

# moravian messenger

OCTOBER 2019



## Introducing the new Provincial Board Member Mark Kernohan



Born on the very last day of 1959 has always meant that my birthdays are a time of celebration for the world and not just me. I grew up in the south side of Belfast in an area which thankfully saw little of the troubles. My mother passed when I was 23 but my father has just celebrated his 90th birthday. I was the middle child of three boys with one brother now living in Leeds and the other in Coventry. Leaving school with six GCSEs, I worked for a coachbuilding firm before entering into public service at 18 and continued to work for the government for 30 years before taking early retirement in 2008. During this time, I completed an OU honours degree in Criminological studies then joined the world of retail and completed ten years with one of the big four supermarkets before transitioning into full time PEC work.

I married Mandy in 1983 and she has now put up with me for 36 years. We have been really blessed with two wonderful children, a daughter Lynsey who works for a bank and a son, Dale who works in London. Lynsey married Greg in 2015, and we are expecting our first grandchild in October 2019. I have been a member of University Road Moravian Church since the age of two and have taken part in all of its activities. I attended summer camp from the age of 11 until 17 and was lucky enough to be on staff from 1983 to 1998. I am a member of the Church Committee at University Road and also Irish District chair, leading and supporting district activities which include helping keep the Dublin fellowship alive and starting the Portrush Summer Church. I am an active member of the Irish District Moravian History and Heritage society and I have

been a lay service taker since 1990.

I am an armchair master of all sports, have completed a marathon in just over four hours, a Leeds United supporter and I follow Ulster Rugby (Union). I think I am a good chess player and a sudoku champion. I play golf weekly and enjoy it. As a member of a walking group, I try to get out with them twice a month and enjoy weekends away with them. I am working towards climbing the highest peaks in all 32 counties of Ireland both north and south and recently completed my first 'Munro' in Scotland.

I am looking forward to serving the Moravian Church in this new role on the Provincial Board.

**Br Mark Kernohan**  
PEC



**Moravians go to  
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On Friday 13th September I was privileged to be the guest preacher at the 250th anniversary celebrations of Gracefield Church. Gracefield Church, like Gracehill is a product of the preaching of John Cennick around the north of Ireland and it is situated outside the small town of Magherafelt in Co Londonderry. The first service was held there on 13th September 1769 and its first minister was Joseph Brown.

Gracefield was intended to be the Moravian centre on the west of the River Bann and Lough Neagh. A Single Sisters House and a Single Brothers House and a boarding school for girls were established there. In the 1880s there were 32 houses in the settlement and at least 176 members of the Church, but by the 1900s numbers attending had started to decrease and the Moravian Church began to sell the land and properties around Gracefield. By 1919, there was no resident Moravian minister although services were maintained by the minister of Gracehill when possible and clergy from other denominations around the area helped out. In 1934 the Provincial Board proposed the discontinuation of Gracefield as a 'out-preaching' place in connection with Gracehill. However, the Church itself was not closed because the Church of Ireland leased it and assimilated it into the Parish of Woodschapel. Eventually, it was sold to the Church of Ireland in 1947.

In all that time it has remained open and Christian worship has continued. It has had two major renovations, the latter in 2018, which was made possible by a very generous bequest in a will of a past member. It is only a small church in a farming area and will probably never again have the number of members it did in the 1880s. However, just because it is

small does not mean that it has failed in its mission. It still preaches the good news of Jesus Christ and folks still faithfully meet there to worship God. It provides a sense of community in an area of scattered housing.

At the anniversary I preached on the text that John Cennick is most identified with, from 1 Corinthians 1:23a: 'but we preach Christ crucified'. Paul is developing a line of thought that shows God's foolishness is wiser than human wisdom and that he chooses the foolish things in the world to shame the wise and the weak things to shame the strong. He wants to reassure the small Christian community in Corinth that the wisdom of the local Greek philosophical culture and the strength of the Roman empire is not the last word. God's purpose is achieved through a broken body on a cross in what the world considers defeat. Of course, what was true then should be true now: God's measure of success is very different to much of the culture around us.

So, a small church is not necessarily a failed Church, it may be exactly what God wants in that community and fulfil his plans. The test of a Church is not in numbers but in faithfulness to the Gospel of Jesus Christ, in hopefulness of God's plan of salvation and in love towards God, our fellow Christians and to his world. May that be true for us as individual small congregations and as a small denomination in this country.



**Sr Sarah Groves**  
Editorial Team



Greenbelt 2019 was my first ever time camping and going to a festival and I would say that it is the best introduction to a festival rookie. I was anxious heading to Greenbelt as I did not know what to expect: I knew it would be slightly different to other conventional festivals and had had a look at acts on the Greenbelt App, but still I did not know how well I would manage camping for three nights and being out of my comfort zone. As soon as we arrived and met James, Claire and Phoebe I felt at ease. We put up our tents as other Moravians arrived and then headed into the main festival site. A few of my concerns were food, water and portable loos. The food was amazing, every night we had great hot meals with loads of flavour, there were taps for drinking water everywhere meaning we were always hydrated in the heat and the portaloos were kept so clean by festival goers and volunteers who were a God send when you had no idea where you were and where you needed to be!

We began our Greenbelt experience by listening to a talk by John Bell 'The hidden humour in scripture' and a play titled 'A super happy story (about being super sad)' which told a story that touched upon mental health, thoughts of suicide, support systems, love and friendships with the use of humour and songs. The first day set the tone for the rest of the weekend. On Saturday and Sunday, we listened to speakers Russel Brand in conversation with Paul Northup who discussed 'life, death, consciousness and dimensions', Lutheran Pastor Nadia Bolz-Webber who touched upon her book 'Shameless' and dived into discussions about human sexuality. All together I attended 20 acts over the weekend which included spoken word events by a Young Identity (a spoken word collective from Manchester) and a young man called Matt Sowerby; musical acts/events such as Beers and Hymns, Lucy Spraggan, Josh Okeefe, Frank Turner and many more; as well as plays, talks and conversations.

I could not define my favourite part of the weekend by one thing as my Greenbelt experience was made amazing by the fellowship with other Moravians, new friendships made, the atmosphere, the acts and the food!

## Moravians go to Greenbelt!



© Sr Alishbha\_Khan

The theme was Wit and Wisdom, and this definitely was represented by all the acts I was able to see. I would recommend Greenbelt to everyone as it's an event for all ages and beliefs! I intend to go again next year and hope to see a few more Moravians there.

**Sr Alishbha Khan**  
Harlesden



Wit and Wisdom: a theme that really drew me in to going to Greenbelt for the first time. The staggering variety of talks, music and communion that graced the line-up provided so much to do over the whole weekend. I tried to do as much as I could, filling my time with talks from experts around current issues which need more awareness, and opening my mind to new ways of thinking about faith, sexuality and spirituality from inspiring figures including John Bell, Nadia Bolz-Weber, and Russell Brand to name just a few. One of the things that really stood out for me at Greenbelt was the incredibly friendly atmosphere that you would not find at any other festival. It felt safe to explore the site on your own with volunteers who were approachable if you needed to seek help along with the welcoming attitude of past Greenbelters.

One question that crossed my mind before arriving was whether the musical presence would be as prominent as another festival. After the first main stage performance of the festival on the Friday night by the phenomenal Lucy Spraggan, I knew that I would not be disappointed. Throughout the rest of the weekend there were performances by a passionate contemporary blues band called 'Fantastic Negrito', an energetic folk group aptly named 'Folk On', a politically driven band with a twist bringing some of their own songs as well as well-known ones to life through the use of brass entitled 'Brass Against', and the lively maverick 'Frank Turner & The Sleeping Souls' who finished off Sunday with a storm. There really was something for everyone, and I loved every moment of it.

After an exhilarating first Greenbelt, I am certain this will be the first of many to come. Next year's theme 'Wild at Heart' will bring more fascinating talks, discussions and music and I encourage anyone who is interested to sign up and come along as it really is a weekend you cannot miss.

**Br Daniel Newman**  
Fulneck



I have just returned to the real world, having had one of the BEST weekends of my life. Yes, I went to Greenbelt. The festival to end all festivals. It was my first time and I can now say it was an enjoyable experience. It was the first festival that I've been to and it was bigger, better, friendlier than I thought it would have been. I've never experienced anything like it before and the sense of community is amazing.

On arrival, we assisted with setting up the tents. Once that was out of the way we headed to the festival - I was a bit unsure of what to do first. However, with access to the greenbelt App or the programme, there was something for everyone to enjoy, so I was spoiled for choice when it came to music, performing arts, literature, comedy, visual arts and the many workshops proudly, operating throughout the weekend.

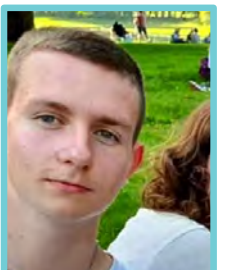
I thoroughly enjoyed listening to the comedy Bilal-Zafar who is known for his storytelling, low-key on-stage demeanour and fascinating insight. With the added bonus of being very funny.

When I was there, I was encouraged to see 'A super happy story (about feeling super sad)' by Silent Uproar, which tackles depression in a new way, with songs and throwing glitter. But it portrayed how it's okay not to be okay, and left a lot of audience members, including myself, thinking about the topic late into the rest of the night.

So, I thought I'd let you in on the three 'Go' Greenbelt tips: all the things I learnt. I hope they help you get prepared and make the most of your Greenbelt experience!

1. Go with awesome people
2. Go with an open mind
3. Go light as you can or bring a trolley.

**Br Ben Shorten**  
Hall Green





# Renewed Mission and Renewed Building at Hall Green



© Sr Val Dickens

Over the past year many of us have visited Hall Green United Community Church for Provincial events and we have all been thrilled to see the results of the renovation work that the Congregation have undertaken in recent years. We asked Val Dickens to write about the process of undertaking such a restoration and hope other churches will find it an encouragement.

*Editorial Team*



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## Autumn 2013

After five years of worshipping together, at last we, Sparkhill United Church and Hall Green Methodist Church were almost ready to sign both our new Constitution as a Local Ecumenical Partnership, and a Sharing Agreement in relation to the church buildings.

Together we faced big decisions about those church buildings. Our history comprised Sparkhill as a Moravian/URC congregation with clear memories of large, problematic premises and the sadness of leaving them and the Hall Green Methodist congregation which for some years had been undecided about work on its own buildings.

## Where were we as a church?

A gloriously mixed congregation, largely of either Caribbean or white British ethnic background, in an area whose majority population was of Asian background. What was God calling us to be and to do?

## The buildings we started with

Large, under-used, decoratively tired, outdated Methodist premises. Problematic heating in parts. Major areas inaccessible for many people. The kitchen and two meeting rooms sited at the far end of the building, reached by five steps. All the space at ground level taken up by a large and attractive worship area in need of re-decoration and a hall of roughly the same size together with inadequate toilet provision. Two first floor areas, at one end containing two large rooms plus toilets and at the other a large room, a balcony and a storeroom/office.

## Feasibility Study, late 2013

We needed to know:

- the current and future need of the church community for premises
- whether the community had a need for the church's buildings
- what changes to the premises would be required to meet each of these
- whether or how far sufficient resources of 'person-power', expertise and funding existed to make changes which met those needs
- was there still a mission for the church while sited in this particular place?

Before any project moved forward, we needed to consider seriously which option was in line with God's purpose. The study would provide information to help the church community reach a decision.

## Research

In pairs, we visited other churches to learn from their experience. We talked with all internal and external users of the building to find out their priorities if the building were redesigned. We delivered a small-scale survey in local streets and explored on-line community data. (At a later stage we undertook a larger, more representative street-based survey.) After this, we would know what the building needed to achieve for us. We set a budget based on what we thought we could afford - God had a lot to teach us here.

## Discoveries and decisions

A group of five people, responsible to the church leadership, was appointed to lead the process. By January 2014, we had answers to the first two questions. We also knew that vital and advisable work to the premises would cost £280,000 and the additional cost of changes to make the buildings more suitable for purpose could be £262,000. This sum would not resolve all the issues. The congregational meeting recognised that it would be a lot of hard work, but unanimously decided that God was indeed calling us to remain in the same place. Despite our ageing congregation, we believed that our ministry would include making the premises available to an area lacking communal facilities, working jointly with those of other faiths and none to maintain community harmony, and offering the message of God's love in Jesus Christ to whoever would listen.

## Help from others

'You don't know what you don't know'. None of us had specific expertise, but help is available. We weighed advice; we listened and learned.

In the early days when we were learning a new language and feeling our way; <http://www.churchbuildingprojects.co.uk/how-to/> was a tremendous help. We worked through its Project Route Map meeting by meeting and attended a day seminar. The choice of the architect and quantity surveyor are critical to success. By the end of 2014 we had selected a firm of architects based on its understanding of our needs and appointed a quantity surveyor whose work we knew well.

## In-house action

Whilst this was going on, God provided a small group of able hands-on enthusiasts from within the church who enthusiastically converted one of our first-floor areas into an office suite with its own toilet and kitchenette facilities. This was completed and locally funded long before builders came on-site for the major project and became invaluable as a completed and usable space, now available as a separate let.

## Funding

A bid writer was appointed and successfully applied for many smaller grants on our behalf, paid on a 'time-expended basis' rather than a percentage of funds obtained, which may have been a mistake. We also learned that applications to faith-based funds are frequently better written from a faith perspective and so obtained the services of another suitable writer for specific applications and then became more able to take on some of that work. A fundraising group also formed within the church. Fundraising provides an opportunity for people to offer their time and talents, and certainly developed the corporate identity of the relatively new church community. External funders always look to see the level of time and financial investment from the church itself so direct giving and fundraising are very important.

The largest percentage of income was from two of our parent denominations. In each case our applications were carefully weighed against their criteria. In our specific circumstances the huge investment made in the past by the Moravian members to the Sparkhill URC-owned church building was pertinent to the URC grant application. This, the Methodist and other application processes, forced us to become very specific about our mission objectives knowing that our outcomes will, in time, be reviewed against the objectives we set. Other external funders applied similar checks and it is important now that we can monitor our development.

The accounts are still not finalised (a delay which we had not envisaged). The full cost will be around 55% more than those early figures - but, praise God, we are confident that our costs will be covered.

## When should we start work?

We did not want to appoint a construction firm until at least 75% of the anticipated cost was available or promised. Some funders put a time-limit on their contribution so this needs to be remembered. At one point we paused our contracts with both the architect and quantity surveyor for a few months until we had sufficient funds to proceed. Even so, the tendering process for a construction firm began (summer 2017) without knowing for certain how much income would be available. In late 2017 reductions were made to the intended schedule of work so that the anticipated income would cover the construction contract, the fees payable to architect / other experts and VAT on the total amount.

## Let building work commence!

In January 2018 the contractors came on site and began the first of three phases of work. For ten months the various groups using the building were moved around it as different areas became a building site. Our architect / project manager was

based in London but with the aid of technology we reported between his visits how things were progressing (or not!). The construction team moved out in mid-October 2018, and we were able to take full possession of our bright, reconfigured, modernised, attractive buildings in their entirety.

## Finished??

Definitely not! The use of this fantastic resource is what engages us now - making meaningful relationships with the neighbourhood through a building which they enjoy using, showing God's love in the way we meet and greet people, starting up or enabling the development of activities which will benefit them and develop our links with them. The building has a greater variety of users than before over a higher proportion of the week. Our terms of use allow only Christian faith practices in the building, but we're delighted that people of other faith groups feel comfortable to use the building in other ways both for community and family activities. These include health orientated, educational, pre-school, social, craft-based activities, martial arts etc. We will find it difficult to increase the level of usage without additional volunteer or paid hours and are considering how to address this.

Snagging - the practical matters that need tweaking, repairing etc. is ongoing and the list sometimes doesn't seem to be getting any shorter. Any building needs maintaining and will always need time and attention, but we look forward to the time when it is less of a focus.

## 2019 - Where are we as a church?

We have grown in faith as individuals, and as a united Christian community. We were concerned that our church life should not be totally defined by budgets, dust and the inevitable chaos of building work. Instead, we have learned of the generosity of God as he works through many people. We have learned to hold less tightly to some of our traditional ways of doing things, and realised the importance of communication, communication and then more communication.

We are so thankful that the Moravian Church was able to place a minister with us, although she didn't know that her pulpit would become physically inaccessible within four months of her arrival! Lorraine's involvement, creative thinking, support, faithfulness and insight have helped to lead us through two years of sanctified turmoil to a place of spiritual and numerical growth and service.

**Sr Val Dickens**

*Chair, Building Strategy Group, Hall Green*





Wisdom is a tree of life to those who grasp her;  
Those who hold fast to her are called happy, Proverbs 3.18.

The tree of life was in the centre of the Garden of Eden, and Adam was told that he could eat from any tree except the tree of the knowledge of good and evil, 'the forbidden tree'. The Lord God intended human beings to be nourished with Wisdom, the fruit of the tree of life, but the subtle serpent offered Eve a choice, and she chose to eat from the forbidden tree. The serpent, whom St John called the great deceiver (Revelation 12.9) made his tree seem more attractive: almost the same as the other, but with freedom to choose good or evil.

The story of Eden is about disobedience, but more especially it is about our attitude to knowledge. Do we use it in obedience to the word of the Lord, or do we value 'choice' above everything else? This is one of the great questions of our time, cleverly marketed as 'freedom'. There is easy access now to all manner of knowledge, and that knowledge has potential to be good or evil. It becomes good or evil according to how the knower chooses to use it, but responsibility is rarely mentioned in the calls for 'freedom'.

Those who cling to the tree of life have already chosen Wisdom rather than the knowledge that can be used for good or evil, and the Bible says that those people will be *happy*, a word can also be translated as 'blessed'. It was the word Jesus used when he taught the Beatitudes: 'Blessed are the merciful ... blessed are the pure in heart ... blessed are the peacemakers ...' (Matthew 5.3-12). Jesus also warned that the people who chose Wisdom would not have an easy life; they could expect persecution.

How true! The way of life based on Wisdom was never the way of the world. St Paul used the image of Wisdom's tree of life when he wrote: 'The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self control' (Galatians 5.22-23). We recognise Wisdom and the tree under another name; the Holy Spirit, the great gift at Pentecost.

Isaiah says that the Spirit was given to the Lord's Anointed, and in fact it was given when he was anointed. There is a lovely old legend, known to the early Christians, that the perfumed anointing oil came from the tree of life, that it was Wisdom giving herself. St Paul wrote about 'the fragrance of the knowledge of Christ' that Christians carry with them. This means knowing Christ, but also knowing in the way Christ knows, seeing things as He sees them (2 Corinthians 2.15). Christian means 'anointed one'.

The One Spirit has many facets: 'the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the *fear* of the Lord' (Isaiah 11.2). 'Understanding' could also be translated 'discernment, knowing how to distinguish'; and 'fear' would be better translated 'reverence'. All these qualities affect the way we think, and this is the sign of anyone led by the Spirit, those whom Jesus called 'the children of Wisdom' (Luke 7.35).

***Come Holy Ghost our souls inspire  
And lighten with celestial fire  
Thou the anointing Spirit art  
Who dost thy sevenfold gifts impart.***

When St Paul described the fruits of the Spirit he also listed their opposites, the way of life that Spirit-filled children had left behind: 'fornication, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy, murder, drunkenness, carousing and the like' (Galatians 5.19-21). The great deceiver has rebranded these, and many of them would now be called 'having a good time'. A chosen lifestyle in a free country.

St Paul saw the state of things in his time and knew that creation was caught in a system that was going nowhere; he used the words 'futility' and 'bondage to decay' (Romans 8.19-21). He saw that creation needed people led by the Spirit to set it free.

***Breathe on me, Breath of God;  
Fill me with life anew,  
That I may love the things you love,  
And do what you would do.  
Breathe on me Breath of God,  
Until my heart is pure  
Until with you I will one will  
To do or to endure.***

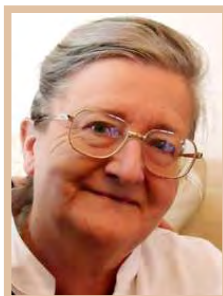
The Breath of God is yet another name for the Spirit who came at Pentecost and restored the manifold gifts. Prophecy, visions and dreams are mentioned in Acts 2.17-18, quoting the words of Joel 2.28, but these were not to make us fanciful dreamers of impossible dreams. This was to open our spiritual eyes, to see what things could be and should be.

One very effective line first used by Christians in the USA was 'What would Jesus drive?' In other words: what would Jesus teach about the problems we face today of pollution, over consumption, economic injustice, environmental degradation - the list is long and terrible.

We need to hold fast to our first principles, cling to the tree of life and what it represents, and then use our opened eyes to see things differently, and our changed minds to speak differently about what we see.

***Breath on me Breath of God  
My will to yours incline  
Until this selfish part of me  
Glows with your fire divine.***

**Dr Margaret Barker**  
Methodist Preacher and Theologian



## Some thoughts on 'Mission'

Prepared for World Mission Committee, 14th March 2018

Mission is often understood as 'telling / sharing the Good News of God's love' and following the Great Commission (Matthew 28:16-20). It is a correct interpretation if it is seen as wide as possible. However, if it is seen in a narrow way ('telling') it is insufficient. Even if we add deeds to it, it is still not enough.

There is an argument as to what the balance between words and deeds should be ('preach the gospel, and if necessary use words'), ('... but ... deeds alone are not enough either ...'). The balance between the two aspects may vary and depends on the particular context.

There is also the statement about Missio Dei, God's Mission: Mission is always God's doing and we are invited to join in. This is not a new thought. We find it already in Zinzendorf's understanding of Mission. He saw the Creator-Saviour as the originator of Mission and as the real missionary who gives his people the legitimization to mission. ('Zinzendorf, Texte zur Mission', compiled by Helmut Bintz, p.22).

Whilst the above-mentioned approaches are all correct, I would want to argue that Mission needs to be seen in the widest possible way.

The biblical perspective is this: in the beginning of the bible we learn about God creating everything, and it was brilliant. Soon after this we learn about the falling apart of the relationship between God and humans, caused by humans. The whole of creation is suffering under this situation. Therefore, the whole of creation needs to be made whole again. Various images for this process can be found throughout the bible. One of the most prominent ones is the image of a wedding: implying that God and his creation will come (back) into perfect harmony with each other. The heavenly Jerusalem in Revelation 21 is one of the best examples. As it is God's mission to restore (actually more than restore: Renew!) the whole of creation, our understanding of mission has to correspond with it. In David J. Bosch's book 'Paradigm Shifts in Theology of Mission' (p.10) it is so expressed: 'The church begins to be missionary not through its universal proclamation of the gospel, but through the universality of the gospel it proclaims. (Frazier 1987:13)'

In our own Moravian tradition, we can look at Zinzendorf's understanding of Mission. He had a very broad view of it: 'The whole wide world is the Saviour's pulpit, his lectern. There is no person, no nation, no religion, no devastation (situation) in the world that could withstand His fire. The sparks go

everywhere and cannot be stopped.' ('Textezur Mission', p.24). 'Everything is by him and through him and for him created: from the smallest worm to the archangel.' ('Texte zur Mission', p.22). We can see in this statement already the inclusion of the whole of creation that needs renewal.

As our generation is witnessing the suffering of the whole of creation as no generation before us, we need to emphasise even more the universality of Mission. The Mission Statement which we as the Moravian Church in the British Province share with other churches needs to be seen in its entirety. As followers of Jesus Christ, and as part of the Universal Christian Church, we commit ourselves to:

- proclaim the good news of the Kingdom
- teach, baptise and nurture new believers
- respond to human need by loving service
- seek to transform unjust structures of society
- safeguard the integrity of creation, sustaining
- and renewing the life of the earth.

The care for creation, working for justice and caring service are clearly part of the Christian Mission. What does it mean in a time when we learn so much about the pollution of the world by plastic and so much more, and what are our conclusions? What does it mean for our dealings with finances etc.? What does it mean for our dealings in and with society?

We can see that Christian Mission is more than telling the Good News about God's love. Christian Mission has to be all-encompassing in the same way as God's desire for renewal encompasses the whole of creation.

If we single out aspects of this statement then it must only happen for the purpose of responding to a particular need in a particular context, but never with the intention of raising one aspect above the others.

I would like to loosely add two more thoughts on Mission:

1) Is Mission active or passive?

The Great Commission implies that Mission is active by nature. However, there is also an argument for a certain passive approach or at least passive beginning of Mission.

Our Christian life can easily become task-orientated: "'What I do for God', 'How I serve the Church', or 'How we work for the coming of God's kingdom'. Of course, being and doing are inter-linked, and are not mutually exclusive modes. Nevertheless, being comes before doing; in other words,

mission arises out of worship. Anything else tilts the focus of Christian life and the Church in an unbalanced way towards activity." (God-shaped Mission: Theological and Practical Perspectives from the Rural Church, by Alan Smith, p.52)

We do need to ask the question whether our worship services are like a magnet that draws people in? If not, what needs changing?

2) Some theologians refer to 'Truth, goodness and beauty' in conjunction with Mission e.g. see blog by Jeffrey Wattles, 'C. S. Lewis, Peter Kreeft, and the sequence: truth, goodness, and beauty': "'Truth, goodness, and beauty', [Kreeft's] writes, 'are the three things we all need, and need absolutely, and know we need'; truth relates to the mind, goodness to the will, and beauty to the heart, feelings, desires, or imagination."

The use of truth and goodness in Christian mission may convince some people, but beauty appeals to everyone and therefore has the potential of converting even the hardest heart. As we see God in the business of creating things beautifully ("see the lilies in the field ...") so we need to follow and use beauty in our endeavours of Mission (music, art etc.).

This can easily be dismissed by mentioning the misuse of it, e.g. the over-indulgence in splendor in some churches. After all everything is a matter of getting the balance right.

In the Moravian Church we pride ourselves with 'Simplicity', which is a good thing as it points us to the essentials (Zinzendorf: 'Heart-relationship with the Saviour'). But we do need to ask the question whether we are sometimes tempted to 'throw the baby out with the bathwater' and rob ourselves of means that would help us to join in God's mission. As an example: The liturgical colours that I experienced as a child in the Lutheran Church still stay with me. But I am also fascinated by the beauty of the Hosanna-Anthem.

What is Christian Mission? Keep in mind the image that the triune God, Father (Creator), Son (Saviour), Holy Spirit (Mother / Love) draws the whole of his creation into his circle of love.

**Br Joachim Kreusel**  
Minister of Ockbrook  
and Leicester  
Congregations







Fulneck from the west end

The history of the cottage and workshop which eventually became Fulneck Moravian Museum began sometime after 1768 when they were built as part of the Moravian Settlement. They were attached to an older row of houses known locally as 'the cottages on the hill'. The workshop was intended for a tradesman with his family living in the cottage (now number 55). It is interesting to note that this idea was used again in the 1820s for Christopher Nelson, a joiner, and his family when a house with a workshop was built for them. It is known now as 'Nelson's House'. The census records from 1841 to 1911 show that the workshop attached to number 55 was used by a succession of boot and shoemakers (occasionally called by the old name of cordwainers). These shoemakers will probably have done cobbling work which was repairing footwear. 'These shoemakers who lived in number 55 or not far away will probably have done cobbling work which was repairing footwear.'

After 1911 until the early 1930s the records are not clear as to who lived in the cottage or used the workshop. Sam Raistrick was born next door at 53 in 1930 and lived there until his marriage in 1951. He remembers that William and Sally Lawson lived in the museum cottage for those same years. William was a carter and kept a horse whip just inside the front door. If Sally thought that the children playing outside were making too much noise she would stand on the top of the steps with the whip in her hand and shout at them to make them stop. There are people who remember Sally with the horse whip and, as children, were afraid of or upset by it. In the early 1950s Sally was still the occupant of number 55.

Fulneck was known of as an interesting place to visit as far back as 1917 when a party from the Shipley branch of the Workers' Educational Association visited



Jo Winn pictured with John Stott, the school farmer, outside number 57 in the early 20th century.

Tong and Fulneck. From the account of the visit they seemed to enjoy their day and were mindful of the importance of education in that difficult time.

There is a memory that the workshop was used at one time as a butcher's shop and in the museum kitchen there is a large stone with a tethering ring set in it. Its presence may or may not give credence to this memory. However, it is known that in the 1950s the shop was used by Fulneck Boys' School for storing the boys' bicycles. The cottage itself was used as a 6th Form Common Room.

By the 1960s the buildings were out of use and neglected. It was at this time that the idea of turning them into a museum was mooted to safeguard Moravian artefacts and to tell the story of the settlement and the Moravian way of life. Sisters Eunice Harrison and Kathleen Mitchell took on the task with a lot of help from the rest of the congregation. Much cleaning, repairing and decorating had to be done before Fulneck Moravian Museum was opened to the public on July 9th 1969.

Br David Ingham  
Fulneck

# History of Fulneck Museum - Part 1

## 1841 Census:

53, Lamb's Hill - Charles Thornton, shoemaker, & family & James Ellis, apprentice.  
55, Lamb's Hill - Thomas Mann, gardener, & family.  
[57 was the workshop of Charles Thornton.]  
59, Lamb's Hill - William Mann, gardener, & family.  
59 (on the hill up the side of the cottages) was known as Garden House.

## 1851 Census:

55 - Thomas Mann, gardener.  
[57 Charles Thornton]  
59 - William Mann, gardener.  
West Terrace - Charles Thornton & family.  
61 - 'Tollgate House' Ann Dufton, son-in-law, James Ellis & family.

## 1861 Census:

55 - Charles Thornton & family [& 57].  
59 - James Ellis, journeyman cordwainer, & family.

## 1871 census:

55 - Charles Thornton & family [& 57].  
59 - Richard Riley (gardener) & family.  
61 - James Ellis & family.  
'Tollgate House' - Ann Dufton & grandson, John Ellis, cordwainer.

## 1881 census:

55 - James Ellis, wife, 1 son, 1 apprentice & 1 lodger (a journeyman shoemaker). [& 57]  
Mill Hill - John Ellis & wife Sarah. (They may have lived at 55 between 1871 & 1881.)  
59 - Richard Riley & family.

## 1891 Census:

55 - John Hargreaves, shoemaker, & family. (Son Frederick was assistant shoemaker. [& 57])  
59 - Richard Riley & family.  
Hull - John James Ellis & family.

## 1901 Census:

55 - Fred. Emsley, school valet, 5 children & Agnes Knowles, widow.  
57 - Boot shop - Jo Winn.  
59 - Richard Riley & family.  
1906 Commercial section of Pudsey Trades Directory:  
57 - John Hargreaves, boot & shoemaker.

## 1911 Census:

55, North Terrace - Minnie McGregor & Sarah Hetherington, school laundresses. [57 - John Hargreaves?]  
59 - 'Ivy Cottage' Randolph Riley, school gardener, & family.

# Peterloo Massacre

16th August 1819 and Fairfield

The turn of the 19th Century was a time of great unrest in the newly industrialising areas. Wages were low and prices high. Corn Laws had driven up the price of basic foods which were beyond the means of many. From the Congregation Diaries at Fairfield of 1808 and 1809:

*'The present slackness of trade is especially oppressive to cotton weavers of whom there is, in our neighbourhood, a great number; their wages having been gradually lowered to such a degree especially, such as have families, can scarcely subsist.'*

and

*'At the beginning of this month considerable collections were made here and in our neighbourhood and likewise in Dukinfield for the benefit of those who partly out of want of work, and partly on account of very low wages, stand in need of support. From the money collected, the poor sufferers were provided with victuals according to the number of their families and circumstances.'*

Workers became interested in a political solution and the right to vote and were encouraged by Radical Reformers. However the people in power were not interested in the plight of the textile workers, or in political reform. At this time Magistrates were responsible for maintaining law and order locally and often involved the military to maintain peace.

On the 9th August 1819 a mass gathering had been planned in the centre of Manchester, at St Peter's Field, a large enclosed space, with 'Orator' Hunt as the main speaker. This however had been declared illegal by the magistrates and it was rearranged for the 16th August 1819. Working people from all over what we now know as the Greater Manchester area marched into

Manchester with banners. It is estimated that about 80,000 people gathered to hear Hunt speak at St Peter's Field. This was a peaceful demonstration. Around 1pm, Hunt arrived and made his way to the hustings. The magistrates who had been watching from a nearby house believed Hunt should be arrested with the other ringleaders. Before Hunt arrived 200 special constables had gone onto the field to form a corridor from the house where the magistrates were to the hustings. The magistrates became very concerned and read the Riot Act also ordering the military to arrest the people on the hustings as the Special Constables reported they were unable to.

Many regular army troops and the Cheshire and Manchester Yeomanry were already stationed in the surrounding area and were sent for. The Cheshire and Manchester Yeomanry were first to arrive, on their way striking Mrs Fildes who was carrying her two year old son and killing him. They entered St Peter's Field with sabres drawn lashing at people. The regular army then arrived and was ordered onto the field. As the protesters tried to escape they found their avenues of escape wholly or partially blocked off. This resulted in more of the dead and, certainly the wounded, being trampled upon or being crushed against the barriers.

It is believed 19 people died and between 600-700 people were injured although the true figure will never be known. Henry 'Orator' Hunt was sentenced to two years imprisonment and other people on the hustings, Samuel Bamford, Joseph Johnson and Joseph Healey received a year and John Knight two years. They were all charged with 'assembling with unlawful banners at an unlawful meeting for the purpose of inciting discontent'.



In the Congregation Diary, at Fairfield, dated 16th August 1819 written by Rev Carl August Pohlman, the minister of the time, he writes about the protesters returning home. There was concern within the Settlement that there may have been reprisals from the returning protesters towards the Brothers and Sisters at Fairfield as they had not joined in with the protest. However they passed by peacefully:

*'We were therefore so much the more thankful to God, when great numbers of these people passed by our place, on their return from the scene of action, without giving us the least molestation, altho much irritated. It is our most earnest wish & prayer, that all our Brs & Srs may, in these distressing times, when the wages of the working class of the community, in this manufacturing part of the County, are so very low as to afford such persons a very scanty maintenance, unite in prayer to the Lord to give us grace to abstain from everything in word & deed'.*

A booklet containing much more about the circumstances before, during and after the events on 16th August 1819 entitled 'Tameside Remembers Peterloo' is available for £4.00 + P&P from [jwarr@uwclub.net](mailto:jwarr@uwclub.net).

Sr Janet Warr  
Fairfield



# Summer in the Irish District

It has been a wonderful time to be a Moravian in Ireland - we have gathered together from across the District on four Sundays and one Saturday.

This year the Golf Open was in Portrush and this meant that we could not hold our usual four Sunday Holiday Church Meetings in Portrush Town Hall. So the first of our Holiday Church Sundays became a Barbeque and Games Afternoon at Crawfordsburn Country Park. This beautiful park rolls on down to a lovely beach on Belfast Lough. Folk from all five Irish District Churches came together and the children played in the lough and some of us attempted to play a game of horseshoes which Jared assured us was a popular game in the country areas of the US. However, horseshoes thrown at pegs in the sand sink and much time was spent trying to locate the chucked horseshoes, but it provided great amusement. The barbeque was lovely, Mark and Mandy Kernohan were the cooks, and everyone enjoyed the burgers, sausages, cake and traybakes. It was a perfect afternoon except for the rain: it poured down and by the end we are all sheltering under trees and brollies,



Some of those who came on the Kilkeel trip

but still laughing.

The following three Sundays found us all up at Portrush enjoying fellowship and relaxed worship in the Town Hall at Holiday Church. These services have been going for six years now and are really appreciated by all who attend. We are so grateful to Mark and Mandy who organise them and faithfully supply the refreshments. There have now been 24 Holiday Church Services with an average attendance of 19 - long may they continue!

The last event of the summer was the Moravian Historical and Heritage Society Annual Outing. This first outing was to Kilkeel to learn about the Moravian Church in Kilkeel. Br John Costly, whose ancestors came from Kilkeel has been researching the history of the Church there and started the

afternoon with a talk about the Church and the hardships of the area.

We then toured the Moravian Burial Ground that is situated in the Presbyterian Minister's back garden and saw the old Moravian Church building that was sold to the Kilkeel Presbyterian and is now used as a Church and Community Gym. It was built at about the same time as Brockweir and Ballinderry Moravian Churches and old pictures show that it looked much like them too before changes were made roughly 100 years ago.

There was just time for another barbeque and then we headed for home. Some of us stopped off on the way to see Binnian Hall which is just below Wee Binnian in the Mourne Mountains. It had previously been a Moravian Preaching Place and was later sold to the Presbyterian Church in Kilkeel.

The day gave us much to think about, reflecting on the hardship of ministers and their congregations in times gone by, the sadness of seeing closed Moravian Churches but thankful that the premises are still of use to the Presbyterian Church and local community.

**Sr Sarah Groves**  
Gracehill

The congregation at Holiday Church

© Sr Sarah Groves

© Sr Sarah Groves

© Sr Jackie Morten



Finally, the congregation has been deeply saddened by the recent loss of one of our most active members. Sr Cathy (Geraldine) Skepple passed away at the end of August following a period of illness and she is greatly missed. Condolences have been extended to the whole Skepple family at this time.

**Sr Jackie Morten**

## A Vision

Slowly the mist began to clear  
Leaving a wreath swirled around the jagged hills  
The sun shone, making the water sparkle  
As it danced and pirouetted across the rocks  
And plunged with full force down sheer drops  
On it gushed not stopping to admire the scene of  
Towering mountains too sheer even for sheep  
That were down in the now lush green valley  
Following the storm that broke the grass browning summer

Out at sea it seemed a veil drew back  
Revealing the islands - some small, some tall  
But all inviting  
Waves lashed the shore creating a necklace of white lace  
A buzzard soared overhead, rising on the thermals  
And just as imperceptibly as the scene had unfolded  
The mist slowly concealed once again the  
Eternal scene, leaving only its maker to admire  
His creation

**Sr Claire Summers**  
Diaspora



## Notices

### Wonder Women - Then and Now!

2020 is the 70th Anniversary of the MWA and we are planning a wonderful celebration at Fairfield on 25th April 2020 of which more as the time draws nearer.

In the meantime, we invite you to join in with our monthly meetings - either by attending your congregation circle or by getting together with one or two friends to discuss our papers; in particular the Devotional paper.

This year's theme is 'Wonder Women - Then and Now!' which we thought was a good way of celebrating women's contribution to our faith and therefore very appropriate for our anniversary.

The monthly papers are all available to download from the MWA page of the British Province's website.

An MWA taster pack giving helpful information about MWA and examples of papers should still be available in your congregations - if not please contact me (janet.cooper@moravian.org.uk; 01613701856) for a pack.

Membership of MWA costs just £6 per year if you wish to join; joining will mean that you are kept up to date on the latest news and activities of MWA.

Come and join us in our celebration year!

**Sr Janet Cooper**  
President of MWA

## From Church House

### Provincial Diary for October

5 YDC, Lower Wyke (Br M Kernohan)  
MDC, Leicester (Sr Z Taylor)  
9 World Mission Committee, Church House (Sr R Hoey)  
12 LDC, Salem (Br D Howarth)  
EDC, Fetter Lane (Sr R Hoey)  
IDC, Cliftonville (Br L Thompson)  
16 Finance Committee, Church House  
17-18 PEC, Church House  
25-27 Moravian Youth Forum - Whitemoor Lakes, Lichfield  
28-31 Retired Ministers Conference - Oblate Retreat and Spirituality Centre, Crewe

## Congregational Register

### Baptisms

11th August 2019	Brooke Titterton	Ockbrook
4th August 2019	Kaleb Mason Nairn	Fairfield
25th August 2019	Leo Matthew Humphreys	Fairfield

### Marriages

10th August 2019	Andrew Basford and Holly Frost	Ockbrook
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### Wedding blessing/renewal of Vows

16th August 2019	Sonja and Ken Kelly	Dukinfield
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### Deaths

26th August 2019	Cathy Geraldine Skepple	Hornsey
27th August 2019	Charles William Klesel	Diaspora
5th Sept 2019	Reynold Whittingham	Ockbrook

5-11	Good Money Week, previously National Ethical Investment Week
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(<http://goodmoneyweek.com>)

9	Yom Kippur - Jewish
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13	Homeless Sunday
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([www.housingjustice.org.uk](http://www.housingjustice.org.uk))

13-19	Prisons Week ( <a href="http://www.prisonsworld.org">www.prisonsworld.org</a> )
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13-20	Week of Prayer for World Peace
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([www.weekofprayerforworldpeace.com](http://www.weekofprayerforworldpeace.com))

13-20	Sukkot - Jewish
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18	Anti-Slavery Day ( <a href="http://www.antislaveryday.com">www.antislaveryday.com</a> )
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20-27	One World Week ( <a href="http://www.oneworldweek.org">www.oneworldweek.org</a> )
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24	United Nations Day ( <a href="http://www.un.org/en/events/unday">www.un.org/en/events/unday</a> )
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27	Summer Time ends
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	Diwali-Deepavali - Sikh/Hindu
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31	Halloween
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*Dates to remember!*

## Hornsey

As Harvest approaches, our caretaker and his team of volunteers are already harvesting the first of their crops that they have planted and tended in the land behind the church halls - hitherto an unvisited and unloved plot of ground. They have tomatoes, sweet corn, cabbages, pumpkins and squash either ready or nearly so. They've done a great job.

Br James and Sr Annette, with a little help from a few members, continue their sterling work with 'Who let the dads out?' This is a Church of England initiative that focuses on getting dads and male carers to socialise with each other in the same way that mums and female childminders do at playgroups during the week. So, one Saturday morning a month, dads, grandads and other males looking after children meet together and, while the children play with each other, can have a coffee or tea and a bacon roll and get to know each other. And who knows? in time some may express an interest in what happens in the church ...





At the time of writing this, I have just returned from a day trip on a canal boat. It was thoroughly enjoyable day - one that was full of triumphs, joyful experiences, the occasional challenge, good food and excellent company.

It took some organisation, but threatened to be cancelled at the last minute by a deep depression in the weather forecast which was prophesying strong winds, driving rain and everything that the elements could throw at us. However, having checked the boat out, and seen that there was enough room inside to protect us from the elements (should we need it), we decided to ignore the warnings and give it a go. And I'm glad we did.

The 'smoother' delights for me were the singing, the banter, the food, the countryside, the wildlife, and the cows peering over the bridge at us. The 'challenging' delights were keeping the boat on track against the wind, standing and steering in the rain, the occasional crash, the raising of the bridges (which took some effort) and the time of 'stuckness' on the mud bank beneath the surface, when we thought we would never break free.

# From the Sanctuary

Yet, the trip would certainly not have been the same without the mix of smoother and more challenging times. So it is with spiritual life. Some Christians think, and preach, that faith will protect them from harm and difficulty - and then blame God if they feel that they are not protected enough. Yet, the crucifixion of Jesus demonstrates the distortion of such a view on faith, by placing suffering at the heart of faith. So faith, rather than protect us, enables us to cope with the difficult times, and gives us a perspective on suffering that enables us to see it as something 'growthful', rather than something to be avoided. That does not mean that we put ourselves in unnecessary danger, but rather that we bring an encompassing perspective to our difficulties.

For me, on the canal trip, the challenges added 'texture' to the experience which would probably have been blander and less memorable without them. Rather than the mistakes being something to punish (either within myself or to condemn in others), they added an important dimension to the experience. So it is with our lives; it is often our mistakes that make our life interesting - and make us more interesting to others (and to ourselves), and better people within from having had the experiences that we have had. We can learn from them, and from those in others. So, the next time you are tempted to condemn yourself, or another, for a mistake or wrong decision, try and reach for the growth, and see the texture that it has added to your life - for God is surely in it if you can find Him/Her.

**Br Peter Gubi,**  
Dukinfield

## British Mission Board (BMB) News



© Sr Roberta Hoey

At time of writing Br David Howarth and Sr Roberta Hoey are visiting Tabora, in Western Tanzania. The Moravian Church in Western Tanzania is a partner province of our British Province. With 120,000 members throughout the area and the scope of ministry is large and varied. We are currently visiting Sikonge Hospital and Leprosarium. We are looking forward to sharing updates and news on our return.

Br Paul Holdsworth has just returned from European Mission Conference in Basel, Switzerland. This was an opportunity for all Moravian missions agencies from Europe and USA to meet and discuss developments and issues in our ongoing work throughout the Unity. A report on his time will be published in the coming months.

## Letter to the Editorial Team

*Dear sisters and brothers in Christ,*

*It is our joy and blessing to inform you about our annual Bible camp, held in Pogradec, 18th-21st July. This year we chose the topic 'I say yes' and this theme was reflected in Bible studies, worship, activities, and workshops. We say YES to Jesus Christ when we accept Him as our Saviour, but we also say YES to Him every day, in what we are called to do in His Name.*



*There were 107 participants aged 2-75 years old, including staff and leaders. They were as usual divided into four small groups according to age. Group discussions were very effective this year.*

*The camp this year was supported by the Moravian Church in Stockholm: a Swedish team of five sisters and brothers joined, Klas, Kerstin, Meeha, Sheba and Amy, whom we take the opportunity to thank hereby for everything they did.*

*Also, we are grateful to all of you for always keeping our work in your thought and prayers.*

*May God bless you richly!*

*In His love and grace!*

**Kisha Luterane e Moraviane, Shqipëri**

*Lutheran and Moravian Church in Albania*

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