



Mural depicting four recipients of the Victoria Cross from the 36th (Ulster) Division, Cregagh estate, Belfast. CC BY-SA 3.0

Across Northern Ireland on the 1st July special services were held to mark the 100th Anniversary of the Battle of the Somme - why has this battle such a hold on the consciousness of the people of Northern Ireland?

Reflections on the Battle of the Somme

On the 1st July 1916 at 7.30pm under a cloudless blue sky, after a massive artillery bombardment, the first British Infantry Divisions scrambled across no man's land to be met with devastating fire from the entrenched enemy.

It was to be the worst day in the history of the British army. This was not the old regular army that had gone to war in August 1914 but the first action of the newly trained civilians who had enlisted in response to Kitchener's famous poster 'Your Country Needs You'. Names like Gallipoli, Arras and Passchendaele remain bywords for thwarted youth and needless slaughter but there is one battle whose name has come to symbolize a generation's sacrifice like no other: the Somme, its doom laden resonance is almost embedded in our genes. It is

certainly so in Northern Ireland. It was to be a turning point in the war, breaking the stalemate on the Western Front. Certain victory was assured by the generals: asserting it will be a walk-over. For this new mass army, the first in Britain's history was assured of certain victory. An army of friends who had joined up and trained together would as 'Pals' battalions overrun the conscripted servile conscripts of the enemy. Across the entire UK and Ireland men from the same villages, factories and city areas had been allowed to stay together and within this euphoric sentiment lay the making of the tragedy. The 36th Ulster division was composed of such men but it had a more complex origin composed of many from the Ulster Volunteer Force (UVF), a force raised locally to defy the Home Rule legislation which would have transferred limited powers from London to Dublin.

By 1914, Ireland was on the brink of civil war with the Irish Volunteers, the armed wing of the Nationalist party, fighting for Home Rule and ready to combat the Protestant northern areas who were determined to stay within the UK. Both sides had smuggled in considerable quantities of German weapons. The small professional British army would be drawn into the impending conflict, a fact not lost on the planning staffs of the continental armies. Britain would not be able to come to the aid of her allies except by the use of sea power. By July 1914 the Home Rule Bill had progressed through its third reading and was set to reach the statute book - armed conflict in Ireland, which also could have caused sectarian strife in Glasgow and Liverpool, was set to erupt. The British army was itself split with some officers refusing to move against Ulster if ordered. Britain's declaration of war on Germany on the

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Message from the Provincial Board

August sees most people in holiday mode. This is when children are having, what they consider, a well needed rest. I am not so sure that parents are thinking the same. Our children will go back to school in September with varying thoughts and expectations of the changes they will experience. There will be new classes, or even a new school, college or university; new people to encounter and, maybe new places to live. All this is a challenge to young people and their parents.

Moravians have encountered a lot of changes over the years and seem to deal with them in their 'stride'. We have just held our Synod and at the time of writing this I am not sure what the results of elections for PEC and committees will be. I do know there will be change, and just as our children are maybe feeling nervous, I think it is how we will all be feeling. Not

quite the 'fear' of the unknown that the disciples may have felt in leaving their homes and families but it will be a new challenge for those involved. However, our Province experience this every Synod and we survive to experience it again and again.

The Messenger is about to have a change of editorship and a new editorial team has been appointed which will bring the work 'in house' at Church House. Thanks go to Sr Rosemary Power for all her hard work in the three years she has been editor. It is not easy to fill the publication with interesting articles whilst keeping a balance, to make sure everyone finds something of interest. We wish the new team well and look forward to a new chapter in the Messenger's history.

Gillian Taylor



BOOK REVIEW

'The Seven Stone Champion : The story of Moravian Minister Joseph E. Hutton 1868-1937'

by Robin Hutton (2016), published by Caroline Brannigan, Memoir Specialist, 59pp.

Robin Hutton was a teacher for many years at Fulneck School who wrote 'Through Two Centuries: An account of the origin and growth of Fulneck School, 1753-1953', and in retirement was the archivist of Fulneck Boys School. This booklet is written as a tribute to his father, Rev. Joseph Edmund Hutton, who was also a teacher for a brief time at Fulneck, before serving as a minister in the British Province for 42 years until his sudden death in 1937.

Joseph Hutton is probably more renowned for one of his publications, 'A History of the Moravian Church' (1909): the first full account of the history of the Church commissioned by the British Province (which can be downloaded for free on the internet), and yet little to date is known about this author, minister, and academic.

His other published works included: 'A Short History of the Moravian Church' (1895), 'John Cennick : A

Sketch' (1906), 'Through Fire and Snow: Stories of Early Missionary Enterprise' (1908), 'The Downfall of Satan, and other sermons: preached in the Moravian Church, Lower Kevin Street, Dublin (1916-20)' (1921), 'A History of Moravian Missions' (1922), and contributed to 'Historical essays: by members of the Owens College, Manchester' (1902). He was also a regular contributor to the Moravian Messenger.

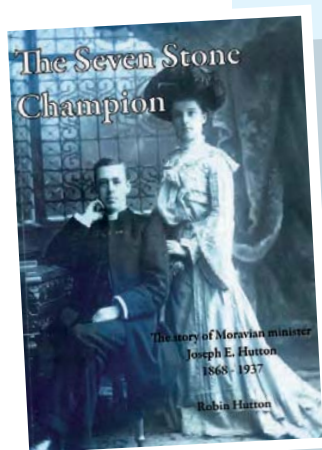
Joseph was born in 1868 and it is hard to believe that only one generation separates the author from that Victorian world. Having lost his father at the age of nineteen, Robin has since discovered more about the life and works of Joseph Hutton, and compiled his research into this publication. Taken from personal recollections, published articles and other archival research, the booklet is a light and easy to read account that provides a glimpse into the life of his father, and also the life of a Moravian minister at the beginning of the twentieth century.

Lorraine Parsons

£8 Paperback: all proceeds will go to Fulneck Moravian Museum.

Copies can be obtained by contacting Robin Hutton via post at:

Flat 4, Gilstead, 17 Rupert Road, Ilkley, LS29 0AQ; or by email at: gilstead4@gmail.com.



Reflections on the Battle of the Somme *continued*

4th August halted the preparations for a Coup-d'état in Ireland. By the time the bill became law on the 18th September most of the UVF officers were back with their regiments and the rank and file rushed to enlist in Kitchener's new armies. Now there was an opportunity to demonstrate their dedication to King and Country by serving en masse.

While the response was more muted in the more Catholic Nationalist areas of the South of Ireland, many Irishmen, including the Volunteers who were urged on by the nationalist leader John Redmond, joined up to fight for the rights of small nations like Belgium and Ireland. Men fired by conflicting ideals waited together for the whistles to blow, signalling the commencement to go over the top. 'Parliament will see what we have done and protect us'; and 'parliament will see the rights of small nations and grant home rule' were two sentiments intertwined as dawn broke along the Somme. For the Northern Irishmen the date had a special significance as before the amendment to the calendar, the Battle of the Boyne had been fought on the 1st July 1690, the day when the Protestant forces of William III defeated the Catholic James II, confirming a pro protestant political settlement was still largely in place in 1916.

After the enemy positions had been pounded by over 1,500,000 shells designed to destroy the defences, the British attacked along a small front of 15 miles. The main objective was to take control of the town of Bapaume ten miles away along the old Roman road from the allied lines. It would take three days and the cavalry would be ready to pour forward - how medieval it sounds. No one could encompass what was about to unfold: after 420,000 casualties and 140 days later, the battle officially ended on November 18th with Bapaume still four miles away. The plans had gone disastrously wrong - emerging from their dugouts which had survived the shelling, the defending German gun crews poured 500 rounds per minute from their machine guns into the advancing lines.

Even the Germans were stunned at the carnage. The Ulstermen achieved their objective but were unable to consolidate and finally had to retire.

Of the 700 West Belfast men led into the attack on the Schwaben Redoubt only 70 returned at the end of the day. At the end of the third day only 16 were still in action. All along the line it was the same story and the famous 'Accrington pals' were also wiped out. In the first hour of the battle 20,000 were killed or wounded and by nightfall 57,470 had become casualties. For days after the battle, people at home were generally unaware of the disaster. Headlines proclaimed 'heroic advances' and 'trenches captured' but the wounded pouring into the hospitals in the UK and Ireland told a different story and rumours began to circulate. People besieged town halls and army centres looking for news. The postman and the telegram boy on his bicycle became figures of fear. John and Martha Bell, members of the rural Ballinderry Moravian congregation, awaited news of their 19 year old son James, as did Patrick and Maud O'Sullivan, worrying about young Patrick from the tenement slums of Dublin. Then the official notifications started to come through, household by household, family by family, area by area. The country was dumbstruck and some postmen even resigned. It was not just the numbers it was who the dead were. They had responded to the call to arms for many varied social, religious and political reasons, and for Ireland, but were now united in death.

The dreaded telegram arrived in Ballinderry and Dublin. James and young Patrick had both perished. At least the treasured photograph of James could still be proudly displayed on the wall of the family home. His name is inscribed on the district war memorial and on his father's headstone in God's Acre in Ballinderry, but Patrick was to vanish into obscurity for almost 100 years, remembered with fading intensity as the generations passed. The new Southern Irish Free State sloughed off the actions of those who had fought in the war and

a national amnesia set in. If Patrick was remembered it was only in the privacy of his former home. The building of the Irish national memorial lying in the Dublin suburbs was left to slowly decay. Only now has it been restored when this generation has started to remember the young men from all parts of Ireland who sought to do their duty on the ill-fated morning in France. The collective sacrifice has only now begun to be recognised and has helped to lay the years of bitterness and division to rest.

Looking back, modern military historians take a more clinical view: it was really an essential learning curve for nations having to confront a new type of industrial warfare. Perhaps by understanding the varied motives of the young men who fought, we can continue the process of joint remembrance and reconciliation that their sacrifice has aided over the last few years. The last surviving soldiers of the trenches have gone for nearly a decade. Even the grandchildren of those who grieved are getting old. But while the story of the Great War must slowly recede in our collective memory it seems likely that the story of the 1st July 1916 never will. Would the O'Sullivan and Bell families have said it was worth it?

In the Northern part of Ireland, the survivors and later generations saw it as a blood debt that had to be repaid in a total commitment of successive British governments to the newly created state of Northern Ireland. Politics and death were intertwined in a way that no other part of the United Kingdom could encompass. The contribution of those who had fought from Southern Ireland was disregarded. Mutual bitterness broke the bond that many of the men who had fought had forged. It was to take almost 100 years for a more objective and compassionate assessment of their mutual sacrifice to be realised. Perhaps we should remember the verdict of Harry Patch, the last survivor of the trenches who died in July 2009: 'it wasn't worth it'. No war is worth the loss of a couple of lives, let alone thousands.

Henry Wilson



Am I My Sister's Keeper?

- the Unity Women's Consultation in Paramaribo

On a bright and very early morning in February I arrived at the airport ready to set off on an adventure with my fellow sisters, Norma Maynard and Jane Dixon. I was on my way to Paramaribo, Suriname in South America for the Unity Women's Consultation. Norma and I were representing the British Province and Jane was an advisory member of the Women's Desk steering committee.

The theme of the week was, Am I My Sisters Keeper? and we were there to discuss concerns faced by women throughout the world, using six focus areas: Education, Poverty and Unemployment, Violence against Women, Parenting, Health Issues and Women in Ministry.

Arriving in Suriname we had two days to settle in, get used to the heat, explore our surroundings and begin to meet the other delegates who were arriving from all around the globe. The consultation was made up of women from the following countries: the UK, Germany, Netherlands, Switzerland, Denmark, Czech Republic, South Africa, Nepal, Tanzania, Malawi, Rwanda, Sierra Leone, Burundi, Uganda, Zambia, Honduras, Nicaragua, Suriname, Guyana, Cuba, Trinidad, Jamaica, Virgin Islands, Peru, Aruba, Antigua, Canada and USA ... phew!

Once we were all assembled, our opening service was a Lovefeast held in the main Moravian Church in Paramaribo. Sr Erdmute Frank (Germany) officiated at this service, and Br. Jorgen Bøytler brought greetings from the Unity Board. Sr. Patty Garner (USA) and Sr. Angelene Swart (South Africa) brought the message for the evening, 'What Brought Us Together?; What Joined Our Hearts?': a history of Unity Women's Consultations and a challenge for what we were to do in the coming week.

Then it was down to business, and over six days we had a very tightly packed schedule. Each day we had two bible studies, two lectures, two small group discussions and finished off the night with an evening activity.

Each day after the Bible Study and the lecture or panel discussion, the group was broken up into small groups for discussion on how the topics of the day affected the Focus Area in which they were working or interested. From these group discussions came the recommendations on what to do next in the various provinces as well as nine resolutions to be sent to Unity Synod in July.

I was a group leader for a Violence Against Women small group and Sr Norma also served as a group leader for another

Violence Against Women small group. It was a great opportunity to learn from each other but it was not always easy, and the topics we discussed were sensitive and often difficult. The small group sessions were especially empowering, as we grew more comfortable talking to one another and challenging each other to learn and gain different perspectives.

Dr Tuli Kassimoto (Teofilo Kisangi University, Tanzania) and Dr Deborah Appler (Moravian College, USA) made presentations on Violence against Women. Dr Appler introduced the resource on VAW that will become available later this year to help inform and educate. We have also proposed several resolutions for Unity Synod, including highlighting the fact that Holy Communion is a means of Grace and cannot be taken away from someone as a sanction or church discipline.

As I have hopefully illustrated, our days were busy and productive, however one of the most memorable things that I will take away from my time in Suriname was the amazing fellowship I shared with all my sisters. I learnt a lot from every one of them, despite coming from different cultures and languages we all rejoiced in the love that bound us together, our common goals outstripping any differences we may have encountered. We had a cultural evening where we learnt about the different countries we came from, we took part in a Singstunde, a Surinamese cultural evening and heard a history lecture from Br Craig Atwood. On the Sunday we split up and had an opportunity to go to different rural Moravian Churches. I visited several rural churches in the South Suriname district while Sr Jane Dixon preached at an urban church in Paramaribo. We finished our time in Suriname with a day exploring the Interior and rainforests, visiting Berg en Dal, an eco resort and former plantation.

Thanks must go to our PEC for their support as well as the Unity Women's Desk and the advisory committee who worked very hard to ensure everything ran smoothly.

As the conference closed we all shared the Cup of Covenant, a very emotionally charged service. It was time to go our separate ways, having learned from each other and creating a network of support to allow us to continue improving Women's rights in all areas of Church life and beyond. We had arrived at the conference representing each of our individual provinces, but I do think we left knowing a little better what it means to be sisters in Unity and in Christ.

Sr Roberta Hoey



Trip to Fulneck



The end of March this year saw the culmination of much planning as seven of us from Gracehill visited Yorkshire for a fascinating tour.

Our minister Sarah Groves and her husband Chris had gone ahead of us in true pioneering style and were there to meet us when we landed at Leeds Bradford.

It was indeed a blessing to have them as drivers, tour guides and organisers as we had full benefit of their local knowledge. Our party included veteran Moravian travellers, church committee members, Gracehill tour guides and spanned an age range of 12 to over 80, some first timers to the Yorkshire district.

We were delighted to be joined by Lorraine Parsons, Lindsey Newens, our Church House Archivist and Administrator respectively and Historian Adrian Wilsdon, all from Muswell Hill. We were all 'boarding' in the lovely Fulneck School and enjoyed a delicious meal there every morning and evening (probably in a more peaceful



atmosphere than there would be in term time!)

Each day began with morning prayers together and in the evening we had time to relax and chat about the day's excitement (or brave the elements on one of Sarah's many expeditions into the charming, but often wet, countryside). Next time we will bring the walking boots!

Our packed itinerary included a wonderful organ recital, a fascinating visit to the archives, a visit to Horton to learn about the church's work there, again being royally fed with a selection of local fare. We even managed a peek into the colourful and sparkly world of the Bombay Stores and drove past the City Hall and its new mirror pool.

The next morning we were treated to a settlement tour and learned more about its background and the factors influencing its location. Saltaire was the next destination with its beautiful church and restored mill, full of character.

The next day was 'Bronte' day as we experienced the parsonage at Haworth and the wonderful Red House at Gomersal. We then learned more about the connection of the Moravians with the Brontes in the setting of the beautiful Moravian church at Gomersal and enjoyed a very welcome cup of tea and cake.

We also managed to fit in a visit to the Fulneck museum and were again

extended warm hospitality with members of the congregation, which was much appreciated.



One highlight was a bit of unplanned pig herding along Bankhouse Lane, which provided everyone with some entertainment before the pig was finally returned to its field.

The final day came all too soon and we joined the congregation for cafe church and were served a lovely lunch before departing home. Everyone's enjoyment of the trip was obvious and some members were planning the return visit before they had left!

On a personal note I find that that the more settlements I visit, the more I am fascinated by the skill of the early Moravians in siting their settlements: they are so similar in many ways and yet so unique, each with its own special atmosphere.

Many thanks are due to all those who facilitated our visit, provided us with refreshments and gave their time to make it so interesting and enjoyable. I would recommend anyone to visit. Now we just have the problem of deciding where to go next!

Sally Ann Johnston

Synod of 1857: End of the Unity?



It would seem that sometimes things don't appear to change! I was recently asked to speak about the Unity at a Yorkshire District Lovefeast and in making preparations I came across an article published by the Moravian Archives in Bethlehem commemorating events from Moravian History. In the mid-19th Century the Moravian Church faced a constitutional crisis brought about by American Moravians and others pushing for independence from the centralised governance, based in Germany at that time.

Eighteenth Century Moravians did not consider themselves to be members of a particular congregation, but rather a part of a worldwide Unity. All congregations were organised using the same principals from Bethlehem to Herrnhut and London. After the death of Count Zinzendorf in 1760 the General Synod became the highest authority of the Moravian Church and consisted of representatives from all branches of the Moravian Church who met in Germany. The executive leadership was placed in the hands of the Unity Elders' Conference (UEC) and all important matters including calls of ministers, purchase and sale of property, the beginning of new work or the closing of a congregation were decided by the UEC. The UEC resided in Germany and met initially in Zinzendorf's old manor house in Berthelsdorf.

In the years when transatlantic communication was very slow this centralised form of administration proved problematic. Changes needed to be made.

At the General Synod of 1857, home rule was granted to the British and American Provinces along with the Continental Province, which meant that all three provinces could now elect their own Provincial Boards (PEC) and hold Provincial Synods with authority to supervise their own congregations and legislate on Provincial matters. However, General Synod still remained the highest authority in the Unity, especially regarding church doctrine and the administration of the missions.

The Synod of 1857 established the principles of the constitution of the Moravian Church which have developed to become the Church Order of the Unitas Fratrum (COUF) which are still valid today.

Whilst today these seem to have been sensible decisions, it must have been a courageous step for the Moravians of 1857 to begin the process of de-centralisation. Before the Synod met many delegates felt that this seeking of independence would signal the end of the idea of a worldwide fellowship.

One hundred and fifty-nine years later we are now preparing for a Unity Synod in Jamaica where we will be gathering together from 23 Provinces, more than 20 Mission Provinces and Mission areas to discuss the many issues affecting the Moravian Church World Wide. I wonder whether those brothers and sisters in 1857 would have had any idea that the church would spread and grow the way it has over these past many years. The Moravian Unity is currently organised into four regions (African, European, American and Caribbean). Each region elects a Chair. The Unity Synod is held every seven years with Chairpersons, Presidents, Superintendents and two delegates from each Province and Mission Province in attendance. During the seven year intersynodal period two Unity Board meetings are held, attended by the leaders of their Provinces and Mission Provinces. Additionally, Unity Executive Meetings are held and attended

by the Chairs of each region. This enables the administration of the Unity to be carried out during the intersynodal period. Following the Unity Synod of 2009 held in the British Province, a Unity Business Administrator (UBA) was appointed and this has proved hugely beneficial in assisting the President of the Unity Board in the preparation of all the above meetings. The President of the Unity Board is elected by the Unity Board for a two year term with the possibility of a further two year term. I was privileged to be elected as President by my colleagues on the Unity Board in 2012 and I complete my second two year term of office in December 2016. Traditionally there has been a brotherly (and sisterly) agreement that the Presidency of the Unity Board moves from region to region and a proposal to Synod this time will make this a formal agreement. It is worth mentioning that the President is the President of the Unity Board and not President of the Unity. The Head of the Moravian Church is Jesus Christ and none other.

Current statistics show that there are now more than one million Moravians around the world in more than 50 countries including places such as Peru, Cuba, Sierra Leone, Mozambique, Angola and Southern Sudan.

There is a huge diversity in culture and society, in wealth, poverty and circumstance, and throughout it all, the discussions will be focussed on the essentials and non-essentials of our Moravian Unity. These include finance, theology and Church order and probably the single most divisive issue to be discussed is the matter of Human Sexuality which is itself a very complicated and multi-faceted issue. Sadly, there are also areas of the Unity where schisms exist and we pray for ways to find peace and reconciliation in those Provinces. It is a time of huge challenge for our Unity and I would ask you to pray for all those participating in Synod this year, and that we feel that the Holy Spirit is with us as we remember that the Church is the Lord's and not our own and it is for our Saviour that we work and not for ourselves.

As a small Province there are times when we possibly feel removed from the workings of the World Wide Unity. But it actually serves to give us an identity with something much bigger than ourselves and in which we have a big part to play in the work of our Church. I believe it is incumbent upon us all to learn more about not only the structure of our own Province but also the structure and workings of the World Wide Unity. We should rejoice that the light of Jesus Christ is shining brightly in many parts of the Unity and the Church is growing in number and spirit every day.

As the great apostle Paul said: 'I urge you, then: live a life that measures up to the standard God set when He called you. Be always humble, gentle, and patient. Show your love by being tolerant with one another. Do your best to preserve the unity which the Spirit gives by means of the peace that binds you together.' Ephesians 4:1-3.

Rev Robert Hopcroft

Letter from the Bishops

Dear Brothers and Sisters,

As Bishops in this time of confusion and uncertainty following the referendum we send this message to all our congregations in the British Province.

We would draw your attention for the benefit of the congregation members to the following statements:

World Council of Churches Statement on outcome of UK referendum on EU membership

27 June 2016

("Brexit")

The central committee of the World Council of Churches (WCC), meeting on 22-28 June 2016 in Trondheim, Norway, under the theme "Pilgrimage: Discerning the Landscapes Together", received news of the outcome of the United Kingdom referendum on European Union membership as we began a discussion on the search for Christian unity.

This decision by a majority of UK voters commits the country to ending its 43-year long membership of the European Union. This presents a challenge to all European leaders and European institutions, and has ramifications far beyond the region. During these days together in Trondheim, members of the central committee - representing WCC member churches from around the world - are reflecting and praying together to discern the path forward in this new landscape.

The situation calls for wise and measured leadership in the UK, regionally and internationally, and ecumenical solidarity, respecting the democratic expression of the collective will of the people of the UK, and re-examining fundamental questions of values and identity. But it is clear that the UK cannot, by withdrawing from EU membership, isolate itself from the challenges facing the region and the world, including the political crisis in receiving refugees and migrants, and that collective reflection and action will be no less necessary to address those challenges in the interest of building human community.

The Conference of European Churches (CEC), as the leading regional expression of the ecumenical movement and of its calling to promote Christian unity in witness and action, will have a special role to play in accompanying the churches and peoples of Europe in

discerning the direction of the pilgrimage of justice and peace in this new landscape. We are concerned that rising xenophobic forms of nationalism threaten the common values of Europe. But we affirm the hope expressed by CEC President Rt Rev. Christopher Hill that the churches "will be able to revitalize a vision for Europe much broader than the mere economic, a vision informed by a Christian understanding of society which looks to the common good of all, supporting human rights and inclusive communities without collapsing into purely individualistic demands".

All WCC member churches are invited to pray for God's guidance and wisdom for religious, political and community leaders in the UK, in Europe and around the world.

<http://www.oikoumene.org/en/resources/documents/central-committee/2016/statement-on-outcome-of-uk-referendum-on-eu-membership>

EU referendum: Statement by Archbishops of Canterbury and York

Friday 24th June 2016

Archbishop Justin Welby and Archbishop John Sentamu have issued this joint statement today after the UK voted to leave the European Union:

On Thursday, millions of people from across the United Kingdom voted in the referendum, and a majority expressed a desire that Britain's future is to be outside the European Union

The outcome of this referendum has been determined by the people of this country. It is now the responsibility of the Government, with the support of Parliament, to take full account of the outcome of the referendum, and, in the light of this, decide upon the next steps. This morning, the Prime Minister David Cameron has offered a framework for when this process might formally begin.

The vote to withdraw from the European Union means that now we must all reimagine both what it means to be the United Kingdom in an interdependent world and what values and virtues should shape and guide our relationships with others.

As citizens of the United Kingdom, whatever our views during the referendum campaign, we must now

unite in a common task to build a generous and forward looking country, contributing to human flourishing around the world. We must remain hospitable and compassionate, builders of bridges and not barriers. Many of those living among us and alongside us as neighbours, friends and work colleagues come from overseas and some will feel a deep sense of insecurity. We must respond by offering reassurance, by cherishing our wonderfully diverse society, and by affirming the unique contribution of each and every one.

The referendum campaign has been vigorous and at times has caused hurt to those on one side or the other. We must therefore act with humility and courage - being true to the principles that make the very best of our nation. Unity, hope and generosity will enable us to overcome the period of transition that will now happen, and to emerge confident and successful. The opportunities and challenges that face us as a nation and as global citizens are too significant for us to settle for less.

As those who hope and trust in the living God, let us pray for all our leaders, especially for Prime Minister David Cameron in his remaining months in office. We also pray for leaders across Europe, and around the world, as they face this dramatic change. Let us pray especially that we may go forward to build a good United Kingdom that, though relating to the rest of Europe in a new way will play its part amongst the nations in the pursuit of the common good throughout the world.

<http://www.archbishopofcanterbury.org/articles.php/5743/eu-referendum-statement-by-archbishops-of-canterbury-and-york>

Young Moravians in Germany (on Facebook)

"Dear Britain, we will stay together in our Moravian youth. Maybe it becomes difficult to travel and to see each other but we are one church!"

We are thankful that we have the assurance that God remains the same, yesterday, today and for ever.

With greetings and good wishes to you all.

*Beth Torkington, Joachim Kreuzel
and John McOwat.*



European Continental Synod *by James Woolford*

Photos © Ev. Brüder-Unität Herrnhut

I recently had the privilege of representing the British Province at the European Continental Synod which was held in Bad Boll in Germany from 21st May to the 27th May and I have been asked to share some of my experiences on what was a very interesting trip.

I arrived in Stuttgart on Saturday afternoon after a bumpy flight from Manchester. The drive from Stuttgart to Bad Boll took about 20 minutes and we arrived at the main office for the church where we signed in. I was then shown to my accommodation. Because of the size of Synod and the size of Bad Boll we were scattered throughout the village but I stayed in the Protestant Evangelistic Academy. It was in this building where we would have the main sessions of Synod so it was useful to be so close although, even those who were the furthest away only had a 15 minute walk or they could borrow a bike for free.



That evening we gathered with the congregation in Bad Boll for a Singstunde, which is a traditional Saturday evening German Moravian service that consists almost entirely of hymn singing and also features the text for the day and a prayer. It was explained that the idea was that the hymns were the sermon and we, as the congregation, were preaching the word together. Most of the hymns were translated into English, German and Dutch and so everyone sang together in their own language and made a joyful noise to the Lord. So close to Pentecost this was a wonderful thing to experience and something I will never forget.

We then moved to our first official session where the roll was called to make sure everyone was present who needed to be and also permission was voted and given for a few people to leave early. All of the sessions were translated into English, German and Dutch via headsets with people in soundproof booths doing a wonderful job of keeping up with what was being said. I am very envious of those who can speak different languages as fluently as they are able to.

One of the most moving and poignant moments came when they lit a candle that would remain lit through Synod and they read the names of the brothers and sisters from the province who were called home during the inter-synodal period. Then a few more formalities were carried out before heading to the bar. Whilst there are many differences between our Synod and theirs that is one of the similarities.

There were a number of different proposals that came up but the main themes of the Synod were on the environment, finance and stewardship with the pressing issue of migrants and refugees also coming up for discussion. Proposals were passed to work more closely with migrants, to ensure Synod is more environmentally friendly and various financial proposals including the setting of a minimum amount of giving expected from each member of the Dutch and German churches.

Another highlight came on Monday evening when we had an inspiring talk from Br Craig Atwood who is a lecturer in Moravian History in Bethlehem seminary who brought greetings to the Synod. He spoke about learning lessons from our history and how we should not fear the end of the church because our church has survived death before and sometimes things have to die in order that they might grow again stronger. We must not be like the frightened servant who allows fear to prevent him from even trying to invest in the future but rather we must keep trying and praying that something will work and we can grow again. It was an inspiring speech that has since found its way online via Facebook and I encourage you, if you can, to seek it out.

Overall my experience was of a Synod that was very long and tiring with lots of discussion and work throughout. Part of that is because the province encompasses so many different countries that each has their own needs and opinions and that requires more discussion. A large part of it though, is because they have a very different way of dealing with proposals with each being discussed, and then sent to committees that are made up of people in Synod to discuss more and work on them. They are then brought back to Synod for more discussion before voting which is a system I found quite frustrating at times. However, my overriding memories will be focused on the fellowship, worship and discussion which are always things that make any Moravian gathering memorable.

I am grateful for all who made this experience possible as it has been a valuable learning experience and, in a number of ways, made me appreciate our own Synod more. It was also powerful to see how diverse our unity can be and that how, despite our differences, we are all united in our love and service of God. I'm going to finish this article by sharing what I said when I finished bringing my greetings to Synod; "My prayer is that we may embrace a true unity that does not require uniformity but move to a place where we can disagree but say, 'I disagree but let's break bread because God is good' and let us pray, Lord make us one, but not all the same."

MWA Day 2016

The annual MWA Day was held on 9th April at the Hall Green United Community Church, Birmingham. As usual the day was enjoyed by all who attended. The day began with the 'Singspiration' - this is a half hour session of singing hymns and choruses in praise of God. It also serves as a good opportunity to allow people arriving to register, pick up a hot drink and settle themselves into church.

The service proper began with the watchword for the day and notification of MWA business. This is the time when I, as President, informed the congregation of the decisions made by the Central Committee which was held the day before also at Hall Green United Community Church. Then the roll call, lead by the retiring vice-president Norma Maynard followed immediately by a

hymn during which the money raised by MWA members throughout the past twelve months was collected. We received a wonderful total of £6410 of which £500 will go to Summer Camp 2016, £1500 will go to the Camphill Village Trust, and £1500 to the Bishop Kisange School in Tanzania.

Linda Ramdharry, a member of the Hall Green United Community Church, delivered an inspiring address on the theme for this year: 'Messages from the Mountains', reminding us to consider what unites us rather than what divides us. A message, which was pertinent back in April, but seems even more so as I write this today.

After lunch we gathered into our different workshops and here there was something

for everyone: from physical 'jerks' to craft to Bible study, even a trip to the art gallery in Birmingham!

Finally we came together for our concluding worship - Holy Communion lead by Sr Gloria David. This is always my favourite part of the whole day, when we gather together to share the meal which Christ commanded us to share. I never fail to be moved by the always glorious singing of the MWA hymn and the joining together in the MIZPAH which concludes the service.

And then it was over for another year! Next year we meet at Harlesden - see you there!

*Sr Janet Cooper
(President of MWA)*



Vacancy for a Full Time Provincial Board Member

should be sent to Sr Gillian Taylor at Moravian Church House, 5 Muswell Hill, London N10 3TJ. The closing date for nomination forms to arrive at Church House is 5pm on Wednesday 31st August

The Provincial Board consists of four members of the Moravian Church in the British Province, elected by nomination and ballot at Synod, two serving full-time and two serving part-time, to hold office until their successors are elected (Book of Order, section 3.1.a). At Synod the vacant part time position, for four years was filled. However no nominations were submitted for the available full time position, also for four years. In order for this vacancy to be filled a postal ballot now needs to be held. This election will follow the procedures outlined in our Book of Order (section 3.1.a.2).

The nomination process is as follows:

Those who wish to offer for election to serve as a full time member of the PEC should fill in an official nomination form. This nomination form, once completed

2016. Once the closing date is passed PEC will collate the forms and copy them for circulation, along with the ballot papers to Church Committees and to ministers. Each Church Committee and each ex officio member of Synod is entitled to one vote. The ex officio members of Synod are the members of the Provincial Board, Bishops who are resident in the British Province, Ministers in active service in the British Province and the two members of the Church holding the posts of Advocatus Unitatis Fratrum in Anglia and Secretarius Unitatis Fratrum in Anglia. To be elected to the board, a two thirds majority must be obtained. The nomination papers must be shredded once voting has taken place.

Once the votes have been made the ballot forms should be returned to Sr Taylor at Church House for counting. The result of the postal ballot will be sent out

to ministers and Church Secretaries by email and will appear as soon as possible in the Moravian Messenger.

Nomination papers will be sent out to each Congregation and ex officio member of Synod. They can also be obtained by contacting Sr Gillian Taylor on gillian.taylor@moravian.org.uk or telephoning Sr Taylor at Church House on 020 8883 3409.

Please note:

- Provincial Board members must be members of the Moravian Church in the British Province.
- When a person has been elected to the Provincial Board, appointment is subject to trustee eligibility checks, including a DBS clearance.
- Nominations are for four years. The nominator and seconder may be individual members of the church or a congregation committee as a whole, in which case one member of the committee should sign on its behalf. The nominator and seconder should not be the nominee.
- A house is available in Greater London for the person who is elected to serve in this capacity.

Gracehill

As always at Gracehill, spring means a really busy time for members, as preparations are made for our Easter celebrations. The Easter Journey started on Ash Wednesday when a joint Service was held with Saint Colmanells Church of Ireland. The men from our congregation gave up their Saturdays to tidy up the Burial Ground in preparation for the Easter Morning Service.

On a beautifully sunny Palm Sunday morning we were led by Sophia, a lovely quiet donkey from Riverside Farm, and her owners John and Rhebe Clarke, as we waved our Palm crosses and walked around our beautiful square.



Some of our congregation joined with our other Christians in Ballymena to follow the Cross through the streets of the town witnessing our Unity in Christ. A wonderful Easter Morning Service was well attended and everyone enjoyed a welcome breakfast cooked and served by Br Trevor Gillen and his team. Easter Service was followed by the flowering of the Cross and of course the Easter Egg Hunt!

The Parable of the Talents, launched by Br Raymond Kitson in November at our 250th Anniversary Service, continues with great enthusiasm as we attempt to live out the parable told by Jesus in Matthew 25: 14 - 20, using our own talents. In February, Sr Barbara Gillen and Sr Kathryn Carmichael organised a 'Give and Take Evening'. Based on the simple premise of bringing five items to swap and going home

with five different items, this proved to be a really enjoyable night of chat over cream teas, raising over £460!

Sometimes we are not aware of the breadth of talent within our congregation. Br Harry Hoffin used his ability as an artist to paint beautiful flowers on glass and raffled it making another £500.

Br. Bill Wray, a gifted guitarist, came with some friends known as 'Desert Rain' to play to an enthusiastic audience in February. So enjoyable was it that the evening did not end until well past 11 o'clock and another £1000 was raised.

Displaying a very different talent, Br Owen Johnston and his mum Sr Sally Johnston, both keen runners, set themselves a really stiff challenge. On Saturday 12th March, Owen beat his own personal best and on Sunday 13th they headed to Donegal where Sally ran in one of Ireland's toughest 5km races known as the 'King of the Warriors' race reaching the top without stopping!

Our Congregation recognised the amazing collection of 5p's for the Mite Scheme by the young people at our YPMA Service in March. The Mite Scheme raised £390 saving 2,500 lives in 2015! They also collected £2409.34 for YPMA which goes to support schools, Bible Translations, and a Nursery School in Nepal and the Elim House in the Cape Province of South Africa.



Our Church was delighted when Sr Lily Quaite celebrated her 80th birthday and the MWA really surprised her with a beautiful birthday cake!

Roberta Gray

Lower Wyke

Lower Wyke held their first Scarecrow Festival on 18/19 June. It was hugely successful with 26 scarecrows dotted around the gardens and grass verges of our small village. Bunting was festooned across the road and many people, from toddlers to Grandmas, could be seen walking around laughing and commenting on the scarecrows. The local school entered 7 figures all of different members of the Royal Family having based their week's topic on the Queen's 90 birthday. Here are just two figures along with our Minister (in years to come!!).



The event once more drew the community together with our church at the centre. Those who entered scarecrows this year are already planning for next year!!

Diane Thornton



Fulneck

April was memorable for a visit to the settlement by a group of brothers and sisters from Gracehill who stayed in the school. They attended services and visited Gomersal and Baildon and other places of interest in the West Riding. Sr Ruth Strong, who is noted for her knowledge of local history, led our Gracehill visitors on their tour of the Fulneck settlement. We hope they had a happy time. In May and June Sr Mollie Lythe entertained the History Group with two talks on the missionary careers of Ernest and Mary Driver. Those present enjoyed the talks and learned a lot about missionary life.

Also in June the Men's Fellowship held a Treasure Hunt in which several pairs of gentlemen ambled through the settlement finding ten keys each of which had a letter attached. When all collected, the letters formed an anagram of the name of another Moravian Church. The sturdy puzzlers got everything right and finished at the Boys' Brigade Building for a fish pie supper. Everyone had an enjoyable evening.

July began with a sparkling performance by the Fulneck Glee Society, which returned to the Boys' Brigade Building after many years. They gave a one night concert which was in two halves separated by a pie and pea supper. The concert consisted of glees, solos, and readings of a humorous and /or interesting nature. It was well supported and much enjoyed.

D. J. Ingham

Mission e-newsletter

If anyone who signed up to receive the Mission e-newsletter and has not received one recently (the last edition at the time of writing was sent out on 5 July 2016) is advised to check their spam and trash folders in case they are being directed there.

If anyone would like to start receiving these periodic emails, please send a request to wmc@moravian.org.uk

Fulneck - Looms and Lace and Liquor

A unique exhibition is to be held at Fulneck Settlement on **Heritage Open Day**, Saturday 10th September, 10 am to 4 pm.

Why not come along and view the exhibition of early trades and occupations of Pudsey folk in the 18th century who lived in Fulneck, and were involved in spinning, weaving and cloth making before the larger factories were built?

There will also be displays about the Fulneck shop, the inn, the bakery, the cabinet maker and the making of embroidery for Royalty.

Pudsey's only museum will be featuring regular demonstrations on an original flying shuttle loom. Tours around the settlement will be available each hour giving an insight into how Fulneck developed from 1742.

Be sure to see the various fascinating characters who will be telling tales about their lives. This is a story about ideals, determination, human fortitude, bravery and inventiveness. Included are organ recitals, children's activities, with refreshments available all day in the Boys' Brigade Building.

Baptisms

3 May 2015 Harriet Joan Thornton Lower Wyke
12 June 2016 Louis Enright Lower Wyke
3rd July 2016 Rosalind Ivy Jex Flemmings Fetter Lane

Weddings

18 June 2016 John Howe and Julie Farrell Lower Wyke

Congregational Register

Deaths

25 March 2015 Shirley Walker Lower Wyke
14 Sept 2015 John Lingard Lower Wyke
10 May 2016 Annie Campbell Salem
7 July 2016 Peter Rose Ockbrook

Dates to remember

25
July

1
Aug

Summer Camp

13
Aug

Manifestation of the Holy Spirit's powers 1727

21
Aug

First Missionaries set off 1732

From Church House

The Provincial Board are pleased to announce that Br James Woolford has received and accepted a call to serve the Hornsey and Harold Road Congregations. Br James will take up his duties on 1st February 2017.

Please keep Br James and his family in your prayers as he answers the call of the Church to take up new responsibilities and begin a new chapter in his life.

8th - 10th August

Unity Board meeting
Br Hopcroft and Sr Taylor

12th - 19th August

Unity Synod
Br Hopcroft, Sr Taylor, Br Quildan
and Sr Patsy Holdsworth

Prayer Notes *Richard Ingham*

Sunday
7th
[Trinity 11]
Luke
12:32-40

Son of Man, who has promised to come at an hour that we do not expect, keep us watchful as we await your return so that when you stand at the door and knock, you may find us, not sleeping in carelessness and sin, but awake and rejoicing in your praises - when you come in glory to judge the world. The night is far spent and the day is at hand: waken us from all sloth and slumber that we may live as sons and daughters of light and of the day. Patiently enduring through the darkness of this world, may we be found shining like lamps, trimmed and burning when you come again to call us to your kingdom of glory and enter into your joy. Amen

Sunday
14th
[Trinity 12]
Luke
12:49-56

Lord of Glory who came to cast fire on the earth: let your love fall as fire from heaven upon the altar of our hearts. Kindle our coldness in the burning fire of your love and may it consume our dross, burning up in us all things that displease you; enlightening our minds and purifying our hearts. Touch our lips with your cleansing flame so that we may go out into the world as those whom you have sent. In flame our hearts with the burning fire of your love, that with you we may seek out the lost, with you have mercy on the fallen. Grant that by the prayers of your faithful people a fire of burning zeal may be kindled, and pass from heart to heart, till all our hardness is melted in the warmth of your love. Amen

Sunday
21st
[Trinity 13]
Beginning
of
Moravian
Missions
1732

Lord Jesus, in your days in the body in Palestine you chose followers that you might send them out to do your work. On the day of Pentecost sent your Holy Spirit to the disciples with the wind from heaven and in tongues of flame, filling them with joy and boldness to preach the gospel. On this day we remember our Moravian forefathers went out in answer to your call to peoples and lands that did not know your name; sowing seed that bore great fruit.

Thank you for making us members of your worldwide church family and for our brothers and sisters in every land who love you. We humbly offer you the songs of our lips, the work of our hands, the service of our lives and the love of our hearts, to your praise and glory. Amen

Sunday
28th
[Trinity 14]
Luke
14:1, 7-14

Lord of all, enthroned in the majesty of heaven, yet coming amongst us as one who serves. Humbling yourself that you might exalt humankind; becoming flesh that you might renew in us the divine image. Laying aside the garment of your glory, you ministered to your disciples, washing their feet. Teach us to follow your example. Deliver us from pride, jealousy and ambition, and make us ready to be subject one to another, and to serve one another for your sake. You have taught us that the greatest of all is the servant of all, and that the humble shall be exalted: make us content to take the lowest place; and if it shall please you to call us higher, preserve within us a simple and lowly spirit. Amen

The Moravian Messenger

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

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

Editor Team, Church House,
5 Muswell Hill, London N10 3TJ
editorialteam@moravian.org.uk

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

Design & Artwork
David Bull
dave@redragdesign.co.uk

Printed & Distribution
G. R. Walkden
Tel 01931 716703