

DECEMBER 2018

# moravian messenger



## No Room at the Inn: Inn Churches

It is a very sad fact that homelessness is on the increase. The charity 'Crisis' published figures which state that homelessness in general is up 8 % this year. When most of us think of homelessness we think of those rough sleepers that we see all too often on the streets; there has been a shocking rise of 15 % in rough sleepers this year.

'Crisis' categorises homelessness into three main groups:

- **Rough sleepers are single people who sleep on the street or in hostels and shelters.**
- **Homeless households are families without accommodation.**
- **Hidden homeless are those in overcrowded accommodation and those who 'sofa surf', spending a few days with family or friends before having to move on.**

It is encouraging that homelessness has been given high profile in parliament with the passing of the Homelessness Reduction Act this summer.

This Act requires local councils to help those who are homeless or at risk of becoming homeless. However, countering this are the problems, including the threat of homelessness, being caused by the introduction of Universal Credit because some people are receiving less money with this new benefit and there is often a gap in payments as people switch from the old benefits onto the new Universal Credit.

Two of our Moravian congregations are involved in helping homeless people in their area. These are Hornsey in north London and Horton in Bradford, Yorkshire.

How does all this information translate into the people that are our guests at these shelters? There is a complete cross section of society represented: men, women, old, young, people from a variety of cultural backgrounds and from many different countries. Each person's story as to why they are homeless is unique. Many have experienced a relationship break down, some have left the armed

forces, some have lost a job, some have just left prison, some are asylum seekers, some have mental health problems, some have been sleeping in cars, some in tents, the list goes on ...

### So how does it work on the ground?

Every winter Hornsey plays a vital role in supporting and helping the homeless as part of the winter shelter scheme where we provide a bed, meal and shower in the hall for up to 16 people one night per week for the months of January and February every Sunday night until Monday morning. This is organised with our partner charity 'All People All Places'. The guests are welcomed to our hall where they choose their bed. The hall is a laid out in a mixed dorm style with mattresses on the floor, but more privacy can be provided with screens if necessary and in the past some people, in exceptional circumstances, have been given a separate room. Guests are then

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# No Room at the Inn *Continued*

provided with a three course meal which usually consists of soup, a choice of two mains with a vegetarian option, and a pudding that is usually fruit salad and ice cream. There is access to a shower that they can use but we operate a timetable for that because there is only one shower. Games are also provided but generally the guests go straight from dinner to bed. In the morning they are provided with a cooked breakfast, in addition croissants and pain au chocolate as well! Each guest is provided with a small packed lunch for the day before they leave. We also provide assistance from the charity to help find permanent housing and jobs but unfortunately this is not always successful. We try to be as welcoming as possible and treat everyone as a guest. For many they don't get chance to feel special or loved so this is a way of displaying the love of God in a practical way.

In Bradford the charity 'Inn Churches' has been running for eight years. It was set up by a team working from Bradford Cathedral now there are over 850 volunteers from over 70 churches across the Bradford District, a great example of ecumenical witness.

Each church hosts up to 12 guests for a week at a time between the months of December to March. It was found that the guests were more settled when they were in one place for a whole week. When the hosting church is a distance from the centre of Bradford a minibus collects the guests each evening and drops them off the following morning. Just as in Hornsey the guests are given an evening meal and plenty of tea and coffee. Games are very popular especially Jenga and cards (I'm now quite an expert in Slovakian card games!) The project is blessed that people with skills regularly help, for example, by cutting hair, giving medical advice, and a music group entertains every Sunday evening.

The guests stay with the project until they are rehomed, this might take a few days or months. Last year, I was touched by one man who I met which summed

up Inn Churches for me. He had been evicted for non-payment of rent because he was having problems organising his benefit payments. On the face of it this seemed like a desperate situation but in fact it was a blessing in disguise. It transpired that this man had a serious medical problem with his feet that no one knew about. Inn Churches was able to get the medical care that this person needed, new shoes, plenty of clean socks and supporting him in his self-care regime. By the end of the winter we had saved his feet and he had a new home.

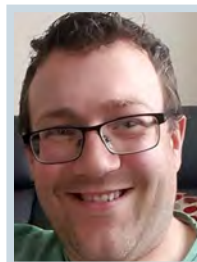
Homelessness is just the most visible problem, as you dig deeper there are many underlying issues that need to be addressed if the guests are to go on and lead successful lives when they are rehomed.

So, this Christmas season how can you help the homeless? I would recommend that financial help is best given to recognised charities rather than to homeless people that you see on the street.

If there is an opportunity to volunteer near you then make sure you attend the training sessions and give it a go. You might find, like me, that you look forward to sharing a meal, a game of cards and life stories with all those you meet at the shelter.

Please remember these and all charities helping the homeless in your prayers.

*"Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me"* (Matthew 25:40, 45).



**Sr Elisabeth Hollindrake** (Horton) and **Br James Woolford** (Hornsey)

## Editorial

We wish all our readers a blessed and peaceful Christmas and God's guidance in the coming new year.

**From Lindsey, Lorraine and Sarah**  
*Editorial Team of the Moravian Messenger*



Poem:

## A Memory System

**Forget each kindness that you do  
As soon as you have done it;  
Forget the praise that falls to you  
The moment you have won it;  
Forget the slander that you hear  
Before you can repeat it;  
Forget each slight, each spite, each sneer,  
Whenever you may meet it.**

**Remember every kindness done  
To you, whate'er its measure;  
Remember praise by others won  
And pass it on with pleasure;  
Remember every promise made  
And keep it to the letter;  
Remember those who lend you aid  
And be a grateful debtor.**

**Remember all the happiness  
That comes your way in living;  
Forget each worry and distress,  
Be hopeful and forgiving;  
Remember good, remember truth,  
Remember heaven's above you,  
And you will find, through age and youth,  
True joys, and hearts to love you.**

**Priscilla Leonard**

# Connect 18



© Sr Eleanor Noden

I had the privilege of attending Connect 18 which took place from the 18th to 25th August. The focus was on history, and certainly was a week packed with history, plus exploration, fellowship and fun.

Kicking off our week, we began our journey with a tour of Herrnhut, starting with a walk through God's acre. Led by Erdmute, we learnt about the origins of the town and went onto the prayer tower and the church, with the company of two visiting Catholic priests. The lovely church building is so light and bright, white washed to keep the focus on the people and praise to God. The tour finished with a look at the church exhibits. There were many interesting items, but striking to me was the 'Fruits of the Spirit' painting, as it brought to life the true feeling of unity being focal to the Moravian Church outlook, depicting the church family hundreds of years ago. We then took part in noon prayers. I enjoyed the way everyone took part, with the prayer read aloud, line by line, by each attendee in turn. Songs of prayer were then sung - which we gratefully could sing along with in English!

We spent lots of time with people on this trip, in various contexts, and were given a number of opportunities. Firstly in attendance of the summer barbeque which is an annual Herrnhut event. We ate great food and listened to the brass band and choir. Another day we attended the summer cafe, a weekly summertime event with tea and homemade cake in the church garden, and a little music too. That same day, we also went to the youth choir, which was lots of fun to take part in, then over to the school for circle dancing!

*At Herrnhut Moravian Church*



The longest day was our trip to the Czech Republic, and it was certainly a good one. Following our drive across the border we were welcomed by a local youth group, who accompanied us to Chalice Rocks. The scenic walk took us to this historic spectacle of early Moravian history. High in the hills, the terrific rock formations created a unique and quiet pocket of countryside. Together, we read our watchwords, prayed, and then we sat, explored and in some cases, climbed, amongst the rocks for a while. It was a very tranquil place, and we could appreciate the joy it would have been all that time ago, despite a long journey, to come together to worship there.

Continuing the day, we drove on to Prague, meeting the minister and a member of the Milicovy Kapel. Eva, the minister, was eager to tell us all about their church, showing us through photograph albums of their history. This included the buildings history and their recent renovation process. It was evident around us that a lot of effort had been put into creating an adaptable and highly functional space. In that space, local community are being reached, from young children through to the elderly, creating a space for all to share and come together. This time together was made possible through the translations from Milena, a member of their congregation.

Following a drink and biscuit together, Milena took us to the centre of Prague and gave a brilliantly informative tour of the landmarks relating to Moravian history there. The day we visited was significant to the city of Prague, marking 50 years since Soviet invasion, for which one Catholic church mass was filled in commemoration. Milena took time to explain the delicate history of her home to us, and answering our questions thoughtfully.

We followed that busy day with a quieter one in Herrnhut by visiting the missionary museum. It inspired me, as the museum illustrated the worldwide unity of the Moravian Church. The early Moravian missionaries were very inspirational in the way they integrated into the communities they met, not trying to infiltrate and change them, but instead learning languages, ways of life and even about other religions.

Overall, Connect 18 was a great experience for me. This article doesn't cover everything we did, and I learnt so much about the Moravian Church that it wouldn't fit in one article. However, I hope these highlights give an insight of the time we had. If you've considered going on a trip like this I would recommend it, whether it's the first you're really learning of the church or you know a great deal already, it was a great trip to connect with the history and the values of the Moravian Church then and now.

**Sr Eleanor Noden**  
*Royton*

## My Favorite Color is Blue. Sometimes.

A Journey Through Loss with Art and Color - Roger Hutchison - is a journey of brilliant colour for those of any age who have suffered loss. It has beautiful art on each page based on different colours and the emotions and memories they invoke. I bought this thinking, as it is a picture book, that it was for children coping with the loss of a loved one, and it is that but could be used by people of any age to reflect on the feelings that a death stirs up. It is a beautiful book recognising that the person grieved for is never far away, even in the everyday. The American spellings and words are a slight annoyance but doesn't distract from the book.

ISBN 978-1-61261-923-1 Paraclete Press £12.99 from Amazon

**Sr Joy Raynor**





# John Cennick, a brief biography

John Cennick was one of the outstanding evangelists of the eighteenth century and his influence extended way beyond his early death at the age of 36. He was estimated to have preached between eight and nine thousand times, his sermons were still being published nearly 100 years after his death and some of his hymns continue to be sung in churches today. Without his preaching in the West Country and Ireland there would be no Western or Irish District of the Moravian Church.

He was born on 12th December 1718 in Reading. His mother was a devout Anglican and he was brought up around St Laurence Church. As a young man he suffered with depression and tried distracting himself with card playing, dancing and reading histories, but these activities made him fear death and hell all the more. On the morning of 7th September 1737 he decided to go to Morning Prayers at St Laurence Church. During the service he heard the words of the appointed Psalm and he felt the weight of sin fall away: "I believed there was mercy. My heart danced for joy and my dying soul revived! I heard the voice of Jesus saying, I am thy salvation. I no more groaned under the weight of sin. The fears of hell were taken away, and being sensible that Christ loved me and died for me, I rejoiced in God my Saviour."

Towards the end of 1738 he read of George Whitfield's awakening and he longed to meet other like-minded people. This led to journeys to Oxford and London, and in March 1739 he met John Wesley. Soon afterwards he was invited by George Whitfield and John Wesley to go to work in Kingswood near Bristol at a school for the coal miners' children.

It was in Kingswood that he became the first Lay Preacher of Methodism. Despite the fact he was not ordained, John Wesley encouraged his preaching and used him extensively as a preacher in the area. However, in December 1740 Cennick and Wesley parted company over doctrinal issues. He was never forgiven for this by John Wesley.

Cennick's preaching went on to include

Wiltshire and in time East Tytherton became his main base there. During this period he also served as George Whitfield's personal assistant. Whilst preaching in Wiltshire, Cennick often met with appalling violence and opposition and showed great bravery in continuing.

By 1745 he was increasingly distressed by dissensions amongst Whitfield's Calvinistic Methodists and was drawn to the Moravian Brethren. Therefore, in January 1746 he set off for Germany and met many members of the Brethren's Church. Whilst there he told Count Zinzendorf of his desire to travel to Dublin and work there. Permission was granted and in June 1746 he arrived in Dublin.



© David McClean

His preaching in Dublin attracted great crowds and again hostility. He was invited to preach in the north of Ireland and in August he preached in Ballymena. This so annoyed the local landowner that Cennick was attacked and had to be spirited out of the town by supporters who feared for his life. Cennick returned to Dublin and could not return to Ballymena for another two years.

In 1747 he married Jane Bryant who had been a member of one of his societies in Wiltshire and in August they went back to Dublin. In 1748 he was invited back to Ballymena and made it his base for work in the north. His preaching had a huge effect upon the desperately poor

people of Ireland and it is estimated that he established 15 chapels, including Ballinderry and Kilwarlin, over 40 religious societies and over 200 preaching places in the north.

In 1749 he was ordained a deacon in the Moravian Church in London. Each time he returned from London to Ireland he took time to preach in Leominster and various places in Wales on his way to the boat at Holyhead. Towards the end of 1751 Cennick physically helped to build the chapel at Ballinderry. In 1752 he was asked to undertake a preaching tour of Yorkshire and his journey took in Ockbrook as well as Mirfield, Horton, Baildon, Osset, Fulneck and Gomersal. In July he returned to his work in Ireland.

In 1753 he undertook a major preaching tour in Wales but it was clear that the continual preaching and travelling, often on foot, was taking a toll on his health. In 1754 he was back in Ireland and again preaching throughout the North. On 20th June he set off for London to visit his sick mother but developed a fever on the way. He died in London aged just 36 on the 4th July and was buried at the Moravian burial ground in Chelsea on 8th July. His wife Jane did not learn of his death until news reached her in Glooman on 14th July just days after their 7th wedding anniversary.

Cennick was an evangelist, not a pastor; he hated quarrelling in the Church; he avoided public debating yet he held his own if he was forced to debate; his preaching touched the hearts of ordinary people because he pointed to Jesus's suffering; he preached to huge crowds yet he always had time for individuals; he worked with the people as well as for them; he knew success in preaching yet he also knew the frailty of illness and times of depression. He was born 300 years ago this month but even now his example of sacrificial service and love of his Lord should inspire us in a very different world but where men and women still need to hear about Jesus and realise their immense and individual value to God.

**Sr Sarah Groves**  
Minister at Gracehill



© Br Daniel Claas

## European Mission Conference

At the beginning of September 2018 the European Mission Conference was held in Zeist in the Netherlands with representatives of all the Moravian Mission Agencies of the European region in attendance. As a member of the PEC I am also automatically a member of the British Mission Board and so I was asked to go along to share with our mission partners information pertinent to the work of the British Province in the mission fields. The conference effectively began with a delightful homemade Indonesian meal, which reminded me of the involvement of the Netherlands in that far east colony. Dutch colonial links have been kept up, to a certain extent, with the Zeist Mission Board and the Province of Surinam. The conference continued with opportunities to share with each other the work that is being done by our various European agencies throughout the Unity. This took the form of verbal comments on pre-submitted written reports, presented in no particular order, and this is how I will offer them to you now.

Speaking on behalf of the American Board of World Mission Justin Rabbach shared with us news about their work in Peru and in particular in the Amazon region, where the Watchword was used in the local language for the very first time. Jens-Peter Rejkjaer informed us that the Danish Mission Board is 175 years old this year. He also reported that there were growing problems in Burundi and Rwanda due to the fact that the governments there are demanding that all churches be made of stone and not wood. Representing the Herrnhut Mission Board Raimund Hertzsch told us about the challenges at the schools at Star Mountain and Zanzibar. There are also problems arising from the fact that the Tanzanian government is not happy about what they feel is undue European influence in their country. This is a problem that potentially affects all European mission agencies operating in and for Tanzania.

Klaus Linberg of the Swedish Mission Board gave a report about their work in Albania and home mission camps in the Swedish countryside. Aart Schalkwijk of the Zeist Mission Board spoke about the problems of donors getting older and being asked to give for the same mission projects every year. From Mission 21 Johannes Klemm talked about the work of the organisation in difficult areas, such as South Sudan and the Congo. Lastly, and by no means least, Sr Erdmute Frank gave a presentation about the work of the Unity Women's Desk, information that would have

been very familiar to those who attended our Synod this year.

We were asked, as part of our reports, to explain how decisions are made in our mission boards, as well as a success and a failure. From the British Province I reported that decisions are made collectively with as many board members as possible giving their input. This is much easier these days with the ease of global communications and even WhatsApp playing its part across borders. For me our failure, in the mission sense, is that we no longer send people into the mission field, although I did tell them that Br Phil Battelle's plans to work in a school in Nepal on his own initiative. And our success, as I saw it, was the financial support given to missionary endeavours. Not only does the indomitable Mrs Bates continue to uphold a lot of what we do in our province, but there is also the great generosity of the people in our province. Whenever the request for financial assistance comes then the people of our province dig deep in their pockets.

At this point Sr Erdmute Frank said that, during her time at our recent Synod she noted the generosity of Moravian individuals and groups in the UK. This led to a discussion about the sharing of financial and human resources between our Mission Agencies. We also agreed that our Mission Agencies will work together in order to create Codes of Conduct to deal with financial corruption in our mission fields. It is hoped that other Codes of Conduct could follow regarding violence against women and the sexual conduct of mission workers.

Unfortunately I had to leave early in order to get back to my duties in the Western District but I feel that the time that was with my new European colleagues was time well spent. I have always wondered about the efficiency of people travelling abroad from our province for meetings, particularly now that we have conference calls and Skype. However, there is great value in actually being together in the same room, especially when important decisions are reached following respectful and considered discussion. This seemed to be the nature of our time in Zeist and the overall theme that came from the conference is cooperation between our agencies for the benefit of all the mission fields under our collective care.

**Br Paul M Holdsworth**  
PEC



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

# Why the Moravians claim this formula as their own

Part 3

*Livingstone Thompson*

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

### The Formula in the Post-reformation Period

Daniel Ernst Jablonski (1660-1741), Bishop of the Moravian Church from 1699-1741, followed in Comenius' footsteps in the use of the formula. Jablonski studied at Oxford (1680-1683) where he met and was friendly with William Wake who later became Archbishop of Canterbury. With Wake he shared the idea that fundamentals of the faith should be distinguished from the non-fundamentals. Wake considered that latitude and flexibility should be given, and differences should be allowed on secondary issues, for example, issues such as the doctrines of the Eucharist, predestination and election. The friendship between Wake and Jablonski from university days is reflected in the correspondence between them during the early years of the eighteenth century, during which Jablonski sought to establish an Anglican pattern of episcopacy in the Church in Prussia. Applying the principle of the formula, Jablonski sought to achieve organic union between the churches on the basis of agreement on fundamentals of the Christian faith and an agreement to differ on non-fundamentals, rites and ceremonies.

It would seem that there is a correlation between the renewal of the Moravian Church and use of the Formula in its present form. With the renewal of the Church under the leadership of Zinzendorf (1700-1760), its doctrinal emphases reflected the ideals of Lutheran pietism and priority to world mission, to which Zinzendorf was entirely committed. Hamilton notes that, the theology of the Brethren's Church in the Zinzendorfs era was completely identified with the theology of Zinzendorf. He held a radical christocentric approach to theology, which served as a unifying ideal for the Lutheran, Reformed and Brethren ways (Tropfen) of apprehending saving truth, which were recognised within the Moravian Unity. During the time of Zinzendorf there wasn't to be seen much of the distinction between the essentials and the non-essentials, as much as we hear of the need to apprehend the one thing needful for salvation. Zinzendorf's Lutheran background gave him a preference for the Augsburg Confession, even though the language of 'the essentials' is not missing from his work. For example, on 25th September 1746 he gave a sermon in London entitled 'On the Essential Character and Circumstances of the Life of a Christian,' the purpose of which was to make clear what constitutes the essential Christian. However, as of 1775 the pre-eminence of the Lutheran heritage expressed in the Augsburg Confession was de-emphasized. While postulating five essentials, the Synod adhered to the principle of liberality in non-essentials, refusing to arbitrarily bind the conscience of all members by the formulation of a detailed creed.

The old Bohemian formula resurfaced in the immediate post-Zinzendorfs era, having been preserved by those who constituted the renewed church. This took place at the Synod at Barby in 1775, fifteen years after the death of Zinzendorf. By the resurrection of the old distinction between essentials and non-essentials, the Moravian Unity retrieved and re-emphasised what had been a lost aspect of its self-understanding. The change of discourse to reflect the older tradition was a critical development in the life of the Moravian Church. This articulation of the Church's self-understanding was not merely theoretical, but a concrete description of the reality derived from the Lutheran, Reformed and Moravian strands (Tropfen). The Church Book of the Brethren's Unity published in London 1892 asserts:

"The cordial connection founded on the essential oneness that subsists between the Renewed Brethren's Church and the whole Protestant Church, and which within our own Church pale cemented the descendants of the Ancient Brethren's Church and those from the 'Lutheran' and 'Reformed' Churches joined us, as one Brethren's Unity, was more accurately explained at our Synod in the year 1744 ... 'the Renewed Brethren's Church recognizes within herself three 'Tropfen'."

The Synod of 1879, the report of which was carried in the Church Book of 1892, read the decision of the Synod of 1744 as refashioning the idea of unity in essentials, which was descriptive of a theological position, into a statement of ecclesiology, that is, of how the church was to be understood. Consequently, Bishop Hasse in a 1907 sermon at Fetter Lane on the 450th Anniversary of the Church said, "our Church's motto has long been: 'in essentials, Unity; in non-essentials, Liberty; in all things, Charity'."

In the period after 1879 it became difficult to speak about Moravian theology without at the same time seen to be referring to the Bohemian Formula. One sees the dynamic relationship between the way the Moravians understood the nature of the church and the theology in the 1892 Church Book, which states that:

"We aim at the comprehension, in a higher living unity, of the diversity of doctrinal views, in so far as this diversity turns on the interpretation of Scripture and arises from the different modes in which the same scriptural truth is apprehended by different minds. This aim however, we do not seek to attain by simply shutting the door on differences of opinion, or by leaving them unnoticed. ... We seek rather a positive living unity. This we find in the faith in the crucified Christ, in whom as in the Son of God, we have reconciliation unto God. ... He that knows he is one with us in these points is heartily welcomed with the right hand of brotherly fellowship. ... And we do this not only within our membership, but we seek also to let it be known and felt towards those without."

There was the recognition that even within a given congregation or communion different ways of interpreting Scripture would emerge. The challenge was to find a unity in the faith that rose above the different interpretations. This is a challenge that interpreters of the Bible continue to face. When a given mode of interpretation becomes crystallized into a sort of creed it robs the community of the richness of the diversity and consigns future generations to rubber-stamping their interpretation. Delineating the essentials in the faith was therefore seen as a way of getting around the difficulties of interpretation.

The book of order of 1911 sees the formula as the thread that joins the old Unitas Fratrum to the new. It states: "As the oldest in the sisterhood of Protestant Churches, she [the Moravian Church] stands today as in the beginning, for unity in essentials, for liberty in non-essentials, for love in all things. 'In necessariis unitas, in non necessariis libertas, in omnibus caritas.'"

**Br Livingstone Thompson**

*Minister at Kilwarlin and University Road Belfast Congregations*



# Moravian Heritage in Europe: Spirituality - Architecture - Settlements

Between the 21st and 23rd October, I was privileged to represent Fulneck at a conference in Herrnhut (Saxony), which was held at the Gaste-und-Taganhaus Komensky in the centre of Herrnhut.

Together with other delegates from the British Province: Srs Janet Warr and Barbara Derbyshire from Fairfield, Sr Gail Maskalick from Ockbrook, Sr Sarah Groves and Br Chris Jones, Br David Johnston and Sr Sally-Ann Johnston from Gracehill, we gave presentations about our settlements in England and Northern Ireland.

Representatives from six Moravian Settlements in Germany, Zeist in the Netherlands and Christiansfeld in Denmark, also gave presentations, illustrating the European spread of Moravian Settlements across Europe.

Information about the Moravian heritage in Poland was also presented by Dr Matthias Donath who, together with his colleague Dr Lars-Arne Dannenberg, was responsible for putting the conference together, following their visits earlier in the year to many of the settlements, including those represented by the British Province.

Herrnhut itself was represented by Mayor Willen Riecke, the Architect Daniel Neuer and Herrnhut's Minister Dr Peter Vogt. Herrnhut's message is: "Herrnhut - Small Town, Global Importance."

The objective of the conference, which was sponsored by the State Ministry of Saxony and the German Federal Government's Centre for Culture and History, was to examine Moravian Heritage in Europe focussing on Spirituality, Architecture and Settlements.

Through us meeting in this way it was hoped to create a network throughout Europe to encourage people to visit Moravian Settlements and learn about the Moravian Church and its beliefs.

Matthias and Lars-Arne are anticipating being able to produce their guide to all the Settlements in Europe and are also working on other ways of promoting their message to schools and young people.

At the end of the conference there was a panel discussion about Moravian Settlements and their potential as World Heritage sites and how Moravian Settlements can be used today to carry

their message forward.

We expressed many thanks to our interpreter, Sr Erdmute Frank, who, as virtually all the presentations and introductions were in German, she translated through our headsets. She did an amazing job translating into English the sheer volume of information we received over the two and a half days of the conference.

Whilst in Herrnhut, delegates had the opportunity to have a guided tour around the town, visiting Der Herrnhuter Kirchensaal (the church hall in Herrnhut), Gottes Acker (the Burial Ground or God's Acre) and, on the last day, visit the Zinzendorf manor in Berthelsdorf, which has now been renovated.

Despite the long travelling time, nearly 12 hours for many of us from the UK, by plane, train and car, we all agreed our visit was special and worthwhile, and our efforts to attend the conference were much appreciated by our hosts.

**Br David Keighley**  
*Fulneck*



© Sr Sally-Ann Johnston

wonderful to learn more about all the settlements: Polish, German, Dutch and Danish, some of which I knew little, if anything about and also to find out more about those closer to home too! It was reassuring to discover that although we were all different in many ways we experienced many of the same concerns and it was great also to re-affirm the special connection we had as Moravians.

In October I was able to fulfil a long held ambition to visit Herrnhut and travelled with others from our congregation in Gracehill; our minister Sr Sarah Groves, Brs Chris Jones and David Johnston.

Earlier in the year we had hosted Dr Matthias Donath and Dr Lars - Arne Dannenberg, two historians representing the Saxon Government who were researching material for a project 'The Moravians: From Saxony to Europe', ultimately to result in a publication.

Thus, we, along with representatives from the other European settlements converged on Herrnhut's Komensky or Comenius conference centre from 21st until 23rd of the month.

It was a real pleasure to meet up with other delegates from the British Province, Srs Barbara Derbyshire (Fairfield), Gail Maskalick (Ockbrook) and Br David Keighley and Sr Janet Warr from Fulneck. It was also

The itinerary began with a tour of the settlement, dinner, then a tour of the church and an evening service led by Br Peter Vogt, jointly Minister at Herrnhut along with his wife Jill, which also incorporated an historical lecture with a visiting speaker. The programme was very full but fortunately on the last day there was time devoted to a visit to Zinzendorf's Manor house in Berthelsdorf. It was wonderful to see the sympathetic restoration of the building and hear its fascinating history.

The Minister in charge of visitors at Herrnhut is Sr Erdmute Frank, who had the unenviable task of translating all the presentations from German to English for us, which she did splendidly. I loved her interpretation and expression of ideas, for example one of the Königsfeld delegates talked about how he had attended the Moravian school there and how it left

'traces in the person.'

I hope all the settlements will benefit from the publication promised from Drs Donath and Dannenberg. Certainly I think all who attended will be very keen to maintain and grow connections between all the settlements (we are already planning the next trip and enthusiastically invited everyone to come and see us too - just as long as they don't all come at once!).

There was time to ask questions after the presentations and some time to discuss ideas for World Heritage status, as Christiansfeld achieving this in 2015 was able to report back on how it has influenced the settlement over the three years hence.

We also had the privilege to hear Prof Dr Peter Zimmerling from University of Leipzig talk about Zinzendorf's European Message: History, Spirituality and Theology of the Moravian Church.

He finished with the thought that, importantly, Zinzendorf realised that we need to be 'within' - radiating into society as a result of the gospel being lived in our lives. Hopefully, as he pointed out, that although we are of course sinners, Moravians being true to this ethos, are not limping through life but rather dancing!! It was an encouraging thought to take with us.

**Sr Sally-Ann Johnston**  
*Gracehill*



# A Moravian Shipwreck

## Part I



*This is the first part of an extract from the Periodical Accounts ..., a Moravian journal which includes accounts of the Moravians' missions over the last two centuries. This excerpt gives a fascinating picture of both the dangers of travel by sea in the early 19th century, (wooden ships, no weather forecasts or seaworthiness checks) and a reminder of the risks Moravian missionaries encountered in their travels around the globe. The shipwrecked Moravians are the missionaries Johannes Hasting and Adam Kunath together with Hasting's wife Maria and the two children of Johann Meissner, another Labrador missionary.*

*Johannes Hasting was born in Sornig, Saxony in 1762. At the age of 26 he was sent to Labrador where he spent eight years at Nain and four years at Okak, retiring in 1817. He then returned to Germany and died in 1835. He married Maria Schneider in 1800 or 1801. He is said to have had a very good command of the Inuit language.*

*Adam Kunath was born in Meschwitz, Saxony in 1779. He served in Labrador (Hopedale and possibly elsewhere) from 1804 to 1835 when he appears to have retired. He married Anna Schrader in 1818. It has not been possible to identify his date of death.*

*Johann Meissner (1770-1839) served in Labrador from 1798 to 1838.*

*The journey described is from Gravesend to Hamburg. Hasting was returning home on his retirement with Kunath accompanying him, presumably on furlough.*

Extract of letters from the Brethren Hastings and Kunath from Labrador, giving an account of their shipwreck on their passage from London to Hamburg.

Altona<sup>(1)</sup>, December, 25th 1817

Dearest Brethren.

Who would have thought, when we took leave of our dear Brethren and friends in London, that we were going to meet a trial so severe as that which befell us in the evening of the 19th of this month, not far from Nieuwerck<sup>(2)</sup> in the mouth of the Elbe<sup>(3)</sup>, about two miles from the beacon<sup>(4)</sup>.

It would indeed have been better, if we had spent the winter in England, especially as we had the two little daughters of Brother Meissner with us, but we yielded to the wish of their relations, and of our Brethren in Germany, that we might proceed thither, as soon as possible after our arrival from Labrador. When we saw the ship, with its decks filled with all kinds of merchandize and baggage, we felt some unaccountable presentiment of danger. For want of room, the long-boat was left behind, which appeared to us to forebode no good. Even the crew expressed some apprehension, but the captain seemed not to have any fears, and we left Gravesend<sup>(5)</sup>, on December 15th, with a favourable wind, which, on the 16th, brought us into the open sea. We now began indeed to hope, that we should have an expeditious voyage. The captain treated us with every kind attention, and approved himself a clever, steady seaman, indefatigable in his duties, and allowing himself but little sleep. Off Heligoland<sup>(6)</sup> he twice rejected the offer of a pilot, trusting to his own skill in conducting the ship safely.

After a very boisterous night, we came in sight of Heligoland early on the 18th. The weather was foggy, rainy, and very cold, with a strong contrary wind. To avoid being driven back, we sailed almost quite round the island, but the fog often prevented our seeing the coast. During the night, we lay to, and slept quietly. We spent the whole of the 19th in tacking, within sight of the towers<sup>(7)</sup> of Nieuwerck, and hoped, on the turn of the tide, to run in, and come to an anchor at Cuxhaven<sup>(8)</sup>, little expecting, how our faith and patience would soon be put to the test. The fog and wind increased, and towards evening, the tide brought the ship nearer the coast than the captain had expected. About seven o'clock, we were driven towards the middle-ground sands, before Nieuwerck; and on endeavouring to tack, and haul off the bank, the ship struck the ground with a shock not to be described. The captain immediately gave her up for lost: the mate however hoped, that with the next tide, she might be brought off.

She continued striking with such violence, that her rudder was soon torn off the lower

hinge, and kept beating against the stern. All the seams both of the deck and sides of the cabin opened, and began to let in much water; and as the waves continually beat over the decks, the ship filled so fast, that we were obliged, with all our might, to go to work at the pumps, till, being quite exhausted, we gave it up, as, notwithstanding all our exertions, we had five feet of water in the hold. The night set in with a dense fog, and a furious wind from the north-east and east. We cried to the Lord, to have mercy upon us and the ship's company, in such imminent danger of our lives. The poor frightened children joined in our prayers with many tears, and the Lord gave us faith and grace, to cast our burden on Him. He granted to us a comfortable ray of hope, that he would save and deliver us, nor did he suffer us at any time to fall into despair. We knew that, if it were His good-pleasure, He was able to send us deliverance in the midst of this great danger, when all help of man seemed vain. On the 20th early, it began to snow very hard, and the sea ran so high, that it was quite impossible for any boat to approach the ship. The small boat we had on board, was in so shattered a condition, that we could not venture to hoist it over the ship's side into the sea, without its being immediately filled with water. As the violence of the wind abated towards noon, the captain declared, that now was the time to attempt to save our lives, and that at low water, we might walk to shore across the sands. This was a long stretch, and we observed, between the sandbank and the coast, a stream of water of unknown depth. We consequently gave up all hopes of safely performing the journey with the two little children, in such severe weather, and under such circumstances. Indeed we were afterwards informed, that, had we ventured, we should infallibly have been drowned.

To be continued ...  
**Adrian Wilsdon**



1 A town to the west of Hamburg under Danish control at the time.  
2 A misspelling of Nieuwerck (now Neuwerk), a tidal island of 1.2 square miles on the German coast, 8 miles from Cuxhaven.  
3 The river on which the city of Hamburg stands.  
4 A tower, still standing, built in the 14th century and which served as a lighthouse between 1814 and 2014.  
5 An important port for London in the Thames Estuary at about 20 miles distance.  
6 Two islands under British possession some 29 miles off the German coast.  
7 A smaller lighthouse was removed in 1909.  
8 A town on the German coast.

## Congregation News

### Bath Lunchtime Special

At Weston in Bath we have a weekly Lunch Fellowship which began in October 1983 and is still thriving over 35 years on. With a regular attendance of 40 or so enthusiasts we meet on Wednesdays in the church hall, where we enjoy great fellowship and great food. We have full membership of 48 if all turned up on the same day. Ages range between the 60s and 97, and in the past we once had two centenarians for a while.

The son of one of the centenarians, Graham, is now part of our team, its youngest member, being only in his mid-seventies. This brings me to what spurred this item, which was the celebration of our eldest cook's 90th birthday in September. Eva Young (yes, really!) is one of three people still attending who were involved with the Lunch Fellowship when we started it 35 years ago. Pam and I are the others. We, with the remaining two, Maureen (33 years service) and Janet (17 years service) are mere octogenarians, and we make up the team of six. Cooking, serving and other duties are done on a voluntary basis. Janet made the cake which we presented to Eva (pictured), along with a token of our appreciation of her continuing years of service.

Our Team of six currently has an aggregate age of 500 years which denotes a wealth of culinary experience, reflected in the



Eva being presented with her cake. Left to Right: Paul Gubi, Pam Dinsdale, Maureen Gubi, Eva Young and Janet Toogood.

high standard of the meals. These consist of main course, dessert and a tea or coffee enjoyed in a friendly atmosphere. Our approach from the start has been to treat this as a not-for-profit service, and to resist any suggestions otherwise. With good management, the current charge of £3.50 comfortably meets this and enables us to meet expenses and even make a contribution each year to the congregation funds to cover electricity and gas usage. We rejoice that we have been privileged to be involved in this and pray for God's continuing blessing as we give thanks for the past and go forward into our 36th year with good appetite. "For food, friends and fellowship, we thank You, O Lord" - to which at least 40 voices will say a cheerful "Amen".

**Br Paul Gubi**



© Br Edwin Quillean

### Fetter Lane

The welcome Service for Sr Claire and Br Steve Maxwell was held at Fetter Lane on Saturday 6th October 2018 at 3pm. The service was followed in true Moravian tradition with lots of food and fellowship.

### Bedford Queen's Park



© Br Charles Hutton

Harvest thanksgiving celebrations at Queens Park Bedford – Sunday 7th October 2018



© Br Livingstone Thompson

service. It was also attended by the Lord Mayor of Belfast who brought greetings and welcomed all to our city; by the MP for the area, and by two MLAs, representing three of the four major political parties in northern Ireland.

In a service led by our Minister, Jamaican born Rev Dr Livingstone Thompson, we were moved by the spiritual slave songs of Clover Watts and by the dub poetry of Raquel McKee, both of whom are also originally from Jamaica and we enjoyed lively Dominican dances.

Dr Christopher Stange, Consul General for St Vincent and the Grenadines brought greetings and we had an inspiring address from the Barbados High Commissioner to the UK, His Excellency Rev Guy Hewitt. Rev Hewitt spoke of the experiences of the 12.7 million people sold into slavery from Africa. He also however reminded us of the more recent anxiety and distress caused to the 'Windrush generation' in Britain by failings in government policy, and the suffering which continues even today for those caught up in so-called 'modern day slavery'.

The festivities were rounded off with refreshments after the service in the church hall which featured delicious Caribbean cuisine.

It was a memorable day at University Road which we hope will be the first of many such occasions.

**Sr Carol Ackah**

### Emancipation Day at University Road Belfast

Sunday 29th July was a colourful and exciting day for us at University Road. It was the day when we, as a congregation, for the first time celebrated Emancipation with Caribbean nationals now living in northern Ireland. Emancipation Day is the day which marks an end to slavery in the Caribbean on 1st August 1834.

As well as our usual congregation the occasion saw a strong turnout of Caribbean nationals for what was a truly ecumenical



# Congregation News

## Brockweir

*"Seasons of mist and mellow fruitfulness!  
Close bosom-friend of the maturing sun;  
Conspiring with him how to load and bless  
With fruit the vines that round the thatch-eaves run..."*

Living in Brockweir reminds one constantly of the rhythm of nature and the cycle of life. The church is nestled amidst the valley and is close to the river, which is tidal. Sometimes as we sit in church and listen to the liturgy or have space for silent prayer, the strains of a plaintiff blackbird are heard, and we are reminded of the beauty of God's creation. The silence and fellowship of a congregation that meets week by week often 'speaks louder' than any individual prayers we can offer; for as R. S. Thomas once said, 'the meaning is in the waiting.'

The trees in the valley are changing from green to red, russet and yellow and the withered leaves rustle as they swirl in autumn sunshine. In September, the annual Soap Box Derby was held with the usual thrills and spills and we sold refreshments to villagers and visitors to proclaim our presence and hopefully relevance to a modern world! Our Harvest Festival and Lovefeast has also taken place and the flowers and decorations were stunning. Donations of food and toiletries were donated to the Food Bank in Chepstow for which there is a constant demand.

In October we hosted a District Fellowship Day. Br Paul



© Br Philip Ashton



Holdsworth led a lively bible study about loneliness which certainly made us think about what we can do as a Church to counter this. After homemade soup provided by Sr Sue Groves - recipes can be found in our new cook book - we divided into two activity groups. Br Paul and Sr Mary Harris strode off into the landscape,

leading those who wished to commune with nature for a brisk walk and the rest of us indulged in craft making with Sr Patsy. A good time was had by one and all and the day ended with the Cup of Covenant.

We were saddened to hear of the death of Sr Margaret Reynolds at home on 10th October. Although Sr Reynolds had not been able to attend church for some years, she was once an active member and was extremely knowledgeable about the history of Brockweir, having been born in the village 92 years ago. Her passing really does mark the end of a remarkable generation and she will be much missed.

**Sr Judith Ashton**

## Gracehill

Under the leadership of Sr Rachel Hamilton, yet again Gracehill came alive with the excited voices of over 40 wonderfully enthusiastic primary aged children as they met at Rocky's Plaice, a specially constructed 'Fish and Chip Shop' which became the hub of this year's Bible Club in August. Every morning, after registration, groups of age-related children joined in craft activities,

exuberant warm ups, Story Time in the chip shop, refreshments, study book work, games, ending with songs and every day those awful fish jokes! The buzzing atmosphere created by dedicated and gifted leaders and helpers of all ages, was indeed a real blessing for everyone taking part, as we all learned of God's love for each one of us. The fact that the same children come back year on year is testament to how this area of church has developed. Each day ended with the adults gathering around the table for lunch graciously provided by the kitchen team who began each day with cups of tea and toast and were such a blessing throughout. The week ended with a beautiful service in the church on Sunday Morning, led by Sr Kathleen Kitson and



© Sr Roberta Gray

now there is a beautiful wall quilt designed and made by the children on display in the church, reminding us all of a week of blessings.

On Sunday 30th September Rev Roger Purce led our Harvest Service as, once again, we celebrated God's continued goodness as we enjoyed the smells and delighted in the sights of almost unbelievably beautiful arrangements created by our dedicated and artistic team of

flower ladies who spent hours in the church on Friday and Saturday. Following the service, The Boys' and Girls' Brigades joined forces to host a Coffee Morning in the Church Hall when everyone enjoyed tea and totally irresistible cakes to raise money for funds, such a great idea! It was lovely to see the young folk serve! The evening service was led by Mr George Barkley.

As always, Monday evening saw Br Billy Kitson take on the role of auctioneer at the Harvest Auction when the bidding for the fruit, vegetables and flowers becomes almost manic and the laughter can be heard far and near, as money is raised for the building fund.

**Sr Roberta Gray**

## Brockweir Moravian Church invites you to share in our Celebrations

### Advent Windows

Starting on December 1st at 6:00pm. Each night a window is revealed in our Advent Christmas Calendar.

### Nativity Walk

Friday 21st December at 7:00pm. Travel from Brockweir to Bethlehem as the Christmas story is told in different village locations. Hot drinks and mince pies available in the church afterwards.

## Enquirers' Day

### Interested in exploring ordained ministry?

The Church Service Committee would like to host an Enquirers' 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.

## 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.

1	World Aids Day ( <a href="http://www.worldaidsday.org">www.worldaidsday.org</a> )
2	First Sunday of Advent
10	Human Rights Day ( <a href="http://www.un.org/events/humanrights">www.un.org/events/humanrights</a> )
3-10	Hanukkah - Jewish
18	International Migrants Day
21	Winter Solstice
25	Christmas Day
31	New Year's Eve / Watchnight

*Dates to remember!*

## From Church House

### Calls

We are pleased to announce a series of Calls that will take effect in the Irish District from Monday 19th November:

Br Jared Stephens has received and accepted a Call to serve Cliftonville and Ballinderry congregations. You will be aware that Br Stephens has been working in the Irish District for some months now and we look forward to seeing his ministry with the Moravian Church continue to develop.

Sr Sarah Groves will continue to serve Gracehill congregation. We continue to hold her in prayer as she begins to undertake her episcopal duties following consecration next week.

Br Livingstone Thompson and Br Scott Peddie have received and accepted a Call to serve a new Pioneer Initiative in the Irish District. They will share ministry at Kilwarlin and University Road Congregations. In addition to this, they have been Called to research and develop ministry in the Dublin area. The Pioneer Initiative in Dublin will be supported by Br Stephens and Sr Groves as the work progresses.

Please keep our sister and brothers along with all the congregations in the Irish District in your prayers in the coming weeks.

### Christmas

The Provincial Board and all the Staff at Church House would like to extend Christmas Greetings to our brothers and sisters in the British Province and our partners in South Asia and Western Tanzania. We hope it is a time of blessing, surrounded by the love and peace that was given to us through the quiet but remarkable coming of our Lord Jesus Christ. We also look forward to ringing in New Year, may 2019 be filled with hope and inspiration as we continue to journey together.

*"Peace on earth will come to stay, when we live Christmas every day."*

**Sr Roberta Hoey**

### Provincial Diary for December

12-13 PEC, Church House

21 Dec-2 Jan Church House closed for Christmas

## Congregational Register

### Baptisms

23rd September 2018	Thoedore Jaxson Verity	Fulneck
23rd September 2018	Sofia Rose McMahon	Fairfield
21st October 2018	Aidan Michael John Hibbert	Fairfield
21st October 2018	Ava Grace Hibbert	Fairfield
4th November 2018	Ewan James Cust	Fairfield

### Marriages

15th September 2018	Andrew Keenan and Aimee Watson	Fulneck
15th September 2018	Simon Nevin and Francesca Renwick	Fairfield

### Deaths

10th October 2018	Margaret Joan Clare Reynolds	Brockweir
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# From the Sanctuary

Ever since my mother died on 20th December, seven years ago, I have found myself re-evaluating Christmas each year. Christmas comes at the time of year when the year is dying - and at a time when many significant folk in our congregation and community are dying. That is not morbid, but merely an acknowledgment that what for many is a joyful occasion, is also contaminated with paradox and death. Indeed, the celebration of Christmas is there to bring light into that darkness. That itself is a paradox.

This sense of paradox and death are very much reflected in the Christmas stories. In spite of our attempts to dress them up with cute children and animals, the narratives are full of death, cruelty and paradox. We see contrasts between those who come to Christ, in the form of wise men and shepherds; in the lovingness of God for humanity as against the destruction of humanity by Herod; in the security-of-self embodied by Mary that enabled her to step out so hugely in faith, as opposed to the culling of vulnerable children to protect the security of he who was so insecure in his kingdom; we see death verses life.

With the birth narratives placing so much emphasis on the 'coming of Christ' as a baby, it is easy to ignore or overlook the death, transition, journeying and fear that are imbedded in the experience of Christ's birth.

Strange as it may seem, that gives me comfort; for whilst others celebrate I have permission to both celebrate and grieve. The birth narratives show us that life is very much about holding, and living with, the tension between its paradoxes. Life and death are both parts of the same entity. That is our reality. So, whilst we rightly focus on the celebrations that make Christmas joyful and meaningful, don't ignore the fact that some are in pain at this time of year. Our challenge is to sensitively hold both in creative tension by not pretending that the other doesn't exist; and to find the presence of God in both. May you find Christ in all that is going on for others, and in yourself - as well as in the manger.

**Br Peter Gubi,**  
Dukinfield

*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.



**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**

**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](mailto:k.evans10@ntlworld.com)

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