



No Place Like Home

In September 2020, in the midst of the pandemic, I wrote an article for the 'Moravian Messenger' outlining how Governments across the four nations of the UK had led a concerted and collaborative effort to ensure people who were homeless were provided with accommodation. It was an impressive and effective response which helped keep both homeless people and the wider public safe in the face of a public health emergency. It was also, if needed, a powerful illustration of what could be done to tackle a centuries-old problem when there was both public support and the political will to act.

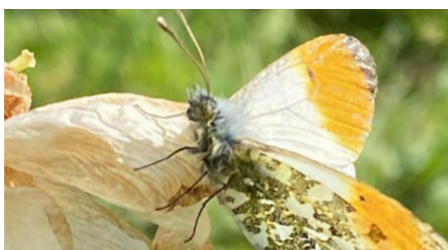
Three years on, the plight of the homeless across the UK is again making the headlines. Official estimates suggest that over 300,000 people (more than half of them children) in the UK may be experiencing the worst form of homelessness this winter. Like previous winters some of them will undoubtedly die on the streets of one of the richest nations in the world. This figure is likely to be an underestimate as it counts only people who make themselves known to the relevant authorities.

There are many more, referred to as the 'hidden homeless' who are not included.

In recent months there has again been increasing media and public attention on the growing number of people in Britain who have no place to call home. Emergency pandemic measures to prevent evictions have ended and additional allowances paid to enable people to meet their housing costs during the crisis have been withdrawn. Coupled with the pressures caused by inflation, the spiraling cost of living and rising rent/mortgage costs it is no surprise that there is a sharp upward trend in the number of individuals and families who find themselves without a home.

The increased profile which has been afforded by the media to the issue is also undoubtedly linked to the announcement by Prince William of his 'Homeward' Initiative at the end of June. Dedicated to ending homelessness, it is fair to say the initiative has divided opinion: most welcomed his support, but a few commentators felt it was inappropriate for someone with his immense wealth and extensive property holdings to align himself with addressing the plight of people who are living in poverty and have no home at all. Irrespective of your personal opinion on his intervention it is, I hope, hard to disagree with his stated

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Editorial

A couple of weeks ago I was convening a group of Christians who were gathered to discuss climate justice and care of creation. These people were passionate about the subject, and it was not a case of trying to encourage discussion, but rather moderating the discussion so that everyone had a say.

The first major agreement was that there had to be a theological basis to work on climate change. We had to see the world as part of God's good creation and recognise that we are just part of creation. The gospels are not separate from creation and salvation is not just about saving souls.

One person talked about how we live in this world echoes how Jesus was treated, in that the powerless one was killed by the powerful. We, in our time are the powerful ones who are destroying the weaker ones through the damage that climate change and habitat destruction brings. Another person argued that we need to elevate the voices of those who are suffering. It is not just enough to see the suffering of people on the television and feel remote from it. Those who are suffering are loved by God as much as we are and are people for whom Jesus opened his arms on the cross.

We also needed a sense of relationship with the natural world around us. Everyone agreed that for people to work on climate change and habitat loss they first had to fall in love with nature and have a conversion of the heart. The phrase used was 'We care for what we love'. We realised with the COVID lockdowns that there was much we could do without, but the connection with the world around us became much more important.

A fascinating angle on that was that there has been a directive from the Catholic Church in Ireland that 30% of parish land should be put over to rewilding projects and other environmental projects. Our local Catholic Church in Ballymena has been well above that curve with the Parish Priest pioneering the conversion of an underused car park into a wonderful garden area. That land could so easily have been used for commercial development but now is a place where school groups and youth groups can gather and see and grow.

So, let's be serious about climate change and habitat loss in our Churches and lives. What can we do as individuals, churches and communities? All of us doing something, even if it is small, can turn into something amazing and transforming. So, review your Church premises, your homes and gardens, waste ground in the local area and see what can be done in terms of fuel saving and plant growing. Consider how you travel and the plastics that come with so much of our food. I now eat many more ready meals, but the plastic involved is horrifying! Go for a walk and enjoy the changing leaves, get your children or grandchildren to collect conkers and appreciate the great outdoors and fall in love with the world around us. Read Genesis 1 and Psalm 104 to see our creative God at work in his creation.

Sr Sarah Groves
Editorial Team



Encounter trip to Star Mountain

- Trip time: 15.-22.03.2024
- costs: 1900 Euro (double room) from Frankfurt, around 1300 Euro without flight (you can organize the flight by your own - the trip starts/ends at the Airport in Tel Aviv)
- Services: line flight from/to Frankfurt, 3 nights in Jerusalem, 4 nights on Sternberg, bus transfers in Israel/Palestine.
- participants: at least 15, maximum 23
- Tour guide and organization: Niels Gärtner
- Registration deadline: 30.11.2023
- Registration and Information: Niels Gärtner
Lohkampstraße 7
33607 Bielefeld
0049 521 65927
n.gaertner@herrnhuter-missionshilfe.de

The Star Mountain Rehabilitation Center has been doing social work on behalf of the worldwide Moravian Church for over 50 years. In the integrative kindergarten, special school and vocational training, children and young people with disabilities gain self-confidence and can thus take a more dignified place in the family and society. The trip and the visit to Star Mountain are intended to support their work.



HERRNHUTER MISSIONSHILFE
MORAVIAN MISSION SOCIETY IN GERMANY



Preliminary Program

Fr 15.03: flight from Frankfurt to Tel Aviv, accommodation in Jerusalem

Sa 16.03: Mount of Olives, trip to Bethlehem (possibly Herodion)

Su 17.03: service in the Church of the Redeemer, visiting the Old City

Mo 18.03: visit JadVashem, „Jesushilfe“, (possibly Knesset), trip to Star Mountain

Tu 19.03: Getting to know Star Mountain, (possibly trip in the surrounding villages)

We 20.03: Getting to know Star Mountain, visit Ramallah

Th 21.03: Trip to Taibeh, Jericho, Dead Sea

Fr 22.03: flight back to Frankfurt

Safeguarding – Lesson from the TV

It never ceases to amaze me how many stories on TV and film have aspects of safeguarding in them - maybe this is just the way I look at life but occasionally there is a programme which tackles the issues head on. *The Sixth Commandment*, a four-part British true-life crime drama, was very obviously about abuse of vulnerable adults, although interesting neither of the victims would be classified by the DBS or AccessNI as vulnerable.

The exploitation and murders of Peter Farquhar and Ann Moore-Martin, both church attending Christians by a young man, Ben, is a lesson for us all in how easily this can happen. Ben seemed to the victims a caring, loving individual with 'moral codes and Christian principles' (his own words taken from the programme). He was supported and helped by his friend Martin, who also seems to be a vulnerable person easily manipulated.

Peter Farquhar was an educated retired teacher who preached in the local church but was lonely and felt because he was homosexual, he could never be wholly himself and be accepted by the church. Ben recognised this and used it to his own advantage. The question this raised for me is 'Do our churches give the impression that they judge people

because of their sexuality?' and 'Are we really open for anyone to come along?' The consequences of a negative to either of these questions could make our churches unsafe for some people. Do we ever really examine these questions? Or ask?

Moving onwards we can see that Peter is lonely and this makes him open to the grooming Ben carried out, allowing first Martin then Ben to move in. The scenes where Peter is so happy to be hugged brought tears to my eyes, how many people in our churches need that physical contact with another human - touch is so important to our well-being. Having prepared the ground, the 'I love you' opened Peter up to more abuse. The family were concerned about where this relationship was going even before Peter became ill. When something doesn't feel right do we push that down because the victim seems happy? Who could we talk to and what can we do?

There was a similar timeline for Ann's abuse and again the family were not happy about it and concerned for the person they loved.

This drama demonstrated the complexities of abuse. Peter and Ann were physically abused (given drugs), there was a considerable amount of

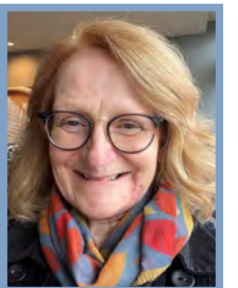
gaslighting (Ben changed what happened and made them doubt themselves), emotional abuse, spiritual abuse, financial abuse, and grooming, not just of the victims but of the whole church. This sad case has so much to teach us. I'm not sure as a church we would have prevented this happening, it is all so subtle and happens over a long period of time BUT I do hope that we are vigilant about abuse of all types and can recognise when grooming, of individuals and/or the church, is happening and raise the alarm.

If you have any concerns you can approach your Congregation Designated Safeguarding Lead, or minister, or contact me by phone or email.

To watch go to
<https://www.bbc.co.uk/iplayer/episodes/p0fvlpf9/the-sixth-commandment> and have tissues to hand.

Provincial
Safeguarding
Lead

Sr Joy Raynor



safeguarding@moravian.org.uk

British Mission Board (BMB) News

Some members of the BMB have recently attended Unity Synod in Cape Town, South Africa. On the first day of Unity Synod 2023, all the proposals were allocated to the various committees for further discussion. The day's business culminated in the passing of the resolution to move the South Asian Mission Area to become a Mission Province. It was an emotional time for the members of the British Mission Board and we were sad to note that Br Thsespal Kundan was unable to be at Unity Synod to share the moment due to travel issues. The proposal was passed with a standing vote and the acclamation of Unity Synod. Please hold our brothers and sisters in South Asia in your prayers for this historical transition.

On 21st October and 22nd October, Br David Howarth and Sr Claire Summers will be visiting the district of Sikonge in Tabora, Western Tanzania as guests at the celebration of the 100th Anniversary of the Sikonge District Hospital. They will also celebrate the inauguration of Milumbani New Church building. We thank our partners in Western Tanzania who we were delighted to meet up with at Unity Synod, Br Emmanuel Mtunda and Br Richard Lwali, for their invitation to these important events for the Province. If you would like to make a donation towards the ongoing Sikonge 100 appeal, please send it to Church House or give to your YPMA representative.

No Place Like Home

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view that 'homelessness should not exist in a modern and progressive society' and his belief that 'everyone should have a safe and secure home.'

What does it mean to have no place to call home?

Thankfully most, if not all of us, who are reading this article will have a home - many of us may also take the safety and security of our home for granted.

But what does it mean to have no place to call home? Homelessness is more than rooflessness. Rough sleeping is the most obvious example of someone not having a home, but most homelessness is not visible in this way and most homeless people do not sleep on the streets. The official definition is someone who does not have a suitable and permanent home. This covers people living temporarily in Bed & Breakfast establishments or hostel accommodation and those sleeping on a friend's sofa, car, shed or tent. It includes people living in conditions which are so poor or unsafe that it is not considered reasonable for them to remain there: examples are people who are victims of domestic violence or someone living in a property with no basic amenities such as running water or an inside toilet.

For those individuals and the families who have no place to call home, the experience, however, is not just about a lack of physical shelter or a lack of amenities, it is one of being excluded from normal society and often isolated from family and friends. Many essential services such as getting access to a GP or registering for a local school are linked to where we live, even getting a job is difficult without a permanent address. People who are homeless can be placed by the authorities in temporary accommodation which is far away from the family, friends or services they rely on for support.

Why do people become homeless?

Homelessness can happen to anyone at any time in their life. The fundamental reasons leading to homelessness are poverty and a lack of decent affordable housing. This has been exacerbated, in recent years, by an inadequate level of public investment in building and maintaining social housing and an over reliance on a less regulated private rented sector to provide homes for people who are on lower incomes. The availability of homes in the private sector has reduced as properties, particularly those located in cities and areas which attract visitors, have been displaced into the Airbnb market. Rising interest rates have also encouraged private landlords with mortgages on their properties to sell up and leave this sector.

The people behind the statistics are diverse and varied. Becoming homeless is very rarely linked with the personal characteristics or shortcomings of an individual. For most it is triggered by a change in their circumstances, generally outside their control, which leads to a crisis. This could be the breakdown of a relationship, leaving care/the armed forces/hospital or prison. It could be actual or threatened violence. Often it is a sharp reduction in household income linked to the loss of job, the onset of ill health or the death of a partner. For most it will be a transitional instance which typically will take 2-3 years to resolve (although for some it can be much longer). For others the problem can be compounded by mental health/addiction issues and can lead to a persistent cycle of repeat homelessness throughout their lives.

What can we do about it?

Homelessness in the UK is a long-standing and deep-rooted problem but it is not an intractable one - it is an issue we can, and should, do something about. Other countries such as Finland can claim enviable success in this area but tackling poverty, addressing the shortage of decent affordable housing, and providing support services, when necessary, is inescapably a political decision.

It is worth noting, the scale and nature of response of governments across the UK is varied, reflecting the position of local decision makers, with the best safety nets being offered in Scotland and Wales. Recent research (Crisis GB, Homelessness Monitor 2022) shows different approaches and their effectiveness. It shows that the number of people who experience the most acute form of homelessness is lower in Scotland, which has stronger legislative protection and a larger number of socially owned homes. The focus in Wales is on preventing homelessness and the provision of support for people when rehoused. Despite some progress, it remains irrefutable that within all four countries this is an issue about which more can be done.

It is not just during a pandemic that homelessness should be perceived as a societal challenge that requires a societal response. A survey conducted in May 2023, prior to the announcement of the 'Homeward' Initiative confirmed that *'the public see homelessness in UK today as a serious, and complex challenge, but one we can and should, to do more to address'*.

Public Perception of Homelessness Survey: Latest Findings

8 in 10 think homelessness is a serious problem in the UK and **7 in 10** think society does not pay enough attention to ending homelessness.

8 in 10 think homelessness can happen to anyone and **1 in 5** have experience with homelessness.

7 in 10 support ending homelessness and **6 in 10** think there are plenty of things we can do to end homelessness.

Public Perception of Homelessness Survey 2023, conducted by IPSOS on behalf of Royal Foundation of Prince and Princess of Wales

Significantly this is not all about resources: homelessness and poor housing costs the UK Treasury many millions of pounds each year. Let's hope the determination expressed by the 'Homeward' Initiative to end homelessness in the UK, making it rare, brief and unrepeatable for those who experience it, is more lasting than that associated with the pandemic. Ultimately it will be judged on its ability to maintain the momentum of public support and to act as a catalyst in securing a permanent political commitment to ensuring that everyone in the UK has a safe and secure home.

Sr Janet Wray
Gracehill



© Sr Janet Cooper

Fairfield Wildflower Area

We brought a proposal to the Fairfield Congregation Council Meeting in Autumn 2019 that an area of God's Acre, currently unused, could be a potential site for a wildflower area. After discussion, the proposal was unanimously accepted.

We researched the variety of requirements for a wildflower area by consulting Derbyshire Wildlife Trust using their handbook for this scheme. This outlined plant species to be sown or planted to create a spring flowering meadow and a summer flowering one. It also suggested a cutting regime. The following spring, once lockdown allowed, we hand cut the area with shears, fenced it off and created a number of beds by removing the top layer of turf and sowed the relevant plant species.

We had to focus on woodland species with shade tolerance which could also survive in a shallow bed as the numerous tree roots from beautiful well-established trees crisscrossed the area. The substrate was clay. The beds were consequently very interesting shapes, dictated by the tree roots. Through trial and error, we realised that the grey squirrel population was intrigued and dug its own experimental beds within ours and removed wildflower bulbs and plants!

The following winter and spring of 2020-2021 saw the wildflower area flooded. We had protected the beds from the squirrels with netting, carefully pegged down, but flooding was a new issue for us to work with! A feature on Countryfile came to our assistance when it highlighted plants that thrive in flooded areas, such as Snakeshead Fritillary and Lady's Smock. This, plus the flooding, changed our thinking. It was not a hay meadow,

but a very damp woodland environment and we had to work with it. Having planted the Snakeshead Fritillaries we waited with bated breath and were beginning to despair when up popped the first flower. It was a sign of hope. Shortly afterwards, we encountered a lady in a Herefordshire churchyard, and she said it took their church five years to begin to see the fruits of their labours. This was very encouraging. We explained that we had sown yellow rattle to try to reduce the grass species and hence the competitiveness for nutrition for the flowers, but as yet it had been unsuccessful. She advised to simply keep on trying.

The wildflower area continues to be an exciting and interesting project which is going from strength to strength. We are fascinated and surprised by the wildlife we are seeing on our regular visits. We have seen two different varieties of damselflies this year, various bees, butterflies, moths and other assorted insects. A young fox has taken to cutting through the area regularly and even having a snooze there. Last year we spotted froglets.

It has been (and continues to be) a steep learning curve but as Theodore Roosevelt said 'The only man who makes no mistakes is the man who never does anything. Do not be afraid to make mistakes providing you do not make the same mistake twice.' We are bearing this in mind! We would encourage anybody to try to create a wildflower garden, however large or small. It is a wonderful way to engage with nature, help our fragile environment and well worth the time and effort.

Sr Anne Wood
Fairfield

Wilding at Ockbrook

Having read the article written by Imogen Newens-Hill called 'Rewilding God's acre' in the Moravian Messenger of March 2022, I was very impressed by the work which has been done to protect insects and attract wildlife. So, I approached our minister Joachim Kreusel with the suggestion that we would try something similar. After discussing the matter with our church members, we have decided to dedicate a section of the unused top part of burial ground to the trial. We stopped mowing it and waited for what nature will bring to us from surrounding fields. The result was very encouraging, and we managed to get a few wildflowers to begin to grow there.

This year we have set aside two rows of graves and stopped mowing them to see whether we can achieve the look of Woodford Halse in Daventry. Our burial ground is mowed frequently over the year therefore we will have to be patient and wait for at least a few years to see what nature will bring, whilst maintaining the gravestones. As you can see from the photo we are still a long way away from having it as a haven for insects. But only a few months and we can already see quite a few different species of flowers appearing. I'm confident that with a bit of patience and time we will get there.

Sr Adriana Davey
Ockbrook



© Sr Adriana Davey

Here is a list of species we planted which have survived:

- Sweet violets
- Foxgloves
- Cowslips
- Red Campion
- Lady's Mantel
- Forget-me-nots
- White Purslane
- Pink Purslane
- Wild primroses
- Snakeshead Fritillaries
- Jacob's Ladder
- Shepherd's purse
- Ox-eye daisy
- Herb Robert
- Meadow Cranesbill
- Wild narcissi
- Summer Snowflake
- English Bluebells
- Borage (struggling when the tree canopy is fully out)
- Ragged Robin (took two years to germinate and grow)
- Snowdrops
- Mollis
- Alpine strawberries

Species now appearing but not planted by us:

- Pignut
- Common Sorrel
- Meadow Buttercup

Butterflies:

- Speckled Wood
- Red Admiral
- Orange tipped
- Large White
- Holly Blue Butterfly

Other insects:

- Red tailed bumblebees
- Carder bees
- Ladybirds
- Two different varieties of damselflies
- Hoverflies
- Wasps
- Earthworms
- Beetles



Christiansfeld 250th Anniversary

Well, it's not every Church that can attract a visit from the Crown Prince and Princess on their Church Anniversary! But this was Christiansfeld, the UNESCO inscribed World Heritage site in Denmark and they were celebrating their 250th anniversary year.

Christiansfeld is the only Moravian settlement in Denmark. Although the plans for the settlement had been made in previous years and building had begun, it was in only in 1773 that the settlement began to be occupied and the first Church Room was in use. The whole of 2023 has been a year of celebration for the settlement with the high point being the services on Sunday 13th August. This date is significant for the whole Moravian Church as it is the anniversary of the blessing of the Holy Spirit on the Herrnhut congregation in 1727, and the outworking of this was an intense devotion to our Lord Jesus and a desire to share this with others. Without that blessing and the things that flowed from that there would be no Moravian Church anywhere!

I arrived in Christiansfeld on the Saturday evening and after a soup supper I attended the Saturday Night Singstunde (singing service) in the Sisters House. This is a large building, much of which is given over as a museum and exhibition centre for the Settlement. But the Sisters Saal (hall) is fabulous with white benches and white walls and a wonderful organ dating from 1776. There the local congregation gathered along with invited guests and a large group of Moravians from Amsterdam-Zuidoost along with their minister Markus Gill. In the Singstunde the congregation sang in Danish, German, English, Dutch and Sranan Tongo and a wonderful chorus of praise was lifted to God. 'What a friend we have in Jesus' was taken to a new level with all the languages and the Surinamese singing.

The morning brought the excitement of the royal visit. Crowds lined the square outside the Ministers House and the Church and Danish flags were flown everywhere. We all had to be seated in the Church before they arrived. The Church was stunning, again with white walls and forms and simple but so elegant flower arrangements by the windows. I was sat with Bishop Theo Clemens and his wife Almut and the chair of the European Continental Province, Rev Raimund Hertzsch. Just as with the British Royal Family, the timing was impeccable. Crown Prince Frederik and Crown Princess Mary arrived in Church led by the minister Br Jørgen Bøytler. A dignified formal service in Danish was the order of the day.



Br Jørgen Bøytler, Crown Prince Frederik and Crown Princess Mary

© Eve Kristensen

Following that there was a royal walk about on cobbled streets in Christiansfeld. The rest of us mingled in the Church Square. The folk from Amsterdam-Zuidoost Utrecht had all attended the service in traditional best Surinamese outfits and easily stole the show in terms of glamour.

A lovely formal lunch in the hotel, run by the Church, rounded off the Royal visit. The Crown Prince and Princess seemed very much at ease and to have enjoyed their visit and certainly the people were very pleased to see them. The afternoon was free for us to enjoy the sunshine and take in the wonderful exhibition about the history and culture of Christiansfeld in particular and the Moravian Church in general. After that coffee was taken in one of the local cafes before a gentle stroll up to see the very impressive God's Acre. I then wandered round the two main streets of the settlement taking in the traditional buildings and atmosphere.

Moravian settlements are united in the theology and social planning that underpins them, but the buildings are always made using the local materials available. This means that they are very 'of their place' and Christiansfeld is Danish and looks very different to the UK settlements. It is also significantly bigger and includes a number of commercial enterprises.

The highlight of the evening was the Lovefeast in the Church at 7pm. The benches were arranged so there was a walkway between the seating areas and the congregation settled down comfortably. Water was boiled up in the historic kitchen off the Sisters' side of the Church and then very concentrated tea was made. This concentrated tea was brought into Church and where it was diluted with boiling water that was boiling on a little gas burner at the back of the Church. The sweetened tea was then served to us in historic cups and saucers by Sisters wearing traditional caps and shawls.

During the Lovefeast greetings were brought from various people and places including from two Brothers from Korea. I had the opportunity to give greetings from the British Province and present the Church with a wooden chalice turned by Br David Ewart from an Irish Yew Tree that had been felled at Gracehill. It was such a privilege to be able to celebrate with our Danish Brothers and Sisters in Christ and learn more about their history and the path to World Heritage status, but most importantly our shared understanding of the good news of Jesus Christ.

Sr Sarah Groves

Minister at Gracehill Moravian Settlement



Summer Camp 2023 was held at The Chellington Centre in Bedford. It is a converted Church with plenty of space for games and times by the campfire. This time at Summer Camp we had 15 campers attend, ranging in ages from 10-17. It was the first in person Camp since COVID; only one camper had ever been to camp before. It felt like a new start and a chance to try some things slightly differently. We had an excellent team comprising Sr Alishbha Khan, Br James Woolford, Sr Rachel Hamilton, Br Louis Enright, Sr Libby Cooper, Sr Claire Maxwell, Sr Lol Wood, and Sr Joy Raynor as Safeguarding Lead.

As part of the PYCC decision to make Camp more affordable, we trialled cooking our own food, supervised by our chef Sr Claire. The young people, in their house groups, also helped to cook and wash up. Although it may have caused the leaders some more work, it was a really good way to chat more one on one with the campers whilst providing an opportunity for some to learn new skills. We noticed that some campers who originally said they wouldn't eat certain things were more open to trying them if they had cooked them. It meant several went home able to say that they had tried, for example, lentils and liked them! On our feedback form the food came back as a highlight for many. It is something we would look to do again next year if possible.

The days at camp were structured similarly to previous camps with breakfast followed by Bible Study, games, lunchtime, workshops, more games and then teatime. After teatime we would split into Juniors and Seniors for simmer down time ahead of bedtime for the Juniors. The Seniors would then spend a little more time playing Werewolf before their later bedtime.

Alongside the usual outdoor games of rounders, splat etc, we had also devised

a Taskmaster Challenge theme to the week, with Br Louis as our Taskmaster. For those who are not familiar with the show, it is based around a series of silly tasks, such as putting a teabag in a cup and gradually increasing the distance that you throw the teabag, until it becomes impossible. In the show, the Taskmaster gives out points, somewhat randomly, until there is a final champion. Br Louis was fairer than the Taskmaster in the tv show when giving points to the contestants! We did have a crowning champion with Br Hunter McCormick winning Taskmaster. At the end of camp, he received the Taskmaster Cup!

Our Workshops at camp this time included: a walk to a local nature reserve, Sea Shanty Workshop led by Br James, Tai Chi, Archery and Bhangra. The Sea Shanty workshop brought a lot of energy to the camp, and I would encourage anyone to give Sea Shanty singing a go after this workshop. Archery was loved by many, and we had some excellent Archers amongst our campers, including Sr Rachel who scored a bullseye. However, the biggest hit of camp was Bhangra dancing which took place on the final night. We had Kinder, a friend of Sr Claire, come and teach us the origins of Bhangra whilst also sharing some of his own personal faith journey. It was a fun evening, filled with laughter and joy as we each chose an outfit, tried out the moves and enjoyed the music.

At the end of camp alongside the Taskmaster Cup, we also gave out a Cup for Kindness and a Cup for Tidiest Camper. The Tidiest Camper Cup went

to Sr Zyona Lewis and The Kindness Cup went to Harrison Dickinson. All who earned a Cup this year more than earned the award. We also gave chocolate bars out to the winning house group who had earned the most points through their effort of cooking and cleaning plus doing extra jobs for the leaders. This year Rebecca House won! They also had an excellent chant to go with their house and, like all other house groups, had researched the history behind the figure of their house (Rebecca Protten). This house group was made up of:

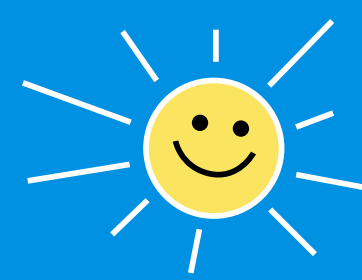


Sr Kaymen Elliot, Br Kieran Dickinson, Br Miles Steele, Sr Imogen Jocelyn, Sr Zyona Lewis and leaders Sr Alishbha Khan and Sr Lol Wood.

As a group of young people these campers were a genuine pleasure to be around. They put their energies and effort into being very present at camp and like all camps, at the end, it was hard to say goodbye to one another as new friendships had formed. We look forward to Camp 2024!

Sr Laura Wood

© Summer Camp Team Leaders



Summer
Camp
2023

'The Hidden Seed is Rising' : Project 32

Denominational churches in our culture have come to a crossroads and the Moravian Church is no exception. Many congregations are no longer relevant to the communities they are based in and are declining rapidly. There are presently 28 Moravian churches meeting in England and Northern Ireland, but not all will see 2032. To get to the mid-21st Century is looking difficult for most. It is a sobering future. We need to be real about asking if we want to do what it takes to turn this reality around, and to embrace a battle for change.

People of faith through 2,000 years have faced this challenge, and it is part of Moravian history and lore. We now have an opportunity to write a new history by going on an adventure with God. Before the flames could take his life, John Hus prophesied that the message of liberty and spiritual reform would not die. Instead, it would be a 'HIDDEN SEED' falling into the ground and dying for a season, but one day sprouting and bearing much fruit. He was obviously pointing to Comenius and Zinzendorf. Could he have been talking about us in the 21st Century? So, are you available, willing or ready to be the hidden seed rising in our time? To do so will require God's grace and initiation, our intentional consent and setting ourselves apart for God's use - which mean's CONSECRATION.

Jesus promised to build His church, (Matthew 16:8). The secret of growing churches is not pushing or pulling the church in human strength and initiatives, but in co-operating with God (Jesus is Lord of His Church) and becoming who God has created us to be.

In Matthew 13, Jesus tells us the parable of the Sower. The different types of soil represent people's ability to engage with and produce fruit in the Kingdom of God. We are currently looking for a new level of fruitfulness in the Moravian Church. Can we agree that the current level of fruitfulness is not sufficient? We must change. Inaction is no longer an option. So, what sort of soil must we become, or

what heart condition is required to engage in this kingdom where God is active?

Psalm 24:3-7

3 Who may ascend the mountain of the Lord? Who may stand in his holy place?

4 The one who has clean hands and a pure heart, who does not trust in an idol or swear by a false god.

5 They will receive blessing from the Lord and vindication from God their Saviour.

6 Such is the generation of those who seek him, who seek your face, God of Jacob.

7 Lift up your heads, you gates; be lifted up, you ancient doors, that the King of glory may come in.

God's ability to move in the Moravian Church in our day, is directly proportional to the CAPACITY of our hearts to co-operate with His will and carry out His plans. We must CONSECRATE ourselves to clear out, clean up and be filled again.

So, here are a few action points for the future:

• A Foundation of Prayer

Prayer must not be an afterthought - its key to an effective future (see 2 Chronicles 7:14). No move of God has ever happened in church history without people praying, including the Moravians! We are calling everyone to stop, reflect, listen and through consecration, allow God to change your heart's capacity. Perhaps it is serious enough for us to call a 'National Day of Prayer' for all Moravians?

We are producing monthly 'Church Health Energiser' prayer sheets for any individual to pray for these important issues, or to inform your already established prayer groups. Contact peter.dorman@moravian.org.uk to receive it via email.

• National Prayer Co-ordinator:

Is there anyone in the British Province, whose main ministry is prayer and intercession, who feels called to take on this role? We would also like a person in

each church to help energise and encourage faith.

• Church Health Development Information and Surveys

Natural Church Development (NCD) and Project 32 tri-fold brochure coming in October for everyone. We will be carrying out Church Health surveys in every church in November and December 2023. We would like everyone to read the brochures and all regular attendees to complete the survey.

• Training Coaches

The NCD church health survey will produce great insights into your church's health. But a report is no good if you don't utilise the findings to create a new regime to change. We want to train a Church Health Fitness Coach in each of our six districts. Would you be interested in being trained in this important role?

• Using spiritual insights, with scientific data to create plans

During November to January, we will help each church to create a unique Health development plan using a variety of processes and tools. Steadily we will create the conditions to help increase each member's heart capacity.

• Implementing the plans during 2024

2024 will involve rearranging current structures, patterns and programmes to develop our health development targets. Finishing with evaluating and learning, and repeating the survey and cycle next Nov/Dec.

It's time for change, to make history. It's time for the Hidden Seed to sprout among us, as we consecrate ourselves to do God's will. Let's do it!

Peter Dorman
Project 32
Coordinator



Presentation of the David A. Schattschneider Award 2023

The Schattschneider Award of merit honors the late David Schattschneider who founded the Center for Moravian Studies while he was Dean and Vice President of Moravian Theological Seminary in Bethlehem, Pennsylvania. For over three decades David taught Moravian history at the seminary and was the leading consultant on Moravian history in the academic world. The Schattschneider Award is presented to people who exemplify the mission of the Center for Moravian Studies to 'promote the study of the history, theology, and mission of the Moravian Church'. Last year the award was presented to Charlene Donchez Mowers and Jørgen Bøytler for their tireless and visionary work in promoting Moravian settlements in Europe and N. America as World Heritage sites. In 2016 Christiansfeldt in Denmark was inscribed by UNESCO as a World Heritage Site. This year the award was presented to Peter and Jill Vogt of Herrnhut and David and Sally Ann Johnston of Gracehill for their work on the Moravian Church Settlements inscription. Although the award is given to these individuals, it is in recognition that dozens of people in Gracehill and Herrnhut have worked for years to make this dream a reality.

David and Sally Ann Johnston have lived in the Moravian village of Gracehill since their marriage in 1989 when they took up residence in the former Single Brethren Home. Since then, they have undertaken conservation work on the house and been active in the local Moravian Church and wider community. David is a founder member and current chairman of Gracehill Old School Trust which conserves and manages a number of historic properties. Since 2002 the Trust has also spearheaded Gracehill's efforts to be recognised as part of the transnational UNESCO World Heritage site. Well-respected in the broader Ulster community, David and Sally Ann have charmed, cajoled, and persuaded local and national



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officials to support this UNESCO inscription. When they began working on this process more than two decades ago, people may have thought they were daft for imagining that a tiny Moravian settlement in the United Kingdom could be recognised as significant for world heritage, but they persisted and overcame nearly every obstacle with charm, grace, and humour.

Peter and Jill Vogt have served as co-pastors of the Herrnhut congregation since 2013 and have led the community-wide effort to include Herrnhut in the World Heritage Site. This has involved countless meetings with local, regional, and national authorities, fund raising, and renovation of key buildings, most notably the church building. Jill was ordained in the UCC church, and since 2004 has served as a pastor in the European Continental Province of the Moravian Church in Germany. In addition to being a co-pastor with Jill, Peter has been Director of Theological Education for the European Continental Province for nearly 20 years. Peter is also one of the most prolific scholars in the Moravian Church.

Br Craig Atwood

Director of the Center for Moravian Studies



Elim Home is a Mental health facility in the Western Cape of South Africa, which was founded on the 12th of October 1963.

The facility renders a 24-hour residential care service for Severe and Profound, Intellectual and Physical challenged children and adults.

The home is situated at the most southern, rural area of the most tip of the African continent.

The Lord protected and blessed the organisation to take care of the most vulnerable people in our country.

The services were extended to Gansbaai and Bredasdorp, where Elim Home manage day care serves to children that are severe and profoundly challenged, living with their families in the community.

Care

As the management team we manage to provide a homely atmosphere and holistically treat and care for each child with love and perseverance.

All ails are managed well with good medical support from the department of health. The quality of care has improved tremendously over the years.

The lifespan of our children is much higher than before which is a sign of skilled professional and loving care. The mortality rate is exceptionally low.

60 Years of Grace, Excellence and Gratitude

Family Support

We assisted families to prepare for children to reintegrate back to their families and the community.

Families are supported by Elim home team and relieved for a period of years, to be able to assume a job, care for the rest of their families and be sure that their children are safe and well cared for.

Client Development

A highlight is the involvement of the department of education who assists in the educational and cognitive development of the children. We currently have four-day learners attending the special school.

Each child has a one-on-one care, stimulation, and development plan, according to their need, to ensure maximum individual development.

We provide the following services:

- 1) 24-hour nursing care.
- 2) Nutritious meals.
- 3) Occupational therapy to improve cognitive development and enhance self-help skills.
- 4) Physiotherapy to improve strengths, minimize and delay further physical deformities.
- 5) Administer medication, support families with medical and specialist visits and professional seating.
- 6) A Safe and friendly environment.
- 7) Safe transport.

As the board and management team we do our outmost best to provide a homely atmosphere and treat each child with dignity.

The nursing care, capacity building, health and safety measures, safe transport, medical equipment, the administration, and buildings were improved and well maintained over the years.

60th Celebration Of Grace, Excellence And Gratitude

We are holding some events to celebrate the 60th anniversary from 12th October including devotions, march from Palm Haven to Elim Home, carnival with drummers, braai and stalls, culminating with a special service at the church in Elim on 15th October.

Thanks To Friends And Supporters

Over the past years Elim Home was supported by wonderful people who assisted to fulfil the task to care for the severe, profound, intellectual, and physically challenged children.

By the Grace of God Elim Home survived many trials and tribulations over the years e.g., profound medical conditions of the children, COVID-19 pandemic, unstable economic conditions, national energy crisis, poverty, unemployment, gender base violence etc.

Heartily Thanks To All.

Lesinda Cunningham

Director, Elim Home

The Little World of Don Camillo

It's always good to read stories from other Christian traditions.

I've particularly enjoyed the Don Camillo stories by the Italian journalist, Giovanni Guareschi (1908-1968). These are comical short stories about an irascible but big-hearted country priest, Don Camillo. They are very funny indeed - and often deeply moving.

My mother was an ardent fan of the Don Camillo stories, as is my sister Lynn. The tales are set in the 1950s and 1960s in the middle of the Cold War between Communist Russia and the Christian West. Don Camillo is the Catholic parish priest of a large village in the Po Valley in northern Italy. His life is one of constant confrontation with the communist mayor and local blacksmith, Peppone. They are both big strong men who frequently resort to physical blows over politics.

When Don Camillo is unsure what to do in this struggle for dominance, he goes and talks to the statue of the crucified Christ which stands above the high altar in his church. Jesus often talks back! The author explains that the words of Christ in his tales are the words of his own conscience. But it is the silence of the Lord that most upsets Don Camillo. Whenever Jesus is quiet, the priest knows that he has gone too far and repents of his pride and anger.

So, what does Don Camillo learn from Christ?



One thing is that people who live side by side in the same community, facing the same dangers from flooding rivers and scorching summers, must put political and religious enmity aside and be Good Samaritans.

Christ tells Don Camillo off for trying to humiliate Peppone because of his poor record at school. Don Camillo responds generously to the rebuke, which makes for a fine bit of comedy when Peppone decides to take a high school exam.

The tales also tell of the old comradeship of Peppone and Don Camillo as guerrilla fighters in the mountains against Nazi invaders in the Second World War. Mayor and priest might have different views, but at least they both know what toleration is.

All politics is forgotten when the village band strikes up choruses from Verdi's operas and everyone sings. These are among the happiest scenes in the books.

Don Camillo and Peppone join forces to defeat figures from the Big City who come down to the village and throw their weight around. One communist boss who

strikes a man in his own home in front of his son soon regrets doing so.

Unsettled things from the lives of the dead continue to unsettle the living. For all his materialism, Peppone understands this as well as Don Camillo.

Curiously, there is a Swiss Reformed Community of Don Camillo, named after these stories, based at La Tène in Switzerland, on an estate given to the Moravian Church by its Bishop Friedrich von Wattenwyl (1700-1777). I think this just shows how much the stories are about Christian love and forgiveness in general and go way beyond the post-war conflict between Catholicism and Communism.

The book titles are *The Little World of Don Camillo*, *Don Camillo and the Prodigal Son*, *Don Camillo's Dilemma*, *Don Camillo and the Devil*, *Comrade Don Camillo* and *Don Camillo Meets Hell's Angels*.

Br Duncan Wood



Our Church Needs You

DISCERNING A CALL ON YOUR LIFE?
JOIN US FOR
WORSHIP LEADERS' COURSE
ON ZOOM
NOVEMBER 10TH & 11TH 2023
DECEMBER 8TH & 9TH 2023
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MARCH 8TH & 9TH 2024
APRIL 12TH & 13TH 2024
IN PERSON
MAY 10TH, 11TH & 12TH 2024

FOR MORE INFORMATION
OR TO REGISTER
EMAIL BR . PETER GUBI
peter.gubi@moravian.org.uk



MORAVIAN ARCHIVES

-- UPCOMING LECTURE --



The Moravians in Greenland: Where Did They Go?

Lecture by Dr. Christina Petterson

October 17, 2023
4pm - 6pm (ET)

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** Registration Required **

Join us for a lecture by Dr. Christina Petterson!

Christina's presentation will outline some of the basics of the Moravian mission to Greenland, namely its history, its organisation, and its end in 1900. It will then discuss the mission within Moravian organisation as a whole, and finally turn to look at its legacy in Greenland today.

Registration for this event is required. Participants can choose to:

- Attend the lecture in person
- Receive a Zoom link to watch the live stream
- Be notified when a recording of the event is available

Upon registration, we will send you an email with further information. (Please make sure to also check your spam folder).

Register Today!

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CONGREGATIONAL REGISTER	Baptisms			
	20th Aug 2023	Emily Margaret Sandra		
		Rose Dunlop	Gracehill	
	20th Aug 2023	Robert James Williams	Bath Weston	
	17th Sept 2023	Leigha Shakespeare	Bath Coronation Avenue	
Confirmation				
	17th Sept 2023	Kieran Thomas Hopton	Bath Coronation Avenue	
Received into Membership				
	20th Aug 2023	Sheila Margaret Poll	Bath Weston	
	20th Aug 2023	Ann Elizabeth Liles	Bath Weston	
Transfer of Membership				
	20th Aug 2023	Basil Rogers	Bath Coronation Avenue	
Deaths				
	26th July 2023	Doreen Reynolds	Gracehill	
	17th Aug 2023	Maud O' Neill	Gracehill	

FROM CHURCH HOUSE	Provincial Diary for October	
	7	YDC Wellhouse
	7	MDC Online
	14	EDC Fetter Lane
	14	IDC
	14	LDC Online
	16-17	Provincial Board Church House
	24	Finance Committee Fairfield
	31	FOER Committee Online

29 Sep-6 Oct		Sukkot - Jewish
2-8	Good Money Week, previously National Ethical Investment Week (http://goodmoneyweek.com)	
8	Homeless Sunday (www.housingjustice.org.uk)	
8-14	Prisons Week (www.prisonsworld.org)	
15-22	Week of Prayer for World Peace (https://weekofprayerforworldpeace.co.uk/)	
18	Anti-Slavery Day (www.antislaveryday.com)	
24	United Nations Day (www.un.org/en/events/unday)	
29	Summer time ends	
31	Halloween	

Dates to remember!

From the Sanctuary: Spiritual Reflections from the Everyday

Peter Madsen Gubi

From The Sanctuary - Spiritual Reflections From Everyday Life by Peter Gubi

Some years ago, I came across the *Moravian Messenger* that had a feature called 'From The Sanctuary' written by Br Peter Gubi. I

was blessed by the writings

which often touched a chord in my heart and gave me 'food for thought' or 'food for the soul'. I took to sharing these with others as I felt people not receiving the magazine were missing out.

The reflections were open and honest and often mentioned the word vulnerability. I felt the writings were personal and so began to collect those that spoke to me and made a scrapbook with these.

The first entry was *Flow and Ebb*. Yes, no error here; no, it is not *Ebb and Flow* ... but, *Flow and Ebb* (pages 58 & 59). The reflection resonated with me as words such as 'turbulence and eddies, currents and disturbance' mirrored some of what I was feeling. I was able to appreciate the honesty in the lesson from this everyday event, where the river meets the sea, teaching us that transformation takes place here; in the *Flow and Ebb*. As Peter writes 'So, it seems important to trust in this life-transforming process of flow and ebb; and learn to wait on God in the times of ebb, trusting that eventually the time of flow will come.' He encourages us to see these times as "'growthful' and as a necessary process for the next stage of our journey."

I had the privilege to meet Peter in person and told him how much I enjoyed his reflections. I told him of my scrapbook and wouldn't it be a great idea if he published a book with his reflections from the sanctuary.

It was such a joy in 2023 to have heard from Peter that he had published this wonderful piece of art; for words

indeed create pictures in our minds and leave lasting impressions on our hearts. In the book he has left us with much to reflect on with over 60 short chapters. Graced with colourful photographs from his lovely garden. The book makes you feel that Peter has invited us into his sanctuary to share his reflections. There is:

- **Snowdrops of Lent** pp. 28-29, where we hear of his love of snowdrops and his anticipation of their growing in his garden and what we can learn.
- **Re(creation)** pp. 38-39 reminds us that the seventh day is an equally important part of God's Creation ... rest is a critical part of re(creation).
- **Anger** pp. 60-61 has an interesting thought '... Jesus is consistently using anger to demonstrate the highest form of Love', demonstrated in the challenge of the violation of the sacred and the challenge of the violation of a person in need.
- **Encounter** pp. 84-85 stands out with this message 'it really struck me that misfortune and circumstances can provide opportunity to be more in tune with, and connected to God and to others, in encounter.'

The Sanctuary calls us to pause - reflect - breath and be true to self and thought. As in *Not Insulated from the Unexpected* he shares: 'No journey worth taking can be insulated from the unexpected. Indeed, I wonder if on the winds of the unknown come all that is worthy of pursuit.' Peter's work of art seen in his reflections are a true companion on our journey and definitely worth having a copy. I bought three!!!

Sr Jean-Marie Thompson

Kells, Co. Meath, Ireland

The book costs £15.00 (plus £5.00 to cover postage) and is available from the Book Room at Moravian Church House (email: office@moravian.org.uk) or from the University of Chester Press.

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Editorial Team, Church House, 5 Muswell Hill, London N10 3TJ
editorialteam@moravian.org.uk
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Design & Artwork
David Bull
dave@redragdesign.co.uk

Printing & Distribution
G. R. Walkden
Tel 01253 681338