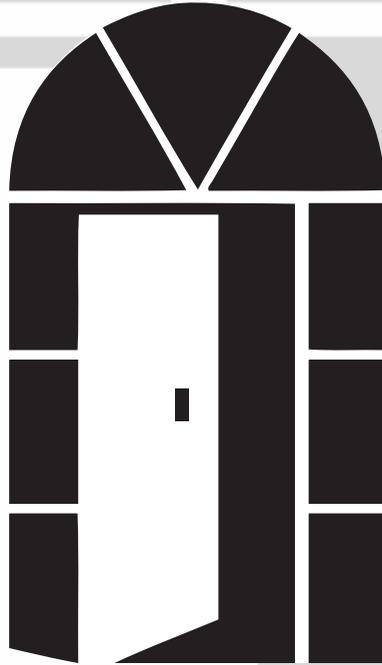
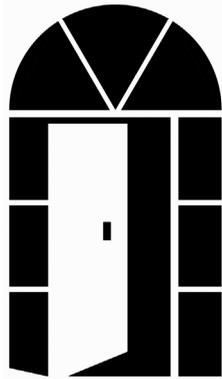


*Moravians in the City
Offering Hope for 25 Years:*



Moravian Open Door
1987-2012

*A history on the occasion of the 25th Anniversary
by
Rev. David A. Schattschneider, Ph.D.*



Moravians in the City Offering Hope for Twenty-five Years: Moravian Open Door

Moravian Open Door (MOD) dedicated its newly renovated facilities at 347 East 18th Street in Manhattan (New York City) on November 7, 1987. Among the political leaders present was David Dinkins, the Manhattan Borough President who would later serve as Mayor of New York City (1990–1993). Mario Cuomo, Governor of the State of New York (1983–1994), had sent a citation commending the Moravian Church’s Eastern District for its commitment to provide “permanent housing for 42 elderly, homeless people” in the building “funded with a grant from the State Homeless Housing and Assistance Program and with contributions from member churches and individuals.”¹ The citation clearly identifies the unique ‘church and state’ partnership which characterized the early stages of MOD’s activity. The citation also notes the long history of the Moravian Church in ministering to the neediest members of society: “By 1732, the Church already had begun serving New Yorkers, ministering to the needy, the unwanted and the forgotten.”

1 The framed citation may now be found hanging in the foyer of the MOD building.



First Moravian Church of New York City

Moravian Open Door was a new program inspired by the Coffee Pot ministry of First Moravian Church in Manhattan. That congregation had its origins in the early years of the eighteenth century when European Moravians first arrived in America. These pioneers focused their work elsewhere (Georgia and Pennsylvania) but often passed through the port of New York either arriving or returning from Europe, meeting many local citizens. Bishops Augustus Spangenberg and David Nitschmann visited New York, as did Peter Boehler, who organized a nondenominational religious society of pious souls on January 28, 1741 with the understanding that Moravian evangelists from Bethlehem would visit it periodically. Count Zinzendorf reorganized the society during his brief visit later that year.

The presence of these Moravians in New York City provoked considerable controversy due to theological disagreements with the Dutch Reformed church and there was a considerable amount of anti-Moravian propaganda. Nevertheless, the Moravians found friends among a significant number of New Yorkers and on December 27, 1748 Bishop Johannes de Watteville formally organized about fifty persons as “the first Moravian congregation in New York City.”² When the British Parliament granted legal recognition to the Moravian Church in 1749, its future in New York was assured.

After holding services in a rented hall for three years, the congregation erected its first church and parsonage on Fulton Street in 1751–52, followed by a new church on the same site in 1829. Many congregation members were moving uptown as the city grew, so a new church and parsonage were consecrated in 1845 at the corner of Houston and Mott Streets. The congregation moved to its present location at 30th Street and Lexington Avenue in 1869 when it purchased a building with an ecumenical lineage. Originally built as a Baptist church, it had most recently been home to the Episcopal Church of the Mediator.

The neighborhood is known as Kips Bay, named after Dutchman Jacob Hendricksen Kip who had a 100-acre farm there in 1655. There was an inlet from the East River (now a landfill) where British troops landed during the Revolution to pursue Americans.³

2 Harry Emilius Stocker, **A History of the Moravian Church in New York City**, (New York City: Copyright by Harry Emilius Stocker, 1922). Pp. 31–76.

3 Rosalie R. Radomsky, “If You’re Thinking of Living in: Kips Bay,” *The New York Times*, January 19, 1992.



It has long been a typically cosmopolitan Manhattan neighborhood. First Church pastor Harry E. Stocker observed in 1922 that the church building was “flanked by business places and residences...Altho the slums are not many blocks away, the church is not located in the slums...the surroundings of the church are clean. The encroachment of business is slowly but surely driving residents from the neighborhood. This has the advantage of keeping away cheap tenement houses but it also restricts the immediate field of the church’s labors.” The church had a very loyal membership but it was widely scattered around the city.⁴

Seventy years later the neighborhood was described as “A hodgepodge of town houses, tenements, luxury high-rises, subsidized housing, shelters for the homeless, hospitals, Chinese take-outs and expensive restaurants.... Many of the city’s homeless gather at Bellevue Men’s Shelter, the Moravian Church Coffee Pot on Lexington Avenue and the armory which shelters women on its second floor. But those who live mostly on the street have been a major concern.”⁵

The Coffee Pot

For twenty-five years, from 1968 to 1993, the Coffee Pot drop-in center at the First Moravian Church was that congregation’s most significant ministry to the city’s neediest citizens and the denomination’s most significant commitment to urban ministry. It also provided the inspiration for the creation of the Moravian Open Door residential program in 1987.

The Coffee Pot program grew out of a Conference in 1968 sponsored by the Eastern District of the Northern Province on the theme “Church Extension in an Urban Society.” The theme was chosen as the Church attempted to respond to the national social unrest generated by the Civil Rights movement, the Vietnam War, and general unhappiness with traditional institutions. The Conference encouraged new approaches in urban ministry. “Robert Sawyer and Kenneth Hall proposed for New York First Church a two-year experiment in urban involvement out of which came the highly recognized *Coffee Pot Ministry* for the homeless, providing food, clothing, shelter; and later the *Moravian Open Door*, a permanent home for the homeless.”⁶

4 Stocker, p. 364.

5 Radomsky.

6 Mervin C. Weidner, “The Twentieth Century Frontiers of Moravian Church Expansion: The Moravian Church in America, (Northern Province) 1936–1985,” **Transactions of the Moravian Historical Society**, Vol. 25 (1988), p. 73.



The Coffee Pot served the neighborhood in which First Church is located. In 1978 that area was described as including “24 SRO (Single-Room Occupancy) hotels, the residents of which are isolated by loneliness, alcoholism and mental illness...and (containing) large numbers of ‘street people’ (those who are literally homeless) who by reasons of alienation are unable to relate to bureaucratic agencies for assistance.”⁷

A year earlier the congregation had taken \$250,000 from its endowment and purchased a three-story building next to the church that became known as Church House, home of the Coffee Pot Community Center. The Coffee Pot occupied the first two floors and the third provided an apartment for the pastor. In 1980 the Coffee Pot received its first contract from the New York City Department of Health and Human Services. The program remained technically under the direction of the First Church Board of Trustees, but the grant paid salaries for Coffee Pot staff (sometimes numbering as many as twenty-four persons). It also paid the salary of the Director. The first Directors were professional social workers but later, in an effort to consciously see the program as a ministry of the congregation, the Pastor also became the Coffee Pot Director. In a unique arrangement, the Pastor’s salary was paid by the city grant while his benefits were paid by the congregation.⁸ As the work of the Coffee Pot became known, financial support broadened to include other New York City Moravian churches, the Eastern District of the Northern Province and finally the Province itself. Initially some members of the congregation volunteered at the Coffee Pot and this group gradually expanded to include members of other congregations. In 1983 the “Coffee Pot Moravian Support Group” was officially organized with the goal of increasing awareness of and support for the program throughout the Eastern District.⁹

The issue of homelessness was especially acute in the city in the early 1980s. “The problem of what to do about the increasing number of homeless and often mentally disturbed people who wander the New York City streets is reaching a

7 *Seventh Partial Report of the Committee on Church in Society, Elections and Resolutions of the Eastern District of the Moravian Church*, June 8–11, 1978, p. 41.

8 Alfred Kilkenny, audiotape, May 1, 1983. Kilkenny served as Chair of the First Church Board of Trustees during much of the Coffee Pot’s existence. The Rev. Steadman Bent, audiotape interview by the Rev. Lynnette Delbridge, April 24, 1983. Bent was Pastor of First Church from March 1980 to July 1988. Tapes are in the collection of the Moravian Archives, Bethlehem, Pennsylvania.

9 “Support Group Organized for Coffee Pot Ministry,” *The North American Moravian*, August–September 1983, p. 18.



crisis point, state and city officials say.”¹⁰ A class action lawsuit filed against the city by the New York-based National Coalition for the Homeless had resulted in the city being forced in 1981 to sign a consent decree whereby it promised to “provide shelter and board to each homeless person who applies for it and (set) forth standards for the quality of the facilities.”¹¹ Towards the end of 1981 Mayor Ed Koch (1978–1989) appealed to the city’s churches and synagogues for help in providing emergency housing for the 3,500 or so individuals it needed to accommodate every night.¹²

The Coffee Pot provided a multi-faceted approach in aiding the 175–200 homeless people who visited it each day. There were opportunities to be de-loused, take a shower, and get fresh clothes. The office provided an address through which one could receive benefit checks such as Federal aid, Social Security, and SSI, and where one could have modest banking privileges. There were occasional recreational outings, and basic health care was available as well as counseling and a chance to socialize and get off the street. Everybody appreciated three good meals a day.¹³

All this good work was not without its controversial dimension. When its contract with the city was up for renewal in 1981, there was strong neighborhood opposition and demands that the Coffee Pot be moved to a less residential area. The city renewed the contract anyway.¹⁴

Despite its full agenda of services, there was one key component that the Coffee Pot lacked: the ability to provide a bed for an overnight stay for its clients. Every evening everyone was bussed (at city expense) to shelters that could provide accommodation. Many would make their way back to the Coffee Pot the next day, repeating the cycle.

It was to address this need that several congregation members formed a committee and pursued the vision of what was to become Moravian Open Door. The eventual reality, however, provided more than a building with sleep-

10 Deirdre Carmody, “New York is Facing ‘Crisis’ in Vagrants,” *The New York Times*, June 28, 1981.

11 Sara Rimer, “The Other City: New York’s Homeless,” *The New York Times*, January 30, 1984 and Carmody. Robert Hayes, founder of the Coalition for the Homeless, is profiled in “Champion for the Homeless,” *The American Bar Association Journal*, April 1984, pp.27 ff. The article also features a picture of the main room of the Coffee Pot as illustrative of a drop-in center.

12 Peter Kihiss, “Some Churches Answer Koch’s Bid on Homeless,” *The New York Times*, December 28, 1981.

13 Walter Graylak, audiotope interview by the Rev. Lynnette Delbridge. May 1, 1983. At the time of the interview Graylak had been a client at the Coffee Pot for about three years.

14 Carmody. The article quotes at length from a letter an angry Coffee Pot neighbor sent to Mayor Koch.



ing quarters. Although the District and Provincial synods of 1986 switched their financial support from the Coffee Pot to MOD,¹⁵ the Coffee Pot continued as a separate ministry until 1993. Increasingly burdensome city regulations, funding issues resulting from the loss of city funds, and financial irregularities contributed to the close of its twenty-five-year existence.

Moravian Open Door: 1987–2002

The First Church committee was termed the Board of Helpers and was initially formed to develop support for the Coffee Pot from all Moravian churches in the metropolitan New York area. Prominent leaders in this effort were Norman Butzow, Alfred Kilkenny, Barbara Lynch, and Dorothy Kobs (who later coined the name Moravian Open Door – MOD, and tongue-in-cheek, dubbed the committee the MOD Squad, the title of a popular TV show). The 1982 Northern Province Synod commended the work of the Coffee Pot. It also asked congregations to consider terming the Christmas Eve offering “No Room at the Inn” and forwarding it to the “Department/Division of Homeland Ministries” to cover a departmental grant for the purchase of a building.¹⁶

By 1984 First Moravian Church, under the auspices of the Eastern District Executive Board of the Northern Province, had created a separate non-profit 501(c)3 entity known as Moravian Open Door, Inc. (MOD) to develop and operate housing for formerly homeless people. This newly incorporated body had a Board of Directors that included persons appointed by the Eastern District Board.

The search for a suitable building now began in earnest with the Directors often meeting weekly and sometimes even daily. Carroll Kowal, a former state and city-housing official, was hired as a consultant to aid in the search for a building and for funding.¹⁷ Several buildings were considered but by November

15 *Second Partial and Final Report of the Committee on Ministry to the Homeless, and Second Partial Report of the Committee on Aging. Elections and Resolutions of the Eastern District Synod of the Moravian Church*, June 12–15, 1986, npp., and *Second Partial Report of the Committee on Church and Society. Resolutions and Elections of the Provincial Synod of the Northern Province of the Moravian Church*, August 17–22, 1986, p. 35.

16 *Fifth Partial Report of the Committee on Homeland Ministries. Resolutions and Elections of the Provincial Synod of the Northern Province of the Moravian Church*. August 22–27, 1982. Pp. 57–58.

17 “Carroll Kowal is Dead; Housing Aide was 59.” *The New York Times*, May 17, 1988. She was President-Elect of the New York chapter of the National Association of Social Workers at the time of her death.



1984 the structure at 347 East 18th Street in the Stuyvesant Square neighborhood had been identified as the leading possibility.

Governor Mario Cuomo (with an entourage of state, city, and church officials) held a news conference at First Moravian Church on November 13, 1984. There he announced that this state-owned building (and one other) would be converted into shelters for the homeless. The 18th Street building would be administered by a corporation formed by the First Moravian Church. This announcement was the result of much negotiation between the MOD Board and two New York State agencies.¹⁸

Norman Butzow was Chair of the MOD board at this time and provided a concise summary of the story. “As we were dealing with two separate agencies of the state of New York, [Office of General Services which owned the building and State Department of Social Services] neither would agree to our requests without the other agency first announcing its decision. This impasse was resolved only after all parties met in the same meeting with MOD representatives. MOD received a seven-year lease for \$1 per year. The Department of Social Services granted MOD \$625,000 to rehabilitate the building at 347 East 18th Street.”¹⁹ The \$1 a year lease was renewed periodically, and was finally terminated in 2003 when the state conveyed to MOD title to the building and the land where the building is located.

The four-story building definitely needed rehabilitation²⁰. At one time it had been used by the state Division for Youth as a residence but it had been vacant for the previous five years. Members of the Pratt Center for Community Development and Environment of Brooklyn’s Pratt Institute and Peter Woll Architects provided architectural advice. A major difficulty was encountered when it was discovered that the building was built over a dry riverbed. Underground flooding caused problems with stabilizing the elevator footing.

After the inevitable cost-saving changes necessary in a project of this size, the final total cost of rehabilitation was almost \$1,140,000. Funding for the project came from: the state of New York \$650,155; the Eastern District Board \$175,000; the Glick Organization \$150,000; the United Brethren’s Church (Staten Island) \$145,000; the New York City weatherization program \$6,623,

18 Michael Greskes, “2 State Buildings in City to be Shelters.” *The New York Times*, November 14, 1984.

19 Norman Butzow, “History of Moravian House.” Manuscript of remarks delivered at the MOD 10th anniversary service, May 2, 1998.

20 The age of the building is unknown. The first Certificate of Occupancy on record is 1932. Another source suggests it is approximately 100 years old.



and the Pratt Institute \$13,187. “The rehabilitation had taken longer than planned, but MOD was able to complete the project with no debt.”²¹ The building is identified with its name “Moravian House” painted on the transom glass above the front door.²²

The interior of the building was gutted. The renovations resulted in an elevator-equipped facility containing 18 single rooms, 12 double rooms, 10 bathrooms, kitchen, common room, outside patio, laundry room, offices, utility and supply rooms.²³

While planning and fundraising for this project were underway, the important matter of community relations was also receiving attention. MOD Board Secretary Dorothy Kobs was responsible for much of this activity which included meeting neighbors and dealing with their concerns. Very significant were her negotiations with Community Boards 5 and 6. The fifty-nine Community Boards in New York City are “local representative bodies.” Each Board can have up to 50 un-salaried members appointed by local politicians from among community activists. The Boards advise city officials about neighborhood land use, zoning matters, the needs of the neighborhood and general “quality of life” issues.²⁴

MOD received significant support on September 21, 1984 when Irene Zelnick, Chairman [*sic*] of Community Board #5 sent a letter to Governor Cuomo indicating the Board’s support for the East 18th Street project. “The Moravian Church Coffee Pot Program is located within the borders of Community Board #5. Over the years we have worked with them and have developed a very high regard for their project.”²⁵ At the same time, Henry Walter Weiss, chair of Community Board #6 (which covered East 18th Street) and Clara Reiss, chair of the Board’s Ad Hoc Committee on 347 East 18th Street, sent a strong letter of support for MOD’s plans to Commissioner John Egan of the state Office of General Services, the agency then controlling the building.²⁶

21 Butzow: Minutes, Board of Directors, August 26, 1986.

22 The name is also used in the MOD website name: www.moravianhouse.org.

23 One of the original residential rooms has been converted into the Life Skills Center (a computer training lab).

24 <http://www.nyc.gov/html/cau/html/cb/about.shtml#govt>

25 Letter, September 21, 1984. Irene Zelnick to Mario Cuomo.

26 Letter. September 24, 1984, Henry Walter Weiss, Clara Reiss to John Egan.



In 1986 Community Board #6 reiterated its support for MOD and was helpful in negotiations with the city and the Glick Organization in arranging for the grant of \$150,000. The Board was thanked warmly for its help in a letter from Dorothy Kobs.²⁷

“The (MOD) Certificate of Occupancy was received on August 28, 1987 and the first residents of Moravian House moved in on September 1, 1987.”²⁸ An unscheduled start-up event, a hastily arranged news conference, took place when New York State Social Services Commissioner Cesar A. Perales came to visit on October 22, 1987. He brought the good news that the state, through its Homeless Housing and Assistance Program (HHAP), was awarding \$20 million in grants to 24 nonprofit groups throughout the state to create housing for more than 900 persons. “Perales announced the awards at ceremonies honoring the opening of Moravian House, which received an HHAP grant of \$650,000 in 1984 to develop single room occupancy housing for 42 elderly single homeless people.”²⁹

Following the November 7, 1987 Dedication Service of the facility with a Moravian Lovefeast in the building, the MOD program developed rapidly. The renovation of the building, the October news conference with Commissioner Perales, and the Dedication Service were documented in an extensive series of photographs taken by Helen Ellis. Ellis was a Coffee Pot staff member who was also beginning her career as a professional photographer in New York City.³⁰ In his 1987 year-end report, Wes Davis, MOD’s first Director, reported thirty-eight clients in residence. Thirty had been referred to MOD by the Coffee Pot staff with the remaining eight coming from five local city or private shelter programs. This established a pattern that continues to be followed. All residents are referred to MOD by social service agencies after having been screened as to their suitability for the services MOD offers. There are no “walk-ins.”

Davis noted the original rent was \$200 per month plus \$45 monthly for the “three warm meals a day Monday through Friday and two meals a day on the weekends.” Modest recreational opportunities were provided for the residents

27 Resolution re. Funding for Moravian Housing Project, City of New York, Community Board No. 6 Manhattan, August 13, 1986. Letter, August 24, 1986, Dorothy Kobs to Sherman Hollander.

28 Director’s Annual Report, 1987, p.1.

29 “State Awards \$20 Million in Grants to Expand Housing for Homeless Persons,” press release, N.Y. State Department of Social Services, October 22, 1987.

30 The photographs may be viewed in the MOD office and at the Moravian Archives, Bethlehem, Pennsylvania.



including “movie night held each Saturday night complete with theatre-like popcorn. The popcorn popper was a gift provided by Governor Cuomo when he visited Moravian House during our Christmas party.” The TV and VCR were gifts from Fifth Avenue Presbyterian Church and furniture came from Manhattan’s Plaza Hotel, Moravian Manor in Lititz, and donations from Bethlehem.

Along with the Director, the full-time staff included a cook and a custodian (both formerly homeless themselves), and all lived on site. For the next fifteen years, part-time workers served as assistants to the director, counselors, and social workers. From the beginning MOD also established the pattern of welcoming assistance from volunteers from congregations, youth groups, hospitals, the community, “and even the local police precinct.” Likewise, many residents also voluntarily undertook various tasks to maintain satisfactory conditions. Davis concluded, “Many of the residents are quick to point (out) to inquirers that Moravian House is a home for elderly people and not a homeless shelter.”³¹

Like the Coffee Pot, MOD initially received a grant from New York City’s Department of Social Services, Human Resources Administration (HRA), for payroll assistance under the Single Room Occupancy (SRO) Program. The grant was usually renewed every two years. By 1995, however, MOD was also experiencing frustration with what were viewed as increasingly onerous and bureaucratic regulations that came with the grant, and the Board of Directors voted to not renew the grant. As MOD Director Aubrey Lyons observed in his report covering 1992–1995, “One thing that we were able to do during this period of time, was to stop receiving money from the City of New York. This has inabled [*sic*] us to take in residents that meet our admission standards, this in turn has made Moravian House truly a Home for many.”³² While this decision may have been made with primarily programmatic implications in mind, it nevertheless changed the MOD financial structure in a significant way. From then on to the present, MOD has relied on four sources of income: support from the Moravian Church through the denomination and its congregations; individuals; grants from private foundations; and client fees from residents. MOD now receives no federal, state, or city funds.

The tenth anniversary celebration of MOD began on May 2, 1998 with an afternoon Lovefeast at First Moravian Church. Participants then joined in a “parade” (with police escort) down Lexington Avenue and on to Moravian House

31 Director’s Annual Report, 1987, pp.1–3.

32 Aubrey Lyons, Four Year Director’s Report, 1992–1995.



where a Service of Rededication was held at 4 p.m. In his remarks, Norman Butzow, an eleven-year member of the Board of Directors (and President for eight years) noted, “For each of the residents Moravian House has been a home and a haven after enduring life on the streets of New York.”³³

Moravian Open Door: 2002 – present

The opening years of the twenty-first century were described by Director Jonathan Acheson as “a very exciting time for the Open Door. The Board of Directors and the staff have begun a revitalization of the program to better serve the needs of the residents.”³⁴ In 2002 the MOD Mission Statement was revised to reflect the goals of the program:

The Moravian Open Door, Inc., a not-for-profit organization located at 347 East 18th Street, New York, NY is acting as a ministry of the Moravian Church. Our purpose is to provide transitional housing and supportive services to the homeless, distressed and underserved population of New York City. Our ministry will serve those individuals who are fifty and older with the goal of helping them regain their independence and security, and assisting them in moving to appropriate, permanent facilities.

This current mission statement is a clear expression of MOD’s desire to commit itself to a program of transitional housing designed to move formerly homeless individuals into independent living. It was no longer just a home for elderly people although the Board did grant “legacy status” to a few elderly individuals. These were clients who had lived at MOD for many years and it was unlikely they would be transitioning to independent living.

A number of program initiatives were undertaken in order to fulfill the mission.³⁵ In August 2004 MOD received its “classification” from the State of New York, Division of Housing and Community Renewal, Office of Rent Administration. By declaring that MOD was not technically a landlord, it exempted MOD from various legal codes regulating the landlord–tenant relationship in

33 Butzow.

34 Jonathan Acheson, “Moravians Open Door in New York Conquers Homelessness in Innovative Ways,” *The Moravian*, September 2003.

35 The full plan may be found in “Moravian Open Door, Inc., A Transformation, November 18, 2004,” as prepared by the Strategic Planning Committee.



the City. This gave MOD considerably more ability to provide “intentional assistance to clients.”³⁶

The staff was now composed of three full-time positions that have evolved into Executive Director, Caseworker, and Assistant to the Director. With the addition of the caseworker a separate office was needed, so the on-site small apartment for the director was converted into the director’s office. The director now lives off-site. Custodial work is supplied by the Federation Employment and Guidance Service (FEGS). The staff (and many volunteers) oversee the many facets of a program for each client—a “personal service plan” that each client is required to sign to indicate acceptance of the plan. The plan involves steps to aid the client in obtaining benefits to which one might be entitled, overcoming personal obstacles to employment through treatment programs, learning basic job interview skills, and obtaining a job. Periodic seminars are offered on subjects such as health care (along with health screening) and basic banking skills. In February 2010 the Life Skills Center, with four desktop computers, one laptop, and a printer was dedicated; computer training is provided for clients. Grants from the Guardian Life Insurance Affordable Housing Program provided funds for this.

MOD is fulfilling its mission of moving formerly homeless persons into independent living or into other appropriate settings. On average, a client lives at MOD for 20 months. From 2008–2012 MOD accepted 44 new clients and 46 persons moved out. Thirteen former clients moved into their own apartments. Among the others some went to live with friends or relatives, were hospitalized or moved to nursing homes, moved to a City shelter, or died. Four individuals were asked to leave due to non-compliance with House rules.³⁷

Volunteers from church and community groups continue to visit Moravian House on a regular basis. Some perform needed maintenance tasks while others provide entertainment, holiday parties, and meals for residents. Many churches collect and deliver needed linen, personal grooming supplies, and other gifts for clients.

With an old building rehabilitated in 1986, maintenance issues and improvements to meet changing New York City requirements are a continuing concern. Leaking pipes show up as a problem in reports from every director.

³⁶ “Moravian Open Door 2004 Highlights,” Moravian Open Door, Inc., 2004–2007 Report to the Eastern District Synod, June 2008.

³⁷ Moravian Open Door, Inc. 2008–2012, Report to the Eastern District Synod, June 2012.



Between 1987 and 2000, over \$125,000 was spent on major replacements, including all windows, the roof, the boiler, fire escape, fire security system, refacing and waterproofing the building's facade, new carpet and tile, and most of the residents' room furniture. In addition, in 1992 the balcony overlooking the Common Room was enclosed to create office space. Major expenditures since then include a new fire alarm system (2005), a new water tank for the boiler (2006), a new roof (2007), a new gas boiler (2008—at cost of \$30,000), a 16-camera security system (2011), new efficient toilets (2012), and new hall carpet (2012). The United Brethren's Church on Staten Island was helpful in providing emergency or matching funds for many of these repairs and improvements. The Bethlehem Area Moravians Ministries Committee and the Society for Promoting the Gospel also provided grants for some of the recent projects.

Moravian House suffered a major disruption on August 8, 2007 when the basement level, including the common room, kitchen, and Director's Office, was heavily damaged by flash floods and subsequent sewer backup. It took several months to restore basement facilities and nearly two years and the *pro bono* assistance of a Washington D.C. law firm until MOD's insurance firm covered the losses related to this event.³⁸

The three-meals-a-day program that MOD offered at its beginning had fallen away by the mid-1990s due to staff changes and the absence of city funding. Although the 2007 flood damage to the kitchen was repaired, its dishwasher was long gone, and stove only partially working. It was still used by clients and visiting groups. However, the facility and its equipment no longer met city codes for a commercial food operation. When the Board began to discuss the idea of developing a nutrition education program centered on breakfast, it received an initial grant for the program from the IGH Foundation. But before that program could begin, the issue of updating the kitchen had to be faced. The 2011 renovation of the kitchen with all new commercial grade appliances and meeting all current New York City building codes was a major project of the Public Relations and Development Committee (PRDC) of the Board of Directors. This eastern-Pennsylvania-based Committee was formed in 1996 (as the Finance and Development Committee) and since then has organized fundraising events, prepared and distributed informational brochures, and carried out mailings for annual appeals. Its 2-year major gifts campaign in 2011, "Feed His Sheep," had a goal of raising \$120,000 for the kitchen refurbishment and start-up of

³⁸ "Moravian Open Door 2008 Highlights and 2009 Highlights," Moravian Open Door Inc. 2008–2012, Report to the Eastern District Synod, June 2012.



the breakfast program. Generous responses from individuals and some church groups and foundations surpassed the goal. In April 2012, a part-time cook was hired and the breakfast and nutritional education program began.³⁹ Menus were planned with the assistance of a nutritionist from the Karpas Health Information Center and input from the clients, many of whom had special dietary needs.

More than ten years ago, the PRDC under the leadership of Jill Bruckart began a program (called One-to-One) to connect clients to individuals and church groups. For many years, Mary Murphy administered the program and in 2010 the program was renewed. The goal was to have every client “sponsored” by a church group or individual willing to demonstrate care by sending notes on special occasions. The sponsors are also expected to contribute \$250 annually to the MOD Good Samaritan Fund that covers clients’ emergency needs.⁴⁰

Until 2010, the Eastern District Moravian churches and their members were the main source of financial contributions to Moravian Open Door. However, articles in the *Moravian Magazine* and occasional special appeals brought this ministry to the attention of Moravians outside of the Eastern District. MOD is the only Moravian ministry to the homeless of its kind in the Northern Province.

The 2010 Provincial Synod of the Northern Province recognized that MOD is a “unique ministry (which) restores dignity, rebuilds lives, and re-establishes independence for those whom it serves.” It further noted that MOD was well known throughout the Province and already often supported financially by those beyond the Eastern District. Therefore the Synod declared, “The Board of Directors of the Moravian Open Door shall be granted permission to include all congregations of the Northern Province in its annual financial campaign and the distribution of information related to the ministry of Moravian Open Door.”⁴¹

In this way the Synod gave a new recognition to this urban work. Now all Moravians across the United States and Canada could be invited to support this unique ministry in New York City, helping homeless adults to help themselves.

39 2011 Highlights.

40 2010 Highlights.

41 “Fifth Partial Report, Mission to the World. Re: Acknowledgement of Moravian Open Door as a mission endeavour of the Moravian Church, Northern Province.” Northern Province Synod Bethlehem, PA, 2010.



Serving on the Moravian Open Door Board of Directors 1984-2012

Norman Butzow *President 1984-1993*

Andrew Meckstroth *President 1994-1998, 2007-2011*

Jill Bruckart *President 1998-2001*

Claude Knight *President 2002*

Gloria Boyce Barker *President 2003*

Kristen Shook Bodenstein *President 2004-2007*

Doris Schattschneider *President 2011-present*

Dorothy Kobs	Evadne Morrison
Barbara Haislip Lynch	Vinette Cole
Alfred Kilkenny	Gary Straughan <i>ex officio</i>
Rodwell Holder	Rick Morrissey
Clyde Starr	Judith Graham
John Pharo	Paul Chen
Robert Engelbrecht	Leon Matthias
Stanley Thomas	Leslie McKoy
Reynaldo Budhi	Lee Burke
Steadman Bent	Rudy Vidal
Roslyn Burey	Richard Mitchell
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Cornell White	Kevin Brown
Bea Schlamp	James King
John Graves	Meredith Bandy
Donald Fulton <i>ex officio</i>	Sandra Thigpen
Norman Prochnau	Bernalyn Jones-Clarke
Edna Kuttruff	David Bennett <i>ex officio</i>
Dawn Gibson Volpe	Jennefer Grannum
Milo Lambie	Blondel Jones-Grant
Abraham Williams	John Egerton
Merle Montfort	Ethelyn DeFreitas
Patricia Martin	Geoffrey Roche
Pamela Alleyne	Rebecca Roche
Susan Drabic	Tony Weida
David Wickmann <i>ex officio</i>	James Burri
Wilton Grannum	Frank Johnson



Additional members of MOD's Public Relations and Development Committee

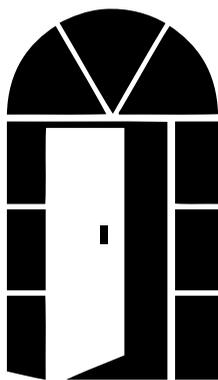
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Dorothy Burcaw	Mike Rampulla
Tom Von Boeckmann	Janel Rice
Mollie Santee	Gary Marsh
Glenn Hertzog	Melanie Chadwick
Marian Boyle	Hopeton Clennon
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Carol Messinger	Jay Larson

Executive Directors of MOD

Wesley Davis 1986–1989
Jennifer M. Pellot 1990
Aubry Lyons 1991–2001
Jonathan Acheson 2001–2004
Darryl Williams 2004– present

The Rev. Dr. David A. Schattschneider is Dean and Vice-President Emeritus of Moravian Theological Seminary in Bethlehem PA. He is a graduate of Moravian College (B.A.) and received his Master of Divinity (M.Div.) degree from Yale Divinity School. He is an ordained Moravian minister and earned the M.A. and Ph. D. degrees in Church History from the University of Chicago. Beginning in 1968, Dr. Schattschneider taught the History of Christianity at Moravian Theological Seminary for 20 years before serving as Dean for thirteen years. He has published in the field of Moravian Church history and is active in professional organizations and as a Board member of several Moravian Church and ecumenical agencies.

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Moravian Open Door, Inc.
347 E. 18th St.
New York, NY 1003
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Printed with the support of Information Supply Products, Bethlehem, Pa.
Produced with the Interprovincial Board of Communication, Moravian Church in America