



## After the earthquake

Communion table, with Br Nagendra, Sr Kameswori, Sr and Br Pradhan



In Nepal, the major earthquake of 25 April killed thousands of people and left many others injured and homeless. It was followed by a second earthquake and many aftershocks. Br and Sr Pradhan write on day-to-day life:

After the second quake on 12 May, there was more damage. Houses that already had major cracks and tilts were destroyed. More people got displaced and were pushed to live in open areas, such as streets, gardens and rice fields.

The underground water reservoir at the school cracked and had to be repaired. Walls on both sides lifted from their foundations. We were able to repair one wall while the other is held by iron poles. School started from 01 June and since then we had two small jolts. A dearth of skilled workers (who left after the major shock) has left the work on the school compound incomplete. The need to meet the house rental, staff salaries and taxes led us to restart school. Parents were keen too on getting their children into a normal environment.

We think, the perspective, perception and the priorities of the people in Nepal and Moravian community has changed. The

Lord has impressed in each of our hearts that our life can be taken in seconds. It took only thirty seconds for the population of Nepal to experience the devastation of lives and property. The Word of God reminds us that 'all things will pass away but the Word of the Lord will remain forever.' Each day is a gift of God and people do not know what is going to happen next. We are in the earthquake zone and we still feel the aftershocks.

We are trying to lead a normal life and pushing ourselves to get into a regular routine, to help the community and ourselves. People are still in trauma after seeing so much devastation. There is a constant psychological fear that a big earthquake will come any time and that buildings will crush people. Living in fear and trauma is a huge issue right now. Please continue to pray for Nepal especially for the people who have witnessed and experienced such situations.

As a Moravian community we are grateful for all the fellowship and prayer that we are receiving, which is enabling us to process, and even to reflect on the positives in the midst of fear and loss.

For the last four weeks, the church has

been immersed in building a temporary shelter on the land of Br Nirmal, one of the leaders. The Moravian community is hopeful that this land could be purchased so that a permanent place for worship and ministry for the generations to come will be established, instead of our moving from one place to another.

We are grateful for the financial support that came from our brothers and sisters around the world during this devastating time. The money is being used in the following areas of need:

1. Relief materials for church members such as food, medicines etc.
2. 50 bags of rice for the Khokona village community centre, as a sign of our support and partnership at this difficult time.
3. Grants to families for their housing needs.
4. The greater part of the financial support has gone towards the temporary church structure. Apart from paying for a couple of skilled technicians, all other work is voluntary. Each day members from both churches come to carry, bricks, mud, gravel, cement and other construction materials in the scorching heat (30-35 degrees) and dust. Another

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## After the earthquake *continued*

group brings food and drinks for the workers. We have saved buying sand to build the foundations by bringing in mud and rubble from the houses that were destroyed by the earthquake of 25 April. The lack of workers and equipment to clean up the houses destroyed in Khokona village was becoming a major problem, but the church hired lorries and sent our members to clean up the rubble and bring it to our site. So it has served a dual purpose, cleaning up Khokona village and building our foundations for the temporary structure. God is good and we are determined to put effort and work into building the Lord's house.

Building houses is necessary for individual families, but having a church apse with greater capacity is vital to provide shelter and support for the community, especially during difficult times. As the only church in the Khokona village, we believe God wants us to respond with a more long-term visionary plan for Christians and non-Christians alike.

Since the major disaster, regular house fellowships and Bible study have discontinued and as first generation Christians, the villagers in Khokona are experiencing much spiritual battle. They cannot sleep at night, they hear the cries

of the people crushed under the houses, they experience increased heartbeat and psychological issues. They are waiting for the day when the church space will be ready and they can begin to gather for prayer and fellowship each evening. The background of the people in this village includes spirit worship, blood sacrifice and much superstition, hence the need for new believers to be in fellowship.

Thank you for your prayers and please do continue as we have a long way to go before we can get back to where we were before 25 April.



The Moravian Church in Kathmandu has a church led by Rev Pradhan who is also the minister of the church in Khokona. There is a Moravian fellowship in Banewore. In Kathmandu there is also a pre-school (kindergarten) run by Br and Sr Pradhan, and the YPMA has raised funds for a minibus and play equipment. Khokona is one of the major tourist attractions of Nepal, and was being considered as a UNESCO

World Heritage site.

The British Mission Board has an appeal for immediate relief and for long-term rebuilding of livelihoods and the Church in Nepal. Donors, if they pay income tax, can increase the value by filling in the gift aid information.

## Letters

Dear Sr Editor

In all the years that I have been a member of Moravian Church, there have been few Sunday service prayers in which we have failed to ask God to do something about poverty. The response to my prayers about poverty seems to be: 'What are YOU going to do about poverty?', rather like the famous painting that inspired Zinzendorf centuries ago. The response also continues in this vein, 'I have given you all the ability and the resources to deal with it!'

My first reaction is to argue against the accepted Christian philosophy that poverty 'will always be with us', for I would ask why poverty should exist in the fifth richest nation in the world? It just does not make any sense at all.

It can be successfully argued that in today's world poverty is being used as an economic tool, as is the case with unemployment. This should surely be seen by Moravians as unjust! If you agree or disagree, or just want to take part in reasoned discussions about the Moravian response to poverty with other Moravian Christians, then please come along to the 'Clause Four' conference on the 31 October. More details will be issued soon about the times and the venue and I hope to meet you there to find out what we can do as Moravians about the unjust structures of society that lead directly to poverty.

Yours in Christ,

**Br Alan Holdsworth**

Social Responsibility Representative for Wellhouse Moravian Church

**Sr Rosita Burton** writes:

I am selling Polo Shirts with the Moravian Logo in order to raise funds for the MWA and Nepal Relief. The shirts come in sizes and colours suitable for both men and women, so please state these when ordering. Perhaps someone in a congregation can make up a single order, which should save cost on postage.

Sale: Proceeds towards Nepal Relief Fund and MWA work.

Colours: Pink, Red, Light Blue, Black, Lilac, Lime Green, Yellow, White, Burgundy, Navy, Royal Blue, Orange, Purple

Prices: Ladies £15.00, Gents £17.50 each plus postage

Contact: rosietaburton@yahoo.co.uk

Dear Sr Editor

I cannot pretend to approve of any attempt to drag the Moravian Church back so brutally to a fundamentalism which strikes me as medieval, but well done Richard Ingham [Messenger June 2015, p. 69] for forcing us to stop and think, and to try to put into words, (as I am sure many of us will have done) just why and where we can or cannot agree with him.

As a geologist I fall into the latter category. No theologian myself, I prefer the simple philosophy that science is about "how", and theology is about "why". When scientists try to explain why, or theologians how, then the results can occasionally be thought-provoking, but more often strange and sometimes embarrassing.

As for being 'Holy Writ', the Bible was written by men not angels, and I see it as a chronicle of the development of man's understanding of the nature of God and man's relationship with him, set against the background of the history of the Jewish nation and of the genesis and development of Christian thought. Each part of the Bible should be seen in the context of that stage of that development at which it was written, hence of the understanding of the writer.

**Ted Wilson**



## Latest news from the Provincial Youth and Children's Office

## Joy's Journal

May has flown by in a rush of trainings and meetings. I enjoy trainings but they do require a lot of work to prepare. I am constantly preparing as I read and learn more about topics I am supposed to be an expert in. Things change and I need to be up to date, especially with safeguarding, but also with thinking around children, young people and learning/theology/society/politics.

The trainings I did this month were very varied and required quite a bit of preparation. Safeguarding trainings at the Minister, Student and Lay workers in-service training week particularly stretched my mind. What do I include? What is essential? How can I make it interesting? I had the 'graveyard slots' after lunch. How can I fit everything I think is essential in two-and-a-half hours? (I failed and ran over.) What documents do I need to put in as supplements to Safe Space? This training took me weeks to sort out, which may seem a long time but I mull things over, eliminate, add and draw up a plan in my head before putting it all down on paper. This is the technique I use when writing an essay and I seem to work best this way.

The next training a week later was for Sunday School leaders at Hornsey to look at children and grief, not an easy topic. The session was run as a workshop as those

attending had far more experience than I have. It was a space to think about how we can support grieving children. It was an interesting evening and although I doubt anyone learnt a great deal it helped to put everything in context in a safe space. It is something all children and youth leaders have to deal with at some time but is rarely talked about.

The final training was for the summer camp leaders the following day. Again I did a safeguarding training, this time concentrating on a residential event, looking at our behaviour, what is expected of leaders and how to deal with a disclosure. Plenty of time for questions helped to make this useful. We also did training about leading a bible study. Role-playing some characters who may be in the group came easily to the leaders (who seem to have picked a role to suit their personality though they did it without seeing the cards!) and Hannah Cooper as study leader had her work cut out.

I can tailor trainings to your requirements including safeguarding, and any other subject you feel you need. Please contact me to organise bespoke trainings.



## Y.P.M.A. NOTES 2014 Results

The following are the congregations and those who contributed to YPMA in 2014. For individual awards see YPMA page on web site [www.moravian.org.uk](http://www.moravian.org.uk)

### Gracehill £2830.74

Katy Bell, Robbie Bamber, Aaron Carlisle, Cameron Harper, Owen Johnston, Jessica McCullagh, Katie McCullagh, Emma Thompson, Vicky Greer, Amy Barr, Harry McClintock, Ruby McClintock, Erin Barr, Clara Dunlop, Emma Erwin, Josh Erwin, Anna Wray, Ellie Butler, Jake Butler, Adam McCahon, Ella Dunlop, Ashley Johnston, Joshua Barr, Alice Frazer, Harry Frazer, Ben Hoffin, Alex Hoffin, Peter Hoffin, Mark Johnston, Adam Mcpeak, John Heggarty, Anna McClintock, Jessica McCahon, Paul Heggarty, Hanna Boyd, Matthew Boyd, Jemma Tranter, Gary Tranter, Lara Tranter, Kristian Tranter, Hunter McCormick, Lily Mewah, Molly Mewah, Rachel Lennox, Emma Lennox, Masie McClean, Emma Dempsey, Evan Nestor, Amy Baird, James Baird, Niamh Livesey, Katie Livesay, Lucy Mewah, Bobby McCormick, Sophie McDonald, Carter Reid, Megan Reid, Briony Robertson, Isaac Boreland

### Bath Weston £888

Lilie Burchill, Freya Burchill, Esme Weaver

### Wellhouse £167

### Fulneck £123.70

### Royton £330

Leah Osborne, Ella Wilson, Cameron Farrar, Aeryn Corr, Nathaniel Corr

### Lower Wyke £1755.80

Adam J Slater, Leon Enright, Louis Enright,

### Grenville Greenwood, Derek & Silvia Mark, Amy Grace Hardisty, Julia Wood, Clair Drake, Libby N Cooper, Lucy Horner, Rachel Monds, Jade E Shackleton, Georgina F Cooper, Annabell Thornton, Lucy Thornton, Amelia Clough, Amy Kara Little, Heather Little, Mathew Little, Molly Clough, Freya L Walker, Claire Greenwood, John Greenwood, Chloe A Hardisty

Belfast University Road £450

Evie Mickle, Amy Johnston, Jack Goodall, Ruth Biggart, Darcey James, Naomi Mcveigh, Olivia James, Charlotte James, Kendel James

### Fairfield £231.84

### Gomersal £421.40

Angela Horsfall, Bethany Anthony, Lucy Anthony, Lauren Hare, Ben Shorten, George Rivers, Georgina Wright, Francesca Wright, Amy Rivers, Alfie Walker

### Dukinfield £312

Kerry Clark, Maurice Barber, Archie Barber

### Cliftonville £800

### Swindon £300

Emma Mundy, Nicholas Webb, David Williams, Alice Webb, Samuel Mundy.

### Bedford Queen's Park £270

### Baildon £30

### Fetter Lane £250

### Ballinderry £250

Total collected in 2014 was

**£9410.48**

## Projects in 2014

### Aquaboxes

An Aquabox is a means of supplying safe water to those in desperate need.

It is a box that is filled with water and a filter and hand pump clipped to the side. The user then just has to pump to get drinking water.

Y.P.M.A. is providing 17 Aquaboxes each suitable for providing drinking water for a whole school or village. In addition 7 smaller units suitable for a family has also been provided.

### School bus for Khalatse

Money has been provided to purchase a new school bus for the Moravian school at Khalatse. In the school there are 200 students studying and they are from different villages, 10km, 12km, and 22km from the school. The new bus is a great help to get the students to school on time.

### Motor Bikes for Western Tanzania

Motor bikes are being purchased for use in southern area of Western Tanzania. This is a very poor and dusty area of the province. These motor bikes will be used as transport between Moravian Church communities. Motor bikes have been chosen as it is the only economical form of transport due to very poor road conditions.

**Paul Greenhough**  
General Secretary Y.P.M.A.

# Wanting what you shouldn't have

**The tenth commandment might appear, at first glance, like an unnecessary addition, quite out of keeping with the other nine.**

It seems almost unfair to be put in the same league with such obviously wrong things like murder, theft, lying, adultery or even the more God-oriented ones such as blasphemy and idol worship. Yet when you look at this commandment more closely: 'You shall not covet . . . anything that is your neighbours' - you begin to see that it sums up much of the other nine. Getting this one right might help us to keep the rest - so it is perhaps not such a bad idea to look at it first.

Most of the world's economic systems are driven by covetousness as they try to manipulate us into buying things we don't really need with money we haven't really got. Many will remember the advert for one of the first British credit cards in the early 1970s which used the slogan: 'ACCESS - takes the waiting out of wanting'. To covet is to want things that we shouldn't really have at all and it involves an excessive love of the world, and a longing to possess material things.

We have to live on this earth and it is quite legitimate for the Christian to use the things of this world. The danger comes, when the world gets into the heart. Water is useful for the sailing of a ship but the trouble only starts when the water gets right inside the vessel. We become covetous when we put more effort for getting earth than for getting heaven. When we are willing to leave no stone unturned to get on in the world but neglect the things of eternity. When we long for the world, but only vaguely wish for heaven. To say our hopes are above while our hearts are below is to be like the lapwing, which wears a little coronet on its head, and yet feeds on dung.

When Christ told the young man to sell all he had and follow him, he went away sorrowful. He would rather part with Christ than with his earthly possessions. He was willing to lose his own soul if only he might gain the whole world. Yet there is nothing in it capable of producing happiness. The more a person has the more he wants. Instead of its filling a vacuum, it makes one. If it satisfies one want it doubles and trebles that want another way. It is a provider of everything except happiness and a passport to every place but heaven.

Covetousness is such a subtle sin, that most people fail to notice it. The New Testament calls it the 'cloak of covetousness' because it can dress itself up in the garb of virtue and disguise itself under the appearance of good management and thrift. More than any other sin it has many excuses for itself, such as 'getting

on' and 'doing well' and 'providing for the future' etc. Yet left to itself covetousness destroys the effectiveness of the gospel in the heart. In Christ's parable, the thorns, which he said were the cares of the world and the deceitfulness of riches, choked the life out of the good seed. Much good Christian teaching lies dead and buried in earthly hearts.

What is the remedy? The way of escape can never be found by running away - like building yourself a hermit's hut in some remote spot. That would be merely trying to beat the world system using worldly methods. Our deliverance begins not with our giving up this or that, but when we see, as with God's eyes, that this is a world that is soon to pass away. We still go on living in the world and using the things of the world, but they no longer have a grip on us once we know that we can build no lasting future with them. There are no pockets in a shroud. The secret of holding our material things in the will of God is to hold them for God and to be perfectly willing to part with them at any moment. It doesn't matter whether you leave £200,000 or merely £20 behind; what matters is whether you can leave whatever you have, without a twinge of regret.

The only remedy for covetousness is contentment. We are to be in Christ, and Christ is everything. The follower of Christ always has enough, and the one who has enough will not covet any more. When we are content with what the Lord has provided for us, we shall never covet what belongs to someone else. Paul could say, 'I have learned in whatever situation I am to be content.' [Phil.4:11] and John Bunyan says in his hymn:

***I am content with what I have,  
Little be it or much;  
And, Lord, contentment still I crave,  
Because thou savest such.***

***Fullness to such a burden is  
That go on pilgrimage;  
Here little, and hereafter bliss,  
Is best from age to age.***

Khalil Gibran, the Lebanese Christian writer [1883 - 1931] said: 'What are your possessions but things you keep and guard for fear that you may need them tomorrow? And tomorrow, what shall tomorrow bring to the over-prudent dog burying bones in the trackless sand as he follows the pilgrims to the holy city?

Happy is the person who has learned to hold the things of this world with a loose hand.

**Richard Ingham**

## Zinzendorf as a Source for Moravian Theology

The first of a three-part series by Br. Livingstone Thompson, PhD

Count Zinzendorf died 255 years ago, on May 09, 1760, a few weeks short of his sixtieth birthday. It is now 15 years since we observed the three-hundredth anniversary of Zinzendorf's birthday, which, quite naturally, led to a fresh round of observations of moments in his life. There are new flames of interest in Zinzendorf's life and work, especially in the field of mission studies. Thanks to initiatives in German over the last forty years, a considerable amount of material has been collected on the Count. Due to the work of scholars like Herhad Meyer, Librarian at the Lower Saxony Regional Library, Professor Rich Beyreuther from Munich University and Professor Amadeo Molnar of Prague, there exists today over 70 volumes of major original works, which allow for research into Zinzendorf's theology.

Karl Barth (1886-1968), probably the best-known theologian of the twentieth century, has made an important contribution to the theology of Zinzendorf, as a stream within Protestant theology. I will look (in Part 3) at examples of contemporary research that have been major contributions to the theology of Zinzendorf. I give a reading of Zinzendorf from the point of view of my own research, and in this context will comment a little on Zinzendorf and Pietism.

My aim is to underline the value of Zinzendorf for Protestant theology and to emphasise that there are several perspectives from which we can read his writings. Moreover I want to challenge lay readers, students of theology and people doing Moravian research to look closely at Zinzendorf with a view to finding new perspectives on his work and worth.

### Barth and Zinzendorf

Before Karl Barth made references to

Zinzendorf, much of the emphasis was confined to his role in ecumenism and Christian mission because he was seen as a missionary and not a theologian. The theological significance of Zinzendorf caught the attention of wider circles because of the number of times that Karl Barth refers to him in his works. Barth made extensive use of Zinzendorf's theological writings in at least eight of his published works. Moreover, Barth's reading and comments have significantly influenced the perception and the theological worth and significance of Zinzendorf outside Moravian circles. In Church Dogmatics II, which deals with the Doctrine of God, Barth calls attention to Zinzendorf's insistence that obedience to God means also obedience to Jesus. Here Barth finds support for his own christology. According to Barth, 'the concentration and intensity with which this was continually said by Nicolas von Zinzendorf was amply justified. [Church Dogmatics IV, 2, Edinburgh: T & T Clark, 1957, 568.]

However, it is in his works on the doctrine of reconciliation that Barth makes most use of Zinzendorf. In dealing with the issue God's word and our talk about God, Barth said that we should be reminded that in dogmatics (the study of core religious truths), we cannot speak down from heaven in the language of God, but only as strictly and exactly as we can in a human language. He therefore understands the theological preoccupation with the blood and humanity of Jesus, which is found throughout Zinzendorf's writings. Zinzendorf may have derived his theology-of-the-blood-imagery from the account in the Gospel of John (19:33-37), in which water and blood flowed from the side of Jesus when it was pierced. Barth said that this piercing of Jesus opened up the wound in the side that played a decisive, role in the later

theology, preaching and poetry of Zinzendorf. According to Barth, this was not always a 'felicitous role'. However, Barth used Zinzendorf's emphasis in giving what he referred to as a different interpretation of the blood and water: 'According to the hard figure of speech in [John] 6:60 the blood of Jesus is to be "drunk".' [Church Dogmatics IV, 4, Edinburgh: T & T Clark, 1969,125.] He goes on to say that what Zinzendorf had to say of the blood of Jesus was correct: 'The community and all the members are "born" out of the wound in the side, and they live on that which flows there from, the blood.' [Church Dogmatics IV, 4, 125.]

Barth quotes Zinzendorf, suggesting that he found support in Zinzendorf for the understanding of faith that was expressed in his own (Barth's) famous 1921 exposition of the Epistle of Romans. The point he makes is that this understanding faith finds authority in Zinzendorf. Barth says:

We may recall a verse which Zinzendorf wrote as the prolegomenon to his famous song, 'Go forth . . .'. It runs as follows: 'Rise up, rise up, O Zion, rise up in thy misery / and poverty and dust, and thine will be the day. / Have nothing, but believe, / that the Lord, the soul's true husband, can be thy stay.' Was it really such a new and strange and shocking thing when in my exposition of the Epistle to the Romans in 1921 I described faith as a 'vacuum'? Do we not have to describe it in this way too?

[Church Dogmatics IV, 1, (Edinburgh: T & T Clark, 1956), 628.]

In the next section of this series I will argue that this positive assessment of Zinzendorf by such a theological heavy-weight as Barth, especially his perception of Zinzendorf as the only genuine Christocentric theologian of the modern era, has become a double-edge sword.

# Traugott Bachmann in German East Africa (Tanzania)

The Moravian presence in German East Africa (now Tanzania) dates from 1891 when the German government took over the administration of the German East Africa Company and a German colony thereby came into existence. The first mission station was at the north point of Lake Nyasa in an area known as the Southern Highlands.

By the later nineteenth century Protestant missions had been influenced by a growing understanding of primitive societies and had broadly come to the view that conversion should no longer involve the imposition of 'superior' European values. The ideal, in theory at least, was to preserve, as far as possible, the indigenous way of life of a native people. Adopting this new approach was not altogether easy for Moravians with their long missionary tradition, often handed down from father to son, their affection for settlements (isolating them from the local culture) and their high expectations of morality. One Moravian learnt this new approach from his own experience and deeply influenced his fellow missionaries.

Traugott Bachmann (1865-1948), a farmworker by trade, had arrived in German East Africa in 1892. A strict disciplinarian, he shared the generally held view among his fellow Moravians that a new life in Christ required a rejection of much of the African way of life including 'wild' dancing, polygamy, and the custom of bridewealth. As a result converts forced to abandon traditional practices found themselves excluded from their family and tribal life and tribal chiefs became antagonistic to the missionaries for their interference in African ways. It is no coincidence that early converts to Christianity were often social outcasts who had nothing to lose.

In 1898 Bachmann was placed in charge of a new station among the Nyiha tribe. It was here that he learnt to listen to Africans. The effect on him was dramatic.

The story of his 'conversion' is set out in his autobiography.

In bridewealth, a practice found throughout the world, but particularly common in Africa, a groom would make payments or provide free labour to his future in-laws. The Moravians considered this as tantamount to buying a slave.

Bachmann himself was one of its most vociferous opponents until a member of his congregation courageously pointed out that neither she nor any other Nyiha woman was a slave who had been purchased but a wife who, had she chosen, could have refused to wed her husband. Bachmann, initially taken aback, reflected further on what had been said and came to see the advantages of the bridewealth system in African life. Not only did it have biblical parallels in the story of Jacob and Rachel, but the disciplinary role played by future in-laws in preparing young men for marriage was wholly positive. More importantly, the village economy was to a substantial part based upon the custom and rejection risked undermining the stability of native life.

On a later occasion he observed a married couple walking along in the rain. The husband protected himself with an umbrella while the wife carried their child as well as a heavy load. Sympathetic to the overburdened wife, he gave a sharp talk to his congregation on how inconsiderately the Nyiha men treated their womenfolk. The wives were not amused. He was told in no uncertain terms that to prevent women from carrying loads would give the message to the unconverted that Christianity made women lazy and laziness was a cause of great shame in Nyiha culture. 'You don't like a lot about our way of life', he was told, 'but we also don't like a lot about yours. Your wife does the washing, sewing and repairing and you don't lift a finger to help her. Our ancestors divided work in one way and yours in another. That has got nothing to do with Jesus.'

At first speechless, he later realised that the women were talking sense and he began to wonder whether much that the missionaries were teaching was not the Christian way of life but simply their own cultural practices.

African dances involved much shaking of the body and were considered sinful by the missionaries. Bachmann, now far more receptive to African ways, decided to allow most dances, banning only those which he considered too immodest and these were readily recognised by the Nyiha as those they would not dare to dance before their in-laws!

The practice of polygamy presented a greater challenge. Polygamy was deeply embedded in African culture and was wholly unacceptable to the missionaries. A male candidate for baptism was obliged to divorce all his wives but one.

Whether polygamy could be incorporated into a Christian way of life became an increasing concern for Bachmann. Why, his Nyiha congregation asked him, were the missionaries in favour of divorce when Jesus spoke out against it, a question he had trouble in answering. The practical consequences of divorce among his congregation disturbed him deeply. A congregant might refuse baptism because he was unhappy to divorce or a baptised congregant could remarry his abandoned wife out of pity but find himself for that very reason excluded from communion even though he remained faithful to Christ. Bachmann was driven to the conclusion that God did not distinguish between monogamy and polygamy and had he not been bound by the rules of the Moravian church he would have ignored it. The missionaries, he began to see, were introducing their own norms of civilisation under the cover of Christianity.

In these and other ways Bachmann concluded that the gospel was not solely of God but had become mixed with what was of man. He saw this process as weakening and degrading Christ. Christianity, as he understood it, was not tied to one culture and much that was passed on as necessary to Christianity was inessential to the true gospel.

By listening to the Nyiha and responding to their concerns Bachmann not only changed his view as to the essentials of Christianity but gained excellent relationships with the tribal chiefs and grew to be deeply loved and trusted by his congregation. Bachmann championed his views among his fellow missionaries and his general approach (other than in regard to polygamy) obtained the approval of the Mission Board.

Following the arrival of British troops in 1916 Bachmann, with his fellow missionaries, was interned in Egypt. German missionaries returned to East Africa during the 1920s but Bachmann remained in Germany as a minister.

**Adrian Wilsdon**



## MWA Day Dukinfield 18 April 2015

This year was my first MWA day having only recently joined the circle at Lower Wyke.

It was hosted by Dukinfield Moravian church and the theme was: 'With God in the Garden'. It was lovely to be greeted by so many friendly and familiar faces.

We had a Singspiration where we sang a number of hymns. We were then welcomed to the church by Rev Peter Gubi. Our opening devotions were led by Sr Janet Cooper who read from the Watchwords and spoke about projects where the money raised this year had gone towards.

£1000 will go towards a Woman's consultation in Suriname, £1000 towards a Workshop in Western Tanzania on stewardship and church finances, and £1000 towards local charities which included Ruben's Retreat, Age Northern Ireland and Unique (a charity that gives support to families with rare and genetic disorders).

Projects for next year included £500 towards Summer Camp, £1500 towards building dormitories in Tanzania and £1500 for Camphill (which helps adults with special needs).

Sr Norma Maynard greeted each circle with the Roll Call where sisters stood up and gave a wave, which showed how the MWA is spread far and wide throughout the province.

During the singing of the hymn 'Brother, Sister, let me serve you' the project money was presented by sisters representing each circle. The amount raised was £6,581. This will cover the projects that the MWA has committed too.

The Speaker for the day was Sr Jane Dixon. Sr Jane spoke about how the theme 'With God in the garden' relates to passages from the Bible. She encouraged us to think about the church being a garden, with us called to work together growing ourselves and the church. She talked about how we can cultivate others by words and actions using groups like Bible Study and Sunday School to achieve this. She reassured us that God has a plan because God made each and every one of us and he created the world. Her words were warmly received and appreciated.

After lunch the workshops commenced. The choices were a Bible study, A talk on Gorse Hall, Jewellery making, a tour of Fairfield, Flower arranging, Line dancing and Singing. I chose Line dancing as it is something I had never done before. We did a number of different dances and there really was fun and a joyful atmosphere as we threw ourselves into it. I came away wanting to do more in the future.

Following the workshops we met together for a final service that included Holy Communion. The service began with the singing group who performed three songs they had been practicing. The service and Communion was led by Rev Kathryn Woolford and brought the day to a fitting close. We enjoyed more fellowship while we said our goodbyes. It was made the more special with the wonderful refreshments and cakes.

I thoroughly enjoyed my first experience of an MWA Away Day and look forward to meeting again with my sisters in Christ again next year.

**Annette Woolford**

# A Moravian Mission of the 1790s

In 1786 Edward Burton, a landlord from County Clare, attended the Dublin Moravian service and was so impressed by the preaching that he requested preachers to visit him and soon offered a thousand acres to support a settlement. Burton was a man of enthusiasm but we may wonder if he had consulted his equally pious wife, the mother of his eight children.

Preachers were sent in 1788 and 1789, and then Labourers from 1790-97. A small amount of land was accepted for a chapel, manse and schoolhouse at Crossard. Then, in 1798 with the United Irishmen uprising and no Labourers in residence, the congregation dispersed. The buildings were eventually sold to the Catholic parish which continued to maintain a school. The original schoolhouse survived as a shed until 2012, but the other buildings were long in ruin when John England sketched them in 1888.

There is a local account that there were once twenty-two Moravian families on the road through Crossard, but in fact the membership never rose above seventeen, nearly all of them drawn from the local inter-related gentry and a family from Dublin who were settled on one of Burton's farms. Perhaps up to five joined from among the sons of the larger tenants, for they who had been to Trinity College and often met to speak of spiritual topics. Only one of the people named in the records, a Mrs Lysaght, a genteel Catholic neighbour, has an Irish name, which suggests that the families may not have been long in Clare.

The mission tells us something about the vision and what could be offered - and also perhaps on how not to go about 'new work'. In this case, the model was based on English rural experience, which had limited relevance in a place where the vast majority spoke Irish and worshipped as Catholics. The preachers and Labourers saw their mission to the Protestants, and seemed to expect that the 'poor Protestants', the small tenants, would, like the richer ones, be conversant in English.

Moravian preaching was popular, with up to 160 people attending - though whether Catholics attended for religious or entertainment purposes, or to keep in with the landlord (who seems to have been kindly, conscientious and reforming), or to get a free English lesson, it is hard to tell. Certainly any roots put down were not strong enough to maintain the mission.

The diary of Lewis West who was the 1789 preacher survives, and speaks of his singing with the Burton family especially their eldest daughter Ann, a 'solid great girl of about fifteen', who a few years later married her cousin, became a member of the Dublin congregation and died young leaving five children. The Burton evening prayers could be emotional, Edward Burton sometimes weeping, and when West urged the boys of ten and twelve to recite hymns it sent them into tears as well. However, 'most opportunely the servants came into evening prayers'.

The diaries for the first six weeks of the new Labourers' work

shows that the main issue was Mrs Burton's parents, the Bloods. We know from other sources that they had eloped when young and in the night's fracas the bride's father had been killed. William Blood was now a wealthy magistrate who enjoyed conversing with the missionaries but he objected to attending services where the common people pressed around so much (though he and his wife each had an armchair), and preferred to show his knowledge of the classical writers rather than concern of the heart or soul. He and his wife listened with interest to the accounts of the missions to the Kalmyk people by the Caspian Sea and to those in Antigua. Yet the Blood money had been made mostly by investments, and some at least must have come from the slave trade.

In autumn 1790 he came to his final illness and great attempts were made to bring him to a good death. He received towards the end the ministrations of the Labourer David Collis (who sought to convert the doctor as well) and died at last at peace.

Later, others were to be served similarly: Jane Burton's brother Neptune who died in debt but at peace with God; and the 'married man Pilkington... snatched like a brand from the burning'.

The Collis couple were rather awestruck at living with gentry families and they may have overestimated the standing of any landlord in the locality. They seem however to have been popular with the servants, Catholic as well as Protestant.

Was this a missionary activity cut short? Or did it rely too heavily on enthusiasm? The congregation was too small and too little integrated to make an impact. There were no new Labourers after 1797 though Burton lived another 30 years, with some of his projects for improving his tenants' lives working well, as did those of his brother-in-law and chief supporter, Rev. Frederick Blood.

Perhaps we can make mistakes today, speaking too often a 'different language' to the people who live around us, to whom church-going has fallen out of the general culture. Is it possible that we are more closed than we think in our expectations of what church should be, and we need to learn to serve differently? Do we need to take more risks for the long-term building of new Christian community? The social distinctions of the past that the Collis couple encountered may be gone to a large extent, but we may have other ways of classifying outsiders and those we allow in to our congregations and church.

The Clare venture did some good and left a place of peace. Working as an ecumenical minister in the same county more than two centuries later, there remained a sense of kindness stemming from this a small part of local history where something of God was offered in love and labour. When groups went on pilgrimage together, the ruins of the church were a stopping-place for reflection and prayer.

**Rosemary Power**

## Spotlight on Tytherton



**The Moravian Church in East Tytherton owes its existence to John Cennick, the eighteenth-century evangelical preacher who worked for a while alongside John Wesley and George Whitefield in Bristol.**

In November 1742, John Cennick purchased a house in 'Tetherton' as it then was. 'As soon as I saw the house I resolved to buy it in faith that hereafter it might be a Fold for the Flock to assemble in, though at this it was far out of the way', he wrote. The house soon proved to be too small and for a while Cennick preached under a pear tree in his orchard while the building was enlarged.

Cennick was not a member of the Moravian Church at this time, but an independent preacher. He was born in Reading on December 4th, 1718 and baptised in the Parish Church three days later. His grandparents had been Quakers and had been imprisoned for their faith. As a teenager Cennick lived what was regarded at that time, as a dissolute life, but at the age of nineteen he was converted during prayers in the parish church at Reading. His new-found faith led him into contact with the Methodist movement.

Cennick became John Wesley's first lay preacher inadvertently! He had attended a meeting in Kingswood where the speaker had failed to arrive and he was persuaded to fill the vacancy, which he did to the apparent satisfaction of both the organisers and his listeners. He continued to preach in the Bristol area and, along with John Wesley, founded various societies. In the course of time Wesley and Cennick disagreed over certain doctrines and went their separate ways. Later on Whitefield and Wesley also parted, and for a while Cennick was in charge of Whitefield's Tabernacle in London.

Cennick's heart was however in open air preaching. With the establishment of a congregation in Tytherton, societies from the surrounding villages had a centre at which preaching was done every Sunday and the sacraments were presided over by Whitefield, who was an Anglican priest and visited from time to time.

Cennick was not interested in organising congregations however and in 1745, with the agreement of the members, the Tytherton congregation was handed over to the Moravian Church.

Cennick's evangelical journeys took him further into Wales, the south and west of England and also to Ireland. Cennick was ordained as a Moravian Minister in 1749 but still continued as a wandering preacher, preferring 'for the present, to go a little before the Church into such places where He would have her come.'

He met with a great deal of opposition both from the church and clergy of his day and also from mobs stirred up to cause trouble by those who felt that their interests were being threatened. Constant exposure to the elements along with harsh treatment from others took its toll and he died in London on July 5th 1755 at the age of thirty-six.

Cennick also wrote many hymns - 750 altogether. They were written for the times and while a few of them are well-known and still used, most have fallen out of fashion. 'Children of the Heavenly King' and 'E're I sleep, for every favour' are probably the best-known, along with the grace before meals 'Be present at our table Lord', and 'Lo! He cometh', an Advent hymn, later edited and virtually rewritten, by Charles Wesley.

The house at the west end of the chapel is where John Cennick and his family lived. This has now been converted into two flats. The house at the east end was used as a school and a residence for the teacher. The large building behind the church, - now known as Kellaways House, was at one time a boarding school for the children of Moravian missionaries sent overseas, but later on it was attended by children from the surrounding area. A brass plate on the wall just inside the church door commemorates the lives of Ann Grigg, Rebecca Browne and other staff of the school, which closed in 1939.

The present Girl Guide Headquarters was at one time a Moravian primary school but some years ago it was handed over to the Local Education Authority and subsequently to the Guides. The lawn in front of the church is the original cemetery, and in the nineteenth century, a new burial ground was opened and can be reached by the lane which continues past the school. The names of those buried in the old cemetery are recorded on a stone built into the south wall of the church. This is now illegible but a written record survives.

When Cennick's pear tree, his original preaching place, was blown down in a storm some years ago, the wood was used to make a chair for the use of the minister, and also two collection plates. Another pear tree was planted after the demise of the famous one, but shortly afterward, it was eaten by the minister's donkey and no further attempt was made to perpetuate it.

Services are conducted in the church every Sunday at 10.30 a.m. For many years the congregation formed a part of a unit of three churches, served by the same minister, the others being in Swindon and Malmesbury. The latter has now merged with this congregation.

**Peter Gubi (senior)**



The remains of the church



Plaque placed by local community group 2004



The schoolhouse at Crossard, reused as farm building

The suicide bomber-girl next in the queue remarked: 'I am very surprised to see you.' I groped for an answer but just then Saint Peter (in charge of the doorway) stepped forward to greet her. He let her straight in, for her suffering and strife, but sent me away, saying: 'Go - get a life!'

Then, just as I sadly began to retire, a young woman stepped forward: 'My name is Sapphira', she said to the saint: 'You showed me no compassion, though you'd of forgiveness had more than your ration!' Saint Peter looked sorry and quietly said: 'I handled it badly, i quite lost my head; now you and your husband are looked for in here, (But spare us this windbag from Laodicea!)

Just then the crowd parted to let a man by, thin but tough, weather-worn, with a calm, steady eye; we all of us drew back, ashamed to intrude as we dreaded to see the rejection of Judas

but he stood up straight, without postures or tears, and said: 'I've been walking for two thousand years; if I must return to the truth-testing place, I'll take there my gleanings of wonder and grace.'

Saint Peter said nothing, no trumpet was heard, the wanderer turned without adding a word, he made for the woods, with a long, steady stride, while I came up behind, seeking somewhere to hide.

I started to flag, among brambles and mire, then I saw in the distance the light of a fire; but when we came nearer, I stopped and I shook... a young man sat there, smoking trout from the brook. He shouted that Judas should join him and eat - so he dropped his great bundle at Jesus' feet.

I longed to remain in that welcoming glow, thought 'Laodiceans have further to go.' then, reflecting the time for such gestures was past, sat down in the shadows, de-centred at last.

**Godfrey Meynell, 2015.**

The author is a poet who lives in Derbyshire and worships as an Anglican.

## Fellowship Weekend 2015

Although the Renewal Committee is no more, we were delighted that PEC gave its approval for a small group to organise what is almost always a fully-booked weekend.

The theme was 'Can I still love my Christian faith whilst respecting the faith traditions of others?' We were ably led by Sr Elizabeth O'Donohoe, a Roman Catholic nun who works as part of the Westminster diocese's interfaith team and who has years of experience in the field.

We looked at the three Abrahamic faiths, comparing texts and exploring faith rather than the images presented to us through the media of those groups who have twisted and debased their own faiths for the sake of power, control and intolerance.

We were joined by Hifza, a Muslim who works in interfaith relations in Stafford. She outlined her position, answered questions and accompanied us to a visit to a small mosque. We were welcomed by one of the Trustees and his family, who had prepared refreshments. The history of the mosque was explained as well as the pattern and form of worship, and we were able to ask whatever questions we wanted. The food was cleared in time for lunchtime prayers and we were impressed by the way in which a number of men and boys appeared for prayers which were mainly silent until the end when some prayers were spoken out loud. Prayer is not really a spectator sport and it was rather strange observing others at prayer but it would have been very disruptive to have left partway through. I'm sure that many of us used the time to offer our own prayers too.

The weekend was, as always, a time when it is good just to spend time together, to renew old friendships and to make new ones, to spend time on worship and to broaden our horizons. The surroundings at Shallowford are lovely and the warden and his wife have made huge improvements to the grounds and the house. Almost all the rooms are now en suite and the remaining few will become so by the end of August. It is a friendly and comfortable place to spend a few days.

It would be good to have people from more congregations represented so, when the Fellowship weekend 2016 is advertised, why don't you consider registering? We'd love to see you.

**Jackie Morten**

### God's Peace At Your Coming

**1 The Saviour's gracious call invites us, one and all, to take what riches cannot buy nor poverty deny.**

**2 Himself our holy Bread, His life-blood through us spread; His sacrifice on Calvary The bond that sets us free.**

**3 Here greatest and here least in equal measure feast; for all who share in God's own Son In Him become as one.**

**4 Our Saviour here we meet, with joy each other greet, and thus God's wondrous love we own That breaks all barriers down.**

Music: "Sandys" (trad. Carol) Words: Paul Gubi, 2010

## Congregation News

### Western District

The Western District welcomed its new ministers, Br Paul and Sr Patsy Holdsworth at a special service on 10 May in Kingswood URC. The service was led by Rev Basil Rogers, and Stuart Potter brought the organ to life with great accompaniments to the hymns. Over 60 people attended including members from Bath Coronation Avenue, Bath Weston, Brockweir, Tytherton and Swindon.

Sr Patsy was presented with flowers for her birthday which was on the same day and Br Baz Rogers was given a gift token as a gesture of appreciation for the extensive voluntary work and support that he has given, in particular to the Kingswood congregation, over the last few years.



A celebratory tea followed with lots of delicious home-made goodies and it was great opportunity to catch up with old friends from across the area.

**Lorraine Cross**

### Fulneck

The MWA Spring Fair raised over £670 for the Elim Home for disabled children.

At the Historical Society a talk was given by Sr Hilary Smith on the early days at Fulneck, covering the visit by the Zinzendorfs and the purchase of the land by Benjamin Ingham. Maps, deeds, diagrams and early diaries were passed round in support of her entertaining and educational talk.

Afternoon teas have begun again on Wednesdays in the Boys' Brigade building from 2.00 to 4.00 pm while the Museum has re-opened at the same times on Wednesdays and Saturdays. During a spring clean additions and alterations were made to some displays

including buttons and buckles from the collection of the late Sr Margaret Connor. The Inuit artefacts from Labrador, a feature in the Moravian Room, have explanatory labels added. On the opening Wednesday a group from the University of the Third Age were shown round the church and settlement by Sr Shaw and Br Keighley.

Plans are underway for this year's Heritage Open Day in September. The theme is John Hus, his place in the European Reformation and his influence on the early Moravians as it the six hundredth anniversary of his death.

**David Ingham**

### Kilwarlin

We have had another busy year at Kilwarlin. As usual we had a Ulster fry breakfast after our Easter morning service, catering for over forty members from the church and district. The week before, we had another successful Orange service accompanied by Bailey's Mill accordion band. On the first of June the young people led our Sunday school prize-giving service they were all presented with a personalised Moravian hoodie.

The annual garden party once again was very well attended and this year we were treated to accompaniment from Ardarragh Accordion Band. Thankfully we had a sunny day and church and district members and local community were once again very generous. A number of our members attended the Portrush summer services which were exciting new outreach work.

On 06 August we had a church tour followed by a barbeque for a group of young American Moravians from North Carolina as well as members of Embrace Ballysillan. On 24 August we had a cradle roll service followed by a soup lunch which was well attended. We plan to have a second, inviting people baptised before 1970.

Rev Paul Holdsworth led the anniversary service with a memorable extremely wobbly jelly as a visual aid. At Harvest we had Rev Steve Mc Whirter in the morning and Rev Tim Close in the evening. The church looked and smelt amazing. On 16 November on Church Service Sunday we presented Sr Hazel Law with a painting of the Church, a cheque from the congregation and a celebratory cake, to mark her retirement after serving as treasurer for over twenty years.

On 07 December there was a very special service when we made Billy and Ann Hare and Cathy Law members of the church.

Eight young people attended the youth weekend in Cultra and six children attended the pantomime at the Lyric Theatre. The young people led an excellent Christingle service, which followed the baptism of Charlie Law. Another highlight was on 29 March when Stuart and Adam Law were confirmed and Camilla Law became a church member. We may be a small congregation but it is wonderful to see it grow.

**Sr Eunice Hoey**

**Congregational Register**

**Deaths** Fetter Lane

Sr Mary Pennie 30 May 2015  
Sr Monica Arthur 11 June 2015

Dates to remember

06  
July

Martyrdom  
of Jan Hus

12  
July

Sea Sunday  
[www.seasunday.org](http://www.seasunday.org)

## From Church House

### 7th - 8th July

PEC, BMB and Estates  
Property Meeting  
The PEC

### 11th July

Mission & Society - Horton  
Br Howarth and Sr Taylor

### 25th July - 1st August

Summer Camp  
- Frontier Centre

## Noticeboard

Following the call of Br and Sr Holdsworth's to serve in the Western District, their new address is:

35 Quarry Way, Emersons Green,  
Bristol, BS16 7BN.

Sr Patsy's number is 0117 907 8994  
and Br Paul's is 0117 907 9387.

# Prayer Notes *Richard Ingham*

## Sunday 5th July [Trinity 5] Mark 6:1-13

Carpenter's Son, who was without honour in your home town because they took offence at you; don't be surprised at our own lack of faith. Keep us from the danger of false familiarity with holy things; from thinking about you without wonder and hearing the great words of the faith without entering into their deep meaning. As your disciples shook off even the dust from their feet of the places which would not receive their teaching, grant us true repentance and a living faith. Amen

## Monday 6th July [600th Anniversary of the Martyrdom of John Hus]

Christ, who by the thorns pressed down upon your brow has drawn out the thorns from the pain of this world and crowned our sorrows with peace; make us so bold as never to fear suffering, not to suffer without cheerfulness in your service. As we give thanks for the life and witness of John Hus we ask that your Church today, encouraged by his example, may be ready to suffer fearlessly for your cause, and to strive for the reward of your heavenly glory. That your way may be known on earth; your saving power among all nations. Amen

## Sunday 12th July [Trinity 6] Mark 6:14-29

Lord of Glory, we remember your servant John whom Herod heard gladly yet consented to his death; have mercy on all those who listen but without understanding and who see but without perception; who seek you but not diligently. Forgive us when we have hoped for things heavenly, but clung to things of earth; when we have loved you, but not enough and our hearts have been far from you, the Holy One. Draw us near to you so that finding, perceiving, understanding and loving you above all things, we may humbly serve you and joyfully prepare your way. Amen

## Sunday 19th July [Trinity 7] Mark 6:30-34,53-56

Good Shepherd who had compassion on the great crowd in the desolate place because they were like sheep without a shepherd. You have come seek and save the lost and to gather them into your fold. Have mercy on those who have wandered away from you; feed those who hunger, cause the weary to lie down in your green pastures and beside the still waters. Carry the lambs in your arms, bind up those who are broken in heart, and strengthen those who are weak so they shall not want. Lead us gently when we pass through the valley of the shadow of death and guide us in the paths of righteousness, for your name's sake. Amen

## Sunday 26th July [Trinity 8] John 6:1-21

Bread of Life, who fed the crowd by the lakeside, using the humble gifts of a boy's generous impulse, and a disciple's faith in your power: help your Church today to inspire such generosity in others, and strengthen our faith that the hungry millions can be fed. You have taught us that man does not live by bread alone: feed us with yourself, the true Bread that comes down from heaven; Bread of the world in mercy broken, O blessed Saviour. Amen

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