a curious history, a clarification of which may help us to value it even the more. Unlike J. H. Blanford, who in 1930 Moravian Messenger article denied Moravian ownership of the formula, this paper will show that it has a credible Moravian pedigree. The paper is divided into two parts, Part 1 will look at the formula before and during the Great Reformation period. Part 2 will explore the use in the Post-Reformation period. For the benefit of those who would like to follow-up the views expressed in the paper, a series of endnotes are included.

For over two hundred years Moravians have claimed it as uniquely theirs, associating with John Amos Comenius who lived in the seventeenth century. Quoting Comenius in a 1914 publication on Moravian theology August Schultze said: "Our guiding principle is the motto of the Moravian Bishop and Educator, Comenius: 'In essentials unity, in non-essentials liberty, in all things charity'." However, a Moravian pedigree of the formula is brought into question by the fact that it does not appear in any of the very early official publications of the Unity Synods of the Church. The formula does not appear in the Church Order of the Moravian Church (Unitas Fratrum), the official publication that outlines the main theological positions of the worldwide Moravian Unity. It appeared in the American editions of the Church Orders of 1907, 1911, and 1924 but it is not clear why the formula was excluded from the official publications after 1924. Moravian attitude towards the formula seemed to have changed after a 1930 article in Moravian Messenger In that article the writer, Blanford, noted that the formula belongs to the period of the Reformation. Blanford argued that the

Moravians were mistaken in thinking that the formula was "[their] own invention and property". Nevertheless, the formula has enjoyed a privileged place in the piety and popular perceptions of the Church. If, then, the Moravians did not develop this formula, to what or whom must we credit its origin? This is the issue we will investigate.

Evidence of the Formula in the Pre-reformation period

One of the earliest allusions to the formula actually comes from the Pre-Reformation period of the Moravian Church. In the period between the time of the founding of the Church in 1457 and the inauguration of the Lutheran Reformation 1517, the Moravian Church developed a distinction between necessary things and non-necessary things, relating to doctrines and practices of the church. In a document called The Apology of 1503, one of the oldest documents of the Moravian Church, the distinction was said to be needed because of the general confusion prevailing throughout the church. The Bohemian distinctions, as we may call them, were made between three orders or levels of beliefs and practices. There were the "essentials" (essentialia), the "auxiliary" (ministrative, ministerialia) and the "accidental" (accidentalialia). Although the categories of "auxiliary" and "accidental" have no exact parallel in the formula in question, one can see clearly the principle that gleams through the formula that refers to essentials and non-essentials. The distinction between things essential to salvation and things ministrative, that is, serving the "essentials", together with the further delineation of things that are merely "accidental" "may be called the formal principle of the early Moravian theology."

Having arisen in the Bohemian region it may be called the Bohemian formula of the Moravian Church. The essential things were divided into things on the part of God and things on the part of human beings. On the part of God the essential things were the grace of the Father, the merit of Christ and the gifts of the Holy

Spirit. On the part of human beings the essential things were faith, love and hope, which are similar to the framework in which the Catechism of a century earlier was constructed. The things that were auxiliaries included the Word of God, the keys, (ordained ministry) and the sacraments. These things were given as the means whereby the essentials became known: the word of God reveals, the keys assign and the sacraments seal. The auxiliaries were in the service of the essentials, to ensure that the faith was kept true. The accidentals of Christianity were those things relating to the time, place and mode of worship, which included the ceremonies and the external rites of religion. These things, which Comenius would later called the accessories, should be practised with liberty and prudence, and "in a manner that they might not only prove no obstacle to faith, love and hope, but rather than they might serve to illustrate and impress them." The Essentials and the Auxiliaries were commonly held among Christians but the Accidents were drawn from practices in the primitive church and various indications in Holy Scripture. Although they were to be treated with a measure of flexibility, the recognition of Accidentals was not a license for individuals to change and introduce ceremonies and opinions without subjecting them to proper general examination.

This three-tiered, hierarchical system may have been derived from an interpretation of the biblical text in 1Cor 13:13. This is evident from the catechism for children published under the title, "EIN CHRISTLICHE UNTERWEYSUNG DER KLAYNEN KINDER JM GELAUEN, DURCH EIN WEYSZ EINER FRAG. M.D.XX.I [I]. When translated this means, "Christian Instruction in the Faith, in the Form of Questions, for Little Children. 1522." In response to the question, "Upon what does thy salvation depend?" the catechism gives the answer, "Faith, love and hope." It then quotes 1Cor 13:13 as proof and support. In the dealing with hope we see again allusions to the hierarchy as follows:

Why the Moravians claim this formula as their own

68. In what does true hope consist? In God essentially, in Christ meritoriously, and in the Holy Ghost and His gifts which renders us worthy of a participation (in grace); in faith fundamentally; in justification by faith truly; in works confirmingly; in the Church and its ministrations administratively; in the Word of God instructively; in the sacraments sacramentally, as a testimony and a testament.

Despite this known allusion in the Bohemian Moravian theology, the Czech theologian Rudolf Rican has argued that the origins of the Formula could be in Middle Ages Scholasticism, where a line of thought is evident in which a

distinction is made between the essence of the sacraments (substantia sacramenti) and the things that occurred, i.e. accidental, with the administration of the sacrament. The Dominican, Michael Gorranus, made a distinction between the things that were incidental, accidentalia and the essentials. In other words, there are precursors to the Moravian application of the idea. If one were to grant those precursors, though, it would seem that the Moravians did not simply copy a medieval tradition, but by detailing the distinctions, they gave a new significance to them, thus preserving in their own history the unique demarcation of what constitutes essential doctrines and things necessary

for salvation. This demarcation became even more significant in the Reformation, the period to which we now turn.

Br Livingstone Thompson
Minister at Kilwarlin and University Road
Belfast Congregations



© Sr Cathy Bucholz

Sr Cathy Bucholz, the wife of Br Eckhart Bucholz, a former minister at Ballinderry returned to her native South Africa when Br Bucholz retired. Like all our clergy and their wives retirement is never what the rest of the population defines as this stage in their lives. Sr Cathy has been working with a group of women in a deprived rural area near their home at Port Shepstone.

To raise money to feed their families and help to provide for basic education the women sell produce under a road side tree. They weave mats etc. from whatever materials are available even using the glittering metallic interiors of crisp packets. To provide a nourishing hot meal for the men they also make insulated food bags as they have to take all their food from

Saint Faith's Rural Women's Project

home and are away all day. Of course if it rained the women got very wet whilst trying to sell their goods.

So Sr Cathy and her helpers started a major fund raising scheme to build a more viable shelter for the sale of the products and the Government provided a site for the shelter. The Ballinderry congregation helped to raise funds and we are pleased to hear that the shelter and stalls are now almost complete. Br Wilson raised funds via an eight mile sponsored walk and the Ballinderry MWA gave a grant and covered the bank charges which meant that £500 was received in full by Sr Cathy and her helpers. This was a significant amount of the total required and enabled work on the shelter to proceed quickly. We are very aware of the poverty within our own province but thankfully not on the scale that calls for the dedication and hard work of the women of Saint Faith's. Ballinderry Congregation wish Sr Cathy and all her helpers every blessing for the future. Should any individual or congregation wish to add to this work Br Wilson will be happy to provide further details.

Br Henry Wilson
Ballinderry Congregation





Derrick James Purnell 1959 - 2018

Derrick was born on 31st May 1959 to Mary and Graham Purnell and he grew up in Bristol. His grandmother used to take him to Kingswood Moravian Church where she used to worship.

During his teens, Derrick was regularly involved at the Moravian Church in Kingswood and was hugely influenced by Rev Trevor Auty who

was Minister there at the time. After school, Derrick read Economics at the University of Portsmouth, and gained a BSc (Hons) degree. This was followed by studying for a Postgraduate Certificate in Education at the University of Bristol, after which he pursued a career in teaching. His first teaching post was at Thornbury in Bristol. He met Anita Packer at the Moravian Church Synod in Belfast in 1986 and they married in April 1987 at Westwood Moravian Church in Oldham. Derrick left teaching and went into business. He worked at Air Products, in Crewe, for about 20 years, as an Accounts Manager. In his late 40s, Derrick discerned a sense of calling to the Moravian Ministry which he was keen to explore. After applying and being accepted for training, Derrick spent two years at St. John's College, Nottingham, where he very much enjoyed studying theology. After two years, he qualified with a Post-Graduate Diploma in Theology and was called to serve the Moravian congregations in Baildon and Horton. After two years in Yorkshire, Derrick was called to serve in Bedford, and Harold Road in London. Derrick was finally ordained as a Moravian Minister in Bedford on 27th September 2014. Although Derrick enjoyed his ministry and was very gifted in many ways, the impact of moving, being vulnerable to the 'call' system and living in conditions that he had little say about, took its toll on the family - and Derrick really wrestled with that, and often felt selfish and guilty that he had pursued his call to Ministry, but that the family were having to pay a price for that. So, Derrick decided to leave Ministry, for the sake of the family, and return to teaching. One thing that Derrick was to the core was a provider for his family. Their happiness and fulfilment were what was of primary importance

to him. I know that the thing that haunted him most after his brain tumour was diagnosed was that he would be letting the family down through no longer being able to provide for them.

In returning to teaching, Derrick found enormous fulfilment at Oakham School. You could say that he had to leave teaching and do other things, to discover what probably was his true vocation. The words from TS Elliott's poem, 'Little Gidding', were never truer than they were for Derrick:

*We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.*

Derrick loved the outdoors. He was never happier, or more spiritually fulfilled, than when he was outdoors in nature - and preferably in the Lake District. Nature seemed to connect him with something higher and transcendent - perhaps what we might call 'God' - and I know that he was keen on pilgrimage. Indeed, he wanted to turn his Postgraduate Diploma into a Master of Theology degree, by undertaking some research into pilgrimage, but he never got around to completing that. I guess that, at some level, Derrick's life (like all of our lives) has been a pilgrimage - a journey of spiritual seeking.

Derrick definitely touched so many people's lives - through his Church work, his day to day encounters with people, and through his involvement with Oakham School. There is a huge unfairness, then, that such a wonderful person should become afflicted with such an aggressive brain tumour - but life is not fair. Derrick was very much a son of God. He brought the intentions of God, for humanity, alive in the way that he strived to live close to God in his day-to-day living, and in the way that he lived out the love of God in his encounters with those around him.

So, let us give thanks for Derrick, and carry a spirit of gratitude and appreciation for his imprint on our souls and our lives. For the world and our lives are better for having encountered him, and for that let us give thanks and praise.

Abridged Eulogy given by the Revd. Professor Peter M. Gubi, PhD, ThD, on 13th September 2018



The Moravian Crafters

Back in March 2017 Sr Lorraine Shorten set up a Facebook group for Moravian crafters. This is what she wrote as she invited others to join: "This is a space to share your creativity with other Moravian

BP Moravian Crafters

sisters and brothers. If you have any suggestions as to the direction of the group please let me know or if there are any charities that could benefit from our creativity. Thanks."

In January this year Lorraine shared a beautiful prayer shawl that she had gifted to someone to wrap them in prayer during a time of illness. Sr Joy Raynor came up with the idea of making prayer squares for Synod to wrap Synod in prayer. Soon individuals and groups were busy knitting and crocheting squares of many colours and designs. Each square was accompanied by a card which read, "This square has been made with love and prayer. May it remind you that God's love and the prayers of his people

surround you at all times."

There were enough squares for everyone at Synod, they were well received and spare ones were taken back to congregations for those in need.

If you would like to join the BP Moravian Crafters go to Facebook, type the name of the group in the search bar, when the page has been found press the 'like' button. See you there!

Sr Elisabeth Hollindrake
Horton



Synod Prayer Squares

© Sr Joy Raynor

God and the Weather

This summer's heatwave brings to mind childhood prayers for fine weather for the church summer fête. I wonder how often such prayers are now used, for one of the changes in religion for many is a far more mechanistic view of weather. The 1662 Book of Common Prayer contains three prayers for rain and one for fine weather. The current Anglican Service Book contains just one prayer for rain, taken over from the Book of Common Prayer, while the recent Anglican Common Worship contains none. Although there are no such prayers in British Moravian Liturgy, the 1886 Moravian Hymn Book did contain John Newton's hymn for rain: Saviour visit they plantation / Grant us Lord a gracious rain but this was removed in the 1911 revision.

This mechanistic view became more general with the advent of weather forecasting about 150 years ago and has since spread. Until then weather was generally seen as random and unpredictable other than in a broad seasonal way. The man responsible for forecasting was Captain Robert FitzRoy, a devout evangelical Christian and master of Darwin's Beagle. He set up the Meteorological Department of the Board of Trade, now the Met Office, in 1854. His system of forecasting the weather by analysing atmospheric data using recent scientific knowledge of air pressure and then conveying this information by telegraph seems unexceptional today but when in that same year an MP suggested to the House of Commons that scientific theory would allow them to know the weather in London twenty-four hours in advance he was met with roars of laughter. (FitzRoy's fascinating story can be found in The Experiment of Weather by Peter Moore.)

This previous unpredictability more easily allowed the weather to be seen as being at the whim of God and, by extension,

bad weather as God's tool for warning or punishing his people, the classic Biblical example being, of course, Noah's flood or such lines as 1 Kings 8:35 "the heavens are shut up and there is no rain, because they have sinned against You".

For this reason the Moravian bishop Spangenberg in his Exposition of Christian Doctrine (1782) considers it a sin to complain about the weather: "The Holy Scripture puts thunder, lightning, hail and storm, hoare-frost and snow, thaw and rain, heat and cold, wind and tempest, yea everything, into the hand of God. Therefore we ought not to murmur, for by so doing we sin against God and against his government."

Moravian missionaries in Labrador were no strangers to this view of weather and, certainly up to the middle of the 19th century, included in reports covering periods of exceptionally inclement weather how they informed the Inuit that such conditions were a punishment from God for their wickedness. Whether this was a genuine belief or an attempt to correct unwelcome behaviour is unclear. There are instances of the Inuit disputing the connection. The missionaries, many of whom were very capable scientific observers, certainly kept immaculate meteorological records from 1771 onwards, which assumes some scientific understanding of weather.

Storms were also once seen as the work of the devil. Martin Luther, in many ways a true medieval man who saw the devil almost everywhere, firmly believed that they arose from the activity of demons. Interestingly, the words used to describe Jesus's stilling of the storm in Mark 4:39 frequently translated as something like "he rebuked the wind and said to the sea, 'Peace, be still'" are the same words used in the earlier exorcism of a demon (Mark 1:25). "Peace, be still" is in Greek literally

"Silence! Be muzzled" and either Jesus or the evangelist seems to see the stilling of a storm as similar to an exorcism.

Of course, this change to a more mechanistic view is not universal among individual Christians and during the 2016 Louisiana floods, the president of the US Family Research Council gained notoriety by stating that God had sent the floods to punish homosexuality. The response of numerous Churches however was to offer aid for the victims, which would presumably upset God's purpose on the former's reasoning. At the time of the Spanish Armada it was commonly held that God had conjured up a storm to scatter the Spanish ships and a current religious internet site gives Dunkirk, when nine days of calm weather allowed the British Expeditionary Force to be evacuated, as an example of God using weather in more recent times to achieve his purpose in history. But are such arguments not a two-edged sword? Does good weather at a time when bad weather would have foiled a successful attack, such as Pearl Harbour, shows God siding with the enemy? Perhaps Jesus's words in Matthew 5:45 are a better way of looking at this: "he makes his sun rise on the evil and on the good and sends rain on the righteous and on the unrighteous".

I write this as the meteorologists tell us that the hot weather will continue into October. I wait with interest to see whether a prolonged drought will bring a revival in praying for rain.

Adrian Wilsdon

With thanks to
Lorraine Parsons,
Moravian Archivist



Congregation News

Ballinderry

The MWA had a very successful sale which raised over £400. Unlike last year it was blessed with glorious weather and the many visitors purchased from the various stalls and then had tea and cakes with the BBQ presided over by Sr Julie Turtle. All the ladies of the MWA helped as did many friends of the congregation and they have now kindly donated a projector and sound-box to the Church. This means we can project notices, Bible readings and hymns during services. It is a great aid to our weekly worship. Brs Nicholas Turtle and Andrew Conroy, with all the experience of digital natives are providing expert instruction to all the congregation and great help to the minister in using the projector.

Friends and congregation members enjoyed a ramble along a section of the old Lagan canal and the picturesque lake near the church at the end of June. This was a slight variation from our usual sponsored walk and Br Wilson provided leaflets giving details of some of the historical background to the canal and the day was crowned with games, food and fellowship on the return to the church. Srs Brown and Marshall kindly provided a sweet feast that all enjoyed.



Once again we gave an inscribed bible to each P7 child at their final assembly at Ballinderry Primary School at the end of summer term. Sr Groves and Br Stevens attended the assembly and presented the Bibles. It was lovely to see the Ballinderry Moravian Cup awarded to the P7 pupil who had made the most effort during their final year at primary level.

Stevens to Ballinderry to help Sr Groves on a part-time basis. We are delighted that our minister Sarah has been elected a Bishop at Synod and we wish her all God's blessing in her new role within the church.

Br Henry Wood



© Sr Sarah Groves



© Br Edwin Quidan

Bedford

On 11th August we held an open day; family friends and relations came along. A gazebo was put outside on the lawn and we had games, skittles, quoits and hit the nearest tin, which were very popular with the children. Tea and lots of cakes were also very popular. It was our minister Br Edwin Quidan's first function here. Br Edwin will take Holy Communion once a month on the second Sunday. We also took the opportunity to look at our kitchen

and draw up a plan for refurbishment. One adherent who has not yet been coming regularly came to the open day and said he would come at least once a month, and another adherent has said he will come when he is not working and came twice recently. We are having our hall refurbished and painted with cracks repaired as we are now hiring it out seven days a week.

Br Eric Moore

Fulneck

Fulneck is more health-conscious this summer. Members of the congregation are walking out together every third Monday in the evening. To quote Sr Claire Newman: "What a fabulous and healthy start to the week! We're just back from Fulneck's first Summer Health Walk. A brilliant turn-out and a lovely walk through the valley. Thank you, Michael, for organising it."

Three such walks have taken place so far and several 'unofficial' ones on Mondays during the summer.

Two concerts of popular organ music have been presented by Dr Simon Lindley on 12th July and 2nd August. One was a performance of the organ music of Bach; the other, named 'Those you have loved', contained works by Vivaldi, Handel, Tchaikowsky, Grainger, Strauss and Grieg.

Between these entertaining events was a special Saturday afternoon recital in support of the impending 150th anniversary



© Sr Claire Newman

of the Leeds Philharmonic Society (founded in 1870) presented by Friends of the Phil. and kindly hosted by Fulneck Moravian Church. Dr Lindley was joined by Natalya, Cyrus and Darius Battiwalla playing music on the organ, trombone and violin.

The latest meeting of the Historical Society

was presented by Sr Hilary Smith who gave a talk on the life of Sr Rebecca Summerskill. We heard of her suffering and hardship as she lived through the illness and death of her first husband, Rev Deimer, a Moravian Minister in the West Indies, then brought her two children home to Fulneck on a harrowing sea journey through storms and hostile French ships.

To return to the walking theme - the Men's Fellowship recently had a walk on Rodley canal bank, visited the Nature Reserve and had lunch in the nearby hostelry.

Br David Ingham

Baildon Moravian Church
Presents a
Christmas Tree Festival

Saturday 1st December, 10am until 3pm
and
Sunday 2nd December, 12 noon until 4pm

It is hoped that there will be many trees adorning the event, giving a dramatic display in the run up to Christmas. One tree will be decorated with old photographs of members and ministers past and present, so making the link between the generations and that Christmas is for all, old and young alike.

Correction On page 107 of last month's Messenger, it was reported that Sr Lorraine Shorten was to be consecrated as presbyter. Sr Lorraine Shorten is being ordained as deacon on Saturday 3rd November at Hall Green and we apologise for this error.

From Church House

Provincial Diary for October

- 4 Church Service Committee
- 5 BMB Meeting (PEC)
- 11 Finance Committee (PEC)
- 17-18 PEC Board Meeting
- 26-28 South Asia Church Development Conference (Br Paul Holdsworth & Sr Roberta H)
- 30-31 All Tanzania Partners Conference (Br David Howarth)
- 13 Lancashire District Conference (Sr Roberta Hoey)
- Irish District Conference (Br Livingstone Thompson)
- 20 Eastern District Conference (Sr Roberta Hoey)
- Midlands District Conference (Sr Zoe Taylor)
- 26-28 Lay Preachers and Worship Leaders Weekend

Congregational Register

Baptisms		
29th July 2018	Archie George O'Neill	Fairfield
26th August 2018	Isabella Rose Davies	Fairfield
Marriages		
20th July 2018	Nigel Greer and Stacey Stewart	Gracehill
28th July 2018	Thomas Lee Scott and Katey Jane Pitchford	Fairfield
1st September 2018	Joseph John Dodd and Lucy Rachael Knott	Fairfield
Deaths		
22nd June 2018	Carol Lorraine Jones	Fairfield
27th June 2018	Ethel Hales	Fairfield
29th June 2018	Frances Orchard	Fairfield
30th June 2018	Joan Westwood	Fairfield
23rd August 2018	Derrick Purnell	Ockbrook
29th August 2018	Sally Weir	Gracehill

8-14	Prisons Week (www.prisonsworld.org)
14-21	Week of Prayer for World Peace (www.weekofprayerforworldpeace.com)
17	International Day for the Eradication of Poverty (https://www.un.org/development/desa/socialperspectiveondevelopment/international-day-for-the-eradication-of-poverty-homepage/2018-2.html)
18	Anti-Slavery Day (www.antislavery.com)
21-28	One World Week (www.oneworldweek.org)
24	United Nations Day (www.un.org/en/events/unday)
28	Summer Time ends
31	Halloween

Dates to remember!

From the Sanctuary

Harvest, quite rightly, has been a celebration of God's blessings and goodness to us. It is a time, with gratitude, to take stock of that with which we have been provided; to appreciate, with awe and wonder, the beauty (and chaos) of creation - which helps us to appreciate the ability, and mystery, of the Creator more than perhaps we did before. God's fingerprint is on all of creation - even us! Just What/Who is it that can 'bring about' such magnificence - yet is able to live in intimate relationship with us, so much so that we matter, and are valued and supported (whether we realise it or not)? It is beyond expression and comprehension - yet God isn't. God is able to be 'felt', glimpsed, is tangible, and knowable - but not definable and able to be captured totally. Wow!

Harvest, too, is a time to reflect on the fact that growth in Creation is often

enabled by offering the right conditions (water, sunlight, temperature, terrain). The same is true for us. If we are offered the right conditions of being loved, respected, being relationally-met and valued, we can grow towards our Divine potential - 'to become' who we are meant to be. However, as in nature, our growth is often enhanced when we add a moderate amount of manure! Too much manure kills nature, as it can do us. Often we think of our 'mistakes' and 'regrets' as things that we wish hadn't happened ('If I could turn the clock back ...' 'If I had my time again ...'). Yet, that manure often offers immeasurable quality to our lives, once we can get, and see, beyond the destructiveness. Those damaging experiences motivate some: to help others; to offer a quality of relationship to others that was never given to them; to set up organisations that support; to offer a quality of

empathy to fellow 'strugglers' - all of which enriches the lives of those that they encounter, enhances their life, and brings about a better quality of existence for humankind. It is the notion of 'the wounded healer'.

So, at this time of Harvest, may we see life through a lens of appreciation for all that we experience, and have experienced. May we put down our burdens of guilt and self-condemnation, and see ourselves - with awe and wonder - as part of God's creation; and see our experiences as 'interesting', as something to learn from, and as the base from which we can be Christ in the world. May we learn to see value in our 'manure', and see ourselves as having grown from it towards fulfilling our Divine-potential.

Br Peter Gubi,
Dukinfield

British mission Board (BMB) News

Since the beginning of September, Br Phillip Battelle (Ockbrook) has been volunteering with the Moravian Church and Schools in Nepal and will be there for three months. He has settled in quickly and is busy helping the schools develop their website and online presence. More updates will follow from Br Battelle, please keep him and our brothers and sisters in Nepal in your prayers.



© Sr Roberta Hoey

Chiktan School in Ladakh has now purchased their new school bus after a generous donation from the YPMA. On a recent visit to Leh, Sr Hoey was able to go along and see the bus and 'cut the ribbon' before it was delivered to the school. The bus will be an invaluable resource in a remote and rural area where the Moravian School plays a vital role.

All African Women's Conference:

for the first time ever, Moravian sisters from all over the



© Sr Angelene Swart

African nations came together for a Conference in Dar Es Salaam, Tanzania from 30 August. Our partners in Western Tanzania were well represented and Sr Betsy Miller, president of US Northern Province was the guest speaker.

Br Paul Holdsworth attended the European Mission Conference in September. This took place in Zeist and was attended by all Mission Agencies. It was an excellent opportunity for sharing experience, mutual learning and cooperation. A report will soon follow.

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