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The American Revolution and the Moravian Church

The 250th anniversary of the signing of the United States Declaration of Independence takes place this month and Scott Paul Gordon, Professor and Andrew W. Mellon Chair at Lehigh University looks at the impact of the American revolution on the Moravian Church in Pennsylvania.

The American Revolution shattered the carefully constructed and controlled communities that the Moravian Church had built in colonial America. When the conflict between Britain and its American colonies began, Moravian authorities insisted that congregants should 'remain still' and not engage in political disputes. 'We do not see how a brother could involve himself in such matters', John Ettwein, Bethlehem's bishop, declared. This attitude stemmed less from 'pacifism' than from a broad reluctance to engage in civic life. Moravians preferred not to serve on juries or in public office, and they tried to avoid resorting to the local legal system. Nor did they join the volunteer military associations that emerged in 1775.

All such activities would divert church members from the spiritual focus that Moravian settlements were designed to foster. Authorities in Bethlehem, founded in 1741, had orchestrated the religious, social, and economic lives of its residents for thirty

years. Authorities decided what work congregants undertook and who married whom. Authorities also managed interactions with 'the world'. Placing a community's inns and store outside the town insulated its choir houses from unaccompanied strangers, and a Fremdendiener guided curious visitors around the community.

But Moravian authorities could not control what crashed upon Bethlehem in the 1770s. 'It seemed as though the world would engulf us', Ettwein recalled. The Continental Army located hundreds of prisoners in Bethlehem, where it placed its General Hospital, too. Smaller hospitals occupied the settlements of Lititz and Emmaus. Moravian authorities objected. But the Continental Army coveted their enormous choir houses and industrial buildings. In September 1777 the army sent 2,000 injured soldiers to Bethlehem, where fewer than 600 people, all Moravians, lived. 120 men were evicted from the Single Brothers' House, into which 700 patients were crammed. Soldiers, prisoners, officers, doctors, and horses had to be housed, fed, kept warm, and - too often - buried. The community suffered from a 'general dearth', a single sister wrote. 'Everything within the community is earmarked for the soldiers'. There was nobody to deliver what little wood was left.

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Editorial

I am horrified that once again Northern Ireland saw racist violence in June. Last year it was about riots in Ballymena on 9th June. This time it was ignited by an horrific attempted murder by a Sudanese man on another man in the street on the 8th June. Thankfully the attack was stopped by passers-by, but the victim suffered terrible injuries. However, trouble had been brewing for some time particularly with vile posters around some areas depicting Muslims as evil.

Things escalated on Tuesday 9th June when threats appeared on social media. I was in Belfast at the General Assembly of the Presbyterian Church representing the Irish Council of Churches. By 11am we were all concerned about the messages being shared on Facebook, largely from loyalist Protestant groups, calling for the whole Province to close down. Businesses were told they were to close by 5.30pm and there was to be mass protests and road closures at 7pm.

By lunch time those in charge of the General Assembly had decided that we would end business at 4pm to allow all staff to leave by 5.30pm. The whole of Belfast was shut down because of these social media threats and doubtless inside knowledge that the police had. Looking back, it should have been obvious that the protesters could not have shut down every town, but no one wanted to take the chance that the protests were not going to be near them because the threat of violence was so real.

And there was violence and businesses were burned and families fled in fear. Some of the families affected were Christian and have lived here for many years. One nine-year-old child fled with his family from his home with no shoes,

such was the family's desperation to get out. Fear and hatred are contagious, and both have spread in our community. In balance it has to be said that there were also wonderful examples of courage and neighbourliness and God is to be thanked for these.

May God give us the wisdom to discern the truth and intention behind social media posts. May God give us all the courage to challenge hate speech and actions wherever we hear them or see them. May God help us to act for the stranger and be the neighbour He would have us be.

I had intended to write this editorial about Synod which starts on Thursday 9th July and I do ask you, our readers, to pray for that Synod. It has the potential to be one of the most significant decision-making Synods for many years. It will hear more about the move of Church House to Fulneck; there are proposals to consider changing Provincial administration to take advantage of changing technologies; there will be consideration of new ways of communicating the good news about Jesus; there will opportunities for prayer and Bible Study and of course fellowship between and after Synod sessions. I am excited for it to start and for a new chapter to begin in our beloved Church and for us to begin a new era of service and mission in the communities around us.

Sr Sarah Groves
Editorial team



Moravian Women's Association Retreat 2026 at Drumalis

My friend and I had never before been to an MWA weekend at Drumalis House. So, when we decided to go, we knew it would be a new learning experience for us both. On the 29th May, our first impression of Drumalis was driving up a majestic driveway to be greeted at the top by a huge Victorian mansion. We were well impressed. After booking ourselves in, we were equally overwhelmed by the enormous double room and ensuite we had been given for the weekend. When we came back downstairs most of the ladies had arrived and we were introduced to a friendly and welcoming group of sisters who would be our companions for the weekend. Then it was teatime. My friend and I had both heard that the food at Drumalis was excellent and after a weekend of delicious meals we can concur on that.

With our creature comforts well catered for our spiritual needs were ably attended to by Sr Kiran Young Wimberly. She led us in sessions on 'Jesus the Storyteller' encouraging us to explore the Parables



© Sr Valerie Goggin

and Jesus' interactions with other characters in the Bible. We rediscovered familiar texts through discussion, prayer and reflection, revealing the Parables true meaning and their relevance to contemporary faith. In unpacking these Stories of Jesus, Kiran also led us in music and creative expression that gave a different dimension to comprehending the scriptures.

Sunday came quickly. In the morning, we had devotional time and then a walk through the beautiful Drumalis gardens where a blackbird was serenading everyone. Afterwards we went to the chapel in the big house to share the Cup

of the Covenant. It's a unique little chapel, circular in shape with wooden panelling and jewel like stain glass windows. The atmosphere was conducive to a spiritual experience that enhanced the time spent with our Moravian sisters. We had our final lunch together before taking photographs and saying bon voyage. It's always sad to say goodbye to newfound friends but as my friend and I agreed there's always next year 2027. With the bags packed and, in the car, we had a last look at Drumalis House before driving back down that impressive driveway towards home.

Sr Valerie Goggin

The American Revolution and the Moravian Church *(Continued from front page)*

New laws that Pennsylvania's revolutionary assembly passed further threatened the community's survival. The Militia Act required all adult males to join military companies. Nearly all Moravians refused, which did not endear them to their neighbours. But Moravians could avoid the consequences of this refusal by paying fines, which they did. The Test Act, requiring a loyalty oath to the new revolutionary government, was more problematic. Its second version in 1778 authorised patriots to punish those who refused to swear with 'Banishment of their Persons & Confiscation of their Estates'.

The Moravians' neighbours, who had long distrusted them, seized the opportunity. Local patriots harassed Moravians throughout Pennsylvania, hauling them roughly, at riflepoint, from their settlements. Some were jailed for months. Lewis Weiss petitioned to exempt Moravians from the Test Act, predicting that, in a short time, 'the whole Brotherhood may be upon the last Stage of all their Toil and Labour in this Country'. Weiss was blunter to Ettwein: 'Cruel Neighbours hunger and thirst after your Estates' and aim at 'a total destruction of the Brethren'.

Ettwein called on friends in high places to help. Many continental army officers, as we have seen, had visited Bethlehem during the war. So had many delegates of the Continental Congress. They knew, Pennsylvania's president wrote, that Moravians 'are not to be feared'. George Bryan informed the local patriots harassing the Moravians that that 'it is the wish of Government not to distress' Moravians 'by calling them ... to take the oath at all'. But the threats did not disappear. 'We have made a sharp Weapon,' the speaker of Pennsylvania's Assembly admitted, and 'mad men have got it into their Hands'. Many Moravians in Lancaster, Lititz, Emmaus, Hebron, and Philadelphia swore the loyalty oath to preserve their lives and property. In Heidelberg all but the pastor capitulated. Most Moravians in Bethlehem, though, managed to avoid violating their consciences, thanks to Ettwein's skill at parrying the threats.

It is unsurprising that Ettwein viewed the American patriots, not the British, as the oppressive tyrants. Moravians had not looked for change. They had declared their independence in 1741 by establishing their settlement in Pennsylvania's backcountry, where they would be free to organise social and spiritual lives as they wished. The patriots made this impossible.



Portrait of John Ettwein

© Moravian Historical Society

Once the conflict ended in Pennsylvania, Moravian authorities tried to return things as they had been. Bethlehem's brothers' house, cleaned, was reoccupied by the single men in June 1778.

A Continental Army doctor wrote to Mary Penry in Lititz: 'I give you Joy of having your Place restored again to its Primitive Quietness by the removal of so heterogenous & Disorderly a sett of guests as our Soldiers are.' But it was impossible to restore the status quo ante.

Like other visitors to Moravian settlements, the American Revolution came and went. Moravian leaders thought the shock would be temporary. But the revolutionary idea of self-determination gained a foothold in these communities that had relied on submission and deference from congregants. Many congregants chafed at letting Moravian authorities control their personal or economic lives. Ettwein denounced Bethlehem's single men who refused to follow the congregation's regulations as defiant rebels. He was still at war, now with an internal enemy. Lititz's Single Brothers' House seemed empty by the

1790s, and Nazareth's brothers' house was closed in 1815. In Bethlehem so few single men were willing to submit to congregational regulations that its brothers' house was reassigned to the girls' boarding school. And Moravian women, too, asserted themselves. Nazareth's women began to refuse to wear the traditional head covering, the Haube. Bishop Peter Wolle referred to their refusal as 'a revolution'.

None of these developments pleased the Moravian Church in Germany, which insisted that American Moravians, like all Moravians, must submit to the discipline of a divinely-led church. (German Moravians wore the Haube until World War II.) But American Moravians, as Paul Peucker has noted, had come to consider themselves 'citizens with inalienable rights'. They would no longer tolerate a church that exercised control over aspects of their lives that they had come to consider 'personal'. After many years of agitation, the General Synod of 1857 granted autonomous provincial status to Moravians in America in 1857 - one of the more unexpected consequences of the American Revolution of 1776.

Scott Paul Gordon,
Bethlehem, Pa.



Letters to Editorial Team

Dear Editorial Team,

I used a hymn in India and Nepal and am grateful to the Rev F Pratt Green who wrote it. I have developed the theme as a Covenant Hymn verse which must be sung to the Tune 'Moscow'.

**His message then, as now
Is one of love for all.
So full and free
that none excluded be,
all live in unity.
Give me your hand my friend,
One Church, one Lord.**

Go on - try it!!!

Br John McOwat.

Dear Moravians,

On behalf of the dwindling numbers of financial supporters of the Carol and Rev Paul Holdsworth Memorial Trust, the trustees and well-wishers I wish you all well.

The response to the trust's first ever (in twelve years) one off donation appeal was enquiries by two Moravians on how to donate.

Here's how to help us. A £1 per annual gift from each Province member would give us approximately £1,000; a £5 one off gift; £5,000; some £1s plus £5s may give us any amount?

In our Province we have a few members who are much more 'well off' than others and to improve what we wish to do, extra for our young ones, vital to this Province's continuing existence will cost us improved financial support.

So how about it? Our Treasurer, Br Graham Mallinson, can be contacted at: gdmallinson@hotmail.com.

Yours for Christ's sake,
Br Alan Holdsworth.

A journey to the Moravian Churches in India, 8th-16th April 2026 - Part 1



@ Br Erdmann Becker

Almost six years ago, on 30th June 2020, Br Joachim Kreusel (Ockbrook) and I (then in Berlin) set up an online study group. Br Joachim had this idea after a trip we were both planning to India had to be cancelled due to the COVID pandemic. We then began meeting regularly via Zoom with young theologians from the Moravian Church in India and Myanmar to discuss key principles of the Moravian faith. The group grew, and so Brothers and Sisters from Nepal, the United Kingdom, Germany, and even Tanzania joined in. I learnt a great deal about life in the communities, about their families, their own traditions, their questions, successes and concerns. Unfortunately, there is very little coverage in our media in Germany of the situation facing Christians in India, Nepal and Myanmar.

One question occasionally crossed my mind: would I ever be able to visit the brothers and sisters there in person? At the start of the year, I received a surprise phone call from Br Joachim asking if I would accompany him on a visit to India in April. Of course, I said yes. We got in touch with the brothers and sisters in India, booked the flights and applied for the visa.

On the night of 8th-9th April, we arrived at Delhi Airport, having travelled from London and Munich. Given the war in Iran, we were glad to have direct flights. We were warmly welcomed by Br Levi and Br Ebenezer. Both are pastors at the church in Delhi. They arranged excellent accommodation for us in a guesthouse not too far from the house where the two families live.

We were able to spend a few days with the brothers and sisters in Delhi. We enjoyed the sightseeing and being invited into the families' homes. The city, with its crowds of people and the loud, fast-moving traffic, was a bit of a culture shock for me. On Sunday, 12th April, we attended the service. It was a lovely and lively service attended by around 25 people, including many young people. We were picked up and driven to the hall at the Young Christian Academy in Munirka Village. A narrow side street winds its way between tall buildings to a basement entrance. That is where the simple churchroom is located. The Moravian Church rents the room for two

hours for the services. To set the mood, there was plenty of singing, in both Hindi and English. Two young women led the music with guitar and vocals, accompanied by a cajón. Readings, songs and prayers followed a set order of service. Two children read the Bible passage in English. We gave welcoming words of greetings, assisted with Holy Communion and the final blessing. It was checked whether a translation was needed. Apparently, everyone understood English. At the back of the room, there was a Sunday school. Before everyone went their separate ways, a group photo was taken. Most of the visitors, however, met up afterwards in a park to enjoy a picnic together. We sat on blankets in the shade of the large trees and ate the food some of them had brought along. Br Ebenezer kept a stick handy, because a monkey came over to take an envious look.

On Monday, we travelled via Kolkata and Silchar to Binnakandi in Assam. Compared to Delhi, we found ourselves in a completely different world. We were warmly welcomed at the small airport by Br Nathaniel and others. An hour-long drive took us past tea plantations along roads where cows, sheep, chickens and dogs have right of way. At the church in Binnakandi, we were welcomed by the elders and a number of congregation members, and we felt as though we had come home. We were comfortably accommodated in the building right next to the church and were served wonderful food, freshly prepared by a team of cooks from the congregation. I will always remember the laughter of the sisters as they worked in the small kitchen. Right at the entrance to the church grounds lies the grave of Br Kagauchung Rongmei Nage, who was known simply as Br Kabui. He died six years ago and can be regarded as the founder of the Moravian Church in North-East India. His fascinating life story is well worth reading.

On Tuesday morning, we had a meeting with the team from the Moravian Institute in Binnakandi. It was still the school holidays there, and school was not due to start again until the following Monday. The school has very dedicated

teachers. 83 children are currently enrolled. A key focus is on helping children who would otherwise receive little or no education. These include, among others, the children of workers on the tea plantations. Yet the challenges are considerable. The upper floor needs to be demolished. Termites and the hot, humid climate have taken their toll on the wooden structure. The damage was clearly visible. Ideally, a completely new school would need to be built, but as there isn't even enough money to demolish the upper floor, that is a pipe dream at the moment. An even greater long-term challenge is securing the school's overall financial future. This primarily concerns the salaries of the eight staff members. Until now, the school had been a branch of the Moravian Institute in Rajpur. Following a decision by the board in Rajpur, it has now been granted independence.

In the afternoon, we visited 'Binnakandi Rongmei Nam', where most of the congregation members live. This settlement is like a village for members of the Rongmei tribe and is situated just across the road from the church and school grounds. Christians and people who follow the traditional folk religion live side by side. This sometimes leads to tensions.

I was particularly impressed that evening by our visit to a church member's home for a prayer meeting, a 'cottage prayer meeting'. We sang and gathered up prayer requests. This was followed by a 'mass prayer', a time of communal prayer during which everyone could bring their requests before God aloud, together with the others.

On Wednesday and Thursday we were able to visit the congregation in Haflong. This is situated in the mountains of Assam. Construction of a new road is now progressing, so that Br Joachim, who had packed travel sickness tablets in memory of his previous bad experiences, was quite pleased. The climate in Haflong is somewhat more pleasant compared

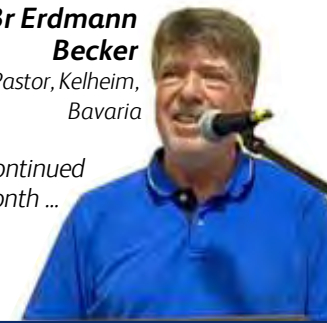
to Binnakandi. However, landslides repeatedly cause a great deal of damage there. The church had to be rebuilt a few years ago. Life is simple but warm-hearted. In a house not far from the church, we met with members of the congregation, including an evangelist. We were also able to stop by the home of Sr Suaihiamlu and Br Jacob who are both Moravian ministers. Sr Suaihiamlu is the first ordained female minister in the Moravian Church in India. It was lovely that we were able to hold a spontaneous gathering in the church with singing, a scripture reading and prayer. The church has been restored to its former beauty, though concerns remain as to whether its foundations will hold on the slope.

During a walk, we were able to view the plot of land that the congregation had purchased a few years ago. In the long term, there are plans to build a small school. However, it is unclear when construction can begin. Generally speaking - and not just in Haflong - receiving external support is not straightforward, as the Moravian Church in the Northeast does not have a bank account into which foreign currency can be paid.

Br Erdmann Becker

Retired Pastor, Kelheim, Bavaria

To be continued next month ...



THE GATHERED STREAM

Online Every Tuesday (except the month of August)

The Bible Course

7.30pm-8.30pm

A House Group of Gathered Moravians

led by Sr. Lorraine Shorten, Br. James Woolford, Sr. Sue Groves & Sr. Claire Maxwell

Join us on Zoom:
Meeting ID: 884 8613 5825
No Password needed.

1st, 2nd and 3rd Tuesdays: Bible Study
4th Tuesdays: Worship
5th Tuesdays: Recap and Refresh Week

BRITISH PROVINCE CHARITY NUMBER: 251211

Christian Aid Ireland Press Release:



Fridah Moraa (38), pictured with her 4-year-old grandson Quillan, was living a precarious hand-to-mouth existence and often struggled to feed her family healthy meals. But since joining a Christian Aid funded project, she is making the most of a small space in the city to grow a steady supply of fresh produce, enough to feed her family and surplus to sell for an income.

© Christian Aid/David Macharia

Green-fingered Gracehill bishop raises awareness of poverty and hunger in Nairobi

A green-fingered Gracehill bishop has been growing vegetables in repurposed containers in an effort to raise awareness of a Christian Aid funded project that's helping to reduce poverty and malnutrition among low-income families in the Kenyan capital, Nairobi.

Bishop Sarah Groves, who retired last year as the minister of Gracehill Moravian Church but remains a bishop within her denomination, was showing the tomato and broad bean plants she's been growing in empty milk containers and tin cans. Bishop Sarah's gesture is inspired by an urban farming project in Nairobi that's helping people to grow vegetables in cramped city spaces, enabling them to produce enough food to feed their families and surplus to sell for an income. With space in short supply, the vegetables are grown on rooftops, vertically on walls and on any available scrap of land, often using repurposed containers such as plastic yogurt pots and discarded tin cans.

Bishop Sarah's act of solidarity comes ahead of Christian Aid Week (10-16 May) which this year focuses on the charity's work to help people living in poverty in a low-income neighbourhood in the Kenyan capital.

Nearly 300,000 people live in the densely packed streets and alleyways of Dagoretti, where most rent one-room homes built from corrugated metal sheets, without basic services such as toilets and running water. Secure jobs are hard to find, and most people earn less than a dollar a day which means that many parents struggle to buy healthy food to feed their children.

Among them is Fridah Moraa, a mother-of-three who became the sole breadwinner for her family following the death of her husband. Since joining a Christian Aid funded project, Fridah has been making the most of a small space near her home to grow a steady supply of fresh vegetables that she can cook for her family or sell on her market stall. Now Fridah is able to feed her children nutritious meals, as well as pay school fees and medical bills.

Christian Aid Week began in the 1950s and is thought to be the UK and Ireland's longest-running fundraising campaign. Each year, tens of thousands of people across the UK and Ireland get involved in raising funds to support the charity's work to reach people living in poverty and crisis across the world.

Bishop Sarah has supported Christian Aid throughout her ministry, encouraging the churches she has served to raise funds for the agency's work.

Christian Aid Ireland's Chief Executive Rosamond Bennett thanked Bishop Sarah for highlighting the charity's work and supporting the Christian Aid Week appeal. She said: "It's only with the support of church leaders like Bishop Sarah and congregations like Gracehill Moravian that we're able to help mothers like Fridah to grow food. It's thanks to their fundraising and their donations that Fridah is growing her way out of malnutrition and poverty, and building a more prosperous and hopeful future for her children."

For more information or to donate, please visit caweek.ie

'What I Believe'

Moravian Messenger Editor Sr Sarah Groves interviews Sr Patricia White

Sr Patricia is a member at Hornsey Moravian Church in London and serves on the Church Committee.

Tell us a bit about your background, family, and education

I was born in Jamaica, in the parish of St Ann. I am one of five children, raised in a close and loving family, though much of my early upbringing was shaped by my grandparents.

My parents came to England as part of the Windrush generation in the 1950s answering the call of a country that needed rebuilding after the war. Like so many of their peers, they gave their labour, their skills, and indeed their lives to that effort working on the railways, in transport, and in the NHS. My mother was a nurse at North Middlesex Hospital.

We children remained in Jamaica for a time, and though we were surrounded by love, there was always that ache: the absence of parents. When I was about eleven, in 1964, we finally joined them in England. That moment was joyful, but also disorienting - we had to learn to live with each other again.

I grew up in Haringey, attended Hornsey School for Girls, and later trained in nursing. Education, resilience, and faith - those were the pillars that carried me forward.

How and when did you come to faith?

Faith, for me, was not a sudden moment - it was a slow and steady planting of seeds. As a child in Jamaica, I attended Bethany Baptist Church with my grandparents every Sunday. We prayed, we sang, we worshipped - faith was woven into the rhythm of life itself. I didn't question it then; I simply lived it. When I came to England, my mother took us to the local Methodist Church, and it was there that something shifted. I became more involved, eventually teaching Sunday school. And it was in teaching others that I truly understood my calling because when you teach faith, you must first own it.

Tell us about your life and work

Coming to England was, in many ways, a cultural awakening and a shock! The cold, the snow - things I had never seen - felt quite alien compared to the warmth of Jamaica. But more than the weather, it was the adjustment to a new life, a new identity, that shaped me.

I initially trained in nursing, but I quickly realised it was not my calling. Life has a

way of redirecting you when you listen closely enough.

I moved into banking, where I spent 19 fulfilling years with an international bank, until it eventually closed.

From there, I transitioned into public service, working in social services in Hackney and later with Haringey Council until retirement.

Looking back, I see a thread: service. Whether in finance or local government, it was always about supporting people, helping lives function a little better.

What have you struggled with in your personal faith, and what gives you strength and comfort?

One of the greatest challenges I faced was the breakdown of my marriage and the eventual divorce.

For me, marriage was sacred and something intended for life. That was how I had been raised, both by my grandmother and by the teachings of the Church. So when it ended, it felt like more than a personal loss - it felt like a spiritual failure.

But in that pain, I discovered something deeper. Through prayer, through the love of family and friends, I found strength and, importantly, I found honesty.

And I have learned this: when we speak openly about our struggles, we not only heal ourselves, but we give permission for others to heal too.

I have learned to forgive, truly forgive. And I have come to understand that joy is not the absence of hardship, it is the presence of God through it.

Have you ever been angry with God?

Yes - if I am honest, I have. When my father died, I was about eighteen. I had only had a few years with him in England after we were reunited, and it felt terribly unfair. I questioned God. I felt anger. I felt loss - not just for myself, but for my mother, suddenly raising four children alone. It was a lonely time. A time of uncertainty.

But faith, I learned, is not the absence of

doubt. It is the decision to remain even when doubt is loud. And over time, that anger softened into understanding, and that grief into something gentler.

Why are so many people turning their backs on the Church - and how can it remain relevant?

I think the answer is layered. Firstly, we are living in uncertain times. When people see war, famine, injustice, and suffering - when they see children harmed and the vulnerable neglected - they ask, 'Where is God?' And sometimes, when the Church cannot answer that question in a way that touches the heart, people drift away.

Secondly, the Church itself has not always helped its cause. Scandals, failures of leadership, and a perceived lack of authenticity have caused people to lose trust. Trust, once broken, is not easily restored.

Then there is modern life itself. People are busier, more individualistic, more digitally connected yet spiritually disconnected. Sunday has become like any other day. Community has weakened.

And yes - since COVID, many simply fell out of the habit of attending, and have not returned.

So what must we do? We must rediscover the essence of the Church - not as a building, but as a living community. We must speak in a language people understand today. The miracles of the Bible are powerful - but they must be connected to real, everyday experience: healing, hope, transformation, forgiveness.

We must also be present - not just on Sundays, but in people's lives. Listening before preaching. Serving before expecting. Demonstrating faith through action. And perhaps most importantly, we must create spaces where younger people feel seen, heard, and valued - not judged.

Faith, after all, is not something you inherit automatically anymore; it must be encountered, experienced, and chosen.



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What can we learn from people of different cultures and backgrounds?

We can learn a great deal - if we are humble enough to listen. Different cultures bring different expressions of the same faith. In some traditions, worship is quiet, reflective, deeply contemplative. In others - particularly in many Caribbean and African churches - it is vibrant, joyful, full of music, movement, and emotional expression. Neither is wrong. But each offers something the other may lack.

From more expressive traditions, we learn the power of joy, celebration, and full-hearted worship - faith that engages the whole person, not just the mind. From more traditional settings, we learn reverence, structure, and theological depth. The challenge - and the opportunity - is to bring these together. Because the reality is, the Church is global. Christianity is not owned by one culture; it is enriched by many. And where churches embrace diversity - truly embrace it, not just tolerate it - they often find renewal. People are drawn not just to what is said, but to what is felt. Energy, authenticity, warmth - these transcend language and background.

So perhaps what we must learn is this: unity does not mean uniformity. We do not need to all worship the same way - but we do need to welcome one another's way.

Personal preferences - favourite books, music, films, etc. and why?

My favourite book is the Bible. It contains everything: guidance, comfort, truth. Psalm 23 in particular speaks deeply to me - it reminds me that I am never alone. I love music that brings me closer to God - hymns like *Amazing Grace*, *Just As I Am*, and *Because He Lives*. These are not just songs; they are testimonies.

And in everyday life, I enjoy films and stories that uplift - stories of resilience, love, and purpose e.g. *Lion King*, *All about love*, *The Light within us*, *The Lourdes Pilgrim*.

Where do you feel closest to God?

In quiet moments.

In my garden, watching birds, seeing flowers in bloom, feeling the rhythm of creation. By the sea, where there is peace and stillness.

And sometimes, simply in the silence of my bedroom at night.

God speaks most clearly when we are still enough to listen.

What would you like your epitaph to say?

'She dwelt in the shelter of the Most High, and rested in the shadow of the Almighty.'



One Church, Four Places - In Unity and Celebration

My bedside alarm clock was set for 7am as usual, and yet I was awake long before its familiar click or the sound of Radio 5 Live could stir me. Today was going to be a busy one, but, by the grace of God, a day full of celebration: a day for sharing information, planning for the future and recognising the past. A glance at the clock told me it was only 5.30am on Thursday 21st May 2026.

This was to be a very special day in the history, life, witness and rich heritage of the congregation and wider community here at Gracehill. Throughout the day, the congregation and village would welcome many visitors, including Sr Roberta Hoey of the Provincial Board, a travelling group of students from Moravian University in Bethlehem, dignitaries from the four places that make up the UNESCO World Heritage designation (Bethlehem in the United States, Christiansfeld in Denmark, Herrnhut in Germany and Gracehill), members of the Transnational Coordination Group (TCG - see below), and ministers from all four congregations.

Thankfully, the weather played its part. A great word of appreciation must go to all those who prepared the church and village for the occasion, for everything looked ready to welcome the day and all who would come.

The students arrived at 10am and were soon fed and watered before several volunteer guides took them around the settlement, God's Acre and the church. Lunch followed, while the TCG gathered for a meeting and working lunch of their own. News, hopes and concerns were shared, friendships and connections rekindled, and plans made for the future.

Yet the day was about more than sharing stories and making plans. It was also about recognising journeys made and those that continue still. Two moments in particular marked this in the afternoon: the unveiling of the UNESCO plaque on

the front of the church and the official opening of Sr Shaukirk's Garden behind it. Sr Shaukirk had a lifelong association with the four settlements of Bethlehem, Christiansfeld, Gracehill and Herrnhut, and it seemed only fitting that her memory should be honoured in this way.

Not surprisingly, this being a Moravian celebration, hospitality stood near the centre of things, and afternoon tea was served in the Cennick Hall for all present. It also offered a little breathing space for the ministers to put the finishing touches to the service of celebration that would bring the events of the day to a close.

The theme for the service was the important role music and hymn singing play in the corporate worship of our four places. The New Testament text from the Watchword for the day served as both guide and inspiration.

At the end of it all, I returned home having spent hours talking with a wonderful variety of lovely people, thankful that the day had unfolded as it was meant to: a recognition and celebration of Gracehill's rich heritage, and of the remarkable sense of unity in our Chief Elder shared among the churches and communities of our four places, across Europe, Britain and the United States.

Br David Howarth

Minister of Gracehill Moravian Congregation

Note

The Transnational Coordination Group (TCG) is based on an Association agreement and is composed of the various stakeholders on the national, regional, and/or local level in each country. It coordinates transnational management and network of national site managers/coordinators, taking responsibility for the International Management Plan. It reports to the Intergovernmental Committee (IGC) regarding monitoring and other key aspects as required by UNESCO.

From Albania to Estonia...

From Albania, Austria, the Czech Republic, Estonia, Germany, Sweden, The Netherlands and the UK, women of the Moravian Church arrived at High Leigh Conference Centre. Why? For the European Women's Conference (EWC). An opportunity to renew old friendships and make new friends, plus much chat and laughter filled the air.

There was a memorial photograph, and many stories shares about Sr Gudrun Ingeburg Schiewe (nee Enkelmann). Many years ago, when European sisters were divided by post-war politics, she enlisted help to start the European Women's Conference. This meant that in those dark times sisters from across Europe could come together, allowing those living under Communism to visit other places. This was my first EWC and, like so many, I am grateful to Sr Gudrun for her vision, determination and faith to make her idea a reality that lives on beyond her earth-bound life.

Our theme was 'Jesus the Storyteller' and so our Bible studies were parables. On Friday Bishop Rhoinde (The Netherlands) reminded us how Jesus used ordinary images to tell extraordinary stories about the power of God. The parable of the sower was the first we looked at and our discussions gave us the opportunity to hear different views and perspectives from many countries and sisters. An uplifting conclusion from the discussion I shared, led by Sr Jill Vogt (Herrnhut), was how the sower spread the seeds EVERYWHERE in HOPE.

The second day we were invited to discuss the parable of the persistent widow. Probably less well known than the sower and yet one that stimulates some interesting questions and reflections. For example, how persistent are we in prayer?

Each day started and ended with devotions. Our singing was beautifully accompanied by Sr Christina (Sweden). 'This is the day ...' and 'Bind us together ...' we all knew well: singing a Swedish song in Swedish was more of a challenge. During devotions led by the three sisters from Albania we sang an Albanian hymn, in their language. Sometimes you do things you never even dreamed of doing.

The afternoons offered a range of options: crafts, walking, singing and a talk. This ensured we could indulge in something we enjoyed or go along and try something new. I always avoid crafts, only to find that the Netherlands sisters used crafts as part of the Bible study session I attended. So time spent discussing the Good Samaritan and making a key ring.

Sr Janet Cooper gave a talk in the evening to the whole group



Representatives from the British Province

© Sr Mary Holmes

about the work of the Unity Women's Desk (UWD) and the recent Consultation, titled 'With hearts and hands and voices'. Hence there was a focus on the support the UWD offers to women through sponsorship, plus how we can all challenge gender-based violence. The latter was also the topic of the talk where historical figures with Moravian links started the on-going work for women's rights.

On the Saturday night the British sisters shared a few stories about being British and our rich and varied backgrounds. Of the twelve of us there we actually came from various Caribbean islands, Scotland, Northern Ireland and England. Like all the sisters, many differences and yet all connected by our faith. Thanks to High Leigh this was followed by cheese and biscuits along with some local gin. An enjoyable evening filled with laughter.



Members at the European Women's Conference

© Sr Mary Holmes

Sunday morning a coach took us to Hornsey Church where Sr Christine Emanuel led the service. We were treated to plenty of music: a fine organ, a lively Steel band and a choir of ten women from the EWC. Sr Christine encouraged a group of children to think about balloons as a way of talking about Ascension Day. Her sermon referred to the importance of prayer which reminded me of our discussion about the persistent widow.

After the service the hospitality of the church members was on full display. More Steel band music while we were treated to a delicious buffet. We then went to St Albans where many of us appreciated some fine organ music at the Cathedral.

The final evening found us together once more, sharing the Unity Creed and the Cup of Covenant. Monday morning Sr Jill Vogt led morning prayers, standing around the fountain in the early morning sun. A rousing chorus of 'Bind us together' prepared us for our good-byes and journeys home. Apart in body, together in happy memories until next time. Plans are already afoot for the 2029 EWC to be in Albania. I must close with a huge thank you to the organising group who got us all there on the same date, to enjoy an event that ran smoothly and certainly helped to 'bind us together'.

Sr Mary Holmes
Fulneck

Focolare: The Fire in the Hearth

Last year on the outskirts of Rome two extraordinary international meetings took place. Both had the theme of hope running through their titles. In March 'Called to Hope' gathered over 300 Christians from more than 40 countries across five continents. From over 20 diverse Christian denominations, they came together to explore the urgent imperative of church unity. The meeting was live-streamed and hundreds more people around the globe took part electronically. Then in October around 1,000 people gathered together in the same place for a meeting entitled 'Raising Hope for Climate Justice'. This meeting was visited and addressed by Pope Leo XIV.

Neither meeting was a 'think tank' or 'talking shop'. Rather, each was a forum for learning from one another, making new friendships and sharing the experiences of putting radical commitment into action, in many different and varied local contexts. What the two meetings had in common was that they were facilitated and hosted by the Focolare Movement, at its international centre in Castel Gandolfo, Italy. Each was an expression of the aim of Focolare to promote unity, peace and care for the planet through dialogue.

So what is Focolare? The word focolare is Italian dialect for the hearth or fireside, denoting the fire of the Holy Spirit and the warmth of human relationship. Just as the Moravian Church's official name is Unitas Fratrum, Focolare's official name is Opera di Maria or Work of Mary. (Mary's work is to bring Jesus into the world.) The Movement is an international Christian family whose aim is to work for the fulfilment of Jesus's prayer 'Father may they all be one as you and I are one'. (John 17:21) It is a communitarian spirituality based on radical faithfulness to the gospel, particularly Jesus's 'New Commandment' to love one another as he has loved us. Every month a 'word of

life' is chosen, a verse from the Bible, rather like our Moravian Watchwords, with the aim of putting it into practice in daily life. Where possible, people meet together to share their experiences of having attempted to live it, rather than sharing their ideas about what they think it means.

The Movement aims to generate a 'new humanity' of people transformed by the presence of Jesus in their lives, promoting dialogue, building bridges between diverse people, promoting peace, engaging in the active service of poor and vulnerable people and in care and protection of the environment. It has about 140,000 committed members and over three million supporters or sympathisers, in over 180 countries across the world. It doesn't fit neatly into any categories because although it is officially a Roman Catholic organisation, it has amongst its membership people from many different Christian churches, and some Muslim, Jewish, Hindu, Sikh, Buddhist and even atheist members.

So what sort of dialogue does Focolare promote? First of all dialogue within one's own Christian confession and local congregation, to deepen faith, fellowship and renewal. Secondly dialogue between and amongst diverse Christian churches, building on what unites and being honest about differences, disagreements and diversities. Thirdly dialogue between people of different faiths and cultures and fourthly dialogue with contemporary culture in a largely materialist and atheistic world. It is active within the spheres of education, health and well-being, the arts, the family, politics, business and commerce.

A small number of people find themselves being called by God to make a full commitment to be at the service of the Movement. They spend time at the Movement's school of formation in Tuscany and then make promises similar to religious vows. They will then live in

community in houses called Focolares, and animate the life of the wider Focolare community around them. In the UK there are currently Focolares in Belfast, Glasgow, Birmingham, London and Welwyn Garden City.

How is Focolare organised? Every five years it holds a General Assembly (a bit like our Unity Synod) where delegates elect a President, a Co-president and the General Council. Currently the president is Margaret Karram, an Israeli Palestinian, and the Co-president is Roberto Almada, an Argentinian. The Movement's life is governed according to its Statutes, like our Moravian Book of Church Order (COUF). The president is always a Roman Catholic woman, and the co-president is always a Catholic priest.

In many ways the spirituality of the Focolare Movement is similar to that of the Moravian Church. Both are a global family of Christians whose life together is overseen by elected central governance which sees its role as discerning the will of God. Both have unity with God and with each other at the heart of their DNA and give a high priority to peace. Both are based practically on living the Word of God as a Christian community. Both place great emphasis on the presence of Jesus amongst us (our chief Elder) and on Jesus crucified and forsaken (Mark 15:34) as the source of our unity. Focolare has a number of 'small towns' similar to Moravian settlements. The life of Focolare across the world is organised into a number of zones similar to Moravian provinces, each zone with their own elected leaders.

Next month I'll say something about how it all began, and something of my own story of how I came to be involved with it.

Br Martin Smith

Ockbrook



Report from the mid-term Irish District Conference

An idea born out of Project 32 the Irish district has what some call a mid-term district conference which in June sits in the middle of the two originals which are usually February and October. There is no Provincial Board report, but it allows the district to reflect on things that have happened since February, to finalise the Summer programme and offer support to all the congregations. We had 17 at the mid-term with six apologies. Items discussed included our holiday church services at Portrush, Northern Ireland's premier holiday resort, Summer Fayres at Kilwarlin and Gracehill and the annual

district BBQ at the end of August, where we hope to beat last year's attendance of 104. The district discussed how to access the provincial youth funding and are seeking a programme with Youth Link which is an organisation funded by the four main churches in Ireland and as members of the Irish Council of Churches we can get some access. The district also discussed how we might access some of the funding still available from the old pass it on grants and the chair was asked to write to the new Provincial Board once elected at Synod in order to seek a pathway to new work ideas. Synod was discussed and conference was

told that costs are being gathered to see if Synod could come to Ireland in the next 4-6 years.

Having scones and a cuppa on arrival and then also at a break followed by a BBQ lunch, the host congregation Ballinderry pulled out all the catering stops. Conference was then joined by other members of the district to listen to an excellent concert by a Brass band grouping from the Moravian Church in Germany. A mid-term is worth considering by all districts.

Br Mark Kernohan
District Chair

Brockweir, Chepstow

As we look back over the past year in Brockweir, we are grateful for the many opportunities we've had to come together in fellowship, service, and outreach. It has been a year marked by warm community spirit and learning experiences that will help shape our plans going forward.

One of the highlights of the year as always, has been our soup lunches. These have been consistently well attended and have provided not only a warm meal but also a welcoming space for conversation and connection. It has been encouraging to see both familiar and new faces gathering around the tables, and we are thankful to everyone who helped prepare, serve, and support these events.

We also hosted a couple of afternoon teas which were also very well attended and offered a relaxed and friendly atmosphere. It was lovely to see people enjoying time together over tea, cakes, and good company. We hope to build on these gatherings in the future.

Our recent tabletop sale was another positive moment in the calendar. It brought members of the church and wider community together and helped raise useful funds for our ongoing work. Thank you to all who donated items, ran stalls, or came along to support the day and we hope to see you at the next one!

During the year we also launched a youth group. We were pleased to welcome a small number of regular attendees, and it was a joy to spend time with the young people who came



© Sr Katie Groves-Bond

along. However, after careful consideration, we recognised that the group was not currently sustainable. While this was disappointing, we are grateful for what was learned and remain hopeful that we can revisit this in the future as more families move to the area.

Our 5th Sunday Cafe church services where we join with another local church remain ever popular. This gives us a chance to gather in faith to worship together and enjoy some tea, biscuits, a spot of colouring or crafting and as always, a good word search while we do it.

None of these activities would have been possible without the dedication of our volunteers and the encouragement of the wider church family. Your time, energy, baking, cooking, setting up, clearing away, and quiet behind-the-scenes support have made a real difference.

As we look ahead to the coming year, we do so with hope and a continued desire to serve our community faithfully.

Sr Katie Groves-Bond

Dukinfield, Cheshire

Anything is paws-ible

They say Man's best friends are Dogs. A recent Women's meeting at Dukinfield Moravian Church, proved this wrong as it was the ladies turn to have some paw-some fun!

The group were visited by two Guide dogs from the local area to hear more about the training and use of these fantastic canines.

First, we heard from Norma, who has been blind since birth who brought her current dog, Layla. Norma has been brought up in a Blind School where she had to board at in her early life, and she later married Keith. Norma is now on her third dog (Layla), but her husband, Keith, claims he is now obsolete as Norma has so much independence. Layla has even saved Norma's life in a near miss car accident. Both explained how Layla has become part of their family and how they couldn't be without them.

Lauren brought along Vader (as seen in the photo) who is in his first year of training. This is an intensive period when puppies are put through their paces at socialising, behaviour/attitude



© Sr Penny Weir

and groomed to the best of health. Only 50% of puppies that start make the grade to be top dog. Lauren's previous training dog, Rosie, has been a boon to her new owner, and even though Lauren was sad to see her go, she knows that the bond between owner and guide dog is vital for people to have a self-sufficient life to reach their best potential.

We learnt that there is currently a deficit of Guide Dogs in training due to COVID so the Guide Dogs organisation are trying to catch up on this. Lauren has said that volunteering has helped her own confidence and life - and that taking Vader to many experiences such as the Ballet, Leisure centres, Church etc. ... is preparing him for whatever his new owner may need.

Their next plan to visit our Scouts group, Dementia Warriors and also the local Rotary so that Vader can experience as much as possible.

Hebrews 13:16: 'And do not forget to do good and to share with others, for with such sacrifices God is pleased'.

Sr Penny Weir

Balmoral Show

As part of the Irish District trying to put the name of the Moravian Church into more people's minds we have for the last four years taken a stand at the Balmoral Show which is the 4th biggest agricultural and home living show in the UK (Royal Highland, Yorkshire and Welsh shows bigger). This allows the 126k people entering the show to walk past our stand, receive a sweet or a duck (plastic) and of course leaflets on what the Moravian Church is about and that it's alive in Ireland. Two pop-up banners support the stand with one showing our



© Sr Sarah Groves

365 yearly prayer watch and the other showing the Moravian motto of 'in essentials Unity ...' etc.

The stand allows for conversations, chats, laughs and fellowship and puts us alongside organisations like the Methodist Church in Ireland, Christian Aid and the Presbyterian Church showing that faith is alive amongst the farming community. Is it worth it? The district believes it is.

Br Mark Kernohan
District Chair



© Sr Linda Barraclough

Horton, Yorkshire

The nights are lighter and the days longer and the sun has made a short brief appearance; this must be summer! We continue with our regular services, bible study, social events and meetings but in the last month we have held and celebrated two very important traditions at Horton. The first was our annual 'Gift Day', where we celebrate together all the gifts we are able to contribute - our time for and with God and each other, our various skills, our support for those in need and our monetary gifts both personal and from all the various groups in Church. A wonderful sum of money was raised leading up to and on the day and after the service we all shared refreshments provided by the Church committee.

Our second annual 'tradition' was Sisters Festival organised and led by Sr Brenda Hirst with our guest speaker Rev Hannah Raitt from St Matthews Church with the focus of the service on 'Strong Women in the Bible'. It was a wonderful service and a lovely time of fellowship afterwards when we all shared lunch together.

Sr Linda Barraclough

FROM CHURCH HOUSE

Provincial Diary for July

9-13 Provincial Synod Hayes Conference Centre, Swanwick
29-30 Provincial Board meeting Fulneck

CONGREGATIONAL REGISTER

Baptisms

1st March 2026	Max David Spence Kernohan	Fetter Lane
1st March 2026	Logan George Spence Kernohan	Fetter Lane
24th May 2026	Charlotte Yuhan Hancock	Fetter Lane

DATES TO REMEMBER

6 Martyrdom of Jan Hus at Constance in 1415
12 Sea Sunday (www.seasundayhero.org)
Disability Awareness Day (www.disabilityawarenessday.org.uk)
17 World Day for International Justice
30 World Day Against Trafficking in Persons

Preparing for Synod 2026

The 2026 Great Britain and Ireland Provincial Synod will take place at The Hayes Conference Centre in Swanwick, Derbyshire, from Thursday 9th to Monday 13th July.

The synodals, including ministers, lay workers, congregation deputies, youth representatives, Unity guests and ecumenical guests, will arrive at lunchtime on Thursday. The Synod will begin as usual with the opening service after lunch. This will be followed by the opening session, chaired by the Chair of the Provincial Board, when various formalities are gone through, and the Synod President and Vice-President are elected. The President is responsible for worship during the sessions and is the official correspondent on behalf of the Synod.

The Chairperson and Vice-Chairperson of Sessions, elected at the previous Synod, will then take over and the business will begin with the Provincial Board reports. This is followed by reports from the various provincial committees: Finance and Property, Church Service, Youth and Children, Faith and Order and Ecumenical Relations, Mission and Society, and Archive and Heritage. Reports are usually taken as read, but there is an opportunity for synodals to ask questions. On Saturday afternoon there will be reports from the Moravian Messenger editors, Diaspora Secretary, and YPMA Secretary, and memorials from the MWA and Men's Fellowship.

Proposals relevant to the work of a particular committee will follow that committee's report. Any other proposals will be taken when time allows between other business. The elections start on Sunday and will begin with the Provincial Board and then the Provincial Committees. Nominations for these elections can be received until lunchtime on Saturday. There will also be elections for the historical positions of Advocatus Unitatis Fratrum in Anglia and Secretarius Unitatis Fratrum in Anglia, for the Moravian Union Synod Advisors who represent the Province at the Moravian Union AGM, and for the Chairperson and Vice-Chairperson of Sessions for the 2028 Synod.

Each day of Synod begins with Morning Prayers and Bible Study, and ends with Evening Prayers, except for Sunday evening when the Synod Communion service will be held, and we plan to stream this service so that members from across the Province can join us.

We look forward to an interesting and productive Synod. Thank you to all who have been busy making the preparations, including the Provincial Board, staff at Church House, Church Book Committee, and other volunteers.

Br Michael Newman

Provincial Board
Provincial Vacancies - Moravian Church
of the British Province



Hurricane Melissa Appeal

The British Province is supporting recovery efforts following devastation left by Hurricane Melissa. To donate now, please contact Church House or go to www.justgiving.com/campaign/hurricanemelissaappeal

Memorable Statues: A secular saint

Nye Bevan statue in Cardiff by Robert Thomas

This statue brings you face to face with Aneurin Bevan one of the great politicians of the last century. 'Nye', born in 1897 and died in 1960, was a Welsh politician in the post Second World War Labour Government. His greatest achievement was spearheading the creation of the National Health Service which came into existence in July 1948 despite opposition from the Conservative Party and the British Medical Association. In July 2028 we will be celebrating the 80th birthday of this wonderful institution.

I thank God for the care that that the NHS and all those who work for it, have given to me and my immediate family. Also for my wider family, friends, congregation members and those I have never and will never know. Treatment without payment at the point of need. My feelings will be echoed by many other

people who have so much given to them by our health practitioners.

Yet there are now huge strains on the service that could not have been anticipated 80 years ago. Long waiting lists and disputes over pay and training are part of it. There are also the huge costs of treatments now available that all of us would want if they improved our health outcomes.

To have free health care at the point of need is a wonderful thing that develops the Christian ideal of care for the sick, but it is not without cost! We need a genuine open, bipartisan and honest discussion about how our health care is provided and how it is funded so that the ideal of free health care for all can continue for another 80 years.

Sr Sarah Groves



© Sr Sarah Groves

Art Competition

**CLOSING DATE
31ST JULY 2026!**

Dr Livingstone Thompson and Professor Peter Gubi, along with several scholars in the Worldwide Moravian Church, are currently engaged in bringing together a book entitled: **Current Trends in Moravian Theology and Mission: The legacy of 13th August, 1727.**

On 13th August 1727, during a Holy Communion service at the Lutheran parish church in Berthelsdorf, the members of the Herrnhut community experienced a profound moment of spiritual renewal and reconciliation. It was like an outpouring of the Holy Spirit, which manifested itself in that, as one person observed, 'we learned to love one another'. For this reason, the day is considered the spiritual 'birthday' of the renewed Unitas Fratrum (Moravian Church). It also has been called the 'Moravian Pentecost', although there were no signs of ecstatic or extraordinary spiritual manifestations. With this new sense of unity and purpose, the

Herrnhut community was transformed to grow into a movement for mission and evangelism of international scope. 13th August 1727 is therefore a reference point within the Renewed Moravian Church. The year 2027 marks the 300th anniversary of that event.

The book, which will be released to mark the 300th Anniversary, aims to celebrate that event, but also to reflect on the legacy of the Renewed Moravian Church in today's Church, and to encourage thinking across the Unitas Fratrum of how the past may help determine a future direction for the Worldwide Moravian Church.

One would think that such an important event would have been artistically represented in some way, but search as we have, there seems to be no such artistic representation. So, we are launching an art competition to create an image that captures this event of 13th August

1727. Artists, from across the Unity are being invited to participate and to submit entries for this competition.

The image adjudicated to be the winning image **will feature on the cover of the book and the winner will be awarded £500. A maximum of three complimentary awards of £100 will also be given for other submissions that are selected for inclusion in the book.** All awarded works will reside in the Moravian Archives of the British Province and be owned by the Moravian Church, British Province.

The closing date for the art competition is 31st July 2026.

Please submit your images digitally to Professor Peter Gubi at peter.gubi@moravian.org.uk or by post (postal address available on demand). We look forward to your participation and to seeing products of the creative talent across the Unity.

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Design & Artwork
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dave@davebull.co.uk

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G. R. Walkden
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