



## Jan Hus (c.1369-1415)

**06 July, a Memorial Day of the Moravian Church, commemorates the martyrdom of Jan Hus, and this year it will mark the 600th anniversary of his death.**

A theologian and religious reformer, Hus was influenced by the writings of the English John Wyclif, and tried to reform and challenge the corruption of the Church. After refusing to renounce his ideas, he was convicted of heresy at the Council of Constance and burned at the stake. Over forty years later he and his followers inspired Gregory the Patriarch and others to establish the Moravian Church.

Hus was born in the southern part of Bohemia (now in the Czech Republic) in the village of Husinec, from which he took his name. Little is known about his early years, but he attended the University of Prague (Charles University) supporting himself by singing in churches

and begging. Although not an exceptional student, Hus received a Master of Arts degree in Philosophy in 1396 and began teaching at the university. He became dean of the philosophical faculty in 1401 and later served as rector. However, Hus was better known for his preaching.

He pursued the priesthood to secure a livelihood and a desire for prestige, but his spiritual zeal grew as he studied. Ordained priest, in 1402 he was appointed preacher to the Bethlehem Chapel in Prague. This had been founded in 1391 to provide preaching in the language of the people, and services were conducted in Czech, contrary to the common practice of conducting them in Latin. Congregational singing was introduced and Hus wrote and translated many hymns into Czech. He also wrote sermons, commentaries and tracts in Czech.

Bethlehem Chapel had a capacity for 3000

worshippers and he continued preaching to people from all walks of life, including royalty, until the end of his tenure in 1412. Hus preached several times a week and three times on Sundays and his sermons became popular, filling the chapel on a regular basis. Inspired by



Wyclif, these sermons focused on reforming the Church. Wyclif's philosophical works had been known for some time and a movement to reform the Church in Bohemia had started decades earlier. Hus studied Wyclif's theological treatises that had been brought from England in 1401 by his friend and colleague at the university, Jerome of Prague. Although supporting some of his principles, he did not agree with all of Wyclif's teachings. Hus remained faithful to most principles of the universal Church, receiving the support of the Archbishop of Prague in his early years at Bethlehem Chapel. Many works of Wyclif were banned in 1403.

Hus called for a return to the early church, restoring the authority of the Bible as the source of Christian doctrine, and continually preached against the corruption and the moral failings of the clergy. He urged them to live piously according to the teaching and example of Christ, as mere belief was not enough. He also called for preaching in the language of the people and for all Christians to receive Communion in both kinds. (At the time, only priests received both bread and wine, whilst the laity received only the bread.) He believed that the laity had rights and privileges, as well as the clergy. He protested against the power of the popes, opposed the sale of indulgences (grants purporting to provide full or partial forgiveness of sins) and the purchase of spiritual office. Indulgences were sold by the Church for sometimes exorbitant prices to raise funds for

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crusades and other military campaigns. As the Czech reform movement grew, Hus became popular.

Then he fell out of favour with the Archbishop of Prague and by 1412 also lost the support of the King of Bohemia, Wenceslas (Václav) IV, when he again attacked the sale of indulgences. At first, the Archbishop of Prague banned Wyclif's works and in 1410 restricted preaching to parish churches. This prohibited Hus and others to preach at Bethlehem Chapel which was not a parish church, so he protested. In response, the Archbishop ordered all of Wyclif's books to be destroyed and they were publicly burned in Prague. Hus was excommunicated but still continued to preach.

In 1412 Hus publicly denounced the sale of indulgences to finance a papal campaign against the King of Naples. Students rioted and three young men were executed. Hus was excommunicated for the fourth time and Prague was threatened with an interdict: it was forbidden for anyone in Prague to associate with him, give him food, drink, shelter or listen to him preach in any church. So he went into voluntary exile in southern Bohemia where for two years he continued with his literary works, occasionally preaching in towns, castles, fields and woods. Hus wrote several books including his influential *De ecclesia* ('On the church'), which was to be later used against him at the Council of Constance.

In 1414 a Council was assembled by Pope John XIII in Constance. They met several times over four years with the main purpose to elect a new pope and to set aside two other claimants. This split, known as the Papal or Great Western Schism, had since 1378 seen confusion caused by the papal jurisdiction of the Church divided between two or later three popes. Another reason to convene the Council was to suppress heresy within the Church and Hus, later charged with supporting the teachings of Wyclif, was summoned to plead his case.

Hus not only felt that it was his duty but

also that this would be an opportunity to present his arguments for reform. He hoped to end dissension in the Church, rather than spilt it. Assured safe conduct by Sigismund, the Holy Roman Emperor, he left for Constance. However, he was arrested and imprisoned shortly after his arrival in Constance in November 1414. Hus was later transferred from his cell in a Dominican monastery on the shore of Lake Constance to Gottlieben Castle. When he began to attend the hearings with the Council, he was moved to a Franciscan monastery. Despite the conditions, Hus's prison letters from Constance show that he had no regrets about his ordeal. He refused to change his mind as he saw it as his duty to God and the Church, and eventually accepted the necessity of his own death if given no alternative.



After months of imprisonment, Hus was brought to the Council for the first time on 05 June 1415, and three days later refused to recant all that he had said, especially about the Church and the scriptures. He questioned how the Council could have more authority than the Bible. It was not until 06 July that the Council findings were made and sentence passed that he be burnt at the stake as a heretic. He was marched to his place of execution, in an open field just outside the city, and asked again whether he would renounce his beliefs. He remained firm in his convictions, declaring that in the faith of the Gospel he had preached, he would gladly die. Bound to the stake, the pyre was lit and he began to recite psalms and was heard to sing a Latin hymn. Hus remained faithful to what he

had preached until the end. His ashes were thrown onto the Rhine River so nothing could be preserved to be used as a relic.

Four years after the execution of Hus, his followers rebelled against Emperor Sigismund, leading to years of warfare in Bohemia, known as the Hussite wars. Bishop Jan Rokycana, who had listened to Hus' sermons at Bethlehem Chapel and led the moderate Ultraquist Church in Bohemia, also began to preach in Prague against church excesses and on leading simple pious lives. Rokycana gave his nephew, Gregory (Řehoř) the Patriarch, the writings of the more radical Bohemian reformer, Petr Chelčický, and they arranged to meet. Seeking to practise his teachings, Gregory and a band of followers established a community near Kunwald in 1457.

Comenius later claimed that the members of the Moravian Church were the genuine inheritors of the doctrines of Hus.

A monument honouring Jan Hus was unveiled in 1915 in the Old Town Square in Prague. Designed by the Czech sculptor Ladislav Šaloun, the foundation stone of the sculpture had been laid in 1903. An inscription on the base contains a quote attributed to Hus: 'Pravda vítězí', meaning 'truth prevails'. It is believed to have been derived from his

words: 'Seek the truth, hear the truth, learn the truth, love the truth, speak the truth, hold the truth and defend the truth until death'. After Austrian authorities refused to allow any official ceremony for its inauguration, local people covered the monument with flowers in protest.

Hus has been depicted as a martyr, saint, heretic, nationalist, revolutionary leader, a forerunner of the Reformation, and a church reformer. For hundreds of years he has been an inspiration to Moravians, not only for his martyrdom, but to those early Moravians also for what he did and stood for throughout his life: in particular his emphasis on the belief that the love of God was for all people and truth would conquer all.

Lorraine Parsons

## Nepal earthquake

**Monday 27 April** The earthquake occurred on a Saturday morning, which is when they hold Church Service and everyone was evacuated from the city into the countryside. The good news is that everyone is safe and Nagendra, Shanti and Vani, and their families are with a group of about 30 people living in makeshift tents in a paddy field. They have food and shelter and are waiting to be told when they can return back to their homes and can begin to assess the damage to the properties, as there have been more than 80 aftershocks. Three houses of Church members in Khokana have collapsed and the church building has a crack in it.

The British Province has set up an emergency appeal and we have sent £5,000 from Mission Board funds, together with a further £5,000 received today from the German Mission Board (HMH), for which Br Nagendra is very grateful. This is only a small amount initially, until we are better able to establish what might be required. Collections have also been made through Herrnhut and the North America Province.

**If you would like to make a donation please send this to Church House, made payable to Moravian Union Incorporated or by card, by ringing Church House. Donations will be sent on to Nepal as soon as possible.**

There are envelopes in church and donors who pay income tax can increase the value by filling in the gift aid information.

**Wed 29 April** People are leaving camps in the countryside and making their way back to Kathmandu. The homes of Vani and Shanti, Nagendra and Kemelesoorie are habitable but all of their crockery and other items are smashed. They have food and fresh water and are very, very grateful for the funds.

The people from Khokana, which is a small village, are not being allowed home yet as the devastation is more severe. The houses are older and not as strong as the homes in Kathmandu. Shanti went on to say that they have been able to buy food for the people from Khokana,

It is important that we remember everyone on our prayers as they begin to rebuild their lives. We are grateful that all are safe unlike the many thousands who have died.

**Thursday 07 May** Br Shanti Vani writes from Nepal. 'We thank the Lord for all that you continue to do to support the Moravian church and the Nepali people through this ministry. We are slowly picking up where we left because we cannot live

in fear all the time. We have continued to keep in touch with the both the congregations, school staff and children. So far all are fine, but its hard to get a clear picture of the school community until school reopens on May 15th.

The Baneswore church building does not have major damage, but the engineer has advised to avoid big gatherings. The Khokona buiding is no longer safe so we are now meeting for worship in a paddy field. All evening and weekly fellowships have been discontinued due to lack of space. We are now looking into a permanent space for church beginning with a one year lease agreement.

The pre-school building does not show major damage but there are cracks and broken down walls that needs fixing. Tomorrow an engineer is coming over to the school to check and give us a safe or not safe decision. A huge number of people have left the city and there is dearth of skilled workers so fixing broken things might take a while. This can affect the school session. Please pray for all of this.

We are also attaching few pictures to share our story. These pictures allow us to see the situation in Khokona village.'

### Needs identified by Vani and Shanti Pradhan

**Immediate:** tents, mats, clothes, medicines, disinfectant, medical expenses, toiletries. Partnering with local churches and secular organizations to reach outside the Kathmandu valley. Provide food and other basic supplies.

**In the next three to six months:** Providing temporary housing arrangement for the homeless, build toilets, continue to provide food and other basic supplies for a while, since most aid organizations will have phased out their programmes.

**In Baneswore.** Immediate: Food and basic supplies (medicines) until families can get back to work and get paid, help to repair the broken wall of the church.

Preschool: replacing mats and tents for the school that was used by the church families during the earthquake, consultancy and advisory fee of engineers and experts for their service, installing CCTV cameras in the school premises as suggested by the Engineer.

There was another earthquake with more aftershocks on 12 May. More will follow in the next *Messenger*.





# John Amos Comenius

(1692-1670)

fitting for their role in the family. Comenius insisted that such a distinction was unnecessary, and that a general education should apply equally to both. All children should begin with simple ideas and be led through natural growth to greater and more advanced concepts as they progressed. To this end he wanted textbooks that were illustrated, and in the local language. Indeed he wanted to outline the entire field of human knowledge and to bring it within the grasp of a child.

In such uncertain times such thinking drew opposition, and he sought refuge in the school at Fulnek. From that flourishing settlement his views spread, which brought opportunity for him to travel. When he left Bohemia for Sweden it was his prayer that 'a hidden seed .. might lie unseen, even forgotten, and at last take root and spring up to life'. He left material to guide those who still worshipped in secret, and the continuity was such that the seed would eventually flourish in Herrnhut.

From Sweden he moved on to England; here his contribution to educational history was cut short by the Civil War. He moved on to the town of Lissa in Poland (1635-40), and later spent some time in Hungary (1650-54) before returning to Poland; he had to flee from there when hostilities led to the destruction of Lissa. It was in Amsterdam, in his final years, that he defined his ultimate ambition of creating what he called a Pansophia, an attempt to draw together everything known to humankind in such a way that everything could be understood. He had wanted to create one Church, in which the differing points of view of Christian practice and belief could be reconciled - such early attempts at ecumenism were not successful. Remembered as he is, as philosopher, pedagogue, theologian, linguist, musician, he must have come close to achieving a synthesis of all knowledge and experience. An acknowledgement of his achievement in Holland came with having his portrait painted by Rembrandt. It was there that he died in 1670.

Recent developments in the world of education - actual, abandoned or proposed - have been somewhat unsettling for many. The National Curriculum is not universally respected; free schools are springing up in various places, and one Party recently vowed to end once and for all any engagement in education by the Church. Some, if not all, the major disagreements in education today could be addressed by going back to the long-established and still respected views of John Amos Comenius, seen by many as the founder of modern education and whose views have survived the tests of time.

David Bunney

# The Moravian Church in Estonia

There are few countries in Europe whose history and culture has been as deeply affected by the Moravian Church as the Baltic state of Estonia.

Estonia, previously under Swedish rule, became part of Russia in 1721 after Sweden's defeat in the Great Northern War. The country nevertheless enjoyed a large measure of independence through a local parliament of German and Swedish landowners. The peasants were serfs: they belonged, together with their property, to the landowners who could buy and sell them at will. One observer noted in 1777 that Baltic serfs were cheaper than African slaves.

In 1729 a German landowner, disturbed by the religious decline of the peasantry, sought the assistance of the Moravian Brethren. Estonian peasants, although officially Lutheran, had never entirely abandoned paganism. (The Baltic States were one of the last pagan enclaves in Europe with Estonia converted only during the Northern Crusades of the thirteenth century.) The Moravians sent out two missionaries as part of their diaspora movement and Count Zinzendorf toured the country in 1735. The effect of Moravianism was immediate. The reduction in drunkenness and crime delighted the landowners even if the Moravian emphasis on equality of all before God was less attractive.

At that time there was no complete translation of the Bible into Estonian, the language of the peasants, although a translation of the New Testament had been made into the southern Estonian dialect in 1686 and into northern Estonian in 1715. Count Zinzendorf promoted the translation of the whole Bible and contributed 500 rix-dollars (about £200,000 in today's money) towards the cost. The earlier translations had been made by German-speaking ministers with a poor command of Estonian. The new translation of 1739 was a landmark in the development of written Estonian. The language used was a combination of the northern and southern dialects and set a new literary norm.

Although the Moravian movement was officially an adjunct to the Lutheran Church a degree of conflict arose between the two. The Lutheran Church was conservative. It disapproved of the way Moravians recruited ministers from among the peasantry and frowned upon the emotional approach to worship then popular with Moravians. As a result some Moravians agitated to set up their own Church. In 1743 these problems led Empress Elisabeth to ban all Moravian activity in Estonia. The ban appears in practice to have been difficult to enforce as activity continued in a quieter way until it was lifted by Catherine the Great some 20 years later. The Church continued to thrive.

Estimates suggest that by the early nineteenth century about one in ten of the population attended Moravian meetings.

In 1868 crop failure in Estonia led to widespread famine. A report of the distress in the Messenger resulted in a relief collection of £29 10s 6d, probably £20,000 in today's money, from British Moravians. In a letter of thanks, a local meeting house put the famine down to God noticing that the Estonians were becoming lukewarm and diminishing the supply of their bodily wants to awaken their hearts. This probably reflects the start of a drop in membership to around 8,000 at the end of the century, about 1% of the population.

The nineteenth century saw a national awakening of the

Estonians as they became more conscious of themselves as a nation, their history and language. This eventually resulted in political independence. Much of this awakening stems from the influence of the Moravian Church. Seventeenth-century German Pietism had encouraged church members to compose religious biographies. The Moravians introduced this practice into Estonia and taught congregations literacy. The effect was to encourage Estonians to write in their own tongue, a language hitherto largely unwritten. Much of this material, together with Moravian sermons and translations from religious tracts, circulated in manuscript form. This played a significant role in the development of a native literature in Estonian and it is not coincidental that numerous Estonian writers and nationalists of the nineteenth century were from Moravian families. The most important was Friedrich Kreutzwald (1803-1882), composer of Kalivipoeg, a national epic based broadly on the Finnish Kalevala (Finnish is closely related to Estonian), and who is considered the founder of Estonian literature. The Moravians also gave the peasants a sense of self-worth and encouraged self-discipline.

The Moravian Church must be rare among Churches in receiving something approaching a favourable mention in Soviet history books. *Estonian Literature*, published in 1970 by the Academy of Sciences of the Estonian Soviet Socialist Republic tells us that, 'the Herrnhut movement (Moravian Church) seemed in many ways to express the ideas of the peasants themselves ..... it did much to assist the spread of literacy'.

Choral singing has always been an important in the musical life of Estonia - there are currently 700 choirs in a population of 1.4 million - and these too played a significant part in the national awakening. The first choral festival on a national scale took place in 1869. These choirs were developed and encouraged by the Moravian Church through its emphasis on hymn singing. Brass bands, still popular, also developed under Moravian influence.

Estonia finally achieved its independence from Russia in 1918 but it was short-lived. Soviet forces occupied the country in 1940 followed by a German invasion in 1941. 1944 saw reoccupation by the Soviets until the fall of Communism.

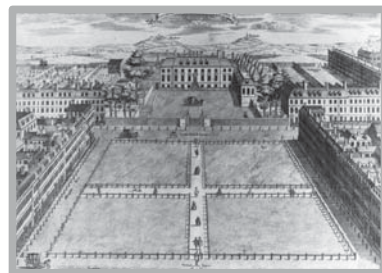
The Soviet period restricted worship to the state-registered Lutheran Church. Some 80 Moravian chapels were confiscated and many ministers transported to Siberia but a 'hidden seed' remained during those years until religious freedom returned with democracy. The first free Estonian elections were held in 1992 and the last Soviet soldiers left two years later. The Moravian Church re-emerged from this period of darkness with some 500 members (many older Moravians had in the interim made a permanent home in the Lutheran Church) and some prayer-houses, currently fewer than a dozen, were reopened. The Church is now growing again and younger members are joining.

Some Estonians now criticise the Moravians for hastening the end of old Estonian culture and rooting out the remaining pagan customs. But such a view would have received short shrift from those eighteenth-century Estonians who so enthusiastically embraced the Moravian Church. It gave the neglected and helpless a sense of worth, supported a national awakening and contributed much that is of value in Estonian life today.

Adrian Wildon

# Zinzendorf in England and the Act of Parliament in 1749

On 01 January 1749 (New Style) Count Zinzendorf and his retinue arrived in Harwich, and with him the administrative centre of the Unity moved to England for a residency of six years. They spent the first night in Colchester and moved on the next day to Ingatestone Hall in Essex, which had been hired for Zinzendorf's use. This is an historic Tudor house 5 miles south west of Chelmsford, built by Sir William Petre, and still lived in by his descendants.



They arrived in London on 03 January and moved into Bloomsbury Square. Br Friedrich Wenzel Neisser describes the house to Zinzendorf:



The house belongs to the Duke of Bedford and is situated on the east corner of the square, in reality a corner house, and so the inside turns out to be not unpleasing. The Countess of Northampton has left it half a year ago, she had a 21 year lease from the Duke of Bedford, of which three years remain. Because she has moved back into her own home, she has been very generous and without much fuss agreed its terms. The contract is very reasonable. Her son is the present Duke of Northampton.

The Duke of Bedford's London home took up the whole of the opposite side of the square. It appears from the letter that the dowager Countess of Northampton was the Duke of Bedford's sister. Br Neisser goes on to describe the house as well-furnished and having 13 excellent rooms and 8 attic rooms. The kitchen was in a separate house behind the main house, and it had 5 rooms above, but he was unsure whether they were usable or not. There was also a stable for 7 horses, a carriage house for 3 carriages with a nice hay loft, and a small, lovely, yard.

In the first half of the year Zinzendorf was kept busy preparing documents for the Parliamentary Committee, as well as hosting official visitors who had called to see him, such as General Oglethorp regarding the Act of Parliament, Thomas Penn regarding land and settlement in Pennsylvania, and the son of the Bishop of Sodor and Man, Dr Wilson, who was Chaplain in Ordinary to His Majesty the King.

The proceedings for the Act in Parliament began at noon on 20 February, and the Congregation House Diary (Zinzendorf's house diary) records the event as follows:

Our deputies: Abraham Gersdorff, Louis von

Schrautenbach, D Nitschmann (but who by being indisposed could not be there in person), Charles Schachman and Henry Cossart, brought a case before the Parliament, without which nothing can be done with our settlements in America, which is namely, that we may be entirely excused the swearing and bearing arms. General Oglethorp (after having got leave of the Speaker), stood up and moved the case, as is usual and was seconded by Mr Walter Cornwall. One single member opposed it in a grave serious speech, which was very convincingly and solidly answered and refuted by several gentlemen one after another, such as Sir William Young, one of the King's Privy Council, Sir Horace Walpole, the eminent Ambassador, Mr Sydenham and Esquire Hay. After which the Speaker took the matter in hand, and having asked the House if they would put it to the vote whether the memorial should be received and read, there followed directly a unanimous Yea, and after it was read, a Committee for examining and consisting of upwards of 40 members, of which General Oglethorp is Chairman, was in like manner unanimously resolved upon, the substance of the memorial was then printed on half a sheet of paper, and delivered or sent to each member of the House, and accordingly to upwards of 400, with a short address in the name of Br Cossart as Agent. The deputies were always present in the House, and were publicly congratulated by several gentlemen there, upon their happy success. The Ordinary\* testified that his intended purpose was hereby obtained, if even nothing farther should be done, seeing he always, and so even here also, is not so much concerned about the obtaining a matter, as that we should be examined and known, and it gives a pleasing appearance of the fulfilment of the following watchword for 21st February: *Deliver me from the oppression of man.*

The third and last session of the Committee took place on 21 March, when it was resolved to bring the Bill into the House. During April there were three readings of the Bill in the House of Commons, and it passed into the Lords in May with the third and final reading on 12 May - one of the Moravian memorial days, which Zinzendorf saw as an 'unprecedented legitimization of the Brethren's little church'. The following 2 days the Moravian deputies began to pay their visits of thanks to the Lord Chancellor, The earl of Halifax, and the rest of the peers. However, this was not quite the end of the process, as amendments were made in both Houses of Parliament in the latter half of May with the final amendments agreed in the Commons on 30 May.

There are no diary entries for 05 and 06 June, but on the 07 June Zinzendorf and his company 'came back again to London and were all welcomed with the pleasing account of yesterday's occurrence.'

The diarist tells us that this 'occurrence' happened to be on the same day and hour the King of Denmark 18 years ago was anointed and crowned, at which solemnity the Ordinary\* attended. (It was during his stay in Denmark in 1731 that Zinzendorf met the slave Anthony from St Thomas in the West Indies, which led to the beginnings of the Moravian Missions the following year.) At a lovefeast on the day of his return from the 'occurrence' Zinzendorf lists the benefits he believes the church has gained from the Parliamentary process:

**the church has been thoroughly examined and accepted as orthodox**

**the church is entitled in it as Unitas Fratrum and the name Moravians suppressed**

**the church has become known**

**most of the Church of England bishops have now read Comenius**

**members have gained security if they do not believe they should swear oaths**

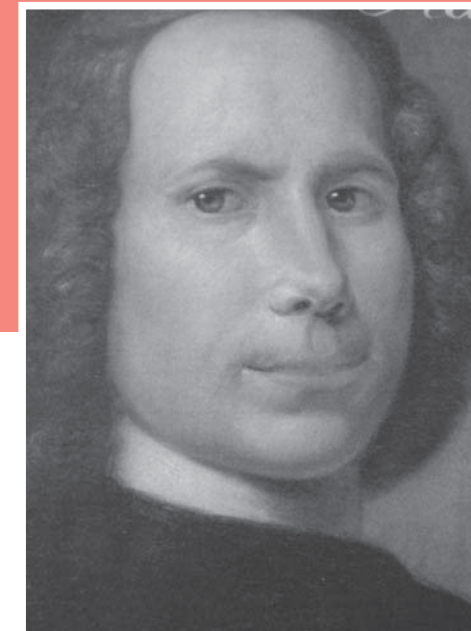
**members have gained protection from being forced to bear arms**

**English brethren and sisters are included in the act as well as colonists**

**the Act clearly defines who and which churches can claim to be part of the Brethren's Church**

In view of the above I think this 'occurrence' is somehow related to the Act of Parliament and a meeting with the King. In 2010 Sr Margaret Connor deposited in the Fulneck archive two black and white photographs which she had received from the curator of the National Portrait Gallery two years earlier. These photographs are of two pictures (presumably in colour) by the Moravian painter Johann Valentin Haidt, both of which show Zinzendorf among a group of official-looking people. One depicts King George II pointing to a document on a table in front of him and the other shows Zinzendorf seated on the far right receiving a document. These pictures are neither dated nor given a title, but I feel sure they are related to passing of the Act. However, as Haidt was not resident in England in 1749 and no mention is made of him making a visit to England that year, these portraits must have been contrived, and may not necessarily picture an actual event. The Diary of the Tabernacles tells us that the King gave his royal assent to the Act on the 26 June, when he gave a speech from the throne and prorogued the 02 June Session of Parliament, so Zinzendorf could not have been present as he was then on his way to Yorkshire.

A proof document of the Act was sent to Zinzendorf for corrections before going to print in July, and Br Cossart delivered



to the Board of Trade and Plantations a list of Moravian bishops and ministers who were authorised to sign certificates of authenticity for those wishing to take advantage of the Act. This was sealed with Zinzendorf's family seal. After a Synod in November Brn Nicholas von Watteville and Henry Cossart delivered to both the Speaker of the House of

Commons and the Lord Chancellor of England letters of thanks in Latin. The Act with all the documents presented by the Church was finally available in print on 04 December. It was a folio book of 156 pages - a full copy of which is in Ockbrook. Fulneck archive contains a copy the Act itself and a list of the appended documents.

To put to rest a number of myths regarding the Act of 1749, this is a summary.

Title: An Act for the encouraging the people known by the name of Unitas Fratrum or United Brethren to settle in His Majesty's Colonies in America.

Preamble: This acknowledges that the congregations are part of an Ancient Protestant Episcopal Church, which has been countenanced and relieved by the Kings of England.

It provided for:

- 1) Those Brethren who scruple the taking of an oath in His Majesty's Dominions, to be allowed to make a solemn affirmation in lieu thereof, and gives the said Form of Affirmation, and the penalty of false affirming. It also exempts them from giving evidence in any criminal cause and serving on juries.
- 2) The Brethren summoned to do any military service in America to be discharged upon payment of the rate assessed, on the production of a certificate of the bishop or pastor, affirming that they are members of the Church, again with the penalty of false affirming.
- 3) A list of those bishops together with a sample of their handwriting was to be submitted to the Commissioners for Trade and Plantations.

During the Napoleonic Wars the exemption from military service was extended to the Brethren in the United Kingdom in August 1803, in an Amendment to an Act of Parliament originally passed in July 1803. Copies of these two documents are in Ockbrook.

I have transcribed the text of the 1749 Act onto computer, so if anyone would like a full copy I can email it to them.

**Hilary Smith**

*Fulneck Congregation Archivist*

*\*In the records of the time Count Zinzendorf is known as 'Papa', 'The Ordinary' and 'The Disciple'.*

# Peter Gubi's Consecration

On Saturday 28 March, it was our honour to welcome members from around the British Province to a packed church at Dukinfield to celebrate the Consecration as Presbyter of our Brother Peter Madsen Gubi.

The service started with the Processional hymn 'Make Way, Make Way, for Christ the King in splendour arrives'. Br Peter Gubi Senior read from Mark 1:29-39 and the new Dukinfield Singing Group sang the anthem 'Jubilate' and we were all encouraged to participate. The second scripture reading, by the Revd. Dr Phil Wall, was taken from Ephesians 4: 1-16.

As the following day was Palm Sunday we sang the Hosanna Anthem and how wonderful it sounded with the male and female voices in their appropriate places.

Br David Howarth then presented Br Peter to Bishop Joachim Kreusel and testified that Br Peter's ministry has been confirmed and was sound in doctrine and faith and that it is Br Peter's sincere intention to continue to serve Christ in loyalty with his brothers and sisters, and that his consecration as Presbyter be undertaken.



The address was taken by Br Philip Cooper who commented on the values that Br Peter brings to his ministry, his ability to lead, to serve and to have compassion and understanding.

After the actual act of Consecration, we sang the hymn 'Brother, Sister, let me serve you' which is Peter's favourite and which was also sung at his Ordination Service in December 2012. A bible was presented on behalf of the Dukinfield congregation. The Recessional hymn was 'To God be the Glory!'.

A period of fellowship followed and refreshments were served. Br Peter was presented with a special cake made for the occasion. It was a truly wonderful experience and a very enjoyable day. On a personal note, it is indeed a blessing to have Br Peter as our minister - he is well loved by us all.



Sue Selby

## Joy's Journal

April always seems rather disjointed as Easter takes a chunk out of it. It is the lull after the frantic travelling of March. This year I planned a trip to look at possible summer camp venues in Ireland.

PYCC suggested this and I was tasked with seeing how feasible it is. In addition to looking at centres, I needed to think about transport. Four days driving around hardly seems like work but it requires me to concentrate and use discernment when visiting centres. Driving is unlike driving in England, and journeys always take twice as long as I expect. Arriving lunchtime on the Monday I had time to work out routes and settle in the hotel. Over three days I drove over 550 miles - to outside Dublin and north to Portrush. Driving a hire car is a bit frustrating

but as I've driven many different cars I soon get used to it. I have identified two possible venues. I'll present the information to PYCC in May so we can start to encourage fundraising in England to cover flight costs, something the Irish District do every year.

Support for camp is always good and donations always welcome. Many of the extras only happen because of this and many congregations support their young people financially. It is always exciting to get a hand-written envelope containing a cheque and makes me smile as I think of the donor helping camp be successful. Thank you and please keep them coming!

# Based on nothing and still counting

Following from the science issue last month Br Richard Ingham reflects on Creation

'In the beginning there was nothing. When there was enough of it, then something happened. Nothing - exploded. And that brought about everything.' It would have been like the complete works of Shakespeare resulting from an explosion in a printworks; only there was no paper, no ink, no machine and no building.

People who wanted to be atheists always came up against one big problem - the beauty and order of the world around them. They couldn't look at these things without having to admit that they had been formed by some great Being, whom they would have to find out more about and serve. Then someone hit on a plan that would get rid of all that forever. A theory that the universe, the world and life had just happened by itself. And so began the biggest confidence trick of all time - the Theory of Evolution. Note the word theory. It cannot be proved, but it didn't need to be. People jumped at it because at last they could get rid of the idea of a Creator from people's minds.

Evolution is no new idea and didn't begin with Darwin. It was believed by the ancient Greeks. Anaximander taught that we had evolved from fish and Empedocles that animals came from plants. Until the nineteenth century it was thought that spontaneous generation from mud and slime was the cause of all living things, which Haeckel claimed 'must be true because otherwise it would be necessary to believe in a Creator'. The theory of evolution is an elaborate sophistication of those old superstitions and teaches that living matter suddenly 'appeared' from the non-living.

It is a theory which completely ignores the Second law of Thermodynamics which proves that there is a universal tendency towards decay and disorder, not growth and development. Physical systems left to themselves run down and stop; biological organisms grow old and die. Mutations, on which the theory of evolution depends, are invariably changes for the worse. Genes are complicated and any major change in them leads to their functioning less efficiently.

Take for example an organ like the eye. It has the complicated system whereby light is directed to the back of the eye on to cells which are sensitive to it. It has an even more intricate arrangement whereby the information then travels to the visual part of the brain so that we actually see something. All the specialized and complex cells that make up our eyes are supposed to have evolved because of advantageous mutations in some more simple cells that were there before. But what use is a hole in the front of the eye to allow light to pass through, if there are no cells at the back of the eye to receive the light? What use is a lens forming an image if there is no nervous system to interpret that image? How could a visual nervous system have evolved before there was an eye to give it information?

The theory of evolution is a statistical monstrosity. Not only does it fail with complex organs, it doesn't even work on a small piece of unwanted skin. Surely after removing the male foreskin in every generation since Abraham, it might by now, after thousands of years, no longer be there at birth, or at least be thinner. But it is just the same, as at the first.

There has obviously been change and development in many species. You have tiny Shetland ponies and huge cart-horses, but they are still horses, and there is no evidence of completely different types of animals changing into each other. A donkey and a horse can produce a mule but mules themselves are infertile. It is all 'each according to its kind' as mentioned in Genesis. Evolutionists seem to know everything about the 'Missing Link' except the fact that it is missing.

Christians who believe in evolution must ask themselves why a God of order would orchestrate such deliberate destruction and waste; condemning countless species to annihilation merely because they lacked the necessary quality for their new surroundings. The One who 'refused to break the bruised reed or quench the smoking flax', changing his theme instead to 'the survival of the fittest'. Not only is it ungodlike in itself but it has inspired most of the ungodly systems of modern times. Mussolini's attitude was completely dominated by it and it formed the basis of all that was worst in Hitler's *Mein Kampf* and his public speeches. It was no less true of communism and Marx wanted to dedicate *Das Kapital*, to Darwin.

Another fundamental error of evolutionists is uniformitarianism - the belief that physical causes and effects in all ages have been always the same as those observed today. For example they divide the known total amount of salt at present in the oceans by the known amount brought in yearly by rivers, and so deduce that the rivers must have been running for 300 million years for the present amount of salts to accumulate. But why should the Creator not have made the sea salty from the beginning? Exodus 20:11 says: 'In six days the Lord made heaven and earth, the sea, and all that is in them' - including the salt! Similarly with Adam and Eve; God created them full-grown! On the first Sabbath day they had an apparent age of (say) twenty, but an actual age of only one day and the same reasoning may be applied to every part of the Universe making it much younger than it appears.

Evolution teaches that we started as animals, but through time will go on to perfection. The Bible teaches that man was created perfect but through sin became degraded; needing redemption. With evolution there is no need for redemption because man is gradually evolving into superman. Creation is the only teaching that fits the facts of both Bible and Science. We aren't animals to be satisfied with material things, but made in the image of God for fellowship with the Creator himself.



Latest news from the Provincial Youth and Children's Office

# Opposing the Bully

For this article, I will consider a few stratagems that might be available to the victim, and also to see how the phenomenon of bullying persists and even mutates through the ages and change of circumstance.

For instance, in reviewing the Old Testament, 'oppression' seemed to be the keynote and the medium in which the bully operated. In the New Testament it seems to me that 'oppression' is superseded by 'persecution'. Here, in the first place, persecution by Jewish authorities comes to our attention in the hostile reactions to Jesus himself by Pharisees, Sadducees and others; but the believers themselves come under some fierce pressure, as we see in the case of Stephen in Acts 6 and 7. This is continued by Saul/Paul in a campaign which ended on the Damascus road. Finally Jewish patience with the new movement snapped and followers of 'the Nazarene' were expelled from the synagogue in AD 85.

The Roman state and empire was to assume the role of persecutor, as exemplified by the imprisonment of Paul, but we also note that this seemed to have been instigated by Jewish agitation (Acts 21:27-36). In reality the Romans usually tried to live and let live with most religious faiths, but Christians would not make even the annual token sacrifice to the Emperor: this made them vulnerable to tell-tale neighbours and informers, who were often, for the most petty and mean-spirited reasons, the initiators of action by the authorities. Whatever its origins, persecution of believers was sufficiently part of their life that their scriptures carried exhortations to endure, as at Hebrews 12, 1 Peter 4:12-14, and Revelations 2:2, and frequently in Paul.

Thus the earliest Christians, subject to their contemporary version of bullying, were confronted by the same dilemmas as do the victims of our day. The overt, declared, motives of the bully have changed over the centuries, but the basic phenomenon persists, as does the problem for the victim - how to react.

The first of my possible stratagems, I confess, possibly arises from the same primitive atavistic streak of human nature as bullying itself - BITE BACK!

In putting this one first, I may well be confirming what some readers will know of me already, and I acknowledge that not

all of us can summon the level of personal aggression that is necessary for a hostile response to the bully. All the same, it is worth recommending because it is very effective: even if the potential victim gets a kicking (physical or otherwise), the bully will often reckon the game is not worth the candle, and look elsewhere. I have to acknowledge that there may be ethical problems with BITING BACK from the well-respected pacifist point of view. Perhaps we could hear from someone about that.

But then there is the BROADCAST approach. Way too often, it seems to me, some disaster befalls a victim, and in the fallout it emerges that they have been suffering in silence from a bully. Children have been driven to suicide by bullying in the social media. Others have suffered the theft of dinner money, or have been compelled to complete other pupil's homework. Adults at work run the same risks, for bullies at school do not always grow out of it. Abuse and bullying of all kinds with thrive when the victim can be made to connive in their own misery by their silence. All too often we find out too late that information has been laid, the police or others in authority have been informed, but through ignorance or lack of care, nothing has come of it. So to BROADCAST the name of your bully, shout out to the world, what he is up to, let everyone who will listen know to whom you have appealed and been ignored, is the approach to try. Go on, make a thorough nuisance of yourself.

Finally, my least favoured response to the bully is MARTYRDOM. Hoping to arouse pity by submission is asking for bad treatment. Passivity seems to encourage the bully. The history of persecution and bullying demonstrates that submission in fact seems to arouse the bully to more aggression. Pity never seems to kick in to save the victim. From those put to death in the Roman arena, through the medieval fires that consumed the likes of Hus and Tyndall, to the Jewish victims of the Holocaust, the passive MARTYR is headed for pointless destruction. I once heard a Jew say 'Six million Jews were killed by the Germans, but half that number prepared to die could have torn Germany apart with our teeth. The costs of martyrdom may be too much to bear.

In conclusion, this persistent feature of humanity is to be opposed with all means at our disposal.

John Wilkinson

# Congregation News

## Brockweir

*WORLD invisible, we view thee,  
world intangible, we touch thee,  
world unknowable, we know thee,  
Inapprehensible, we clutch thee!*

During Lent a number of the congregation followed 'Praise Him', prepared by York Courses. It was a new experience and proved to be rewarding as we listened and discussed the views of Justin Welby, Wendy Beckett, David Suchet, Moirai Sleight, and Paula Gooder. Services during Holy Week were led by members of the Church Committee and it is a time when the congregation becomes even closer-knit as we read of the remarkable events of Easter. Sr Sue Groves led the Easter Day worship and this was followed by a visit from the Easter bunny and a rather good breakfast in the Sunday School. The floral displays in church were wonderful and we are grateful to our organist Sr Caroline Buffrey.

Sr Mary Harris has been invited to a Garden Party at

## Bath (Weston)

On behalf of the Bath (Weston) congregation I would like to thank Rev David Bunney, Rev Jan Mullin, Rt Rev Beth Torkington and Rev David Howarth for coming to our aid during our time without a minister especially for Communion Sundays. Also thank you to the Rev Peter Brightman, a member of our congregation. He took many of our services, even though it was a very difficult time for him, and we appreciated his help very much. Sr Sue Groves took services for us: each one was a Boys' Brigade Parade and Sue did an excellent job. We also had lay preachers helping us out from different Methodist churches around Bath. I must also say thank you to Peggy Boynes of the Church Army, who always gives us an interesting service.

The congregation is looking forward to greeting our new minister Rev Paul Holdsworth, from 01 May. It will be a blessing to have a minister again, though we do have to share him!

The Christingle service was well attended. Junior church acted out the nativity play with help from a few adults as sadly there are not many children. We did have a few funny moments, these were from the adults! The church was glowing with all the candles from the christingles, and everyone went home happy!! Christmas Day is always a lovely service, it is so sad that not many people want to join in and celebrate Jesus's birth, as that is what Christmas is

## Congregational Register

### Baptisms

Fairfield	Joseph Patrick John Thornton-Howe	22 March
	Isabelle Rose Jones	19 April
Fulneck	Sophie Louise Cleghorn	10 May

### Deaths

Bath Weston	Hazel Brightman	10 January
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Buckingham Palace in recognition of her services to charity. We are hoping that she will take culinary notes and that when the Western District Rally is held at Brockweir in August our cucumber sandwiches will pass muster!

The last two years have been a period of uncertainty. It has been a testing time with some tears but also much fellowship and good humour as we've continued with the life and witness of the church. We are thankful to so many people of different denominations for taking services for us but especially to Sr Jan Mullin, Br Peter Gubi (Senior), Br Paul Gubi and Sr Heather Carter. A special word must also go to Sr Carol Ostler for keeping the pulpit filled each week - not always an easy task. We look forward to greeting Sr Patsy Holdsworth as our new minister, as well as getting to know Br Paul Holdsworth. It is a new beginning and one we are looking forward to with good heart.

Judith Ashton

all about! At the end of March we had our church Anniversary of 62 years, the service was led by the Rev David Howarth. Sr Enid Brain made us a most delicious cake with a picture of the church on top made out of icing. Maundy Thursday, we were joined by a few from the Weston Methodist Church for our Holy Communion service. Easter Day was well attended. It was great to see a few more faces in the congregation and to have more voices for the hymns.

Wednesday Lunch Club is still going strong and everyone enjoys the delicious food served, plus catching up on gossip. Love Weston Café, which is run in our hall on a Friday, is a really big success, it is busy from the time it opens at 9 am till well after 2 pm. The Boys' Brigade still have a large number of boys of all ages attending, who enjoy all the activities that are available for them. On the 17 May there was a BB Battalion Parade in the afternoon at our church, with the band parading the streets of Weston.

Hazel Brightman one of our church members, sadly passed away. She was the wife of the Rev Peter Brightman. Hazel enjoyed our cafe church services as well as the normal ones, and we all miss her presence very much.

Carole Young

## Noticeboard

**Men's Fellowship Day** at Fairfield Moravian Church Manchester, Saturday 27 June. Contact Br Ken Evans, 01924 496967, k.evans10@ntlworld.com

**The Methodist Modern Art Collection**, sponsored by local churches and Mid Antrim Council, opens at the Braid Centre in Ballymena on 11 Mar. The exhibition closes on 19 June, Entry is free.

Dates to remember

**07**  
June

Environment Sunday

[www.arocha.org.uk](http://www.arocha.org.uk)  
and

[www.greenchristian.org.uk](http://www.greenchristian.org.uk)

**17**  
June

1722 Start of the building of Herrnhut

**15**  
June

**21**  
June

Refugee Week

[www.refugeeweek.org.uk](http://www.refugeeweek.org.uk)

**19**  
June

Fathers' Day

**26**  
June

International Day in Support of Victims of Torture  
[www.un.org/en/events/torturevictimsday](http://www.un.org/en/events/torturevictimsday)

## From Church House

### 4th - 7th June

Women's European Conference - Northern Ireland

### 14th June

Eastern District Fellowship Day - Fetter Lane

### 15th June

Faith & Order - Fulneck Br Hopcroft and Sr Groves

### 16th - 17th June

PEC, BMB and Estates Property Meeting The PEC

### 27th June

Men's Fellowship Day - Fairfield

# Prayer Notes *Richard Ingham*

## Sunday 7th June [Trinity 1] Mark 3:20-35

Jesus of Nazareth who shared with Mary and Joseph the life of an earthly family; bless our homes with your promised presence as we strive to do your Father's will and live and work together in your love. It is only you who fully understands each household and its needs. Forgive us when we have grieved your heart of love. When have done wrong to ourselves in ignorance, and to our brothers and sisters in wilfulness, and by our selfish and faithless ways have grieved the Holy Spirit. Through his guidance grant us always to discern right from wrong, always be open to your forgiveness and never deny the only Saviour in whose name we pray. Amen

## Sunday 14th June [Trinity 2] Mark 4:26-34

LORD of the harvest, by whose unchanging law whatever is sown is afterwards reaped and the harvest inevitably follows the seed-time; mercifully grant that we never sow such seed that we, and those who follow after us, gather only misery and shame. Sow the good seed of your Word in our hearts and help us to nourish it by prayer and obedience, that it may not only take root, but produce the fruits of holiness in our lives. Grant that our hearts are never so hardened by the world's traffic that the seed can take no root; nor so shallow it finds no depth; nor so consumed with the cares and riches of this life that the growing shoots are choked; but good ground, bearing good fruit; to your glory. Amen

## Sunday 21st June [Trinity 3] Mark 4:35-41

Lord of All, who alone can command the stormy wind be still; be with us in all the voyage of our life; for our boat is small and the ocean is wide. When the winds are against us, remind us that you control the raging of the sea. When our faith is small and we cry out to you in our distress, hear our prayer that we may know that the darkness and the light are both the same to you. You are Lord of the storm and of the calm, the angry sea and the quiet haven, of day and of night, of life and of death, - grant us to rest in you; having our hearts stayed upon your faithfulness; knowing that all things are in you, under your care, governed by your will, and guarded by your love. Amen

## Sunday 28th June [Trinity 4] Mark 5:21-43

Son of God, healer of our infirmities, who went throughout Galilee curing every disease and illness among the people; laying your hands on the sick and restoring them to life and health. Bless all you have called to be sharers in your work of healing, with health of body and of soul; that they may learn their talent in dependence upon you, and exercise it under your guidance and to your glory. Grant to doctors and nurses skill, sympathy and patience and send down your blessing on all who work to alleviate suffering. Give us the faith that rests not on signs and wonders but on your love and faithfulness; that we may know your peace and healing power, both in our hearts and in our lives. Amen

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