



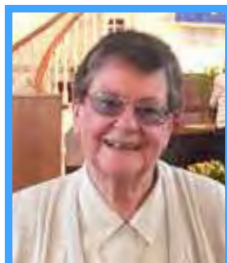
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## Provincial Men's Fellowship Rally Report

Saturday 22 June 2019 was the scheduled date for the Provincial Men's Rally at Bedford.

The theme of the Rally was, 'Transforming discipleship: Moravian Missions Today', a title chosen by Sr Roberta Hoey who was our main speaker for the afternoon.

An opportunity was given to those who wished to visit the Bunyan Museum and Meeting place at 11am before the Rally commenced. Sr Gwen Gribble and the team kindly welcomed those who visited and gave a detailed talk on the life and work of John Bunyan.



Sr Gwen Gribble

© Br Edwin Quidan

At 12.30pm brothers and sisters from around the Province converged in the Moravian Church, Queen's Park, Bedford. Those present were welcomed with a cup of tea or coffee in the Church hall.

At 1pm we made our way into the Church for the opening worship that was led by Br Kenneth Evans. A welcome to the

Moravian Church in Bedford was given by Br Edwin Quidan. Written greetings were sent and received from Bishop John McOwat. Sr Roberta Hoey gave greetings from the Provincial Board which were received. The Men's Fellowship theme song was sung (New Moravian Hymnbook 304 Give Praise to God who reigns above) as a collection was taken towards the Men's Fellowship project work.

We were pleased to welcome our two speakers for the day Sr Roberta Hoey and Br Paul Holdsworth from the Provincial Board. Br Paul Holdsworth commenced with a question 'What is Mission, what is Church'? The responses were captured on a flip chart. The interactive brainstorming session continued, and groups were formed with various questions given to each group. The session went very well with the number of responses filling a flip chart. Group role play was now used to set the scene for the later discussions. Sr Roberta Hoey advised on the current works in South Asia using a PowerPoint presentation to visually portray the area, issues, people and mission work. There are currently discussions, preparations and actions put in place to commence the journey of making South Asia into a full Province, in their own right. The difficulties of geography and distance between

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## Editorial

There is a great sense of relief for many of us as August comes around. An end to evening meetings and a bit more time to catch up with family and friends plus much looked forward days away. So, it is no surprise that two of the most important dates in Moravian history pass by without usually much fuss or special services.

On 13th August in 1727, the community at Herrnhut attended a communion service at Berthelsdorf Church, a mile from Herrnhut. Since May of that year the community had been brought together by the signing of statutes governing life in Herrnhut. There had been an increase in prayer, and some had banded together to study the First Letter of John. The heightened spiritual life in Herrnhut came to a climax on 13th August when the congregation at worship powerfully felt the presence of the Holy Spirit with them. They found it very difficult to describe the experience and it became known as the Manifestation of the Spirit.

This Manifestation changed them and led ultimately to the other important date of 21st August 1732, the beginning of Moravian Missions. The spiritually renewed community attracted many visitors and the leaders including Count Zinzendorf visited other places. In 1731 Zinzendorf was in Copenhagen for the coronation of the Danish King Christian VI. Whilst there he met a slave, Anthony Ulrich, from the Danish West Indies who told him of the spiritual and physical destitution of the slaves in the Caribbean. He also met two Inuit people from Greenland who told him of the needs there. On Zinzendorf's return to Herrnhut he told the community about the two meetings. Two men volunteered to go to take the gospel to these places whatever the cost. After much prayer and discussion two men left Herrnhut on 21st August the following year to go to St Thomas. They

were the first but not the last, and on 19th January 1733 three men left Herrnhut to go to Greenland. In the following ten years missionaries from Herrnhut went to Surinam, South Africa, the Gold Coast, Algeria, Arctic Russia, Ceylon and to native peoples in North America.

So this is our back story as a Church and we need to reflect. It was not a time of perfection but it was an example of what God did with around just six hundred mostly very poor people many of whom had fled from persecution in Moravia to find refuge in Herrnhut. This should cause us to wonder what God could do now. This has a contemporary slant because a task force has been set up by the Provincial Board, following a resolution passed at last Synod, to look at the sustainability of the British Province and to make recommendations for its future direction. This is sensible given our small size, compared to many other Churches, and our scattered locations.

However, our history teaches us that God often uses what is small and insignificant to fulfil his purposes. The very first two sentences of our statement of belief, The Ground of the Unity says: The Lord Jesus Christ calls His Church into being so that it may serve Him on earth until He comes. The Unitas Fratrum (Moravian Church) is, therefore, aware of its being called in faith to serve humanity by proclaiming the Gospel of Jesus Christ.

We cannot not expect a simple repetition of what happened in the past, but we must be asking how we may serve our Lord Jesus on earth for this time and this generation.



**Sr Sarah Groves**  
Editorial Team

## Provincial Men's Fellowship Rally Report *continued*

each congregation was again stressed. Br Philip Battelle (in his absence) sent a video of his recent three months in South Asia, that was viewed and much appreciated. There was time for questions and the responses were well received.

After a short break brothers and sisters returned to the Church for the celebration of Holy Communion. The right hand of fellowship was truly a sign of our unity and our oneness in Christ as verse after verse was added to allow for everyone to get around.

At the beginning of the Holy Communion, Br Bob Hopcroft asked to speak and informed the Rally that

Saturday 22nd June was also 'Windrush Day', noting how grateful we are in the British Province for our Caribbean brothers and sisters. It was acknowledged, 'Where would we be in the British Province without our Brs and Srs from the Windrush generation?' Their loyalty, their support, their enthusiasm for all congregation and provincial events, they are a shining example to us all. Three Cheers for the arrival of the S.S. Windrush. Then Holy Communion was celebrated, uniting us around the Lords Table.

Teas, coffees and light refreshments were made available by the congregation and offered to all. A time of fellowship continued closing around 5.15pm.

We extend our thanks to Sr Roberta, Brs Paul and Phill for what they shared with us, and an extra special thanks to all those who made everyone so welcome and prepared the refreshments. We were truly inspired with the knowledge and enthusiasm shown by all our speakers - it was a joy and privilege to be there and share in the gathering.



**Br Edwin Quildan**  
Minister of Bedford Queen's Park and Harlesden Congregations

**Date for the Diary** ▶

**Men's Fellowship Rally 2020**

27th June at Leominster Moravian Church

# Unity Women's Desk



Women's Conference in Winston-Salem, NC June 2019, UWD introduce the Unity Creed and invited everyone to take home and use in their congregations

© Sr Julie Tomberlin

In 2011, the Unity Board of the Moravian Church approved the establishment of the Unity Women's Desk, an organisation dedicated to empowering women throughout the Unity to improve their lives and better serve their congregations and communities. Since then, the UWD, led by an Advisory Board representing the four regions of the Unity and Founding Coordinator Rev Patricia Garner of North America has established three primary programs: scholarships for women and girls, microloans for women in Moravian congregations, and project grants for conferences and workshops. These three programs are designed to impact six focus areas identified after listening to Sisters attending International Moravian Women's Consultations held in the US, Germany, South Africa and Suriname between 1995 and 2016. The focus areas are: Education, Violence against Women, Employment and Overcoming Poverty, Health Issues of Women and Children, Parenting for a More Just World, and Women in Ministry.

In February 2019, I officially took on the leadership of the UWD, working with two veteran Advisory Board members (Muriel Held from Suriname and Rev Erdmute Frank from Germany) and two new Advisory Board members (Rt Rev Blair Couch from Bethlehem, PA) and Rachel Lwali from Tanzania). While much of my daily work as UWD Coordinator involves financial record keeping and processing applications and reports, I also have the opportunity to meet many Sisters (and Brothers) from all over the world, both in person and through email and video chat.

### Two highlights in 2019

In January of this year, Rev Alay Gonzalez Rosado from the Moravian Church in Cuba emailed the Unity Women's Desk a 'Women's Creed' that she and her husband Rev Obed Erelito Martinez Lima wrote in 2018 while preparing for a series of workshops aimed at reducing violence against women. When Alay explained the creed to me, she said, 'This is the

result of that work...With healthy pride in my heart, I feel so much joy before God when I hear the women in our congregations saying this creed out loud... We have suffered a lot as women. We have been discriminated against. We have been humiliated in society and many times even within the church. Thanks be to God, we live in a new moment today.' When Alay shared this creed, she called it a 'Women's Creed', but with her permission we have changed the name to 'A Unity Creed.' It focuses on Jesus' interactions with women and on female images of God, but it explicitly calls for unity between men and women in service to Christ. The Creed reminds us how Christ unifies as He protects, honours, values, heals, transforms and loves all who open their hearts to His

you in every possible way to feel at home. I have been showered with gifts of jewellery, music CDs, and beautiful cloth. The hospitality is truly amazing. Still, much has changed in Tanzania in that time - there are many more cars and trucks, taller roofs on most of the houses, many more shops, and the variety of food at every special meal has increased tremendously.

One of the changes most exciting for me was to see the number of women serving in Provincial leadership and congregational leadership positions, and I even met a female member of parliament from a neighbouring district who was invited to attend the closing of the conference. I visited several women's groups in the Tabora area where the

women have organized VICOBAS, or Village Community Banking organisations, so members can borrow money to start small businesses and also undertake projects for church, such as buying chairs. One congregation is saving to buy a car just for women's work! During the conference, the women responded to seminars on breastfeeding and

women's health with so many great questions that the conference planners had to add more sessions. They were also extremely engaged in seminars on starting businesses and in Bible studies led by Rev Mary Kategile. The energy and readiness to step up and move forward was truly inspiring. These women are praying for change and working for change, and you can feel it happening.

For more details about the history of the Unity Women's Desk and its programs, to find out how you can get involved, and to download applications, please visit our website [www.unitywomensdesk.org](http://www.unitywomensdesk.org). And please follow us on FACEBOOK!

**Sr Julie Tomberlin**  
Coordinator at Unity Women's Desk - Moravian Church Worldwide



© Sr Julie Tomberlin

Women at TEKU in Mbeya who received scholarships from UWD





# Fuel Poverty

Fuel poverty is an intense problem affecting low income families right across the UK but is particularly severe in Northern Ireland. A household is defined as in fuel poverty if the family spends more than 10% of its income on heating the home to an acceptable standard. The World Health Organisation recommends temperatures of 21°C in living spaces and 18°C in all other rooms to maintain a healthy environment. Lack of heating can lead to dampness in the home and has been linked to severe health issues such as asthma, pneumonia and depression.

Northern Ireland still has the highest levels of fuel poverty in the UK. In 2011, the Department of Social Development (now Department of Communities) commissioned an important report on fuel poverty, entitled 'Warmer Healthier Homes'. In 2009, fuel poverty in Northern Ireland was assessed at 44% of families compared with 33% in Scotland, 20% in Wales and 16% in England. This report was the start of an action plan to tackle this problem and set a target of eradicating fuel poverty by 2016. Unfortunately, this target was missed but this did give some impetus to reducing fuel poverty which has dropped by 50% in Northern Ireland in the past 10 years since the peak level of 2009.

The latest UK government statistics in 2018 ('Annual Fuel Poverty Statistics Report 2018' from the Department of Business, Energy and Industrial Strategy, BEIS) indicate a considerable improvement since 2009. According to these figures, the proportion of families affected by fuel poverty in England is 11%, from 16% in 2009, whereas in Northern Ireland is 22%, from 44% in 2009. The most recent UK government strategy, published in 2018 notes that the NI strategy has failed but 'the eradication of fuel poverty must remain a core goal'. In this document, the government sets goals for the UK of 15% by 2030 and 5% by 2040 but this is considerably relaxed from the original aggressive goals of 2011 and is a concerning level of poverty through to 2040. The UK has an average national income (GDP per capita) of £32,800 and an average personal income of £28,700.

Fuel poverty is a complex issue associated not only with low income but also with cooler climates, fuel prices and with a high dependency on oil for heating. The most comprehensive information relating to income was published in the 'Warmer Healthier Homes' report of 2011. This indicated that, in 2009, over 50% of families on less than average income and more than 80% of those on minimum wage were in fuel poverty. The key to this would appear to be the level of minimum wage: minimum wage has increased by just over 40% in the past 10 years: from £5.80 per hour in 2009 to £8.20 today. So this

improvement in minimum wage is the most likely reason for improved fuel poverty.

Other key factors are climate and fuel pricing. In Northern Ireland, the daily climatic temperature runs at about 5°C less than in the south east of England. What this means is that, in Northern Ireland, the average daily temperature (averaged over each month) never reaches above 16°C, regarded as the level below which heating is required. In London the daily average is above 16°C from June to September. In London, there is little or no requirement for heating during the summer whereas in Northern Ireland there is some requirement all summer. This difference is difficult to estimate but is probably in the region of 10% to 20% more and hence more cost. Adding to the compounding factors for Northern Ireland is the additional cost of fuel and the dependency on oil heating. Published data on energy costs indicate that electricity costs about 25% more in Northern Ireland and fuel cost (oil versus gas) about 20% more than in mainland UK. Putting these factors together gives an additional cost of energy of at least 30% for Northern Ireland when compared to the UK. Using UK official figures and applying this 30% gives an average NI fuel cost of over £1,500 per annum so a family will need to earn over £15,000 to avoid fuel poverty. As minimum wage only generates an annual income of £13,000, then families on minimum wage in NI will be in fuel poverty whereas those in mainland UK will not due to the lower fuel costs.

Another key group of vulnerable people, who are also on low income, are the elderly. A single person or a couple on a single state pension of £8,767 will most likely be in fuel poverty. Published data indicate that only those on personal pensions, as a couple, or with additional income will have sufficient income to avoid fuel poverty. The average pension for single pensioners is just over £11,000, whereas couples average just over £23,000. However, the overall average income for all pensioners is around £15,000 so almost 50% of pensioners would be considered in fuel poverty.

Government targets indicate that fuel poverty will still be an issue in 2040 (a target of 5%) but this target will most likely be missed. This implies a level of between 5% and 10% of families in the UK in difficulty in 2040. This is a serious on-going situation and a blight on the whole of the UK, which is the 5th wealthiest nation in the world and 2nd wealthiest in Europe.



Br Roy Douglas  
Gracehill

## 5

# The Pattern of Creation

Who determined the measurements of the earth? Surely you know!

Or who stretched out the measuring line upon it? Job 38.5 my literal translation.

The pattern of Creation is determined by God, and described as 'the statutes', which means, literally, 'the engraved things'. They were firmly fixed. When earth is in harmony with these divine statutes, the natural world and human society enjoy peace, *shalom*.

The exact measurements, proportions and roles of everything have been planned by God, and these are known as the 'mysteries' of the Creation. Everything we learn about the creation is something we find. It is *already there*. All the links and connections discovered by new research are what people observe about the webs and patterns of creation that are *already there*.

The knowledge we have is not our property to do with as we choose. It is entrusted to us, and we must use it responsibly. In our present situation, there must be fair compensation for the cost of research and so forth, but nobody can ever own or patent a process of nature. To have knowledge is to have power, and that must never be abused. The stewardship of knowledge is one of the pressing concerns of our time.

The creation story in Genesis says that God told Adam 'to subdue' the creation, Genesis 1.28, but that does not mean to exploit and destroy it. The word means 'to harness', and so people were intended to harness the wonders of creation and use them for good, because human beings are created as the image of God on earth, Genesis 1.26-27. It is godless folly to work against the patterns of nature rather than with them, for example creating dams that destroy the ecosystem around them, or dredging access channels for giant oil tankers through ancient wetlands that protected the coast. Each culture's 'footprint' should be judged by its impact on the creation.

*God be in my head, and in my understanding*

*God be in my eyes and in my looking*

The exact measurements, proportions and roles of creation include fair dealing in weights and measures. The Bible is not only concerned with heavenly matters, but also with the earthly affairs of trade and business. Ezekiel linked patterns of worship to weights and measures. In Hebrew the word 'iniquity' is the same as the word 'distortion', and Ezekiel told the people that unfair weights and measures were shown in the distorted building of the new temple, Ezekiel 43.10, Ezekiel 45.10-12. The same

is true of the bigger systems that are the products of human ingenuity: global economics, patterns of trade, distribution of wealth, taxes and tariffs. If these are unfair, they distort the whole creation and also human society.

In the Book of Revelation, the devil is described as the great deceiver, Revelation 12.9, and he has agents on earth called the beasts. They do his work. They control trade, and nobody can engage in trade unless he has the mark of the beast, Revelation 13.16-17. His 'mark' if you translate literally, is the mark of his bite, and in the Hebrew underlying the Greek of Revelation, the word would also mean *interest on money*. When we think of the role of interest rates in our lives, and in the causes of poverty and injustice, they are indeed the bite of the beast: 'for the love of money is the root of all evils', 1 Timothy 6.10.

When earth is in harmony with the proportions of the divine statutes, all creation enjoys peace, *shalom*. But peace does not just happen; we have to make it happen, and the Bible shows us how. First there must be *hesedh*, a Hebrew word that means loving kindness; this is the basis of everything. This leads to *mishpat*, which means 'right decision'. A decision based on loving kindness leads to *zedaqah*, which means right action, and this brings *shalom*, peace. After the Last Supper, Jesus told his disciples: 'By this all men will know that you are my disciples, if you have love one for another', John 13.35.

Jesus also said, 'Blessed are the peacemakers, for they shall be called the sons of God', Matthew 5.9. St Paul explained this: 'All those who are led by the Spirit of God are sons of God', Romans 8.14. The role of the sons of God is to establish real peace, to set the whole creation free from its present disastrous state. It has become bound into a destructive system of futility and decay, and our role as sons of God is to restore the right balance and proportions and to set creation free.

*And now, O Lord, accept anew,  
The gifts that we call ours:  
Our minds and bodies given to you  
To serve with all our powers.*



Dr Margaret Barker  
Methodist Preacher and Theologian





The abolitionists' emblem and motto

# James Montgomery's 'The West Indies'

Following a long campaign by The Society for Effecting the Abolition of the Slave Trade and the unstinting efforts of William Wilberforce, the Member of Parliament for Yorkshire, an Act prohibiting the slave trade within the

British Empire was passed into law in 1807. Note that this Act did not prohibit slavery within the British Empire, but solely the trading in slaves. Prohibition did not come until 1833. It was the cruelty of removing Africans from their homeland and subjecting them to the dreadful Atlantic crossing that caught the conscience of these early reformers.

Following the 1807 Bill's enactment Robert Bowyer, a London printer specialising in the reproduction of prints, set out to produce a commemorative volume containing a series of prints and poems to celebrate this first stage of abolition. It seems unlikely that the publishing venture was inspired purely by commercial interests as Bowyer was a member of the Baptist Missionary Society and a founder of the French Evangelical Society.

One of the poets he approached was the Moravian James Montgomery (1771-1854). He is mainly remembered for some fine hymns of continuing popularity (*Angels from the Realms of Glory*, *Songs of Praise the Angels sang*, and many others) but his verse has been out of print since the 1880s. Today much of it seems stilted and forced although it does contain many pleasing lines and his religious and philanthropic thought invites admiration.

Montgomery was twice qualified for writing a contribution for Bowyer's volume. First, he already had some success with an earlier poem with a political message, *The Wanderer in Switzerland*, which told of Napoleonic intrigues against Switzerland. Secondly, he was an active abolitionist. Indeed, his feelings on the matter had given rise to strongly worded articles and editorials in the Sheffield newspaper of which he was editor. In respect of an article published on the Slave Trade in 1805 he wrote: *The blood that cries for vengeance has not lost its voice! It boils around the heart, it burns through the veins, while the reader alternately trembles with anger and melts with compassion at the crimes and woes of his fellow creatures. Fellow creatures! The sufferer [i.e. the slave] is our brother; his lordly oppressor [i.e. the slave trader] denies consanguinity with the slave; be it so, for thereby he bastardises himself; the negro is surely related to all the rest of the human race.*

The poem he produced for Bowyer's venture, *The West Indies*, runs to just over 1,000 lines in four parts telling the history of the West African slave trade and rehearsing the arguments which led to the 1807 Act.

The first part tells the story of the 'discovery' of the Antilles by Columbus and of the Spaniards, of whom he is relentlessly critical, who followed in his wake:

*A rabid race, fanatically bold  
And steel'd to cruelty by lust for gold.*

Columbus finds the islands a place of great natural beauty inhabited by an indigenous people (the Caribs) living simply off the land:

*A feeble race these beauteous isles possess'd;  
Untamed, untaught, in arts and arms unskilled*

who were rapidly destroyed by the Spaniards:

*They came, they saw, they conquer'd, they enslaved  
And they destroy'd; - the generous heart they broke,  
They crushed the timid neck beneath the yoke*

The native Carib people thus became the first slaves in the West Indies:

*Condemn'd in pestilential cells to pine,  
Delving for gold amidst the gloomy mine ...  
Down to the dust the Charib people pass'd,  
Like autumn foliage withering in the blast*

The second part tells first of the sugar cane, also introduced by the Spaniards:

*When the fierce spoiler from remorseless Spain  
Tasted the balmy spirit of the cane,  
Dark through the thoughts the miser purpose roll'd  
To turn its hidden treasures into gold.*

and the introduction of African slaves (also brought in by the Spaniards) as labour:

*Thus on the Charib shore the tyrant stood,  
Thus cast his eyes with fury o'er the tide,  
And, far beyond the gloomy gulph, descried [Atlantic]  
Devoted Africa: he burst away,  
And with a yell of transport grasped his prey.*

Now follows a panegyric of Africa and the African. Montgomery now makes his position clear that the Negro (*nature's outcast child, scorn'd by his brethren*) is as much part of the human family as anyone in Europe or Asia This reflects the message of the abolitionist movement whose watchword was the supplicant slave's cry: 'Am I Not a Man and a Brother?':

*Is he not man, though knowledge never shed  
Her quickening beams on his neglected head?  
Is he not man, though sweet religion's voice  
Ne'er made the mourner in his God rejoice?  
Is he not man, by sin and suffering tried?  
Is he not man, for whom the Saviour died?*

It is not just the Spaniard who now comes in for criticism for grasping the spoils of Africa but also Portugal, the Netherlands, Denmark, France and Britain herself:

*- Britannia shared the glory and the guilt, -  
By her were Slavery's island-altars built,  
And fed with human victims; - while the cries  
Of blood demanding vengeance from the skies,  
Assailed her traders' grovelling hearts in vain,  
- Hearts dead to sympathy, alive to gain,  
Hard from impunity, with avarice cold,  
Solid as earth, insensible as gold.*

Part 3 deals in detail with the ideas behind 'Am I Not a Man and a Brother?' First, the African is as fond of his own native place as a European. The poet paints a picture of a loving home, husband, wife and children who in turn will look after their own parents as they grow old, but all set in an African village:

*And is the Negro outlaw'd from his birth?  
Is he alone a stranger on the earth?  
Is there no shed, whose peeping roof appears  
So lovely that it fills his eyes with tears?  
No land, whose name in exile heard, will dart*

*Ice through his veins, and lightening through his heart?  
Ah! yes; beneath the beams of brighter skies,  
His home amidst his father's country lies;  
There with the partner of his soul he shares  
Love-mingled pleasures, love-divided cares:  
There, as with nature's warmest filial fire,  
He soothes his blind, and feeds his helpless sire;  
His children sporting round his hut behold  
How they shall cherish him when he is old,  
Train'd by example from their tenderest youth  
To deeds of charity and words of truth.*

From this idyllic scene the Christian trading ships come to transport the Negro away to face a perilous crossing of the Atlantic, a crossing in which many will die of illness or even murder (the poet refers to an event in 1783 when the captain of the *Zong* threw 132 sick slaves into the sea because the insurers would pay for the loss rather than the shipowners) and those that survive the journey suffer a life of cruelty and endless toil with death as their only hope, sometimes hastened by suicide. Incidentally Montgomery makes no mention of the transport of the African from his native village to the European's ship. Whether he was aware of the trading of slaves within Africa, often as prisoners of tribal conflicts, but felt it would detract from his thesis if he mentioned this is unclear. The poet's greatest wrath is saved for the 'Creole' planter. 'Creole' refers not to people of mixed race but to those of European descent born in the colonies, such people having more of a reputation for cruelty. Montgomery relies to some extent for his information on the treatment of slaves on Stedman's *Account of Surinam* published between 1773 and 1777. This book includes stomach-churning accounts of the cruelty meted out to slaves in Surinam and played an important part in the history of the abolitionist movement. His disgust of the slave owner is shown in the following excerpts:

*Loathsome as death, corrupted as the grave,  
See the dull Creole, at his pompous board, [table]  
Attendant vassals cringing round their lord:  
Satiated with food, his heavy eyelids close,  
Voluptuous minions fan him to repose;  
Prone on the noonday couch he lolls in vain,  
Delirious slumbers mock his maudlin brain; [self-pitying]  
He starts in horror from bewildering dreams;  
His bloodshot eye with fire and frenzy gleams:  
He stalks abroad; through all his wonted rounds,  
The Negro trembles, and the lash resounds,  
And cries of anguish, shrilling through the air,  
To distant fields his dread approach declare.*

*.....  
This is the veriest wretch on nature's face, [the Creole planter]  
Owned by no country, spurn'd by every race;  
The tether'd tyrant of one narrow span,  
The bloated vampire of a living man;  
His frame, - a fungous form, of dunghill birth,  
That taints the air, and rots above the earth;  
His soul; - has he a soul, whose sensual breast  
Of selfish passions is a serpent's nest;  
Who follows, headlong, ignorant, and blind,  
The vague brute instinct of an idiot mind*

In Part 4 we learn first of the Moravian brethren (many of his expected readers would not, of course, have known anything of Moravians) and their missions to the natives of Greenland:

*- Greenland laid wrapt in nature's heaviest shade;  
Thither the ensign of the cross they bore;  
The gaunt barbarians met them on the shore;  
With joy and wonder hailing from afar,  
Through polar storms, the light of Jacob's star.*

and North America:

*Beneath the umbrage of eternal woods, [shade]  
The Red Man roam'd, a hunter-warrior wild;  
On him the everlasting Gospel smiled;  
His heart was awed, confounded, pierced, subdued,  
Divinely melted, moulded, and renew'd;*

and, finally, to the African slaves of the West Indies. In the following lines he describes the first encounter between the slave and the Moravian missionaries:

*- The captive raised his slow and sullen eye; [the slave]  
He knew no friend, nor deemed a friend was nigh,  
Till the sweet tones of Pity touch'd his ears,  
[given by the Moravian missionaries]  
And Mercy bathed his bosom with her tears:  
Strange were those tones, to him those tears were strange;  
He wept and wonder'd at the mighty change,  
Felt the quick pang of keen compunction dart,  
And heard a still small whisper in his heart,  
A voice from Heaven, that bad the outcast rise  
From shame on earth to glory in the skies!*

He then turns to those Englishmen, William Wilberforce, Thomas Clarkson, Granville Sharp, William Pitt, George Fox and William Cowper who fought for the abolition of the slave trade. With the work of these men Pity, he tells us, overcame Mammon and Britannia. Britain was the last to be convinced of the case:

*Her yielding heart confessed the righteous claim, [i.e. Britain]  
Sorrow had soften'd it, and love o'ercame;  
Shame flushed her noble cheek, her bosom burn'd;  
To helpless, hopeless Africa she turn'd; without hope  
She saw her sister in the mourner's face,  
And rushed with tears into her dark embrace:  
"All hail!" exclaim'd the empress of the sea, -  
"Thy chains are broken - Africa, be free!"*

The poet finishes on two high notes: first that Africa will, with medicine and commerce, 'from Europe's yoke be freed' and secondly with a vision of the Second Coming when all humankind is one with God:

*The reign of righteousness from heaven descends;  
Vengeance for ever sheathes the afflicting sword;  
Death is destroy'd, and Paradise restored;  
Man, rising from the ruins of his fall,  
Is one with GOD, and God is All in All.*

Although the poet of *The West Indies* may have lacked the genius to survive his age, nonetheless, for those with an interest in Moravian history, the poem is a curiosity which I for one have found worthwhile reading. While the attitudes found within the poem are often, in the present age, the subject of criticism for their Eurocentric assumptions, white paternalism, moral righteousness, etc. *The West Indies* is, like most literature, a product of its time and is best approached in that light.

**Adrian Wilsdon**  
Volunteer at the Moravian Church Archives, London



# Heritage Days



## Lower Wyke 7th and 8th Sept



Sat 7th Sept - 10am to 4pm  
Sun 8th Sept - 12noon to 4pm

### Buildings of Historic Interest

Photographic history of the Moravian Church and the Lower Wyke congregation. Present day church activities and memorabilia. Church registers available for study.  
*Refreshments*

## Cliftonville 8th and 9th Sept

Cliftonville is planning to take part in the Heritage Weekend this year - on 8th and 9th September in Northern Ireland. The theme is 'The art of Sharing'.

We will use a display of illustrations of Moravian History and of the earlier Perth Street premises that was a school on the ground floor with church above. In 1909 the congregation moved to the present building on the Oldpark Road. We will also do a display of the history of the Oldpark area which I researched some years ago and produced a small brochure on the computer.

*Sr Edna Cooper*

## Fairfield 14th and 15th Sept



Saturday 14 September 2019 11am to 5pm  
Sunday 15 September 2019 1pm to 5pm

Location for Great British Railway Journeys, Peaky Blinders & the film Mrs Lowry & Son Exhibitions incl - Tameside Remembers Peterloo & Banners Ring our bell - wind the clock (*restrictions apply*), Tours, Museum with new for 2019 'Notable People of Fairfield'

**Stalls and Refreshments Free Admission**

(All parking in Fairfield High School off Fairfield Avenue M43 6ED)

## Gracehill 14th Sept

A village "open day" has been organised to coincide with one of the European Heritage Open Days.

Sat Sept 14th from 12.30pm to 5pm

Step back 200 years and enjoy the unique atmosphere!

- Talks in the Moravian Church.
- Guided village tours throughout the afternoon.
- Enjoy the Brothers and Sisters Walk.
- Stroll around the restored Village Square
- Discover the plans for the Old Village Shop.
- Film presentations in the Old School.
- Visit the Old School class room & visitor centre.
- Tours of the former Single Brethren Home.
- "Country Markets" (crafts, home baking & teas)



### Gracehill Scarecrow festival

A Scarecrow Festival will also take place during the weekend. Come & enjoy a day of fun for all ages!

## Fulneck 21st and 22nd Sept

### 'Inspirational Women'

Sat 21st Sept 2019  
10am to 4pm  
Sun 22nd Sept  
1pm to 4pm  
**Free entry**

Recitals - Activities - Archives  
- Refreshments



## Ballinderry

Ballinderry is joining with Kilwarlin to promote a three church visit. We are linking with the Middle Church at Ballinderry, the original church of Ireland in the area founded by the famous Bishop Jeremy Taylor. Restored in the 1900's it is a unique example of a Plantation church and still retains its three decker pulpit and small bottle glass windows. It is hoped that this link will encourage people to plan a full day out in the area especially with the work of Zula's garden at Kilwarlin also being highlighted this year.

*Br Henry Wilson*

## Wellhouse

In February eleven of our sisters met for their Annual Dinner at the home of Sr Evans, (it used to be the Young Wives Dinner but now it just the Annual Dinner), the money they raised goes into the MWA project. It is always a time of Fellowship and Fun, with games and plenty of noise.

A quiz night was held in March, when Br Evans was quiz master - it was a good evening enjoyed by all, including pie and pea supper followed by a sweet. The range of questions meant there was something that everyone was familiar with.

Wellhouse joined with Lower Wyke to host a Men's Fellowship Coffee Morning, Bring & Buy and Quiz on Yorkshire Personalities. It was well attended and raised £123 for the Provincial Men's Fellowship Project.

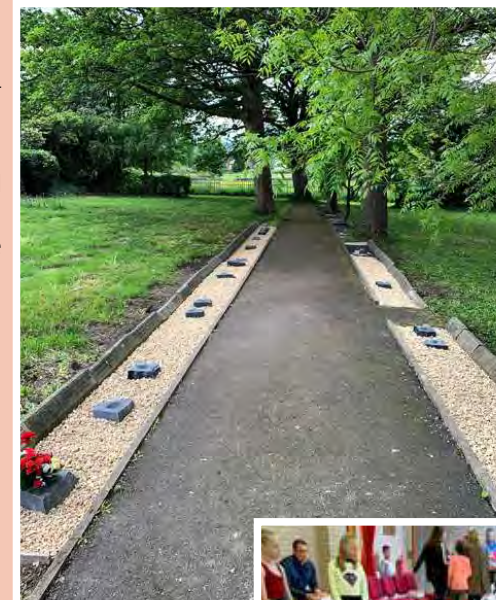
On Palm Sunday we welcomed Br Peter Gubi back to Wellhouse to lead our 264th Church Anniversary Service - he left us with some challenging thoughts.

On the 4th May four of our sisters travelled to Hall Green Community Church to join the MWA for their annual rally. On the 14th as part of Christian Aid Week we hosted a Choice Lunch of Meat and Potato pie or Turkey Casserole and Jacket Potato, followed by a choice of four sweets, tea/coffee and mints. We had a cake stall, Bric a brac and books, served 35 for Lunch and including donations raised £349 for Christian Aid - a much more enjoyable effort than door to door collection. We thank the sisters in the kitchen for all their hard work.

## Brockweir

'The way to ensure summer in England is to have it framed and glazed in a comfortable room.'

Y-fronts are not a typical raffle prize here in Brockweir - even Calvin Klein - but they appeared recently at a Soup Lunch some weeks ago. To say they caused amusement is somewhat of an understatement and the recipient is still being teased in the village. The soup lunch team are thankfully having a summer break, presumably to try and think of some more interesting prizes! Our year runs from September to June and on the first Thursday of the month at 12pm you will find a band of dedicated helpers ready to serve home-made soups and puddings to villagers and visitors alike. Numbers can range from 20-40 as we raise money for various charities with all the money given to the charities, as the soups and puddings are made with love and are freely donated. In the last year, we've raised over £1,400 for charities both large and small but perhaps more importantly we have brought villagers together of all



© Sr Jane Dixon

Throughout the early part of this year the Church Committee have been looking at a way to tidy up the Cremation plots in God's Acre. It was decided and approved at our Spring Council Meeting that we would, once all the bulbs had died back remove all the bulbs, lay down a weed suppressing matting, cover it with Southern Gold aggregate and place on the plots requiring a flower holder a random Welsh slate holder, 30 of which were brought direct from the slate quarry at Blaenau Ffestiniog in the back of Br Evans car. The work has now been completed and as you see from the photo by Sr Dixon the appearance of the cremation plots is much improved. Many of the families whom we wrote to outlining

our intention regarding their loved one's plots made donations to cover the cost of the flower/plant holders.

On the 8th June we held our 'Great Get-To-Gether' in aid of the Jo Cox Foundation. The Katie Philpott School of Dance performed with some 40 young people, Sr's Garner

and Bull played games with the young people, and we served boxed teas to all who wished to stay. There was no charge for the afternoon as it was an outreach to the community who had received a flyer inviting them to join us. We also had a book and bric-a-brac stall, invited donations and raised £170 for the Jo Cox Foundation. A wonderful afternoon of fun and fellowship whilst supporting a worthwhile cause and furthering Jo's vision of uniting the community.

*Br Kenneth Evans*

ages for fellowship and fun. It also provides space for non-church goers to contact Sr Holdsworth should they wish to.

Fundraising remains an ongoing concern and we recently raised £350 at a plant sale and coffee morning, courtesy of Srs Heather and Hilary. Sr Sue Groves is also raising money by holding bingo afternoons during summer for some of our senior ladies. One 'lucky lady' won a big slipper, so I imagine that will reappear in the autumn for our soup lunch raffle - oh joy!

At this time of the year we thank all our members and helpers who help to maintain the fabric and worship of the church by taking services, arranging flowers, grass cutting, cleaning, providing music and a myriad of other tasks. These jobs seem to fall to a smaller and smaller group of people, but we are incredibly grateful to everyone who volunteers in this way.

*Sr Judith Ashton*



## Cliftonville

Br Jared Stephens held a further series of Bible studies on Genesis entitled 'In the beginning' at 10am on Wednesdays in May. While he was on holiday in June, we appreciated Rev. Ken Doherty, a hospital chaplain and retired Presbyterian minister, and Sr Eunice Hoey taking the services.

It was a great pleasure to welcome a group of 30 Moravians from Zeist in the Netherlands, and Bishop and Mrs Hopeton Clennon from Bethlehem Pa. on Thursday 20th June. They were given a brief outline of the history of the Moravian Church in north Belfast, first in Perth Street and then the present building at Cliftonville, and a copy of the short history prepared for the centenary in 2009. A time of fellowship followed over a cup of tea and an opportunity to chat. We hope they enjoyed their visit to the Irish District congregations.



Bishop Hopeton Clennon and wife Sheila

We were saddened by the death of Br Bob Maginnes, a member of the Church Committee, on 11th May. The respect in which he was held in the several organisations to which he belonged was shown by the large attendance in church at his funeral on the 16th. Our oldest member, Sr Rosemary Hall, passed away peacefully in Larne Care Centre on 21st June and her funeral took place on 26th in Roselawn Crematorium. Br Jared Stephens led the service and Br Len Broadbent gave the address. Our love and sympathy are with the Maginnes and Hall families.

*Sr Edna Cooper*

## Royton

It was a nice start to the year, (especially for me) in January my family invited the congregation to come, after the morning service, to what they called a 'Get Together Lunch' in the church hall, to celebrate my 90th birthday. It was a lovely day full of love and warm fellowship. In February the church was saddened by the death of Sr Miriam Osborne and in March with the death of Sr Sally Ashworth. Miriam and Sally were loved by so many people which was evident from the funerals which were so well attended.

Every year at Sisters Breakfast a speaker is invited, this year the speaker told us about the 'Oldham Street Angels' a scheme set up by the Oldham Town Chaplaincy, Oldham Council and Oldham Police. The aim is to watch over partygoers over the weekend, to keep people safe and to demonstrate pastoral care: all faiths are involved, and the work is voluntary and unaided. With a collection and sponsorship, we were able to donate £237 to this very worthwhile cause.

The MWA meet regularly, and some of our members were able to travel to Birmingham to the Rally which they enjoyed very much. We held in aid of the MWA projects, a talk 'Remarkable Lancs. Women' and an Afternoon Tea, which went down very well and we learned of some very remarkable women who achieved amazing things in their lifetime. We also held a joint meeting with our other Sisters at Dukinfield, it is always good to meet, to share and discuss the MWA topic papers, to have a good old natter not to mention the lovely scones and cakes.



After the Walk of Witness

© Trinity Methodist Church

The sun didn't shine as brightly this year as it did last year, when we joined with local churches for the annual Walk of Witness on Whit Sunday, though fewer in number it was good to take part, especially when we walked in the middle of the procession and were able to enjoy two Brass Bands.

The Moravian Gathering which was held for the third year at Fairfield, is an event enjoyed by Royton, we appreciate these Gatherings when we all meet. This year Sr Lorraine Parsons, the Church Archivist, told us about 'The Tibet Typewriter' and Br Norman Driver's involvement with it.

Br Martin leads a Bible Study group on the first Wednesday of the month. Two of our church members represent us on 'The Royton Churches Together'. A Band rehearse on our premises each Sunday evening in the summer. Social Events are held - Beetle and Bingo go down very well. In June a Mini Fair was held and at this event the Band played. A coffee morning is held each Wednesday. We recycle milk bottle tops, batteries and collect for the Food Bank, which in Oldham is very much needed.

*Sr Annie Geary*



## Fetter Lane

The Fetter Lane congregation hosted its annual summer BBQ with music on the first Saturday in July, a busy day in London with Tennis at Wimbledon and the Pride 50th year celebration. Adding to the summer fun, we welcomed local residents and London Moravians, many of whom brought along delicious dishes to accompany the traditional BBQ meats (and substitutes), expertly grilled by Br Edwin and Sr Wendy Quildan. Thanks to Sr Minette for devising a quiz which got the children hunting all over the Close for brain teasing questions based on Bible verses. A bouncy castle, some parachute games and the accordion played by our pianist Anton Pazicky all added to a great summer day.

*Sr Cynthia Dize*

## Fetter Lane 21st and 22nd Sept



Fetter Lane Moravian Church is set to participate for the third time in the Open House London weekend, giving us a chance to showcase our Moravian heritage through the history of the Close. Information boards will take visitors through major events - its ownership by Sir Thomas More in the 16th century, its sale by Sir Hans Sloane to Count Zinzendorf to create a Moravian settlement and its use as a home and studio for renowned sculptors Ernest and Mary Gillick. Children especially like hearing about Christian the Lion who used God's Acre as a place to exercise. We'll also talk about our present-day involvement in the community, our plans for the future and the importance of the Chapel as a place of regular worship today.

Open House London takes place on Saturday and Sunday, 21st and 22nd September and the Close will be open to visitors from 1pm to 5pm. <https://www.openhouselondon.org.uk>

## From Church House

### New Provincial Board Member

Following the special session of Synod convened on 15 June 2019, Br Mark Kernohan, University Road, has been elected to serve on the Provincial Board and trustee in a full-time stipendiary position until Synod 2022.

Please do keep Br Kernohan and his whole family in your prayers during this time and thank you once again for your invaluable support and concern for the Provincial Board over the last year.

### New Website

The Board are delighted to announce that we have transitioned to our new website which can be found at the same address [www.moravian.org.uk](http://www.moravian.org.uk)

We are continuing to update it with new content and this will take a few months to finish. We will let you know more as new features are rolled out.

### Notice

The Provincial Board announce with much regret, the passing of Sr Sylvia Launder, a faithful servant of the Church. We keep her family and friends in our prayers at this time.

### MYForum - Moravian Youth Forum

At Synod 2018, a resolution was passed for the PYCC & PYCO, Sr Joy Raynor to organise a Moravian Youth Forum (MYForum), to discuss the previous synod, the upcoming one as well as any proposals they may wish to bring to the next one.

MYForum will be held 25-27 October at Whitemoor Lakes, Lichfield and it is going to be a great opportunity for young people to connect and engage with the Church on a provincial level. There will be a time to ask questions, discuss various topics and also input into the ongoing sustainability review.

Please note the following:

- Where able, each congregation is asked to send one person between the ages of 14-26. Consent forms will need to be completed by the participant if over 18 and a consent form for parents for those under 18.
- Please let Sr Joy Raynor know who your delegate will be by Friday 13th September 2019. If your congregation is not able to send a delegate please inform Joy. There may be an opportunity for congregations to send more than one delegate. More information on arrivals and plans will be made available in due course.
- The weekend will be staffed and supported by Youth and Children's volunteers who have all been DBS checked.
- Full cost of the weekend plus travel will be covered by the Province in the same way as Synod. Train and plane tickets can be booked through Church House where necessary. We can also provide a letter of support if a young person needs to be excused from school on the Friday for travel.
- Participants do not have to be communicant members. However, during the weekend there will be an opportunity to make recommendations for youth delegates for the Provincial Synod in 2020 and those nominated for these positions would have to be full communicant members and over the age of 18.
- If you have any additional questions please contact Joy: [youth@moravian.org.uk](mailto:youth@moravian.org.uk)

### Provincial Diary for August

- 3-10 Provincial Summer Camp
- 10 Lancashire District Treasurer's Meeting
- 16-17 PEC
- 24 Eastern District Treasurer's Meeting
- 31 Irish District Treasurer's Meeting





# From the Sanctuary

Whilst on holiday in the Lake District, I had the experience of the parable of the Lost Sheep being played out on a fell, before my eyes. A gallant, young shepherd, with three sheep dogs, skilfully rounded up about a hundred sheep in order to 'flock' (or 'herd' - I'm not sure which is the right word to use in this context) them through the gate, down the road where I was waiting patiently in my car for the event to be over, and through the gate into the next field. However much he tried - and I have never seen anyone so energetic - there were ninety-nine sheep who fulfilled his intention, but there was one (ironically, but literally) 'black' sheep, who wasn't having any of it! That black sheep charged through all four of them, several times (running at the dogs, so that the dogs didn't know what to do as it was not what sheep usually do, and the dogs got out of the way of the sheep!) to eventually find freedom on the fell by itself. It was literally a case of the shepherd leaving the ninety-nine to go after the one that got away, but eventually the shepherd gave up through sheer exhaustion. I had to refrain from applauding his efforts!

Whether it was his pride (for he knew he had an audience in those of us who were waiting to drive on), or the loss of the price of a sheep, or his concern for the sheep's welfare that

motivated him to go after it - bouncing all over the fell, sprinting up and down dale - to rescue the sheep, I have no idea (probably all three); but it brought to mind (amidst my giggling at the scene, my sincere sympathy for the shepherd, and my utter admiration at the belligerence of the sheep that got away) the love and effort of our Great Shepherd for us, that he pursues those of us who stray (and we all stray at some time or another). However, it also brought home, quite starkly, the realisation that there are just some folks who don't want to be 'found', loved and cared for. Some see this as being trapped, smothered, and restricted. However much the shepherd tried - and I give him full marks for his efforts and skill - that sheep just wanted to do its own thing; it wanted its freedom on the fell, and not to be in the field with the others.

Some people don't want God's love - or our love. That can be members of our own family, or people we encounter in daily living. That is a salutary thing to realise. It doesn't stop us from trying, and offering our love, so much so that we can feel hurt that what we have to offer them - with all its wonderful intention - is simply rejected. WE are rejected. Yet, in many ways, those sheep (or people) have to find their own way and we have to let them find their own way. The best we can hope for is that at some point, the sheep will realise what it is missing out on and return to the Great Shepherd (or to relationship with us) - there to be met, as we are, by God's forgiving and welcoming love - as in the parable of the Prodigal Son (or the parable of the Forgiving Father as I like to call it). And what did other bystanders make of the scene? Well, one lady laughingly said, 'Humm ... you don't see that on One Man and His Dog, do you?'

**Br Peter Gubi,**  
Dukinfield

## Congregational Register

### Baptisms

9th June 2019	Aamir Samson	Leominster
23rd June 2019	Rupert Evans	Ockbrook
30th June 2019	Amelia Grace Groves-Bond	Brockweir

### Marriages

1st June 2019	George Phillips and Rebecca Owen	Fulneck
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### Deaths

21st April 2019	Pamela Carol Jones	Fairfield
30th June 2019	Sylvia Launder	Ockbrook

### Reception into membership:

9th June 2019	Esther Walker	Leominster
9th June 2019	Neil Walker	Leominster

*Dates to remember!*

12	Eid-ul-Adha - Muslim
13	Manifestation of the of the Spirit in 1727
15	Raksha Bandhan - Hindu
21	The beginning of the Moravian Missions in 1732
23	UNESCO International Day for Remembrance of the Slave Trade and its Abolition ( <a href="https://en.unesco.org/commemorations/slavetraderemembranceday">https://en.unesco.org/commemorations/slavetraderemembranceday</a> )

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