

# moravian messenger

NOVEMBER 2018



*The Lark Ascending sculpture in Malvern*



## The Lark Ascending

In 1914 Vaughan Williams began setting George Meredith's poem 'The Lark Ascending' to music.

It seems to hold within the soaring notes the relationship between nature, God's creation, and man and the sky, heaven, and earth. In the next four traumatic years of war the image and reality of the natural world was to be a consolation for many whether they had a religious faith or not. In times of stress people turn to nature for solace. When the world that is known is shattered and the civil framework changes then people seek contentment beyond the strife of arms and ideologies in the quiet places and continuity of creation.

We often look back on the 'war to end all wars' almost with a sense that it existed as a military confrontation in isolation from the still on-going world of nature that continued around it. Yet spring, summer, autumn and winter continued within the rhythm of nature despite the bloody scar that ran across Europe from Flanders to the Swiss border.

The First World War is remembered by many for its outpouring of poetry but after the initial burst of themes around Imperial glory the poets from all ranks turned to nature to express themselves. Birds in particular became symbols of conflict, of life, of death and finally of resurrection. The images ranged from the sky lark heralding early dawn to the

flashing destructive magpie. As dawn broke on the 1st July 1916, the thunderous barrage along the Somme and for a few brief seconds of silence before the whistles blew to advance, Lt William Johnston heard the song, 'the haunting notes of the sky-lark'. He felt it was a talisman as it refused to quit its habitat in 'no man's land' despite the terror and destruction around it.

The troops produced a local paper 'The Wipers Times' as the local town of Ypres was more commonly known. The area was the scene of some of the fiercest fighting on the Western Front culminating in the horror of the third battle known as 'Passchendaele'. While most of the paper's contents poked fun at the military establishment and petty regulations much of the correspondence to the editor reflected some deeper feelings held by the troops. A 'lover of nature' wrote:

'Sir - as I was going over the top last week I heard the call of the cuckoo. I claim to be the first to have heard it this spring and should like to know if any of your readers can assert that they heard it before me'.

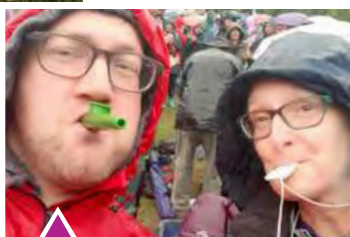
For many the birds were links with home as most were common to both England and France. We assume that most of the armies were drawn from urban areas but the cities and towns of the era were fairly compact, not yet sprawling into the

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# The Lark Ascending continued

countryside as they have done today. Francis Ledwidge, the Irish poet from the Boyne Valley wrote in memory of a dead comrade:

**'A blackbird singing  
I hear in my troubled mind  
Bluebells swinging  
I see a distant wind  
but the sorrow and silence  
the silence for you  
and the sorrow for me'.**

Julian Grenfell reacted in a slightly different way linking the preparation and endurance of battle and possible death with the birdlife around him:

**'The blackbird sings to him  
brother, brother  
if this be the last song you shall sing  
sing well, for you may not sing another  
brother sing'.**

Even the common rook, never a popular bird could link man and nature. Captain Carlos Patton recalled how he had a sense of gratitude to the rooks he observed in France with their flying acrobatics and how they moved him still so many years after he had returned home.

'Top Brass', 'usually insensitive to the needs of the 'poor bloody infantry', recognised the value of birds and had cages of singing canaries installed on the hospital trains. No doubt also reflecting the passion at homes across the country for caged birds, a fashion that has in fact only passed away within the last generation.

F.W. Harvey, later known as the 'Laureate of Gloucestershire', was an officer commissioned from the ranks serving in the Gloucestershire Regiment. He was captured in 1916 and spend the rest of the war in German prisoner of war camps and was inspired to write his most famous poem 'Ducks', published on his release in 1919, by the rough drawing of a duck on a pond on the prison wall at Holzminden Prison:

**'From the troubles of the world  
I turn to ducks  
Beautiful comical things  
Sleeping or curled  
Their heads beneath white wings ...'**

This month we will lament the death of all those killed and who suffered in the 'war to end all wars'. Perhaps we should also take time to review what we have lost from the natural world since then. Just a few years ago the naturalist Stephen Moss wrote 'on sunny days in early spring, I do still hear the song of the skylark, as it flies high in the skies above the parish fields' but he notes the loss of two million skylarks since 1960. After the two minute silence on the 11th November it would be good to take some time out to observe another silence, and listen to the sound of birdsong, or watch the rooks circling in the sky and give thanks for the miracle of nature and the God who created us all.

**Br Henry Wilson**  
Ballinderry



## Editorial

I was very privileged to be able to attend a history conference in the Moravian Silesian area of Czechia. On one of the days we were taken on a coach tour of the area and we stopped in the small village of Zenklava, the birthplace of Christian David. As we piled out of the coach I noticed a war memorial further back along the road and went to look at it: a sculpture of a dead soldier, a heartbroken woman and confused small child. The simple inscription reads 'Victims of World War I and II'. I was struck because it showed the sadness of war not it's triumph and also because it recognized that the victims are not just the dead but also the bereaved and that such victimhood crosses the generations. This war memorial was obviously still relevant to its tiny community as little votive candles were placed around it.

An elderly gentleman told me, as we travelled, that this area had been part of the Sudetenland land that had been a largely German speaking part of Czechia. It was annexed by Germany in 1938 and this annexation had been resisted



by the Czech Army. Following the end of the Second World War the ethnic Germans in this region were expelled by the Czech Government. In 1948 the country became part of the Warsaw Pact and suffered under a repressive communist regime until the velvet revelation in 1989. So much sadness and suffering over the years, wars and bloodshed and suffering and displacement with people, both Czech and German speaking being forcibly moved from their homeplaces.

War is horrific and what happens after war can be devastating, its legacy lasting for generations and influencing the future. There are victims on the losing side as well as on the winning side. Grief loss and tears are the same for all the bereaved, life changing injury is the same regardless of the uniform worn, civilians with devastated towns have to rebuild whatever the country. As we look back now at the First World War and the way it led to the Second World War may we honour all the victims, recognize each nation's grief and loss and commit ourselves to the politics that builds peace among the nations. For we are the followers of the Prince of Peace who taught us to pray for the Kingdom of God to be on earth as it is in heaven.



**Sr Sarah Groves**



# Unity Heritage Tour 2018

attended by  
**Sr Alishbha Khan**  
and **Br Peter Dunn**

The Unity Youth Heritage Tour began as 24 Moravians representing 13 provinces landed in New York City. Every day we had a morning devotion and night time reflection; this was done by us and the other delegates as we were all placed in groups by the committee. Our first day set the precedence of how the rest of the trip would go: Church, Learning, Food, Friendship and lots and lots of laughter. Throughout the trip we visited 15 churches in total, we had individuals representing Britain and Ireland, Northern Province USA, Southern Province USA, Jamaica, Czech Republic, European continental (Germany and the Netherlands), Suriname, Peru, Tanzania (four provinces) and South Africa. We spent our first day touring New York and getting to know one another during bumpy coach trips and city traffic. It was obvious that many people were nervous and unsure how the trip would go - myself included - however we all became close very quickly. Whilst in New York we visited Grace Moravian Church, the minister and young people of the church were on a trip completing voluntary work therefore we were unable to meet them. After a quick tour of Grace, we all clambered back on to the bus and headed to First Moravian Church where we would have lunch (this included the best salmon I have ever had!). After lunch we toured First Moravian Church. Fun Fact: 'First' was given its name as it was the FIRST Moravian church to be opened in the state of New York, founded in 1748. We spent the rest of the day touring Time Square and then making our way towards Camp Hope, New Jersey.

Camp Hope was the camp site the Northern Province (USA) held their annual summer camp; Peter referred to it as very 'Parent Trap' like. There we met Pastor Dan Miller who belonged to Edgeboro Moravian Church, Bethlehem. We had a small group discussion and exercises based upon 'In Essentials Unity, In Non-Essentials Liberty and In All Things Love' - we broke down the meaning of this saying and what this meant for us. This allowed us the opportunity to get to know one another on a deeper and spiritual level. We stayed at Camp Hope for two nights and departed for Bethlehem, Pennsylvania on the Sunday Morning.

On Sunday we were all split into our worship groups and sent to attend Sunday services at various different churches, with help of the amazing church members who kindly offered to pick us up. I attended Central Moravian Church and for me this was one of my favourite days, the church service was surreal, there was a brass band playing during the hymns, communion was different from what I am accustomed to and overall it was a unique experience. We all met back for lunch at Edgeboro Moravian Church where we shared our individual experiences. During our time in Bethlehem we visited Central, East Hills, Edgeboro, Advent, Nazareth and Schoeneck Moravian Churches.

Altogether we spent three full days in Bethlehem then made our way to Lititz Moravian Church where we toured and had some free time. One of our favourite games to play during free time was, of course, Werewolves (a very popular game at our British and Irish Summer Camp)! We spent one night in Lititz being separated again to spend the night at various homes belonging to members of the church who volunteered to host us for the night. We continued our journey to Washington DC and North Carolina, Winston-Salem.

Overall during the tour we visited 15 churches in total.

We met new people every day and found hospitality everywhere we went. The trip was a once in a lifetime trip and is not something I will ever forget. We have a UYHT (Unity Youth Heritage Tour) group chat that keeps us all connected and hopefully we will continue to support this connection. I would like to thank the Unity Youth Committee and Planning Committee for organising such a wonderful trip and also all the churches and members that hosted us and made us feel welcome. We received many presents from the churches which included Moravian stars, Prayer shawls knitted by church members, lambs, books and many more things. We learnt so much during the trip and hope to share what we have learnt with the rest of the British and Irish Moravian Churches.

**Sr Alishbha Khan**



# Greenbelt 2018

## Three different views

© Srs Joy Raynor and Laura Wood,  
Br James Woolford

### The New Guy - *James Woolford*

This year's Greenbelt festival was my first festival of any kind. As I'd volunteered to help lead the trip next year it seemed a good idea to experience the festival first. Before arriving I had a number of concerns such as how would I find Greenbelt going solo (I left Annette and the children behind and whilst I knew Joy and Laura would be there I knew they would have their own responsibilities and jobs), how would I find camping for the first time in seven years and generally would I enjoy it?

I arrived on the Friday and was grateful that Joy and Laura were free to help erect my tent. Then Laura and I headed for the main festival site and whilst we queued there was a real buzz and a huge cheer as the gate opened. The site is well organised and spaced out, but everything is within easy walking distance.

Throughout the festival I tried to experience all that it had to offer. Greenbelt has a huge variety of things to do but you can equally spend time not doing anything if you wish. My Friday was mainly spent getting a feel for the place although I attended LGBTQ Friendly Bible Hour hosted by the Quaker church. Here Peterson Toscano (actor, activist, and bible scholar) spoke about bible stories that mirror the LGBTQ experience in an insightful and entertaining way.

My Saturday highlights included a session on Laughter Therapy and a talk about writing comedy followed by a talk about 'Taming Gaming Disorder, Fortnite and faith', which was all about children and computer games and ways we can engage with them. I went to listen to a

beautiful session called 'Great Sacred Music' by singers from St Martin-in-the-Fields church.

On Sunday we had communion with over 4,000 people. The lucky ones managed to be inside the big top tent but the majority, myself and Joy included, found ourselves outside in the rain. The theme of the communion was Windrush and Carnival - there was a wonderful atmosphere with a gospel choir and wonderful speakers. I also went to a talk from Simon Mayo about his new book, a talk about improving accessibility in our churches, a comedy improv workshop and finally a panel talking about the church in America and Donald Trump.

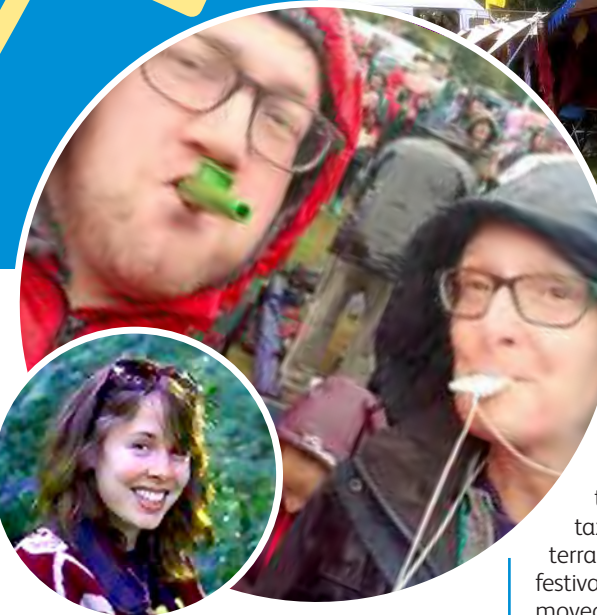
Monday's highlights were a talk lead by Jo Berry whose father, Sir Anthony Berry, was killed in the Brighton bomb in 1984 by the IRA. She was joined on stage by Pat Magee who planted the bomb that killed her father. They talked about their journey of reconciliation and the work they now do to help others. There was also Beer and Hymns, a much loved tradition of Greenbelt. That evening I listened to a lovely jazz singer, a comedian, a folk singer and Harry and Chris who are a comedy jazz and rap duo.

Greenbelt is a warm, welcoming and inclusive place where all people are valued. The talks I went to were often really enlightening, the music varied and interesting, the workshops and the people were warm and friendly. I cannot wait to bring more people next year and help them to experience all that Greenbelt has to offer. Oh, and the camping was actually rather fun albeit cold.

### The Bar Person - *Laura Wood*

This year, I volunteered at Greenbelt with the pub and wine bar teams. I worked two shifts of three and a half hours per day. The first day I was entirely based in the Jesus Arms, serving amazing real ales and ciders, and the rest of the time I was part of the smaller Prairie Rose Team serving cocktails, coffee, hot chocolate and soft drinks. I preferred working with the Prairie Rose team as the flow of customers was more constant, as it was located next to one of the Greenbelt's Music Venues, the Canopy. Here I got to hear some amazing musicians, including one of my current favourite Protesting Singers, Grace Petrie (interesting fact: she grew up Catholic). At the Jesus Arms, there were a lot more staff, so often you were left feeling a bit unneeded, but the plus side of working there is that around midnight, the space raked the 80s and 90s tunes up and it became an amazing mix of talking pub people and dancing pub people.

One talk I attended was led by John Bell on Screens and Worship entitled 'Screened Out'. He considered issues such as whether screens are linked to our original sin. He spoke of the idea that Adam and Eve wanted to know everything, and is that not what modern technology is enabling us to feel? Is this good for us? Is there a reason we cannot hold all that knowledge? Why would God have not given us all that knowledge? What is it we are missing from life by being so connected to the desire for this constant contact and knowledge? I am still thinking about all he said.



### The Driver - *Joy Raynor*

2018 was my third year of driving a buggy at Greenbelt and I was looking forward to transporting festival goers, enjoying their excitement, the banter of the taxi team and the challenge of the terrain but a couple of weeks before the festival I had an email to tell me I had been moved into a different team, still driving a buggy but for the 'drivers team'. So I turned up not quite sure I was going to enjoy Greenbelt as much as usual but willing to do what was required for the festival, after all it is about serving.

The drivers' team is responsible for transporting the artists to the site by collecting them from the train station, hotel or airports. My role was to transport artists from the artists' reception and car park to the Green room, a circuit which took about ten minutes. This seemed to suggest a really boring time volunteering and I went away from the briefing feeling a bit downhearted, not helped by my taxi team friends all looking so jolly.

So Friday morning I turned up for my first shift, but the buggy had been borrowed by the taxi team as two of theirs had broken down. Turning up for my second shift at 3pm, the system had been changed so that instead of waiting until called, the buggy would do a continuous loop. At least I would be driving most of the time. I soon had passengers and Vicky Beeching tweeted a picture of the two of us in the buggy (I had no idea it was her until someone told me about the tweet). For most of my shifts I had people in my buggy, sometimes one or two, sometimes with luggage and once three band members, two guitars, a banjo, a double bass, a mixing box, several rucksacks and a yoga mat - the most I managed to pile on. The artists were really grateful to have transport and were lovely, many of them commenting on the atmosphere at Greenbelt being very special and more than one told me it was their favourite festival: they felt valued and part of something bigger. I am hopeless at

recognising famous people, and I treat everyone with the same respect and consideration, this is an integral part of the Greenbelt ethos, and stood me in good stead.

The driving is quite tiring - it might seem fun to drive a golf buggy but they have limited suspension, no gears, windscreen wipers, sides or indicators. I was very aware that I was sharing the roads with some large heavy trucks (unlike the taxi team) and you can't help feeling vulnerable in this tiny vehicle with no oomph to get out of trouble.

I worked six hours every day except the Sunday (my light day and three hours) so I should have had lots of time to go to talks, worship, performances etc. but every time I set off for something I bumped into a friend and missed it, or was distracted by something else, a performer, food or a stall. Greenbelt is like that. I did manage to attend the Sunday communion and see the two performers I wanted to see. I also joined in the 'Big Sing' led by John Bell which is an opportunity to learn new songs and join in inspiring worship. This year I didn't make it to any talks, the timings of the ones I thought would be interesting clashed with my shifts but that is the nature of volunteering. I still loved being at Greenbelt, absorbing the atmosphere, even the wet Sunday didn't seem to stop people enjoying themselves.

So next year ... do I volunteer for the same team as this year, or go back to the taxi team? I suppose I could attend as a festival goer and be part of the Moravian group rather than a festival-maker but I love being part of making Greenbelt happen, no matter how small my part is.

There will be a Moravian group in 2019. Tickets are on sale for 'Wit and Wisdom' and the sooner you buy them the cheaper they are - <https://www.greenbelt.org.uk/buy-tickets/>. So go on, join us in a field in Northamptonshire for a fantastic weekend.

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

# Why the Moravians claim this formula as their own

*Livingstone Thompson*

## Part 2

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

### The Use of the Formula in the Reformation Period

Vernon Nelson, former archivist of the Moravian Archives in Bethlehem, believes that the formula, in the way we use it today, goes back to Melancthon in the form: 'in necessary things, unity; in doubtful things, liberty; in all things, charity.' In an unpublished article Nelson states that the earliest authenticated use of the words of the formula is in the rare 1626 work of a Lutheran theologian, Rupertus Melderius, entitled Paranesis. The Latin version of the formula used by Melderius is: 'Si nos servaremus in necessariis unitatem, in non necessariis libertatem, in utrisque charitatem, optimo certe loco essent res nostrae.' The core idea of the modern formula gleams through this saying but there seems to be some confusion about the identity of the person responsible. On one hand, Nelson believes Melderius is a pseudonym for Petrus Meiderlin, a Lutheran theologian from Augsburg. On the other hand, Blandford, on whom Nelson seemed to have somewhat relied, refers to Rupertus Melderius as a 'Dutch leader.' Although there is use of the formula in the Reformation period, we do not have enough evidence to link its origin to that period. The most that can be said with certainty is that its use can be traced back to that period but, as we have seen, a version of the formula predated the Reformation.

When we look carefully at the writings of Lukas of Prague (d. 1528), who spans the period from pre-Reformation to Reformation, one gets the impression of a continuity of the idea behind the formula in Moravian thought. Lukas of Prague was the leading theologian of the Moravian Church at the onset of the Lutheran Reformation. In relation to salvation, he made a distinction between things necessary/essential and non-essential things. His distinction appears to be based on the old Moravian three-tiered doctrinal system. He insisted that the basic content and focus of faith was God's saving action: 'therefore the essential things cannot be within the power of the people, the church or sacraments.' It may be, then, that in Lukas of Prague we find a link between the three-tiered doctrinal systems that we referred to in the previous section and the two-tiered distinction between 'essentials' and 'non-essentials' that seemed to have become more dominant in the period of the Reformation.

The Consensus of Sendomir, a mutual agreement between the Unitas Fratrum, the Reformed and the Lutheran churches in Poland in 1570, seems to reflect the spirit of the formula, in as

much as it 'was primarily a pledge of mutual forbearance and charity.' The Consensus declared all the parties would avoid dissension while striving to maintain peace and tranquillity; things that were necessary for the building up of the church. Johannes Plitt is probably right in linking the formula with this agreement although, as we have seen, it obviously reflects an approach held at least by the Moravians quite some time before the signing of that Consensus.

Since the Reformation, the distinction between necessary and non-necessary things has become an important instrument of forging unity between different doctrinal positions. McNeill underlines this by noting that the idea of 'fundamental articles' recurred with great frequency in the 17th century discussions of union. This is further verified by the many personalities of the Reformation in whose writings we see various allusions to the formula. First among them is John Calvin, who held the view that diversity on non-essential matters ought not to be an occasion for disunity. He cites as essential points of doctrine that, God is one, that Christ is God and the Son of God, and that our salvation lies in God's mercy. As an example of something non-essential Calvin mentions what is believed to happen to the soul after death. Similarly Cassander, a Flemish scholar of the Erasmian school made proposals for unity based on a demarcation of the essentials in doctrine. Like Calvin, Bucer, and Cranmer, Erasmus had distinguished essential from non-essential beliefs in relation to the problem of unity and separation. Martin Schmidt mentions another writer of the Erasmian School, Acontius (d. 1566) who also formulated the idea that a distinction should be made between articles of the faith that are necessary to salvation, and those that are of secondary importance. Thus a long line of Christian Humanists extending from Erasmus (1467-1536) to Johannes Hulsemann (1602-1661) worked with the central thought of identifying a minimum of Christian dogma that was necessary to salvation.

### Comenius and the Bohemian Formula

The Erasmian/humanist tradition and the work of the Reformers who desired a unity on the basis of fundamental things necessary for salvation form the background of the work of John Amos Comenius (1592-1670). He was bishop of the Moravian Church (Unitas Fratrum) from 1648 to his death in 1670. As the most outstanding leader of the church in the seventeenth century, he is known for his irenic work as well as his educational reforms.

Comenius' thinking shaped much of the later tradition of the Unitas Fratrum that merged with the Lutherans and Reformed strands to form the renewed Moravian church in 1727. In his work entitled Unum Necessarium (One Thing Necessary) published in 1668, he said that the prime law of the Christian concord is threefold: to maintain unity in necessary things, freedom in less necessary things, (which they call diaphora) and love in all things. This formulation is very close to the way it is preserved in the Moravian Church today, which explains the tendency of Moravians to credit Comenius with the original wording. Comenius has no doubt significantly influenced the modern Moravian usage of the formula and he may be another link between the modern formula and the earlier Moravian distinction between 'essentials', 'auxiliary' and 'incidental'. It is noteworthy that this original distinction was not formally made in the confessions of the Unity after 1535. However, for Comenius, the legacy of the Unitas Fratrum, which speaks of faith in Christ as king, was built on the doctrine of the essential and ministrative things of Christianity. Comenius has served the whole Christian enterprise well by giving a new impetus to the use of the formula. In doing so, however, he was building on a tradition within his own church as well as that of a line of Christian thinkers that preceded him with similar interest in unity.

The inclination to seek unity on the basis of necessary things, which became widespread in the seventeenth century discourse, makes it doubtful that the formula came into usage in Britain by way of Baxter, as Nelson suggests. It is felt that the motto of that famous Englishman was: in necessary things, unity; in doubtful things, liberty; in all things, charity. The third part of the formula, 'in all things charity' may indeed be a later addition, but the evidence suggests that the theologian or humanist, who in the seventeenth century subscribed to this motto, was standing in a long tradition of more than one hundred years. It is evident that by the time of Comenius, a contemporary of Baxter, there were more consistent occurrences of the same wording of the formulation as is found in usage today.



**Br Livingstone Thompson**  
*Minister at Kilwarlin and University Road Belfast Congregations*

## An invitation to join the Moravian Women's Association (MWA)

Hopefully you have already seen or if not, will soon be seeing packs with these words on the front cover: 'When two or three are met together, I will be with them ...'

The pack is an invitation to all women young and old, members of the Moravian Church or not, to discover more about the Moravian Women's Association and to explore whether or not MWA could enhance their life in some way.

MWA has been around for almost 70 years. At one time most congregations had a group or Circle and some even had two - a Circle and a Semi-Circle. As time has gone on, membership has declined and now there are many congregations where there is no Circle or the Circle meets at a time which is inconvenient for those with responsibilities to work or families during the day. It may be that some women find it difficult to commit to a 'same-time-every-month-sort-of-a-group.'

A few years ago MWA conducted a survey of women in the British Province who did not currently belong to MWA. The survey aimed to find out what these women thought of women's groups in general and also what they would want from a women's group. We had a good response to this survey and the results were interesting. Most respondents felt that women's groups were still needed and most felt that MWA provided the sort of activities they would be interested in. So why did these women not attend MWA? The most common reason given was a lack of time and difficulty in committing regularly to a group.

As president of MWA, I have been reflecting on the results of this survey for a while. I have also been considering the difficulties I personally have in regularly attending a Circle meeting which meets on a fixed day and time each month. I began to feel that a more flexible approach in how MWA works might provide an opportunity for women around the Province to join in with the activities of MWA.

Jesus' words recorded in Matthew's Gospel: 'When two or three are met together, I will be with them' kept running around my head and I felt that smaller groups might enable women to be more flexible in when, where and even how women could meet and connect with each other. At the same time, some sisters associated with PYCC had decided to Skype each other to discuss their Christian faith together. They decided to use some of the material provided on a monthly basis by MWA. They found the material and the time spent together valuable in their lives and decided to form a new 'on-line' MWA Circle.

A decision was taken by both Executive and Central Committees of the MWA to launch the Invitation Pack which I hope has found its way into your church buildings. Please pick a pack up and have a read. There are some core features of MWA which make it the organisation it is but I do believe that the material we produce on a monthly basis lends itself to being used in a flexible way. If you would like to look at more papers than have been provided in the pack; all the MWA papers for several years as well as the current papers are available online. Please go to [www.moravian.org.uk/mwa](http://www.moravian.org.uk/mwa).

Personally, I love and have loved being a member of MWA. It has given me many opportunities to grow in my faith alongside other women, young and old. I'm sure many of you would feel the same way if you gave it a try!

If you have any questions about this article, the Invitation Pack or MWA in general please ask any MWA member or I can be emailed: [janet.cooper@moravian.org.uk](mailto:janet.cooper@moravian.org.uk).

**Sr Janet Cooper**  
*President, MWA*

# Heritage Days Reports

## Ballinderry

We had a record number of visitors to our Church on the Saturday of the Heritage Open Days Weekend. We had produced a leaflet which detailed not only features in our own Church premises but also had information about Kilwarlin Moravian Church and we think that this helped to increase visitor numbers and the awareness of the two congregations in the area.



© Sr Sarah Groves

Our visitors enjoyed the comprehensive display of church history organised by Sr V Best which covered not only the origins of the Unitas Fratrum but its present day world wide connections and our congregation. This year, as we commemorate the centenary of the end of the First World War, we had a special

section devoted to a local soldier, James Bell who was killed on the first day of the Battle of the Somme. Br Wilson and Sr Best made a small display of Private Bell with his photograph and a photograph of the Thiepval Memorial with other relevant material. As a backing we had part of a coil of the notorious barbed-wire from the Somme and lying on a cushion in front of this the cap badge of an Austrian Naval Marine of the First World War. Our visitors enjoyed a very warm welcome from the team of congregation members and recorded their appreciation of the wide and varied exhibition. In short a great day was had by all.

**Br Henry Wilson**

## Celebrating heritage at Fetter Lane

In spite of heavy rain, congregation members welcomed around 150 visitors from near and far, coinciding with London Open House weekend. As last year, storyboards were placed around Moravian Close describing the history of the site from its acquisition by Sir Thomas More in the 1520s, to its purchase by Count Zinzendorf in 1750 with the plan to create a Moravian settlement.

As an added extra, local historian Ian Foster gave a talk about two more recent residents of note, Ernest and Mary Gillick, sculptors who lived and worked in the Close from 1913 until Mary Gillick's death in 1965. It was Mary who won the commission to design the effigy of the new Queen in 1952, used on coinage and Maundy money and designed and produced in the studios still in use at Moravian Close. We're expecting a plaque sponsored by the Royal Mint to be placed at the Close this year.

Members of the congregation were on hand to answer questions about the worship and work of Moravians worldwide, as well as offering much appreciated hot drinks and cakes. As a congregation, the weekend brought home the importance of the site not just to us as Moravians, but to our neighbours in Chelsea and beyond.

**Sr Cynthia Dize**



© Sr Cynthia Dize



© Br Anthony Torkington

## Fairfield Heritage Weekend

As in previous years, The Challenge (part of the National Citizens Service where young people do projects to help the local community) hired the Fairfield College for their planning sessions during several days in July. This year, one group decided to help Fairfield by publicising the Fairfield Museum and Heritage Days. At their Showcase event on the College stage, where they present their project to their parents and friends, they dressed up in traditional Moravian costumes. Later they had a stall in Ashton-under-Lyne town centre to publicise the Fairfield Museum and Heritage Days.



On Saturday, I'd love to report the sun came out and we had a glorious day - regrettably that was not the case it was wet and rather a dismal sort of day. Luckily this did not deter our visitors: 70 brave souls took a guided tour of the settlement (they didn't all get wet I'm glad to report), and the inclement weather encouraged consumption of our refreshments especially our very popular homemade soups. On the stage we had an exhibition of 'Extraordinary Moravian Women' to compliment the Heritage Weekend & Tameside's theme of extraordinary women - this proved very popular. Our thanks to Sr Julie Andrews and Br Torkington for their work in compiling and displaying this. We had stalls set out in the hall including Fairfield Souvenirs, Made in Fairfield and a home baked stall. All in all, plenty to keep visitors interested- indeed one group stayed from just after 11am till about 4pm.

Sunday was drier and brighter and in our shorter opening hours (1-5pm), 120 visitors went on a guided tour. Our guides worked so hard, on both days, and I should think that some serious "foot soaking and massaging" was needed by Sunday evening. Once again, the kitchen was open and visitors commented on the great quality and good value of our refreshments, indeed one person complained our prices were too low!

It is difficult to know just how many visitors we had in total as many don't sign the visitors book, but Sr Janet Warr puts it like this, 'Saturday was busy and Sunday was very busy'. A sincere thank you to Sr Janet for coordinating all the arrangements and to everyone who worked so hard before and during the weekend; our visitors rewarded us with comments such as: 'Unaware of this jewel'; 'real surprise to see how beautiful this settlement is', 'liked the setting of the Settlement, warmth/helpfulness of people stewarding and sitting peacefully in the chapel listening to the organ being played'; 'Very informative and interesting museum and guided tours. Beautiful site'.

To put the Heritage Weekend on each year is a team effort by the whole congregation and thanks to all those who helped in any way.

**Sr Margery Sutcliffe**



## Fulneck

Heritage Open Day in Fulneck was not blessed with fine weather. Rain at times was the forecast but it failed to dampen the spirits or spoil the proceedings. Numbers of visitors were up this year and over £650 raised.

The theme of the event was "Peace at Last" and an effort was made to highlight not only the sacrifice of lives lost but also to celebrate positive outcomes of WW1 in terms of medical developments and beneficial inventions, movements and policies which came out of that terrible time.

The poppy display had been worked on by church members for weeks leading up to the day itself and was a moving tribute to those who fought and died. Those poppies on the bank outside the church are to be placed in a display on Birkenshaw roundabout to be seen by many motorists. The wreaths in the church are to be presented again on 11th November and can be bought after the service at the special coffee morning in the Boys' Brigade building for the British Legion Poppy Appeal.

The settlement was very busy all day with displays, tours, dramatic readings, organ music in the Boys' Brigade building and in church. The museum and the archives were open for visitors. Delicious sandwiches and cakes were available all day. People dressed up as soldiers. It was a truly enjoyable success.

**Br D J Ingham**



© Sr Jackie Flint

## Heritage Day in Gracehill

On Saturday 9th September over 1,000 people visiting the Moravian Settlement at Gracehill on Heritage Open Day were both surprised and delighted to discover that some other visitors had got there first! Hanging from trees, looking out from behind walls, peeping over hedges, fishing, hiking, and picnicking around the pond in the beautiful square, were over fifty Scarecrows, creating a wonderfully humorous and

colourful atmosphere in the autumn sunshine, and causing lots of smiles and discussions among complete strangers as they walked around this unique village, following a trail, learning about the history of the Church and the well preserved buildings from the tour guides and enjoying homemade cakes and teas. Indeed visitors could still be seen on Saturday evening and on Sunday, still enjoying the first ever Scarecrow Festival to be held in Gracehill. The idea for this came from a ten year old young pupil at Gracehill Primary School, Emma Thompson, whose family are members of Gracehill Church, and had been reading about a similar festival on the mainland and decided this Village where she lives could be an ideal setting. She approached the Village Association and the Church Committee and helped with the whole promotion of the event appearing as a Scarecrow on posters and at The School Assembly!

Word is out that Ann Widecombe from 'Strictly' was seen in the village along with Wurzel Gummage!!

The day was such a success, pressure is on Raymond Kitson and his wonderful team to do it all again next year!

**Sr Roberta Gray**



The Mewha family dress as Wurzel Gummage and Aunt Sally



Daisy with Janet and Laurence

Tweetie handmade from Donegal tweed



## Ockbrook Heritage Open Days

The event was well attended, especially on the Sunday afternoon, with musical contributions from the Quintessential woodwind quintet, the Nelson hand-bell ringers and our very own Settlement Singers.

The exhibition of artwork and costumes by friends of the church proved popular, and the children enjoyed the 'Hunt the rat' competition.

**Sr Julie Hague**



© Sr Jayne Brewster

# Congregation News

## Bath (Weston)

In July we had a Government Minister visit our church, Lord Bourne (Minister for Faith) he was visiting a range of places of worship to highlight the role of worship in the community and their work in bringing people of different faiths and backgrounds together. A few members of the congregation met with Lord Bourne and his party, he had a tour of the premises and given a run down on the activities etc. that go on in the church during the week. After a cup of tea, Lord Bourne headed off to Bath Abbey.

Our church hall has had new radiators and Mike Jakins an Officer in the Boys Brigade very kindly replaced all our old fluorescent lights with new LED panels. This was not an easy job as he had to ascend and descend the scaffolding tower quite a few times, plus a few of us helped to move the tower to the next position about eight times, it was worth it in the end. These lights are a lot brighter and should greatly reduce the running costs. Mike was kept going by lots of coffee and a bacon sandwich.

Sr Thelma Gardner held a MacMillan Coffee Morning at the Love Weston Cafe (in our church hall) on Friday 28th September. She had organised a tombola and cakes for sale. The money raised was £415 which was a great amount for a very worthy cause. Sr Thelma was very grateful to all who helped in any way.

## Wellhouse

We have had a reasonably quiet but very satisfying Summer, and a very rewarding one for a small congregation of aging members who are young at heart.

In April of this year we held our annual Christian Aid Lunch when 26 people enjoyed a two course lunch with a choice of Meat & Potato or Cottage Pie served with Seasonal Vegetables, followed by a choice of Fruit Crumble & Custard or Creamy Rice Pudding or Sherry Trifle, and finishing with coffee or tea and mints. A profit of £272 was raised which included the sales from the cake and bring & buy stall. It was a very enjoyable way of supporting Christian Aid.

In June we held our Summer 'Great Get-Together' in support of the Jo Cox Foundation. The Katie Philpot School of Dance entertained, Srs Garner and Dixon arranged games with the children, the local community helped with the donation of gifts for the new clothes and White Elephant Bric-a-Brac Stall, and a 'FREE' boxed tea was given to some 80 people who supported the event and £170.20 was sent to the Jo Cox



© Lord Bourne



© Sr Carole Young

We celebrated our harvest supper on Saturday 29th September. We had invited Coronation Avenue and Weston Methodist congregations to join us. Br Paul Holdsworth organised the entertainment. There

was community singing, a choir, a Dylan Thomas reading, two duets and Brenda (from Coronation Avenue) on her cello, playing a couple of harvest hymns. Everyone enjoyed the ploughman type meal with extras, plus five different desserts.

Sunday 30th September was our Harvest Service led by Anna Auty (Methodist lay preacher). The Boys Brigade had made a great harvest display which was also on show for the supper evening as well. Our harvest gifts this year were tins of soup for the food bank. Before the end of the service The Boys Brigade held their Annual Enrolment and Re-dedication commitment, then the service ended with the hymn 'Give me Joy in my heart'. This ended a very enjoyable service.

*Sr Carole Young*



© Sr Jane Dixon

Foundation. What a way to support a very worthy cause.

We held our Annual Katie Philpot Dance Class Awards Service in September attended by 90 plus people, adults and children. It was an enjoyable service when we looked at the

strengths and flexibility needed in the different parts to ensure the smooth running of the Dance Class as well as the Church and life in general.

Awards were made to the most improved dancer in each of the classes, Ballet, Modern, Tap, Jazz, Cheerleading, Musical Theatre, Acobatic Dance, Street Dance, and Contemporary. The final award was of the Wellhouse Cup to the most improved dancer within the school for 2018 and this was presented to Ciara Stevenson. Katie Philpott, on behalf of the school, thanked the Church for it's continued support and we as a Church replied with how pleased we were to support the Dance Class, and around 300 young people and saw it as the Church showing support to the local community and reaching out to fulfil a need.

*Br Kenneth Evans*



© S Webb

## Swindon

During the summer holidays, our congregation was busy running a 'pop up' charity shop in the town centre. It was a busy two weeks manning the shop, but we were delighted to raise £600 for Chernobyl children's life line Swindon link.

At the beginning of September, we enjoyed our congregation outing to Breaan Sands. A brilliant day together, enjoying a BBQ, swim, fun fair rides & team games on the beach. Thank you once again Glenice for your hospitality.

The following weekend we were fundraising for YPMA and CCLL at a local church's Autumn Fayre. A photo in the local paper provided some additional advertising!

At the end of the month, our Beavers and Rainbows joined us for Harvest Festival, led by Br Paul Holdsworth. The youngsters joined Paul for a lively and interactive service. Both groups, along with the Sunday school children, 'paraded' in with their flags, and brought tinned food donations for the filling station, a local charity providing help for local homeless people.

Our mid week 'Wednesday Worship' continues to be popular with all ages and we are grateful to Paul for travelling from Bristol to provide us with this additional worship time.

We are now busy filling backpacks for Mary's meals: a charity providing school items and uniforms for children in Africa which enables them to attend school.

*Sr Sandy Mundy*

**DUBLIN MORAVIAN FELLOWSHIP**  
**CHRISTINGLE SERVICE**  
Sunday 2nd December - 3.30pm  
Dundrum Methodist Church  
Ballinteer Road  
Dublin 16  
(500 Yards from J13 M50)  
Light Refreshments Served  
Moravian Graveyard  
White Church  
Open 1.30pm-2.30pm

**FAIRFIELD MORAVIAN CHURCH**  
FAIRFIELD SQUARE, DROILSDEN  
Ann to hold a  
**A Christmas Tree Festival Featuring 'A True Christmas'**  
Will be Opened by St Mary's Primary School Choir  
**Saturday**  
1 December 12noon-5pm  
7pm Concert by United Christian Singers with a Christmas Programme  
**Sunday**  
2 December 1pm-5pm  
Free Admission to all events  
Light refreshments available  
Also spot the Christmas decorated windows throughout the Square



## Christingle Candles

Following the MWA Theme for this year 'Let it Shine' and in good time for 25th December, the Baildon Craft Group have gone into production with these Christmas Candles. Cost: £2 each. Enquiries to Sr Wendy Huggan 01274 583757.

# Enquirer's Day

Interested in exploring ordained ministry?

The Church Service Committee would like to host an Enquirer's Day on Saturday 19th January 2019 with Bishop Joachim Kreusel and Br Peter Gubi. Expressions of interest to Br Peter Gubi (peter.gubi@moravian.org.uk) by 30th December 2018. Venue to be determined.

## From Church House

### FROM CHURCH HOUSE

Following Synod, there was a vacancy for a stipendiary member of the Provincial Board, and it went to a postal ballot. The result of the postal ballot has failed to return a two thirds majority and the position remains vacant. Therefore, we now need to restart the process and call for nominations from church members and ballot.

A nomination form along with a covering letter providing explanation can be obtained from Church House or your congregation. The closing date for nominations is Friday 30th November 2018.

Following Synod, there are also vacancies on the Finance Committee, Mission and Society Committee and Provincial Youth and Children's Committee. The Provincial Board are seeking to appoint people to fill these positions and ask for expressions of interest, by providing a brief statement (of no more than 150 words) to be sent to Church House by Friday 30th November.

Please make this information and forms as widely available as possible. If anyone requires further information, please do get in touch with a Provincial Board member via email or calling Church House.

### Provincial Diary for November

- 3 Ordination of Deacon: Sr Lorraine Shorten, Service, Hall Green
- 6 World Mission Committee, Fulneck (Brs David Howarth & Paul Holdsworth)
- 7 Faith and Order Committee, Fulneck (Brs David Howarth & Paul Holdsworth)
- 10 Mission and Society Committee, Lower Wyke (Sr Roberta Hoey)
- 16 Consecration of Bishop: Sr Sarah Groves, Gracehill
- 18 Church Service Sunday
- 21-22 PEC, Church House

1	All Saints' Day
5	Bonfire / Guy Fawkes Day
7	Diwali-Deepavali - Sikh/Hindu
11	Remembrance Sunday
11-18	Interfaith Week ( <a href="http://www.interfaithweek.org">www.interfaithweek.org</a> )
13	Realisation of the Headship of Christ in 1741
12-16	Anti-Bullying Week ( <a href="http://www.antibullyingweek.co.uk/">www.antibullyingweek.co.uk/</a> )
13	Realisation of the Headship of Christ in 1741
18	World Day of Remembrance for Road Traffic Victims ( <a href="http://www.roadpeace.org">www.roadpeace.org</a> )
19	International Men's Day
21	Prophet's Birthday - Muslim
30	St Andrew's Day

*Dates to remember!*



# From the Sanctuary

Life does not always go to plan. We all know that from our own experiencing. That fact often receives our curse and damnation - and we often respond with fear and anxiety; but just maybe it could sometimes receive our gratitude - for if it were not for the interruptions to our plans ... if there were no voices calling us from beyond the horizon of our 'known' ... if things did not fall apart from time to time, how would we know the work of mystery and grace (of God) that makes living beautiful?

Being in a place of vulnerability often heightens faith. Sometimes facing the fragility of our living causes us to lose our faith, but much of the time it heightens our need to hold onto something that is over and above our incapacity to cope. It is at such times that faith becomes both questioned, and yet strangely more profound and real. Our vulnerability enables the seeking, and the gaining, of the essence of what faith, and God, offers.

So, I wonder if our modern concern, with

its emphasis on security, risk-aversion and safety, is, at some level, fundamentally misplaced. In our efforts to prevent anything from going wrong, we may actually be confining ourselves to mediocre living - to a lesser existence where faith becomes less-relevant and less-real, because it largely cloaks beyond our sight the fragility and vulnerability of existence that enables faith to be more real. Yet, the fragility of life and our vulnerability are only just behind the net-curtain - temporarily out of sight, yet only a feeble gust away from our awareness. In many countries where life is extremely fragile, and death and disease are literally a breath away, faith and submission to God's-will culturally prevail.

A lack of pain in our lives is often evidence that something has ceased to be alive within us. No journey worth taking can be insulated from the unexpected; indeed, I wonder if on the winds of the unknown come all that is worthy of pursuit.

**Br Peter Gubi,**  
Dukinfield

**An application is invited  
for the position of**

## **Musical Director of the Yorkshire District Singers**

***The position would include:***

- Sourcing music and planning the annual Advent Choral Festival and The Palm Sunday Service with readings.
- Leading and conducting the choir for the performances and weekly rehearsals, Sept - March.
- Any additional performances as requested.
- A good knowledge and experience of choral singing would be essential.

All applications to Chair of the Yorkshire District Conference, Rev. Kenneth G. Evans. email: k.evans10@ntlworld.com

**NEW BOOK**

*"This useful and attractive little book contributes significantly to local and ecclesiastical history."*  
Hans Rollman PhD  
Honorary Research Professor  
Memorial University of Newfoundland

**THE MORAVIAN CHURCH  
IN MALMESBURY**

David Witt

David Witt's new book on the history of the Moravians and their Malmesbury church will be available from 13 November 2018. Published by the Malmesbury History Society and Athelstan Museum, copies can be purchased for £6 at the museum or by post - for details on payment and postage, email malmesburyhistorysociety@gmail.com.

**athelstan  
museum  
MALMESBURY**

**Baldon Moravian Church  
Presents a  
Christmas Tree Festival**

**Saturday 1<sup>st</sup> December, 10am until 3pm  
and  
Sunday 2<sup>nd</sup> 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.

## **The Moravian Messenger**

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