

moravian messenger

NOVEMBER 2019



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A Family Affair - Consecration of Br James Woolford

Ministry in the Moravian Church is a three-fold order of Deacon, Presbyter and Bishop. After usually four years of training and then a year as a student minister, ordination as a Deacon follows. Within several years a proposal is put to Synod recommending that the Deacon goes forward for Consecration as a Presbyter. This is an important step in a Minister's life as it is both a confirmation of their ministry as the Deacon and a chance to rededicate themselves to the life and service of the Church and our Lord. It marks the end of supervised ministry, but it is not the end of learning in ministry as there is always something new to understand about our Lord and new ways to serve his people and the wider community.

It was a real family affair when Br James Woolford was consecrated a Presbyter at Hornsey Moravian Church on Saturday 28th September. James, flanked by his wife Annette and his father Roy and mother Kathryn, and their two children Edward and Charlotte, and his brother Paul, sat on the front pew and his

colleagues in ministry sat in the two pews behind.

The service and consecration with the laying on of hands was led by Sr Sarah Groves who was assisted by Br Joachim Kreusel and Br John McOwat. Sr Susan Foreman and Sr Rose Griffiths read the Bible passages and Sr Kathryn Woolford preached on John 15:1-17. The Hornsey Choir directed by Sr Hyacinth Christian and accompanied by Br Chris Foreman on the organ sang 'So send I You' and this was followed by a solo of 'Lean on me' by eight year old Sr Abigail Edwards who was accompanied by Br James on the electric piano. Both items were beautiful and a very fitting part of the service.

The congregation sang the hymns lustily, two of which had been chosen by James, being 'Here I am Lord' and 'Let us build a house where love can dwell'. Sr Kathryn told us that James had first had the call to ministry during the ordination service of Br Michael Newman. James had said earlier that these two hymns had followed

him through his training and congregation calls and spoke to his call to service.

The Right Hand of Fellowship was given by representatives of the Districts and from one of James' fellow students at Northern College and by a Methodist representative of the local Hornsey clergy.

Afterwards followed the wonderful hospitality of the Hornsey Congregation with tea and cake, wine on every table and a magnificent spread of food. Everyone enjoyed the chance to celebrate with James and to catch up with friends old and new from across the Moravian Church. Because we are such a widespread Church these occasions give us the opportunity to see each other and build the bonds of fellowship. So many, many thanks to the folk at Hornsey for their splendid care of us and every blessing to James and his young family.

Sr Sarah Groves

Minister of Gracehill Congregation



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On a recent holiday to Germany and Austria, Chris and I had the opportunity to visit the last remaining piece of real estate connected with Adolf Hitler. We went to the Eagles Nest, the Kehlsteinhaus on a mountain above the German border town of Berchtesgaden. This is now a mountaintop restaurant and viewing point but was built for Hitler by Martin Bormann. Ironically Hitler was reputed to hate it because of his fear of heights and dislike of the tunnel and lift needed to access it, so he only visited it on 14 recorded occasions.

However, below the Kehlsteinhaus, nestling into the hillside is a whole area steeped in Nazi history. It is a plateau known as the Obersalzberg. It was here that Hitler rented in the 1920s and then purchased his country retreat known as the Berghof. You may well have seen stills and scenes from Eva Braun's home cine film replayed on documentaries. It was here that he welcomed the Duke and Duchess of Windsor in 1937.

Around the Berghof a whole compound was built with houses for Hermann Göring and Martin Bormann, a sports hall, tea house, bunkers and of course an SS barracks, guard houses and communication centre. This place became the second seat of Government for Hitler during the Second World War. Yet the whole compound has been completely obliterated and no clue is left for the casual visitor. It was bombed by the Allies at the end of the war and all traces were finally demolished in 1952 by the Bavarian Government. Only the Kehlsteinhaus was spared.

I am sure that in 1952 it seemed like the right decision to flatten everything to avoid any sense of creating a shrine to

Nazism. But now it is all too easy to pass by and not know the banal evil that lived there. The area is now covered with trees and the Tea House is under the 13th hole of a golf course. Only the zealous reading of a guidebook pointed to its history. Nature has reclaimed it and now just the mountains stand as witness.

We are now 80 years since the beginning of the Second World War and many of us will soon gather at war memorials to remember not just the dead from the First World War but the dead from every war since. These memorials in our towns, villages and churches stand as a permanent witness in our own landscapes to the cost of human conflict here and across the world. Now many of the first-hand personal memories of the Second World War are gone it becomes more important to have places that hold our collective memories.

Our war memorials should not be places to glorify war and victory but a civic space to honour the dead and victims of every conflict and to commit to peace by all possible means. The historic sites of war, like Hitler's compound at Obersalzberg may vanish but the ultimate cost of war should be marked in all our communities. We will remember!

Sr Sarah Groves
Editorial Team



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Letter to the Editorial Team

Dear Moravian Brothers and Sisters,

By the time you are reading this our Board, our Bishops and proponents will have met the Quaker MP Catherine West to take the first democratic step, as required by a conference and two synods, plus my campaigning since 2011, to eliminate UK child poverty. You will in due course learn how the British Province with Catherine's help go about that campaign.

In our nine years of procrastination tens of millions of UK children have and still are suffering according to the C.P.A.G. (Child Poverty Action Group).

Christ said, suffer the little children to come unto me. As children of God ourselves, we have to act on his behalf.

I chose one clause of our five British mission statements to act on, which of you are going to act on the others? Let us make Moravian missions meaningful in our Province.

Christian love from a tenacious Moravian.

Br Alan Holdsworth

Meeting with Catherine West MP



© Sr Zoe Taylor

As part of the efforts to fulfil the demands of Resolution 8 of the British Provincial Synod of 2018, a group of Moravians were selected by the PEC in order to take the first Parliamentary steps to eliminate UK Child Poverty. With this in mind Sr Jackie Pennington, Sr Zoe Taylor, Br Alan Holdsworth, Br Paul Holdsworth and Br Joachim Kreusel met in September with Catherine West MP at Church House in order to discuss what can be done at Parliamentary level to tackle this blight on our society.

Catherine West is the local Member of Parliament for Hornsey and Wood Green, which is the area around Church House and a meeting with the local representative was specified by the Synod Resolution. Different approaches to dealing with UK Child Poverty were discussed and it was agreed that the group would pursue appropriate channels to progress this matter. Catherine West promised that she would support the endeavour and promote it amongst her Parliamentary colleagues.

Overall the meeting was very productive, and it is hoped that we have taken the first steps to making effective changes to this issue.

Br Paul M Holdsworth
Provincial Board

8 The Spirit in Creation

The Spirit of God was fluttering over the waters, Genesis 1.2

The Holy Spirit has many aspects and roles; one of them is to bind all things together. St Paul wrote that Christians should be 'eager to maintain the unity of the Spirit in the bond of peace' (Ephesians 4.3), and then explained what this meant in the context of a Christian community. But 'the bond of peace' was his way of saying in Greek what the Old Testament called the Covenant of Peace. This was also called the Eternal Covenant and it included all creation, not just human beings.

St Paul wrote of this Covenant of Peace when he said of the beloved Son: 'He is before all things, and in him all things hold together' (Colossians 1.17). We must broaden our vision and understanding of the Covenant to include all creation:

*We in one covenant are joined
And one in Jesus are.*

The Eternal Covenant or Covenant of Peace is first mentioned in the Bible in the story of Noah, when God reminded Noah that He had a covenant with every living creature - not just with human beings. 'I will set my rainbow in the cloud, and it shall be a sign of the covenant between me and the earth' (Genesis 9.13). People imagined this covenant as a web of bonds, like a protective net that held the creation and human society together.

Some early Christians saw a reference to this net in the story of creation. Origen, a biblical scholar who died in 253 AD, pronounced the first word of the Old Testament differently: the same letters, but a different meaning. 'By means of the net, God created the heavens and the earth'. Orthodox Christians praise the Lord at Pentecost for 'sending down [on the disciples] thy Holy Spirit, and thereby catching the universe in a net'. Perhaps we should see the stories of the disciples and their nets in a new light!

In the time of Jesus, the Covenant of Peace was known as the Covenant of Loving-kindness. The rule book for the community who preserved and then hid away the Dead Sea Scrolls vowed to uphold truth, righteousness and justice when they entered into the Covenant Loving-kindness. Jesus said this was the way to recognise his disciples too: 'By this all people will know that you are my disciples, if you have love one for another' (John 13.35).

Earthly rulers and powers have always tried to break these bonds of love, because other things such as money and power seem more important. The Psalmist, however, all those years ago, knew that such people did not triumph in the end:

*The kings of the earth set themselves,
and the rulers take counsel together,
against the Lord and his Anointed, saying,
'Let us burst their bonds asunder,
and cast their cords from us' (Psalm 2.2-3).*

The rules of the Covenant of Loving-kindness were irksome and limited what the powerful could do. They do not like to be reminded. St John wrote:

Do not wonder, brethren, that the world hates you. We know that we have passed from death into life because we love the brethren' (1 John 3.13-14).

We saw in article 3 of this series what happens when the bonds of the Covenant are broken; the creation collapses.

The bonds of the Covenant cannot be renegotiated, and some of our man-made systems - moral, political, economic - will have to change since it is clear to everyone that the bonds of creation are breaking. The ecological crisis we face is the great question of our times, and it calls into question assumptions about the market, about industrialisation, and about the story that 'liberated' modern people have been telling themselves for three centuries: that somehow our human reason can triumph over the creation. God has been hidden.

Psalm 104 is a beautiful poem about the creation which explains that without the presence of the Lord and the Spirit, everything returns to dust:

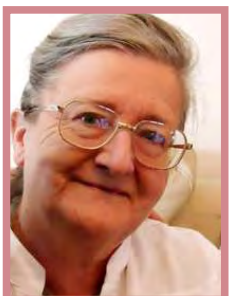
*When you hide your presence, they are troubled,
When you take away your Spirit they die,
And return to their dust (Psalm 104.29, my literal translation of the oldest Hebrew text)*

When Adam was created, said the wise storyteller, he was just dust until the Lord God breathed into him the breath of life, and then he really came alive (Genesis 2.7). But alas, 'Dust thou art and to dust thou shalt return' (Genesis 3.19) originally a curse, is now the materialist picture of human life without the transforming power of the Spirit.

The Holy Spirit, manifested as loving kindness, is the bond that secures the creation. Can we imagine a love-based political or economic system? The Spirit restored the gifts of vision and prophecy at Pentecost, and 'Where there is no vision, the people come apart' (Proverbs 29.18, my translation).

*Lord thy word abideth,
and our footsteps guideth
Who its truth believeth'
Light and joy receiveth*

*O that we discerning,
Its most holy learning
Lord may love and fear thee,
Evermore be near thee.*



Dr Margaret Barker
Methodist Preacher and Theologian



Amport House

RAF Air Cadets Chaplaincy

The Moravian youth groups will be pleased to hear that I have introduced the 'Werewolf' game to the cadets with great success. The OC has limited how often we play it as it got very noisy!

I recently attended the RAFAC Chaplain's Convention at Amport House, Andover. The house has been owned by the Ministry since 1957 and is, currently, the home of Chaplaincy within the whole of the Armed Forces. It is a beautiful grade 2 listed house with, unusually, grade 1 listed gardens (designed by Lutyens). Fortunately, we were the last volunteer chaplains to attend training there as it will shortly be closed and put up for sale.

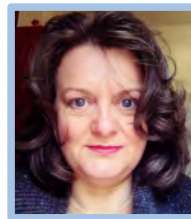
During the conference we covered many topics such as Mental Health awareness, LGBTQ+ awareness, Safeguarding, ideas for leading Padre Parades and were even visited by the Air Commodore Dawn McCafferty CBE RAFR. She is in charge of the whole of RAFAC, that is over 1,000 squadrons with nearly 56,000 cadets, 15,000 adult volunteers and nearly 900 chaplains. We were very pleased that she had taken the time to come and talk to us and that she recognises the important role Padre's do.

If you are interested in volunteering with any of the Armed Force cadet groups as civilian instructor or Chaplain, then find your local squadron and talk to them. Some of the activities in the RAFAC are: Aviation; Duke of Edinburgh; First Aid; Adventure training; Road marching; STEM; Cyber; Space; Aircraft recognition; Drill of course and many more.

I hope I have given you a flavour of what we do, we are always needing extra volunteers and whatever your interest there will be a role for you.

Sr Lorraine Shorten

Minister of Hall Green United Community Church and Leominster Moravian Church



At the beginning of the year I became a Padre, or Chaplain, for my local RAF Air Cadet (RAFAC) squadron so I thought I would write to share with you all what this involves and maybe inspire some of you to do the same.

Firstly, a Padre is not required to be an ordained minister, and readers, lay preachers or other authorised roles can apply. RAFAC welcome Padres from all faith backgrounds and their vision is: 'to provide appropriate pastoral care for all personnel with the Air Cadets, irrespective of religious beliefs or status. The role of the Padre is in offering guidance and leadership to cadets and members of staff on moral and spiritual matters.'

So, what does a Padre do?

Once a month I lead 'Padre Parade' and am given free reign to take over the squadron and lead the cadets in discussions, activities, games, debates etc. I have led a number of Padre Parades and they have been very varied from a presentation and discussion about the 75th anniversary of the D-Day landings, also, the 'Battle of Britain', another about 'Body Image' and the effects on young people today. I also take the lead on training new recruits for enrolment into the RAFAC. There are four core values of RAFAC which has the acronym RISE. These stand for: Respect, Integrity, Service and Excellence. We look at each value in turn and discuss how this applies to them and their role in the cadets.

History of Fulneck Museum - Part 2

On Wednesday 9th July 1969 in Fulneck all the hard work done by Srs Eunice Harrison and Kathleen Mitchell and their team of helpers to create the Fulneck Moravian Museum came to fruition. About 50 people had gathered to join in the opening ceremony led by Bishop John Foy. They had to shelter in the church for a few minutes while a shower of rain passed and then they were able to take their places in front of the building. The hymn 'Saviour Thy love Has Guided' was sung and the Rev Geoffrey Birtill then welcomed everyone. He said that the Fulneck Moravian Museum would 'preserve the unique heritage of Fulneck', that the past had given us so much it would be an inspiration for the future.

Mr Henry Miller, the Deputy Mayor of Pudsey, then spoke of his family's long association with Fulneck and his pleasure in the new museum being an asset to Pudsey. He urged everyone to 'go on with

the business of putting the district in order by beautifying the village and preserving its contents'.

The two ladies who had brought the event about gave a financial report and explained the origins of the venture and thanked friends and members for exhibits loaned and donated. Bishop Foy from the Provincial Board of the Moravian Church praised the tenacity of Srs Mitchell and Harrison and noted that the museum was the first Moravian Museum in England. After he led a short prayer Sr Mollie Hillam presented him with the key to the front door and the museum was open to the public. The Bishop gave his opinion that the museum was 'a great treasure house of things of bygone days'. The guests were then able to look round the new museum before adjourning to the newly opened cafe at Fulneck shop.



Srs Harrison and Mitchell had been thinking about the need for a museum for a while and, when the cottage and workshop had been declared unfit for human habitation and in need of a great deal of repairs, they decided to obtain it for their venture. During the major works which had to be done a 200 feet well was discovered under the scullery floor (now safely capped). Money for the work was raised by holding coffee mornings and selling the 2,000 jars of marmalade all home made by Sr Pat Balmforth.

Sr Maureen Ingham
Fulneck

Moravian Mission Council

2nd-4th
September
2019

Basel/Berne,
Switzerland



© Br Johannes Klemm

It's hard to believe that it is nearly a year since our last Moravian Mission Council in Zeist, but sure enough delegates gathered from both sides of the Atlantic for this year's meeting in Basel. We met at the headquarters of Mission 21, which is situated appropriately enough at 21 Missionstrasse in that beautiful city. This was also the place where we stayed overnight because there is also a hotel in the same building. We were greeted by Rev Jochen Kirsch, the new Director of Mission 21, who explained to us some of the work that the organisation carries out around the world. This included news about their work with refugees fleeing the ravages of the Islamist group Boko Haram in northern Nigeria and how they are working with the many displaced peoples there.

Jochen also explained that Mission 21 is part of a wider group called Action of Churches Together (ACT), an ecumenical partnership that operates in places like Cameroon, more trusted by local people than the Red Cross because they do not have links to the national government there. The Mission Council also considered the possibility of Moravian Church as a whole joining ACT and the Unity will be formally approached to pursue this idea. The extra time given to the sharing of information about Mission 21 was very enlightening and was a fascinating addition to the reports given by the other Mission Agencies present. Other highlights included the report given by Sr Erdmute Frank of the Unity Women's Desk (UWD) and her successor Sr Julie Tomberlin, who, amongst other things, shared with us a special inclusive Credo that had been created for and published by the UWD.

Another interesting publication was presented to us by the Zeist Mission Board (ZZG) entitled 'Caribbean Conversation' that reflected theological discussions that took place recently in that region. We were also joined by Br Hugo Fernandes Mendes of the Moravian Church Foundation (MCF), who brought us up to date with the MCF. He also told us of the concerns about the recent fluctuations in the financial performance of the MCF over the last couple of years. He also explained the way that provinces can claim for grants for theological education throughout the Unity. During the conference there was also a discussion about the level of theological education throughout the Unity. It was generally accepted that it was impossible to set the same standard throughout the Unity because of the differing expectations and facilities in each province.

Sadly, a lot of our discussions revolved around areas of conflict

in various parts of the Unity, from Alaska to Cuba, from Nicaragua to Tanzania. It is very difficult to know how to react to these conflicts as Mission Agencies, especially as certain acts could be seen as smacking of interference or colonialism. It was also noted that the Unity Book of Order, COUF, is not currently translated into Spanish or Swahili. This is clearly not a satisfactory situation as it means that the vast majority of Moravians cannot read the basic rules of our denomination in their own language. It is hoped that moves will be made towards rectifying this situation and that this, in turn, might foster a better understanding of what it is to be a Moravian and therefore help to reduce the causes of conflict throughout the Unity.

On the second day of the conference we travelled by car to Berne so that we could continue our discussions at The House of Religions on the outskirts of the city. The House of Religions is a fascinating place, and a wonderful surprise for most of the delegates for it is the home of various denominations and religions. Alevites, Buddhists, Christians, Jews, Hindus and Muslims all worship at the House of Religions and as far as we know this is an almost unique situation anywhere in the world. The project was pioneered and championed by the Moravians in Berne and would not have happened without their support. We were privileged to worship in a room that sported a Moravian Advent Star and a wall adorned with Ethiopian Orthodox Iconography, as both denominations share the same worship space.

The conference ended with a service in the 'Quiet Room' which included the induction of Katherina Gfeller as new head of international relations at Mission 21. In order to illustrate the idea of different people and different groups working together we were all given pieces of an IKEA (other furniture stores are available) table, which we proceeded to put together during the course of the service, after reading the manual, of course. If you are ever short of something to fill up parts of a church service then I highly recommend this as an activity - it took us a whole half an hour! It was once again a privilege for me to represent our province at the Mission Conference and I hope that the discussions we had, the friendships that we developed and the plans that we made will help us all to carry out the will and the purpose of the Lord, wherever we are in the Unity.

Br Paul M Holdsworth
British Mission Board



Remembrance



When the Armistice was declared for the 11th hour of the 11th day of the 11th month we seemed to be left with the strange impression that death and sorrow stopped as if by the stroke of a pen; that an end was brought to the suffering. We remember at annual services the dead of the First and Second World Wars and later conflicts but how often do we consider or remember the families of those who died in these conflicts?

In reality there have been no years that families have not suffered loss or on-going sorrow. We seem to remember only the dead after these events and not consider those who lived on carrying their sorrow and grief for many years after the fighting had effectively ceased. After conflicts we should consider that the living need our remembrance just as much as the dead now safely in God's Care. Private Thomas Dann, commemorated on the War memorial at Ely, was recorded as 'missing in action' on the 12th April 1918. His mother, hoping against hope that he was still alive, never went to bed before the last train came into Ely station even for a period after she had been officially informed of his death in May 1919. The brief note merely said it was presumed he had died on the day he went missing. All the months of waiting and hoping now had to come to a final acceptance that her only child had been lost in the man-made inferno of the Western Front.

The letters from comrades of those killed paint a sad picture of the men under constant threat of death writing words of comfort - 'he was killed instantly' or 'killed outright' no doubt as a means of consolation to the families who had received the dreaded telegram from the military authorities. They tragically, frequently knew that the truth was different, but they wrote to ease the pain of the living in remembering the dead. Bessie Hudson received such a letter from her husband's Padre in 1917 who ended his correspondence with 'may God in his mercy comfort you on your trouble - will you let me know the names of your three children so I might help them'. The reality of her situation is starkly noted when we read his postscript: 'whoever buries his body will forward the contents of his pockets, of course at present burying is impossible, as it would risk lives'. Mrs Hudson was now a widow with three young children and as her husband had been a jobbing gardener, she faced years of financial hardship in raising her family. She also lacked the comfort that a final decent resting place for her husband would have given her as his initial grave was lost as the ground was fought and re-fought over. His name is now one of the many with no known graves recorded on the wall of the Tyne Cot Memorial in Belgium.

After the war families were allowed to put an inscription on the headstones in the cemeteries that flowed like white frozen grief across the fields of Flanders and indeed the world. The charge was three and a half pence per letter which at the time made it expensive for poor families. It says much for the 'land fit for heroes' that this was the case for many. This led to some controversy with the New Zealand government forbidding any inscription while Canada paid for all the words on the headstones of her fallen. Surprisingly only 20% of headstones have any inscriptions from the families of the deceased. Perhaps it was

that memories were still too raw and painful and the grave far away. However, time might have been a factor as it was well into the 1920's before the work was nearing completion on the cemeteries.

The few words at the base of some headstones tell some harrowing stories which reflect what the families must have suffered over many years. Carved into one at the request of his mother is 'Age 17 years, 1 month, 10 days - in thy keeping Our Father'. The young gunner Harold Goring had got around the age regulations by persuading his grandmother to be listed as next of kin and thus hiding his real age and avoiding his mother's opposition to his enlistment. It is not recorded how long his mother and grandmother lived after his death in 1917 but we can scarcely comprehend how they must have felt as the years passed away robbing them of their boy growing into manhood.

Many of the inscriptions derive from Biblical quotations. One is 'they thought to understand this but it was too hard for me', lines from Psalm 73 in the Book of Common Prayer. These lines were chosen by the father of Thomas Little and it is not clear if it is his parents' sense of loss or a criticism of the waste of a whole generation in the war. From the initial news of his son's death Thomas Little's father and family had some time of contemplation before the note was sent for the inscription to be carved. Did their remembrance change from 'he had done his duty', which was a very common carving, to reflecting on the utter waste of war?

Would remembrance ease the anguish of Mrs Seabrook who had three sons killed on two consecutive days in Sept 1917. Her chosen words were: 'A willing sacrifice for the World's Peace' but if she had lived for just over another twenty years would she have felt the same as the cloud's gathered for the Second World War exposing the fallacy of the 'war to end all wars'. Mrs Lucas of Manchester lost her son Ernest on 1st July 1916 - the worst day in the history of the British Army and later in 1917 her other son Albert. Her husband died in 1920 and it was left to her to write the lines to be carved on Ernest's headstone: 'United with his father and brother Bert - MY All Gone'.

It is hard to tell how many used their faith to sustain them over this period as we can only try to comprehend how they were expressing their sorrow for the dead as inscriptions range from lines of popular hymns and the Bible to parts of the music hall songs of the time, perhaps bringing back memories of happier times. 11th November commemorates the end of hostilities on the Western Front, but the war did not end in Iraq, Russia, the Baltic States or indeed Ireland. Another war still continued in the hospital wards; 500 died in France alone on the 12th November; in private homes and mental institutions the wounded and mentally scarred still passed away from the effects of the war.

The great 'Spanish Flu' epidemic claimed many. Recorded on the Ely war memorial with dates long after hostilities had ceased are men weakened by wounds and infections who had little resistance when they contacted the virus in 1918 and on into

1919. Even before the war ended plans were afoot for war memorials across the country. Villages, towns and cities with individual companies started to raise monuments to the fallen. We hope it gave some connection to those at home who were unable to visit the graves of those buried in locations across the world.

Class distinctions can be seen with the great and good of the locality unveiling the local memorials in many cases. Manchester was one notable exception. There the memorial was jointly unveiled by the Earl of Derby who had devised one of the schemes for compulsory enlistment necessary to fill the ranks of Britain's first citizen army. He was joined by Mrs Dingle from the city's working-class district of Ancoats who had lost three sons in the war. What different thoughts must have gone through their minds during that ceremony. Most carried the names of the dead with some recording social distinctions with the local gentry etc. listed first.

This thankfully never occurred on the monuments in France. Most are recorded in alphabetical order while some are listed under street names, a relic of the sacrifice of the famous Pal's battalions. A mute concentration of grief and remembrance in the tight working-class industrial communities they came from.

As the remnants of the war continued how could William and Mary Begley of 23 Upper Dorset Street in Dublin explain to their neighbours that their son Henry of the Connaught Rangers had died in Siberia. The result of a bungled attempt by the politicians to intervene in the Russian Revolution, despite the carnage that had gone on for the previous four years, cost them his life along with 6,000 other officers and men. Now largely forgotten it must have been hard for Mr and Mrs Begley to remember his death as anything other than a tragic waste. Private A Tong of the Middlesex Regiment perhaps lived on in the memory of his family but all that remains to show he ever lived is his name on a plaque in the Russian Naval Cemetery at Churkin.

We gratefully remember the men and women who have died but perhaps we should also think of those who were left to mourn. Did Private Begley live on in the thoughts of his mother, his father and his siblings until they too passed away or is he still recorded in a faded photograph that no one can now identify. Just part of the dust of history.

From the 'Roll of the Drum' - F B Wells 1916:

*He sleeps; he only sleeps
God be her trust
Her Hope and comforter
To ease the burden of the years
Assuage the grief and pain ,
of her silent tears,
Until they meet again.*

Br Henry Wilson
Ballinderry



© University of Minnesota Institute of Advanced Studies

Germany - Thirty Years On

Around mid-day on 10th October 1989, we received a telephone call. Two Moravian friends from West Berlin were in London for a short visit and wondered if they could come and see us that evening. 'We'd be delighted, and you'll be able to give us a first-hand account of what has been happening in Berlin.' Their reply was puzzled, and it soon became clear that in spite of having left home, a stone's throw from the Wall, less than 24 hours before, they had no idea that the Wall had come down. So later that evening we sat together watching TV and shared their excitement as thousands of Berliners, East and West enjoyed 'the biggest street party ever'! A night to be remembered!

Life changed that day and has never been quite the same since - for better or for worse. For the British Province I suspect that there has been less knowledge of and connection with the Continental and Czech Provinces than there was during the time of the Wall and the Iron Curtain. At that time the British Church tried in whatever way it could to support and keep in touch with our brothers and sisters in Continental Europe, not just at the 'official' level but through ordinary members.

For many years, the Moravian Women's Association invited a sister from East Germany or Czechoslovakia to its Annual Meeting and arranged for the sister to visit a number of congregations and interesting places. Friendships were formed that have lasted to the present. Ministers from these areas were invited to the British Ministers' Conference. Coach tours were arranged to give British Moravians a chance to visit Moravian sites behind the Curtain. Through these and other ways, contact was strengthened, and many British Moravians became more aware of their continental brothers and sisters than they ever had been.

Sadly, I don't think that has continued since the Wall came down. There has been some contact among the young people and some group and personal visits but I suspect this interest has not touched the whole Province. A recent letter from the British Province PEC, written against the background of Brexit, reminds us of our oneness in Christ as set out in the Ground of the Unity and adds 'This affirmation ... applies to our relationships with all the provinces and particularly, at this time, to the Czech Provinces and to the European Continental Province.' Perhaps this 30th Anniversary will give an opportunity to renew our fellowship with sisters and brothers across the channel and in that renewing to find renewed vision for our own province.

Br Fred Linyard
Ockbrook



Reports of the Heritage Weekend from congregations around the province

Heritage Weekend at Cliftonville, Belfast

Cliftonville Moravian Church is situated in North Belfast and unfortunately other venues that are open for Heritage weekend are some distance away and the number of visitors dropped to four, so we decided to give it a miss for a few years. This year we took part again and we felt it was worthwhile as the ten visitors showed great interest and spent considerable time looking at the Moravian building and displays, and were particularly interested in the development of the Cliftonville/Oldpark area. Most were unaware of the Old Park House mansion and estate that were sold towards the end of the 19th century, or that the Cliftonville Road ended at its gate lodges, and the existing houses on the Oldpark Road were probably connected with the mill and estate owned by the Lyons family of Old Park House. Changes came quite rapidly when the estate was sold, and the mansion house demolished; Cliftonville Road was extended and joined the Oldpark at Cliftonville Circus and



© Sr Edna Cooper

over the years since many housing estates were built. The Moravian Church decided to move from the earlier Church/School in Perth Street to this new venue in 1909.

Sr Edna Cooper

Heritage Weekend Fairfield

This year we chose the weekend of 14th and 15th to open our doors for heritage weekend, a tremendous effort had been made beforehand to have everything ready to welcome our visitors. Lists of volunteers collated; plants cultivated and potted; souvenirs stocked up; knitting needles, crochet hooks and sewing machines made busy; pews polished, carpets swept and graveyard tidied; shopping and baking done (and in some case hidden from prowling spouses); notices prepared and displayed and still the 'to do' list looked to be growing by the day!

Well Saturday was upon us and a lovely day had dawned, stalls were set, everything was spic and span and the many volunteers were ready for action. The kitchen was at full steam; geysers boiling, crockpot warming, fridges chilling, aprons tied and comfiest shoes on feet - we opened at 11am, our first visitors arrived at 10.15 and no we didn't turn them away! AND they just kept coming all day long till 5pm by which time in all honesty some of us were glad to see the back of them (for that day at least).

adults and 25 children signed our visitors' book but they were by no means the sum of the visitors we had, overall a most successful weekend, all that hard work was worth it, and we raised a total of £1,692.90 for church funds. But maybe more importantly for our future were the lovely comments and possibly the most important one being how welcome they were made to feel, let us pray that they give us more opportunities to show our inclusivity by their attendance in church.

Sr Margery Sutcliffe



More shopping and baking and restocking Saturday evening and ready to go again after Sunday mornings service. Again, we opened earlier than our advertised 1pm as the Mayor of Tameside Cllr Leigh Drennan, had decided to visit us and wanted to come at 12.30 - well how could we say no? And visit he did together with his colleague and Droydsden Councilor David Mills, they had lunch with us and a good look around, it was great to hear how impressed they were with everything we had to show them and hear their comments of support for future events.

Weather wise not as good a day on the Sunday still but many more visitors. In all 254



© Sr Roberta Gray

Gracehill Heritage Weekend

The usually quiet serene Moravian Settlement at Gracehill this year became a major attraction for people from all over the Province on Heritage Weekend. As always, visitors enjoy seeing the Square, the Montgomery Oak, the old Post Office, The Museum, The Single Brethren's House, God's Acre, and the Church. The Guided Tours are always fully booked, and this year was no exception. Indeed, the tour guides were kept busy throughout the whole day.

Following the decision of the Village Association and the Church to hold the second Scarecrow Festival as part of the Heritage Weekend again, no-one could have predicted the huge number of visitors from all over the Province who so enjoyed wandering around the roads and lanes to find the imaginative and humorous 61 Scarecrows which were hiding in gardens, peeping out from bushes or even like Mary Poppins or The Spaceman, hanging from trees. Indeed, John Cennick and his wife appeared in the Manse Garden! So many people visited this year that the ladies from the Farmers' Market ran out of produce!

The Scarecrow Team created maps and asked the public to choose 1st, 2nd and 3rd. Entries were also taken from the Church Organisations and the local schools. When word had spread many more visitors arrived on Sunday and could be seen still wandering around until late in the evening. Indeed, a few even joined the morning service in Church!

The combination of learning about the wonderful heritage and the fun of finding the Scarecrows created a truly informative and enjoyable day for visitors from all over NI.

Sr Roberta Gray

Fulneck's Heritage Weekend

Saturday 21st September the weather was consistently fine, and the day was well-attended with a steady stream of guests enjoying the displays and facilities. This year's theme was 'Inspirational Women' and this topic provided a wealth of information and interest.

Hilda of Whitby, Erdmuth Zinzendorf and Mathilde Koenig represented women whose lives were a mission in caring for, teaching and respecting those around them. They were joined by sisters from Fulneck whose written testimonies revealed their varied lives alongside their missionary husbands in far off places.

Science and Technology was represented by Marie Curie, Beatrice Shilling and Hilda Lyon (a Yorkshire lass) and Medicine by Edith Cavell, Charlotte Nelson, Annie Ormerod, Nellie Spindler and Fulneck's own Mary Driver.

Social Change brought together Rebecca Protten, Elizabeth Wolstenholme Elmy (a former pupil of Fulneck School), Isabella Ford, Alice Perrault and other less well-known women from Leeds. The instigators of Fulneck's museum, Srs Eunice Harrison and Kathleen Mitchell were featured prominently on the communion table.

During the day there was an interesting monologue given twice about the founding of the museum alternating with an enjoyable and well-performed drama about the struggles that women had to gain their vote. A tour of the settlement followed each of these renderings.

As well as the events in the church the records archive was open, and the archivist was present to answer questions. The museum was open all day and its souvenir sales table did a good trade. Refreshments in the Boys' Brigade building were welcome, tasty and varied.

At 4.15pm there was a short thanksgiving service in the church which offered a few minutes of quiet reflection after the energetic atmosphere of the day.

On the Sunday there was again a steady stream of visitors who, in spite of the bad weather, could enjoy all that had been available on Saturday. All in all, it was a successful and pleasant weekend.

Br David Ingham



© Sr Maureen Ingham



© Sr Sharon

Bath Coronation Avenue Girls' Brigade

Last month girls from Bath (Coronation Avenue), Hucclecote Methodist Church, Charlton Kings Baptist Church and Keynsham Methodist Church all joined together for a Girls Brigade camp in East Tytherton near Chippenham.

We had discovered the Guiding centre while visiting Tytherton Church for their Harvest Festival last year and were able to book it. We had twenty girls and six leaders plus a special needs adult. We all had an amazing time together and thanks go to our Minister Paul and his wife Patsy for all their help during the week. Paul helped us with the transport most days as well as organising indoor hockey and Patsy did a craft morning, Holy Communion and gave out the prizes for us. They both took part in our Sunday Service at the Church,

which was enjoyed by all, especially with Paul's puppets.

During the week we had a movie night, skittles evening, a visit to the swimming pool with a huge inflatable, indoor hockey, quizzes, walks, a trip to Lacock, Avebury and Bowood as well as various competitions. During a photo quiz the girls were fascinated by God's acre and loved looking at the names and dates on the gravestones.

In spite of a sickness bug the girls all enjoyed themselves and can't wait for next year's camp. The staff worked hard but everyone had a good time and it was good to see the girls making friends with girls from other companies.

Sr Sandy Smith

Reports of the Heritage Weekend continued

Fetter Lane celebrates Heritage

Sunshine and showers marked our Heritage weekend on 21st and 22nd September when we took part for the third year in Open House London. Buildings and spaces are open to visitors showcasing history, culture, architecture and art throughout the capital. We welcomed over 300 people during the weekend, inviting them to tour the Close and read the story boards describing its history and the church's role today.

The Moravians are central to the story and this year we marked out some notable gravestones in God's Acre including Peter Boehler, John Cennick and James Gillray, the cartoonist's father. The link to William Blake through his mother's upbringing was the subject of a new story board.

During the afternoon Sr Naomi

Hancock gave a talk on the history of the Close and local historian Ian Foster told visitors about the King's Road itself which is celebrating 300 years as a public highway.

Visitors came from far and wide, some with Moravian connections including the niece of Rev Williamson, the minister who gave permission for Christian the Lion to exercise in the Close. We were particularly pleased to meet more of our Chelsea neighbours who we hope will visit again.

While the congregation continues with regular Sunday services and outreach through Sr Claire Maxwell's new ministry, the Close is also a place of rest and contemplation as well as a home for nature in the middle of a very busy area of London.

Sr Cynthia Dize

The British Province - Future Directions and Sustainability Taskforce

Reminder! Full information about the Taskforce's work was given in September's Messenger, but here is a brief reminder:

YOUR CHANCE TO COMPLETE A QUESTIONNAIRE AS AN INDIVIDUAL

You can complete a Questionnaire as an individual. Contact the Taskforce Secretary Sr Jane Dixon* and you will be sent a copy of the Questionnaire, which is the same as that which Congregations will complete. All individual responses must be returned to the Secretary, who will collate them. You will not be identified in any way to the Taskforce.

All Questionnaires must be completed and returned to the Secretary by **31 December 2019**.

Please note, the Taskforce will only accept submissions made on the Questionnaire form.

*Sr Jane can be contacted (preferably by email) at jane.dixon@moravian.org.uk, or at 1, Mayfield Grove, Bailiff Bridge, Brighouse, West Yorkshire HD6 4EE.

Any questions?ask Sr Jane!

Harlesden

Br Wilfred Gray one of our eldest members celebrated his 97th birthday with the Congregation in April. By time you view this photo, (by God's Grace) Br Gray will be on the way to his 98th birthday.

Br Edwin Quidan



© Br Edwin Quidan

Leominster

Summer has been very busy for Leominster congregation. The MWA circle listened to a talk from a group called Echo Weavers (www.echoherefordshire.org.uk) who are a local charity and support people living with disability. They demonstrated three different weaving looms and brought a selection of products made on the looms. Our very own Br Kevin Stutchbury proudly showed us how he weaves on the four-shuttle loom, one of the most complicated looms!

Then in August we held a Summer Garden Party. Unfortunately, the weather wasn't good to us, so we set everything up in the church and had a wonderful day. The Mayor of Leominster visited us and officially opened the Garden Party. There were many stalls but the most popular was the bottle stall! Refreshments and toasted fruit teacakes were on sale in the hall.

All Spring the members of Busy Fingers, our weekly craft group, have been knitting and crocheting flowers for the Leominster in Bloom projects. They made approximately 150 flowers and as a thank you for their hard work were invited to a special ceremony. Leominster in Bloom were awarded the Queen's Award for Voluntary Service, the community equivalent of an MBE. The presentation was made by Her Majesty's Lord Lieutenant of Herefordshire, The Dowager Countess of Darnley, Srs Joy Owens, Glynis Ashfield and Lorraine Shorten were very proud to be invited. This was a well-deserved thank you for the commitment and contribution Busy Fingers has made to the local community.

Sr Lorraine Shorten



Br Kevin with his loom

© Sr Lorraine Shorten

From Church House

Provincial Diary for November

- 2 WDC, Kingswood (Sr Z Taylor)
- 6 LAMM, Church House
- 9 Mission & Society, Church House (Sr R Hoey & Br M Kernohan)
- 20 Book Committee, Lower Wyke (Sr R Hoey & Br M Kernohan)
- 22-23 British Province PEC visit to Czech Province PEC (Sr R Hoey & Sr Z Taylor)
- 26-27 PEC
- 30 PYCC, Fairfield (Sr R Hoey & Sr Z Taylor)

Congregational Register

Baptisms

6th October 2019 Anne Heugh Royton

Reception

6th October 2019 David Mallalieu Royton
6th October 2019 Anne Heugh Royton

1	All Saints' Day
5	Bonfire / Guy Fawkes Day
10	Remembrance Sunday
	Prophet's Birthday - Muslim
10-17	Interfaith Week (www.interfaithweek.org)
13	Realisation of the Headship of Christ in 1741
11-15	Anti-Bullying Week (www.anti-bullyingalliance.org.uk)
17	World Day of Remembrance for Road Traffic Victims (www.roadpeace.org)
19	International Men's Day
30	St Andrew's Day

Dates to remember!



From the Sanctuary

On 5th November (or the Saturday closest to that date), once it gets dark, father and I will partake in our annual trek to the bottom of the garden with some spiritual nourishment (and hopefully some 'growth in grace') in one hand, and some sparklers and matches in the other hand. Once seated, we will wait for the annual firework display in the local park to begin. It is always spectacular, and we get a wonderful viewing of it from our garden.

It is interesting to realise that Guy Fawkes day is actually a celebration (or commemoration) of an historical event in 1605, when a group of Catholic nobles attempted the overthrow of the Protestant King, James I, by attempting to blow-up the House of Lords when the monarch was on a visit there. Barrels of gunpowder were stockpiled secretly in an under-croft beneath Westminster Palace, and if it weren't for a tip-off to the authorities, England could now be a Catholic country (with potentially anti-abortion laws and less same-sex toleration than there is now). Guy Fawkes was scapegoated and 'hung' for the offence, although many others were involved in the attempted assassination. His 'infamy' remains to this day as a community event, and as a charity fundraiser in many places.

These days, apart from enjoying the spectacle of fireworks and bonfires, we wonder what all the fuss was about, historically, between Catholics and Protestants. Indeed, the Retired Ministers' Retreat

last year, which I organised and hosted, was held in a Catholic Retreat House, where Catholic Priests and Moravian Ministers inter-mingled peacefully in the breaktimes. It did cross my mind, 'what would our ancestors have thought of it?'; because the Moravian Church came into being as a result of rebelling and breaking away from the Catholic Church, through the teachings of Jan Hus. Our ancestors were persecuted and almost driven to extinction by the Catholic Church in the thirty years war (1618-1648). How things, thankfully, have changed!

Although some doctrinal and worship differences remain between our two Christian denominations, our Priests and Ministers can co-exist in harmony and mutual respect - with not a gunpowder plot in sight. It is amazing how faith has the capacity to heal rifts and differences (as well as to cause them, sadly, at times). However, it did make me smile as I left, because when we had vacated the base-room we had used during the week, I saw a group of 'them' enter it with incense, and perform a ritual of chant, bells and smells. My fantasy was that they were exorcising the room of our protestant presence after its use - which probably isn't actually what they were doing. May we live our faith in such a way that love, peace and harmony can reign within, and between, us - even when there is difference.

Br Peter Gubi,
Dukinfield

Notice

Message from the Provincial Board

Dear Brothers and Sisters,

Greetings in the name of our Chief Elder, Jesus Christ.

Over the last few years much has been made in the media and the congregations of the British Province about the United Kingdom's political decision to leave the European Union, and as the PEC, we write to you to convey our thoughts.

We imagine that members of the Province will hold a spectrum of different views on Brexit but we affirm our love and commitment to each other and our Lord. The Ground of the Unity says, "The Church of Jesus Christ, despite all the distinctions between male and female, poor and rich and people of different ethnic origin, is one in the Lord. The Unitas Fratrum recognizes no distinction between those who are one in the Lord Jesus. We are called to testify that God in Jesus Christ brings His people out of every ethnic origin and language into one body, pardons sinners beneath the Cross and brings them together. We oppose any discrimination in our midst because of ethnic origin, sex or

social standing, and we regard it as a commandment of the Lord to bear public witness to this and to demonstrate by word and deed that we are brothers and sisters in Christ."

This affirmation in the Ground of the Unity applies to our relationships with all the provinces, and particularly, at this time, to the Czech Province, Czech Mission Province and the European Continental Province.

Unity does not mean that we must agree with each other on all matters. However, we are called to live out our Christian lives with faith, hope and love in fellowship with the Holy Spirit and each other. We continually strive to be of service and witness to our Lord and Saviour in an ever-changing world.

Yours in Christ's Service,

Sr Roberta Hoey (Chair, PEC), Sr Zoe Taylor

Br Paul Holdsworth, Br David Howarth

Br Mark Kernohan, Br Livingstone Thompson

The Moravian Messenger

Official Journal of the Moravian Church in the British Province.
Published monthly by the authority of the Provincial Synod.

Advertisements and all communications concerning distribution and supply should be sent to the Editorial Team.

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5 Muswell Hill, London N10 3TJ
editorialteam@moravian.org.uk

Contributions for the Messenger should reach the editorial team by the 7th day of the preceding month.

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