



Whitsuntide

Because the date for Easter changes every year the date for Whitsunday changes also. For Whitsunday always comes fifty days after Easter, on the seventh Sunday afterwards and as the date for Easter is chosen according to the phases of the moon there is little that can be done to help those who would like a fixed date for Easter.

Whit Sunday was originally White Sunday because traditionally it was the day on which new Christians were baptized and they would wear white clothing which witnessed to their new status as followers of Jesus. It was not just the newly baptized who had new clothes for having come through the drabness of winter, in this country, the Spring festival of Whit Sunday was a time to have something new. Even in the days of clothes rationing (in the Forties!) people would like to have something new, that fitted better, that looked fresh and new for the Summer. The people around us called their new garments their "whitsies".

These garments would be worn especially on the occasion of the Whit Walks when the Church processed around the locality following a large banner and singing hymns at long-established stops to the

music of the brass band which led the way. The Whit Walks were well supported in many areas and crowds would come out to see who was walking that year. I have experienced them in various places of ministry from Kingswood to Fairfield/Wheler Street and Oldham (Westwood). I believe they will still continue in some form or other, here and there, as a procession of witness, but the old appeal seems to have gone.

Not only that - the name has changed! Look at our new Liturgy book and our Daily Watchwords and see what the Festival is called there. The Liturgists and church leaders of many denominations prefer to call Whitsunday by the Greek name of Pentecost which reminds us it is fifty days after Easter.

And what a day it was! My Bible (Acts 2) says "On the day of Pentecost all the Lord's followers were together in one place" Wonderful! "Suddenly there was a noise from

heaven like the sound of a mighty wind! It filled the house where they were meeting" Marvellous, but then the frightening fiery tongues moved among them and they were empowered to speak, and with what tremendous effect. Some said they were drunk - there are always some to speak out against God's mighty power.

Dare we pray for an out-pouring of the Holy Spirit that the church might be filled and empowered for the work of witnessing to the love of Jesus and his good news for all people? I do hope so.

John McOwat

From Waiting for Wind

Then strangely warm a rushing wind descends to bless:
the gift comes to us silently
as we confess
and fills with hope the sails that we had trimmed for less.

(Margaret Connor)



Moravian European Youth Leader Meeting

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Face to Faith

Sr Claire Woods reflects on work and faith in a student environment

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A Sure Thing

based on Psalm 121

When beyond the mountain peaks
longingly my spirit seeks -
gazing into endless space:
Whence comes help and heavenly grace?
*He who made the earth and skies;
God, in Whom my trust relies,
Sends us help through Christ our Lord:
Jesus, God's creative Word.*

Held in his sustaining grip
never shall my footsteps slip;
When, in need of rest, I sleep,
God, unresting, watch will keep:
He who made the earth ...

When the soul is parched and dry,
God refreshment will supply;
praise His name for evermore,
Praise our God and Him adore:
He who made the earth ...

Music: "Ave Virgo" (J Horn, 1544)
Words: Paul Gubi, 2009

This June edition of the Messenger celebrates Pentecost, the feast of the Holy Spirit. Here are two prayers, one from the early Church, and the second by the medieval German mystic and musician Hildegard of Bingen (1098-1179).

Come, Holy Spirit, fill the hearts of your faithful, and kindle within us the fire of your love. Send forth your Spirit, and we shall be created, and thou shalt renew the face of the earth.

***Holy Spirit, the life that gives us life.
You are the cause of all movement;
You are the breath of all creatures;
You are the salve that purifies our souls;
You are the ointment that heals our wounds;
You are the fire that warms our hearts;
You are the light that guides our feet.
Let the world praise you.***

YOUTH ZONE

Latest news from the
Provincial Youth
and Children's Office

EDC Youth and Children BBQ

at Hornsey
on Monday
21st April



The weather remained dry and good, a warm welcome was given to all, games were available to be played, a tour around the church took place and food was plentiful. Time was also given to inviting young people to Summer camp.

Thank you Donations for Summer Camp

Thank you to anyone who has donated so far. More still need and if you wondered how to do it as I missed that out of the notice last month here are the instructions.

Cheques need to be payable to 'Moravian Union Inc' and sent to me at 25 Lynwood Avenue, Slough, SL3 7BJ.

Many thanks for your support. **Joy**

Moravian European Youth Leader Meeting

25-29th March 2014 at Evangelische Brüdergemeine,
Berlin - Neukölln



Frank Bolks. The other delegates, Ivonne Rösler and Deborah de Graav, joined us at the church. The atmosphere was of friends meeting up and we spent the first evening discussing the programme and getting re-acquainted again over supper.

The following day was spent discussing our work and getting a feedback report from the Unity Youth Heritage Tour. This was a successful event but not without its challenges from an organisational point of view. We drew up a list of factors to be considered before another tour is undertaken. It was useful for Anna to be able to discuss these with us, and our combined ideas for a future event were recorded. Each country gave a report on new developments in youth work in their area. Training for leaders and new events for young people seemed to be a theme for The Netherlands and Germany. Some ideas shared gave food for thought by all the delegates. A film week for young people, groups for 18-plus and the development of a Bible Camp for teenagers were some of the other new things. The British report was given by all three of us. Messy Church seemed to be of interest to the other delegates.

The second day of the meeting we were joined by Michael Schmorde, a PEC member in the Continental Province. Michael then led the group to look at networking, communications, supporting youth leaders and the exchange of groups, considering the needs of youth workers and young people. We didn't come up with any ground-breaking points but the focus on the importance of making and keeping international

The aim of the meeting is to help maintain the relationships across the youth leaders in Europe and Britain, so with this in mind Zoe Ferdinand and Roberta Hoey joined to me again for this conference. The travel was slightly challenging as both Zoe and Roberta had to change planes, but we all eventually arrived at the airport in Berlin and we were met by Anna Kellerová and

connections was made very clear and useful for us all to think about. The discussion then moved to Moravia. This event has been postponed as the person leading the event has gone off work sick. The paid German youth workers felt unable to take on this event as they had other things organized for period Moravia was planned for. The application date for a grant was also very close, and it was felt it was unrealistic that a form could be submitted by the deadline. The discussions that followed emphasised the differences between the way youth work in the UK is organized and the way it is organised in Germany. However the provisional dates for Moravia 2015 were set as 8th-16th August. The British had already recruited delegates for Moravia, and so that they wouldn't be disappointed Zoe and Roberta decided to organise an event, Connect 2014, for them.



The final full day of the meeting we spent time working out how to keep our connections going and support each other in our work. Dates for future events were set. This may seem like very little, but getting a group of youth leaders to agree dates and times is not that easy! Anyway we all came away with a list of dates for future events, a list of tasks, and a date to meet via Skype. We all hope that this will ensure we all keep in touch over the next year until our next meeting in The Netherlands.

The last morning of the meeting was spent reflecting on the targets we set ourselves for our youth work last year. This enabled us to think about what we had managed, or not managed, and spur us on to work further. We all set new targets, things we want to do, for the year ahead to inspire and motivate us.

In addition to the meetings and discussions the group got out and about in Berlin. The local restaurants were sampled for lunch, and visits to the Berlin Wall museum, a walk around the Comenius Garden and visiting the "Rixdorf" and the Berlin sights were included. A visit to the local youth group and an opportunity to play some heritage Moravian board games was also squeezed in.

Worship was varied and led by a different person each time (except Zoe did two). We prepared the meals together and cleared up, which is a great way to build our relationships further. Apple crumble and porridge were particular favorites of all the delegates.

Joy Raynor

Pentecost - there is enough for everyone

Based on ACTS 4:31-35

There is enough for everyone; that is the incredible and glorious message of the first Pentecost story.

Yet barely a week passes by without us being reminded that there is great poverty, oppression and injustice in the world today. What a contradiction this appears.

A millennium report from the Church of England told us that 15% of the population of this country still live on or below the poverty line. The gap between the "haves" and the "have-nots" is wider than ever. The figures show that the income of the top fifth of households in the UK is 17 times that of the bottom fifth. And the further you move away from the London, the wider the gap between rich and poor in both urban and rural areas. That is the poverty which exists in the so-called 'affluent' society of the United Kingdom in the 21st century.

Millions of people in the world are hungry. According to the United Nations 2015 Millennium Campaign website:

- 800 million people go to bed hungry every day.
- Every year, over 10 million children die of hunger and preventable diseases; that's 30,000 per day, or one child every three seconds.
- Half the world's population live on less than 2 dollars per day - which is less than the average cow in the EU receives in daily subsidies.
- The three richest people in the world control more wealth than all 600 million people living in the world's poorest countries.

Millions throughout the world are unable to find work. Millions who do find work are exploited and treated as slave labour. Mineral resources are getting scarcer. Sources of energy are drying up. Fuel prices are rising. Debts are increasing.

Yet the message of the first Pentecost is: There is enough for everyone.

How does this make sense, with such contradictions so clearly evident?

We know that from the beginning of time men and women have lived with want; there have always been those who live with empty stomachs and thirsty throats, with anxiety in their hearts and fear at their backs. There has never been enough; there is still not enough; there will never be enough. This will always be the response to claims that there is 'enough for everyone'. So it begs the question: were the first Christians talking nonsense?

The Pentecost story is about an experience of God - the Holy Spirit descending on men and women, washing through them, bringing them to a new community of fellowship with each other. The creative, life-giving Spirit.

These people, the first Christians, find new energies, new courage, and the determination to create a new style of living. And we read that "there was not a needy person among them".

Everyone has enough, more than enough, and there is no want any more, not in any way. This is the experience of life lived in the creative, life-giving Holy Spirit.

So what is this experience? Is it realistic, or is it simply a case of religious ecstasy?

Can we actually experience it; can we really put it into practice? Can we do it? Well, to quote either Bob the builder or Barack Obama, "yes we can!"

That first Pentecost congregation had enough to satisfy life's needs - more than enough. The community of Christ always has enough to satisfy life's needs - more than enough.

The emperor Julian said about the Christian community in Rome three hundred years later: 'These Christians do not merely feed their own poor; they feed the poor of the whole city as well.' None of these Christians were materially rich, yet they lived as if they were by their generosity and charity.

Because the power of the resurrection and the Spirit of fellowship have liberated Christians from the fear of death and from anxiety about life. People share everything, and share in everything; they divide and confide in all that they have. That is the message of the Pentecost community in Jerusalem.....

In the modern world, we see exactly the opposite principles dominating our lives, our thinking, our economy and our politics. Our economy has become based on wants rather than needs.

Take a serious look at the nature of advertising; for example, the way in which the banking institutions pushed their credit accounts - take the waiting out of wanting; the way that we were constantly told that whatever we have, there is always something more. And look where that has taken the banking industry today...

We assume that there are wants everywhere - wants that are met only by increased production, and more and more mass products. So there is the struggle for oil, for raw materials: and with it we create pollution, we slaughter wildlife to the point of extinction; we destroy the world's rain forests; nation is set at war with nation. The world cries: there is never enough for everybody.

So there is the struggle for world markets; the exploitation of poor countries; the struggle for educational opportunities and jobs. There is the permanent hunt after money and pleasure

There are natural, basic needs that have to be satisfied if people are to live in decent and humane conditions, but in the so-called First World, the economy has left these basic needs far behind.

We see stock markets and banking institutions all around the world struggling in the economic climate that has been generated. The world cries: there is never enough for everybody, so help yourselves now.

Saying 'there is not enough for everyone' shatters every human community; leads to wars; pits one class against another; one sex against the other; leads to food surpluses in one part of the world whilst another part starves to death.

It's a slogan of fear - it's every person for themselves! And so we have a world that is very close to being without heart and without soul.

The nations of the Third World are still falling deeper and deeper into debt. The poor nations are under-developed to a very large extent because of the attitudes of the so-called wealthy nations. People are hungry because they are being starved. And they are getting poorer because they are being forced into debt. They are suffering largely because of the injustice of other

people, the unequal distribution of goods, the inequality of opportunity in life, the warring ambitions of their leaders. Injustice turns life into a torment; oppression makes poverty a hell.

Compare that with the message of Pentecost - there is enough - more than enough.

There is hope. If we really want to gain the true riches of life, to escape from poverty and want; if we want to find true life; then we must turn around and begin again with God. Godlessness leads to God-forsakenness; and that leads to the fear of death.

But if God is not pushed out of life; if he is seen to be near; if his presence is felt to be with us in the Holy Spirit of Pentecost, then we find a new, indescribable joy in living. We are in safekeeping. We are trusted. We can trust ourselves. We can trust other people.

God is present in his Holy Spirit. God is present in our lives as the living God. In him we live and move and have our being.

This brings new perspectives on life. At the first Pentecost, the company saw God's bountiful provision - and they made sure that it was shared.

The Pentecost experience calls for us to build up communities, to strengthen our sense of the common life that we share with one another and for one another.

In true community, when we can say 'there is enough for everyone', we become truly rich - rich in friends, neighbours, colleagues, brothers and sisters.

It is from the grass-roots of Christian faith that communities can grow and begin to change our world. There is enough for everyone when the justice of God is added to the fullness of life.

Life in the Spirit makes us hungry and thirsty for righteousness. Here we find the tasks for the future: the growth and the spread of social righteousness and justice in the nations of the world; among the poor and the rich peoples of the world.

The poor cry out for justice, not for prosperity. And that's where we as Christians must respond. We can support agencies such as Christian Aid, who not only work hand in hand with the oppressed and downtrodden in all parts of the world, but who also actively campaign in the political arena for justice. The support of the Fairtrade movement - it should not be an optional extra, but a habit, looking for the Fairtrade mark on products such as tea and coffee, sugar and bananas. As the mark says, guaranteeing a better deal for third world producers.

Why? Because we ourselves will perish from injustice, even if we are leading pleasant, comfortable lives.

In our worship, we celebrate and give thanks for God's bounty, God's providence; but that is a hollow thanksgiving unless we temper it with a hunger and a thirst for justice for the world's poor and oppressed. This is the hunger and thirst of the Holy Spirit - the Holy Spirit that came to the Pentecost community, making those first Christians realise that there is enough for everyone if we truly share.

May that same Spirit fill us through and through.

David Newman

Yorkshire district spring conference

Wellhouse

Various open days had been held last summer at which changes to the Board had been outlined and which led to further consultation among congregations.

The idea of the changes was to streamline the Board and give some committees more powers so that speedier outcomes could be achieved. Sr Gillian Taylor, from Church House, told the conference that no changes would be made yet as a number of obstacles had been encountered.

These included members having to sit on numerous committees and devote even more of their time. 'Some people would end up with too much work,' she said. "It would be detrimental. She said it had been hoped to have put the proposed changes to this year's Synod in June, but any re-working of the Board would not now be ready until Synod 2015, she said.

Br Simon Dunn gave a report on the Yorkshire District Singers and said numbers had now increased to the low 30s. He said the Choir Festival at Lower Wyke had been well received and the choir's presence at the Lovefeast Memorial Service at Gomersal in February had enhanced the hymn singing. The singers had also received an invitation to join other Yorkshire choirs to sing at York Minster this summer as part of the celebrations for the Tour de France coming to Yorkshire. It was reported that summer camp would be at Fulneck again this year, from July 26 to August 2. This will be the third year that Fulneck has played host. Delegates were told there had been a drop in the number of youngsters attending last year. No single reason could be pinpointed, although it was accepted that many families are facing leaner times because of the economic situation. The Provincial Youth Council pointed out that it could help with funding, including asking congregations to help

Br Alan Holdsworth circulated information on the rising numbers of children in poverty and asked whether, as a church, we were doing enough. He said foodbanks were now helping 500,000 people a week and the issue "was moving up the agenda... I think we can turn our church into one motivator against child poverty." Chairman Br Ken Evans said that several initiatives had been set up by the Ecumenical Council and Fulneck was already involved, as was Dukinfield.

All officers were re-elected: Chairman, Br Evans; Vice-Chairman, Br Michael Newman; Secretary, Sr Diane Thornton; Social Responsibility Committee Member, Sr Margaret Shaw; Messenger Correspondent, Dick Porter; Treasurer, Br Les Machell, Renewal Secretary, Br Evans and Missions Secretary, Br Paul Greenhough.

Dick Porter

Offering Service in a University Chaplaincy

Sr Claire Woods reflects on work and faith in a student environment



I have worked part-time at Sheffield University Chaplaincy since September 2011, after a wise Chaplain at Lancaster University pushed the job advertisement in front of my nose with a subtle suggestive comment: 'I think you would be good at this'.

I joined as the Outreach Worker in a very able team. My focus, as my title suggests, was to reach out to people - a task which I thoroughly enjoyed. This did require drinking lots of cups of tea and getting to know people through pre-formed groups, but also meant joining in with national campaigns and setting up new outreach projects such as the Random Act of Kindness one.

The Random Act of Kindness project was simple in so many ways - we gave out tea bags to people in and around the Students Union attached to which were suggestions of Random Acts of Kindness they could do for others. At the same time as this, we provided an area for people to make use of their tea bag and have a cuppa, grab a biscuit and have a natter. This created a pop-up instant community.

My Outreach role led me to take students on a pilgrimage to Taizé and to begin to explore alternative worship through what we called 'Essence', and which we have now developed into a Christian Spirituality Course called 'Essence of Spirituality'. It also involved practical things too, like meetings, baking cake for post-Communion conversation, and setting and clearing up for services but I suspect detail on these more practical matters maybe less flavoursome to read about!

The last eighteen months I have been here as the Development Worker. This has been more about deepening current projects and starting up new ones. Again, this has also been alongside doing more practical things, like developing a new branding for our Multifaith Chaplaincy!

Currently, I am involved in supporting students who are working on the Christian Aid Tax Campaign. I do this by helping them to run effective campaigning events that include: showing films; encouraging them to live out this campaign (e.g. try and buy only from companies who pay a fair tax); and encouraging them to inspire others to get on board with what is, in some ways, a complex campaign.

The simplest way I can think of explaining it is that some firms are avoiding paying the tax they duly owe through creating what are termed 'phantom firms'. These 'phantom firms' then limit the traceability of the true overall owner/company being identified. This makes it a lot harder for the accurate amount of tax to be asked for by the Government, as overall wealth cannot be calculated.

The problem with this is that taxation provides for development, and Christian Aid reckons that this tax-dodging is actually preventing developing countries from collecting a tax profit that is estimated to be worth 160 billion US Dollars per year.

Another method used by tax dodgers is to "base" their headquarters

in a tax haven (which is where there is a low rate of tax) despite their main profitable business being in another part of the country or world.

Also in my role as Development Worker, I run, alongside the Campaigns and Engagement Co-ordinator at the Union, Craftivism sessions which often work alongside student societies such as Amnesty International. Craftivism is a form of activism which allows students to find a method of protest and expression which leans towards the creative. With Amnesty International we helped them to protest against the treatment Pussy Riot was receiving by sewing together Pussy Riot-style balaclavas with peaceful slogans, which they then went on to use in a more typical 'sit down' method of campaigning. Often these sessions have also involved students exploring their identity. For example, our recent Women's Week Craftivism focused on 'typical female crafts'. Sewing and knitting offered an opportunity to explore through discussion and craft what feminism and female identity means to our diverse university community.

My Development Work has led me into work which explores how different people develop their faith. For some students this is best done one-to-one, whereas for others it is through online personalised responses and communication. For several individuals, it is through the opportunity to be part of an intentional community focused on slowing down which is based on the Christian 'Rule of Life' concept. We hope that some may find, post-Easter, the planned Spirituality Term an opportunity to find and develop a faith. A highlight from this semester is likely to be the Week of Accompanied Prayer offered by a Sheffield group called 'Inspire' who practise Ignatian Spirituality. At the Chaplaincy, Away Days and pilgrimages have their place too. Last year, I took 5 students to the student week on Iona. The time on this thin place led to a developing of faith for all of them. Weekends away to Eyam and as far afield as the Lake District (we hope) give students these times too.



Picture of Tax Justice Campaign (Left-Right) Poppy Winks (Christian Aid Intern), Paul Blomfield (Sheffield MP), Ella Sibley (student) and Claire Wood (Development Worker)

Through my roles at the Chaplaincy, my faith has developed and grown through doubting, questioning, seeking, exploration, and meeting so many different people. I now feel strongly called to serve God, having put it into practice in this setting and in my parish role. My faith has become something

that goes beyond me and is about serving others as God wishes. Also, I see God in more diverse settings and can definitely see God working in and through people who don't profess a faith, something I had never significantly reflected on before. My passion for investing in young people in the church has intensified as I meet people trying to make faith relevant and accessible to people of a similar age whilst practising it themselves. Be in no doubt, God is in 'the missing generation'.

As I have implicitly suggested above, not all the students I meet with or come into contact with have a faith and certainly not all are Christian. However, in the complexity of a University and Multifaith Chaplaincy, Christ is present. In the campaigning, questions asked, love shown and received, Christ is, indeed, present. Christian Chaplaincy work is wonderfully complex but is ultimately one of the many places where I think Christian ministry needs to be present. I thank God for my time here.

Forgiveness

'If you forgive others the wrongs they have done to you, your Father in heaven will also forgive you. But if you do not forgive others, then your Father will not forgive the wrongs you have done' (Matthew 6: 14-15).

I often find that pastoral situations challenge faith perspectives, e.g. should a Christian (let alone a Christian Minister) facilitate his/her accompanee towards forgiveness? Is there a faith imperative to do so, as seems to be indicated in Matthew 6: 14-15?

Rowena (a pseudonym) was aged 52 when we worked together. I was her Counsellor. She had been sexually abused as a child by her father. She was unable to forgive, and couldn't even contemplate the possibility of forgiveness because of the horrendous nature of what her father had done to her, and because of the ongoing effects that it still had on her life - both physically and psychologically. I respected (or colluded with) her inability to forgive, but it left me with the question, 'how important or necessary is forgiveness?' - both from a therapeutic perspective and from a faith perspective. Surprisingly, there isn't much written about the concept of forgiveness in the psychological literature¹, but West² advocates eight guidelines for the facilitation of forgiveness. These include the following:

- Forgiveness is a process... This process may never end...
- Timing... is crucial... and should be offered tentatively if... at all...
- Resentment, anger, hurt and fear need to be faced and explored before true forgiveness is possible.
- Forgiveness may involve empathy on

the part of the forgiver for those needing forgiveness.

These guidelines are not prescriptive of how forgiveness should be facilitated, but merely describe aspects of the process. What seems important is the notion of forgiveness as a process, not as something that is necessarily reached in order to attain it, once and for all time. As such, it is often ongoing and takes time³. It would be easy for me to say, as a Christian, that Rowena ought to forgive her father. I have not had to endure her sickening experiences, except empathically, and that was sickening enough for me. Although the theological and scriptural basis for forgiveness is unclear⁴, Christian tradition teaches that forgiveness is an imperative to becoming closer to living the divine within⁵. Psychological theory⁶, such as it is, promotes the healing qualities of forgiveness and indicates that it is something to aim for when the client is 'ready' in the therapeutic encounter, rather than something that can necessarily be achieved. As such, it is a process rather than an end-point. Therefore, to talk of 'closure', 'moving-on', and 'letting-go' is a misnomer, because the notion of process indicates an oscillation where forgiveness will be harder to encounter sometimes than at other times. As a therapist and a Christian Minister, I want to promote forgiveness wherever possible.

However, in the case of Rowena, where forgiveness is too difficult, and not desired by her, I want to acknowledge (if asked by Rowena) that she is still fully a unique Child of God who is unconditionally loved and forgiven by God in spite, and because, of her pain and suffering. Due to her shame, Rowena is already robbed of her dignity and sense of self as a person of worth and of value, and is already drowning in the cesspit of her

past without any further unintended judgement from me over her inability to forgive. Although Patton⁷ considers her inability to forgive to be a 'defensive strategy', having worked with Rowena, I am more prepared to define it as 'empowerment'. Forgiveness, for Rowena, is secondary and irrelevant to her shred of power in her determination not to forgive, in an otherwise powerless existence. The task for me is to be alongside her in her woundedness, not stating where I think she should be in trying to forgive from my frame of reference or from the frame of reference from my Scriptural or Christian tradition, but empathically embracing and cherishing her pain and strength in not forgiving. Whilst reconciliation can be moving and beautiful in cases where it is arguably undeserved, in the case of Rowena, it 'places responsibility for change and forgiveness with those who have had most to bear in the first place'⁸. It is not conditional on the perpetrator acknowledging his wrong and responsibility, nor does it place any necessity on him to change. Because she has already suffered most, there is further injustice to be encountered if forgiveness is to be attained, to add to the overwhelming sense of injustice that she has already endured.

Should she, one day, seek to understand her father and to begin that process of forgiving out of a place of readiness, I would be privileged to accompany her in that process. But it would not be because I think God is judging her if she doesn't forgive. It would be because she has reached a place of deciding for herself that her greater empowerment lay, not in not-forgiving, but 'in forgiving' - and not because Christian scripture nor tradition demands it of her as a condition of her worth.

Revd Dr Peter M. Gubi

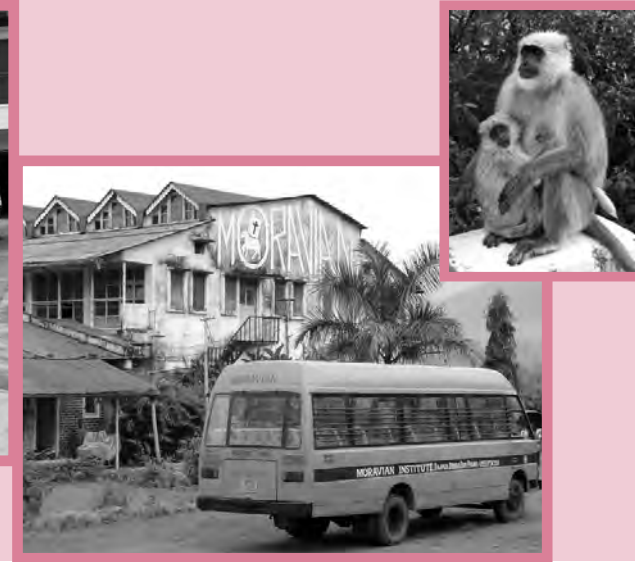
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This is a greatly abridged and amended version of a longer, more in-depth article by Dr Gubi that first appeared in the winter 2010 issue of *Thresholds*, the quarterly journal of the Association for Pastoral and Spiritual Care and Counselling (APSCC), which is published by the British Association for Counselling and Psychotherapy. It is reproduced here with permission.

Joachim's Journals

Br. Joachim Kreusel's reflections on his recent visit to the Moravian Church in South Asia



I went to India and Nepal in October 2013. But the story begins earlier. It was in May 2013 when one Sunday I came to church prepared to do a special blessing on request during the Sunday service, which was supposed to be followed by lunch for the whole congregation. Little did I know that this arrangement was made only to divert my thoughts. On Sunday morning it was puzzling to me not to see the people I expected but to see so many other people I didn't really expect.

However, together with Ingo, a student minister from Germany, I started the service anyway. I did not finish my first sentence before Br Bob Hopcroft and Br Edwin Quildan walked in and told me to sit down: they would take over. It was only then that the penny started to drop. All these arrangements were made by the Hornsey congregation in order to mark my 15th anniversary at Hornsey. And no-one gave the secret away! What an outpour of love and appreciation which I in turn appreciate so much. A celebratory service was followed by a splendid lunch and greetings and speeches in the afternoon. And one of the highlights was that I was given a voucher for visiting Moravian congregations in India and Nepal. This was the best gift that could have been chosen.

The planning for the trip started. Br Bob gave good advice. I heard that one of my German colleagues, Rev Frieder Vollprecht, intended to go to India too. And so we met at New Delhi airport in the morning of 01 October 2013.

We had decided to go by train to Rajpur, the first leg of my journey. Travelling to the train station and the train station itself was an experience in itself, with busy and somewhat chaotic traffic; with "blow horn" written on the back of many trucks (the advice is followed constantly); women sitting sideways on the back of motorcycles (without crash helmets); up to two

adults and two children on a moped; tuck tucks everywhere; and a bustling train station with two painters standing on a makeshift ladder painting the ceiling about 15 feet above us.



As we travelled on one of the better trains, our seats were reserved and our names written on a printout stuck on the outside of the train. I found it fascinating to observe the life around us. Open doors gave us a fresh breeze whilst moving

closer to our destination. It was long dark when we eventually arrived in Dehradun, and were picked up by Br Thsespal Kundan, Principal of the Moravian Institute and Minister of the Moravian congregation in Rajpur at the outskirts of Dehradun. We encountered great hospitality. We were very thankful for a safe journey, and to be able to rest.



In the next few days we learnt a lot about the Moravian Institute "Zhan Phan Ling" - 'A place good for others'. It was founded in 1963 by Br Phuntsog, grandfather of Thsespal Kundan. The main aim was to provide education to refugees from Tibet who came to this area after China took complete control over Tibet.

Let me take you back to the year 1855 when the German Moravian missionaries Wilhelm Heyde and Eduard Pagell intended to go to Tibet and Mongolia. As they were not allowed to cross the border into Tibet they settled in the North of India.

In the nineteenth century it was not possible to reach people from Tibet. When Tibetans in the twentieth century fled their own country and came to the North of India, Br Phuntsog saw it as an opportunity to minister to them. He consequently founded the Moravian Institute, a school that today is open to children and young people of any origin. Three hundred and fifty students aged between five and eighteen years attend, and a hundred and thirty of them board. The school maintains a high standard of education (up to year 12) and has a very good reputation. Some students come from as far as Asam, Ladakh and even Nepal.

It is not easy to keep the balance between good education (which is not cheap as good teachers will only work for a decent salary) and keeping the cost for the students low and make it accessible to children of poor background.

My colleague Br Frieder visited the Institute in order to coordinate sponsorships. A number of German individuals and groups sponsor children in Rajpur. I wonder if we could find some sponsors in the British Province too.

On each of the following days we attended the assembly at 8.10am. At least three times a week the assembly is led by one

of the classes. They sing the National Anthem (somehow the dogs in the school grounds join in), read from the Daily Watchword or from the Bible and sing Christian songs. They pray and share notices.

I noticed how well behaved they were! We have seen classes learning eagerly without teacher in the room.

Learning and physical activity go hand in hand. One day we observed how the footballers in the school



grounds got drenched (but they had still great fun) by the monsoon rain that normally finishes in September.

We also saw how much damage the monsoon rain does to the buildings in a situation where finances are more than limited.

A Moravian handicraft centre can be found in the grounds. They produce school uniforms and many items like clothing, bed linen etc. Any surplus goes to the school.

Br Thsespal shared that the village elders of the small Muslim village Chiktan far out in Ladakh near the Pakistani border approached the Moravian Institute in Rajpur and asked for support. The Moravian Institute responded by sending out four young men who teach the children of Chiktan. The Indian government gave land on a leasehold basis for a new school building. So far there is a general plan, but how it can be financed is still very unclear. It is a great challenge for the Moravian Institute but also a wonderful opportunity of reaching out to other communities.

To be continued

Open Book

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Congregation News



Bernice Heppell
(died 05 Feb 2014)

Bernice and her husband Jim were familiar figures in Fulneck from 1989-1996. A Science graduate from Leeds University, Bernice came to be Deputy and later Head of Fulneck Girls' School and she was also the first Principal of Fulneck School.

Bernice changed the boarding of the girls' school considerably. She oversaw the transformation of the 'pink dorm' to a recreation room including the provision of study bedrooms. Toilets were also installed in the main boarding corridor to prevent creeping down in pairs to the bottom corridor in the middle of the night (grey lady stories were rife).

At the girls' school she also saw the establishment of subject bases and I was one of her last appointments to the girls' school staff. Under her guidance we introduced Dyslexia provision in-house. She gave support for a trip with the school choir to the Moravian churches in Winston Salem and Bethlehem during Easter 1991. We all experienced a truly Moravian Easter with a sunrise service with thousands of Moravians in God's Acre at Winston Salem. Girls and staff still recall ascending the twin towers of the World Trade Centre and the Blue Ridge Mountains of Virginia.

Bernice had an active retirement pursuing her interests in education, gardening and politics. She only retired in July 2013 from the governing body of a local school.

A practising Methodist she demonstrated a life of service and commitment to others.

Hornsey

In December, we had our Christingle service and a Nativity play. The members of the Sunday school played out the well known, ancient story but gave it a contemporary twist by using a coffee shop setting, text messaging and so on. It was a very refreshing interpretation of the story and went down with the younger members of the audience.



February 5th was the beginning of our five week stint as hosts for the Wednesday evening Winter Shelter. Thirteen churches in the borough of Haringey took part this winter, starting at the beginning of December and ending in March. Each church was allocated one evening in a five or six week period to accommodate up to twelve guests per night providing an evening meal, a warm bed and then breakfast the following morning. The whole project was very successful: we could all get involved in some way whether it was in donating the required food, clothing and toiletries or by volunteering to work on a shift. The guests and volunteers alike gained a great deal from the time spent together - coming into direct contact with people they would otherwise never meet. The majority of the guests had been offered accommodation by the end of the venture with assistance from the charity, All People, All Places, which runs the project.

Our 30 minute Musical Meditation continued on Sunday 16th February with a selection of American jazz and blues numbers performed by guest musician, Anthony van Bourgondien.

On Sunday 2nd March, we welcomed some more guest musicians in the form of a brass band from Germany. They played during the main service and at communion and later, after we shared lunch with them, they gave an outstanding performance in front of church members and friends and some local residents. The concert, The Sound of Brass, had three parts - "Classics for Brass", "At the Movies" and "Moravians Around the World". The latter featured some familiar tunes from Germany and South Africa. We eagerly await the next visit; their time here was far too short!

Claudette Anthony

Swindon



Jan, & her furry friend Oscar, gave all the children a plastic teaspoon (tsp) to help them say their prayers. Thank you, Sorry, Please.

Sandy Mundy

Swindon held their parade service for Beavers & Rainbows. Five beavers were invested & joined the colony.

The service was led by Jan Mullin & the Children helped her tell the story of the lost sheep.



Fairfield

We've had a busy start to the New Year; youth club re-opened in January and is held on the second and fourth Friday of each month and we still have our Sunday school meeting each Sunday at 10am. We continue to hold Café Church on the second Sunday of each month; this makes it easy to collect children from Sunday school, have a drink and a biscuit and stay on for 11am. It is proving popular across a wide spectrum of members and friends.

We are trying very hard to keep our young people engaged in church life- but we are not forgetting other members and friends; we were invited to a United Service held at The Church of the Epiphany in Droylsden. It was a time to meet with old friends from other churches in our area and share fellowship with them. The ladies' Thursday group continues with a schedule of meeting and trips out- the latest trip in March was to a local Theatre. Sr Anne Wood is getting a team of sisters to walk the 5K Race for Life at Heaton Park, Manchester in July and Sr Kathleen Openshaw has recently organised a very successful whodunit evening in the college and is now organising a church holiday to Scarborough in August.

Margery Sutcliffe

Leominster

Viv Proctor, Organist at Leominster for over 20 years passed away on 18th January, 2014. He had a keen interest in pipe organs and rebuilt 2 organs at his home in Orleton. Also, he had other instruments such as a harpsichord, clavichord and electronic keyboards. Viv and his wife Marjorie, played for Sunday services on a regular basis at Leominster, Orleton and Brimfield. They were members of the Herefordshire Organists' Association and would often go on organ crawls, visits and workshops. After Marjorie's death, he continued to support the Moravian Church until a few years ago when health forced him to stand down. He was always playing for flower festivals and didn't miss a chance, as seen in 2006 at a 'Pop goes the organ' event to raise funds for the organ. He had many musical gatherings at his home in Orleton and there was always a cup of tea and cake. To recognise his commitment, a Memorial Service organised by his family and friends was held at Orleton Church on 29th March, where a psalm was specially written by David Bland for the occasion. We all send a BIG 'Thank You' and may you now be re-united with Marjorie.

Ruth Norsworthy

Congregational Register

Baptism

Royton	Jack Joseph Platt	26 January
Gracehill	Lily May McDonald	13 April

Deaths

Dukinfield	Hilda Cookson	24 January
	Margaret Hetherington	6 February
Brockweir	Alan Drewell	17 March
Royton	Doris Ragg	20 March

Dates to remember

8

June

Pentecost

Beginning of
the building of
Herrnhut, 1722

17

June

16

June

22

June

Refugee Week
www.refugeeweek.org.uk

26

June

International Day
in Support of
Victims of Torture

From Church House June

3rd - 4th June

PEC, BMB and Estates

Property Meeting

The PEC

27th - 30th June

Synod

Prayer Notes

1st June [6th after Easter] John 17:1-11

Great High Priest, who caused the light of eternal life to shine upon the world and has taught us, by word and example, to lift up our eyes to heaven in prayer; open our hearts and lips to bless and praise your name, that we might share your glory. As there is one God and Father of us all, one hope of our calling, one Lord, one faith, one baptism, unite us all in one holy bond that we may with one mind and one mouth glorify your precious name. Amen

8th June [Whit Sunday] John 20:19-23

Holy Spirit of God, on the day of Pentecost you came once for all to the church as the gift of our exalted Lord. Come to us in your grace and power today, breathing life into our souls and kindling in our hearts your flame of love. Make Jesus real to us, teach us more about him and deepen our faith in him; that we may be changed into his likeness and be his witnesses in the world. Fill the hearts of his disciples today with the same gift from the same Master, that we might find fullness of life in him and serve him all the days of our life with the strength, joy and fruits of your Spirit. Amen

15th June [Trinity Sunday] Matthew 28:16-20

Merciful and gracious Father, who has shared with us the mystery of your divine nature; showing the fullness of your love in giving your only Son for our redemption and sending down upon us the power of your Spirit. Complete in us the work of your salvation, that we who have fellowship in Christ may come to share fully the undying life he lives with you, in the unity of the Holy Spirit, one God; that we might firmly believe in you, boldly confess your name, and joyfully worship you, one holy, glorious and undivided Trinity, for ever and ever. Amen

22nd June [Trinity 1] Matthew 10:24-39

Eternal God, who does not change as people change, remaining faithful though we are faithless and whose sovereign purpose none can make void; often waiting beyond the time we hope for, but never beyond the time you have appointed. Teach us to understand and with glad heart to obey your will for us; knowing that without you there can be in the end no success and with you no failure. Give us faith to stand calm and undismayed amid the upheavals and commotions of the world, so that even in the darkest hour we may continue to hold fast; knowing that ultimately we shall see your righteousness prevail and your kingdom come and your will be done, to the eternal glory of your Name.

29th June [Trinity 2] Matthew 10:40-42

Lord of all, whose glory fills heaven and earth, yet whose will is revealed even in a cup of cold water given to a disciple; grant that our purest visions may always lead to the plainest duties and our holiest aspirations touch and transfigure the tasks of every day. Draw us near to you, not through hope of reward, nor fear of your displeasure, but through the love which you have loved us. In worship and work alike let us know your presence near us; till work itself be worship, and our every thought be to your praise. Amen

Richard Ingham

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