

A COMMUNICATION FROM THE CHAIRMAN OF PEC - EWI PROVINCE

July and August, 2012

The Information

Then the man said, "**Let me go, for it is daybreak.**" But Jacob replied, "**I will not let you go unless you bless me.**" Genesis 32 vs. 26 [NIV]

MOVE UP HIGHERDOING CHURCH WITH NEW EYES

A small cloud is on the horizon. The winds of change are beginning to gather strength and with certainty a storm is coming. Change is coming. There is a quiet movement of the Spirit



of God that is causing believers to re-examine how they "do church." Some churches are throwing out the old measures of success. It's no longer merely about size, seeker sensitivity, spiritual gifts, church health, nor the number of small groups. It's about making a significant and sustainable difference in the lives of people around us—in our communities and in our cities.

There is a growing awareness that we cannot continue to do the same old things and expect a different result. If we want to be the salt and light, we as the church were created to be, we have to do something different. We have to be something different. Community transformation is not found in programs, strategies, campaigns or tactics. For most of us it will take nothing less than a shift of major proportions in what the church is to be. There has to be a paradigm shift. A paradigm is a model consisting of shared assumptions regarding what works or what is true. A paradigm shift is that moment when one sees things in such a new light that one can never go back to the old ways again. Each paradigm shift takes us from a model of thinking that we must discard to a new model that we must embrace. A new paradigm is the new wineskins that will be needed to hold the new assumptions about what is true. To maximize our impact on our communities, we need changes or a paradigm shift in the way we currently view the church. A few examples will suffice:

1. **We need to move from building walls to building bridges.** *"You are the salt of the earth...You are the light of the world"* (Matthew 5:13, 14). The first paradigm shift pertains to where we, as the church, we must see ourselves in relation to our communities. Will we remain outside of the community inviting people in or will we go to our communities, seeking to be a transforming agent? The church is called to be separate in lifestyle but never called to be isolated from the people it seeks to influence. We must love people and build strong relationships.

Once a church makes this mental shift regarding how it lives in its community, it will only be limited by its creativity in how it can serve its community and be the salt and light it was meant to be. It must impact the community for good.

2. **We need to move from measuring attendance to measuring impact.** *"The kingdom of heaven is like yeast...mixed into a large amount of flour until it worked all through the dough"* (Matthew 13:33).

Continue on Page 2



VISION STATEMENT

A Church - Transformed,
United, Victorious in Christ

MISSION STATEMENT

By the grace of God, we seek to be faithful to our Lord Jesus Christ; without distinction, we use all that we possess to call all peoples to the truth of the Gospel through worship, evangelism, discipleship and service

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Move up Higher.....Doing Church with new eyes Con'td from Page 1

To have a faith that can be observed is to be living out the truths we want others to grasp and the life of the Savior we want them to know.

When Jesus chose one passage to describe his mission and ministry, he picked up the scroll of Isaiah and read from Isaiah 61: *"The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to bind up the broken hearted, to proclaim freedom for the captives and release from darkness for the prisoners...to comfort all who mourn and provide for those who grieve in Zion—to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning and a garment of praise instead of a spirit of despair..."* The way he "preached" best was by holistically combining **proclaiming** with **comforting** and **providing**. This is how Jesus did ministry. *"The Word became flesh and made his dwelling among us"* (John 1:14). Likewise, the apostle Paul was as "eager to remember the poor" (Galatians 2:10) as he was "eager to preach the gospel" (Roman 1:15-17). Effective ministry has always been holistic, combining good deeds with good news (Acts 10:36-38).

The question, "How big is your church?" should be replaced with "How big is the impact you are having on your community?" Every other measure is interesting but not relevant. Let's refuse to be impressed by numbers alone. There are many ways to engage the community and make an impact. The only "bad" way to engage the community in service is not to engage at all!

3. **We need to move from just encouraging the saints to attend service to equipping the saints for works of service.** *"It is (God) who gave some to be... pastors and teachers, to prepare God's people for works of service..."* (Ephesians 4:11,12) In the typical church, lay people are asked to serve in five or six capacities:

- ◆ Teach a Sunday school class
- ◆ Work in the nursery
- ◆ Lead Bible study or small group
- ◆ Sing in the choir
- ◆ Be an usher or greeter
- ◆ Serve on a board or committee

We need to prepare all of our members for Ministry. No member of the Church should be a spectator like when one goes to a sporting event. Every member should be

engaged for the work of ministry. All Pastors are therefore challenged to dig deeper and realize that equipping and empowering the membership will be to the benefit of the whole Church and the glory of God.

4. **We need to move from "serve us" to service**—from only serving inwardly to outward focus in the community. *"For even the Son of Man did not come to be served, but to serve and to give..."* (Mark 10:45). If one takes away service and you take away the church's power, influence, and evangelistic effectiveness. In fact, without impacting the community in a tangible way, the Church becomes irrelevant and of no effect. The church must fulfill its historic role in feeding the hungry, welcoming the stranger, housing the orphan, educating children or caring for the sick. The power of the gospel is combining the life-changing message with selfless service. The power of the church is not merely in the number of churches but the focus of those churches. People cannot grow into Christian maturity without giving themselves away to others. By ministering to "the least of these" they invite the presence of Jesus into their ministry (Matthew 25:31-46). Lives are being touched and changed.
5. **We need to move from condemning the city to blessing the city and praying for it.** Jeremiah 29 begins by saying; *"This is the text of the letter that the prophet Jeremiah sent from Jerusalem...to those I carried into exile from Jerusalem to Babylon."* What follows are instructions on how to live as aliens in a foreign land. Listen to his admonition: *"Seek the peace and prosperity of the city to which I have carried you into exile. Pray to the Lord for it, because if it prospers, you too will prosper"* (v. 7)

The church have sometimes positioned itself as adversaries to our communities. Yes, there are things in the community that displeases God, however, the right posture is to purge and cleanse it of that which is not of God. We cannot do it alone. We need God's help. We need to be in the posture of Prayer and Blessing rather than condemning and cursing.

6. **We need to move from a minister in a congregation to being a minister in the community.** *"As Jesus approached Jerusalem and saw the city, he wept over it..."* (Luke 19:41). A congregation is made up of people who attend a local church from a community. The minister typically feels that this congregation is his flock whom he must baptize, teach, marry and bury. They consume his time and energy. Being in a community is different.

Continue on Page 8



**Experiencing Turin, Italy: A
Dream turned into Reality**
by Shernel James

It was approximately 2:30pm European Time (8:30am Caribbean time) when the British Airways Flight 2188 cruised over the Swiss Alps. As I was

just about to close my eyes for the remainder of the flight, I looked out of the window and beneath the maze of floating clouds I saw the mountain peaks of the Swiss Alps covered in snow. Sleep became an afterthought as I was amazed by the beauty of God's wonder and so, with my nose pressed against the window I continued to look as the Swiss Alps became the French Alps and finally the Italian Alps. Then I heard the captain saying, cabin crew prepare for landing. After twelve hours of flying and a layover in London of six hours, I was finally landing in Turin, Italy.

It was my first time travelling to Europe and as I embarked on my journey that first took me to England, then to Turin, Italy and on to Geneva, Switzerland; I was most excited about my stay in Italy. As a child, I was always fascinated by the cities of Italy (Rome, Milan, the Vatican City, Venice, Naples, Genoa, Pisa, Florence, Sicily, etc.). I read about them in books and always dreamed about visiting. The history buff in me wanted to visit these cities, to tour their museums, to walk their streets and boulevards and to identify the various types of architecture and artwork; most of which were built and produced during the Renaissance, one of my most appreciated eras in History.



**The Twelve month Fountain in
Parco Del Valentino Public Park**



**The Mole Antonelliana, symbol of
Turin and the National Museum of
Cinema**

tion, the "Little Paris" of Italy.

The City of Turin is nestled in the Piedmont Region of Northern Italy. It is a major business and cultural centre. A city steeped in culture, history and religion; known for its numerous cathedrals/churches, art galleries, restaurants, opera houses, historic café rooms, boulevards, piazzas (city squares), parks, gardens, theatres, libraries and excellent museums. Also, it is well-known for its baroque architecture (a form of building style begun in late sixteenth century Italy; characterized by new explorations of form, light and shadow and dramatic intensity). Much of the city's public squares, castles, gardens and elegant *palazzis* (palaces) such as the Palazzo Madama were built in the 16th and 18th centuries. Turin is also well-known as the home of the Juventus Football Club and the headquarters of automobile manufacturers such as FIAT and Alfa Romeo and is often referred to as "the Automobile Capital of Italy" or the *Detroit of Italy* due to the fact that it is the home of FIAT.



**The Rear of Palazzo Madama, a 15th Century
Roman Castle and one of the ancient city gates**



**Palazzo Graneri della Rocca and home
of the Circolo degli Artisti di Torino
(circle of Artists of Turin) and the Ganas
de Mar Ristorante**

The International Training Centre of the ILO also has its headquarters in Turin and the city also played host to the 2006 (XX) Olympic Winter Games.

The people of Turin like most Italians are Roman Catholic (90%); there are a few Orthodox, Jews, Anglicans, other Protestants (the Waldensians, a small, pre-Reformation Church and Evangelicals, Pentecostals and Charismatics) and Muslims which combine to make up the other 10% of denominations/religious sects. Religion plays a very important part in the lives of the people and Turin's cultural, social and political facets have been greatly influenced by the Catholic Church, which was the State Church until 1984. The doors of the churches are some of the most beautiful works of art and are always open and on a daily basis. Many of these churches are filled with both parishioners and visitors alike, praying, making confessions, lighting candles or looking at the many religious icons that are housed in these churches. On Sundays, many families fill the churches for worship, prayer and Sunday School.



**The Turin Cathedral, dedicated
to St. John the Baptist and
home of the Holy Shroud of
Turin**

One of the most important churches in Turin is the Turin Cathedral with the Chapel of the Holy Shroud as the only

Continue on Page 5

“The Benna Boys Vs The Reggae Boyz”

Antigua and Barbuda's Benna Boys and the Reggae Boyz of Jamaica played to a goalless draw in their Group A CONCACAF World Cup Qualifying Semi-final Round football match at the Sir Vivian Richards Stadium last night.

Both teams earned a point from the result. Jamaica, which beat Guatemala 2-1 in their opening match at the National Stadium last Friday, advanced to four points, three more than the Antiguan, who went down 3-1 to the United States in the other Group A match Friday.

At press time last night, Guatemala and the United States were playing their second match.

With the stands almost packed to the rafters in a sea of gold, the colours of the home team, Jamaica had to soak up a lot of pressure the first 15 minutes from the Benna Boys, who started the game very aggressively.

However, Antigua and Barbuda were constantly dispossessed in the final third as a combination of injudicious plays by their forwards and stellar defence by Jamaica saw the Reggae Boyz defence holding firm.

One of Antigua and Barbuda's best chances came in the 23rd minute when the ball was placed at the feet of striker Peter Byers directly in front of goal and with just the keeper to beat, he tapped gently into the waiting arms of a grateful Dwayne Miller.

Diving save

Jamaica went close in the 40th minute when a beautiful kick floated cross from JeVaughn Watson forced a diving save from Antigua and Barbuda custodian Molvin James.



Then in the 43rd minute, Antigua and Barbuda's strikers, on a counter-attack, made it to the top of the area when yet again poor finishing saw the Benna Boys' Kieran Murtagh hitting a weak shot to Miller.

With Antigua and Barbuda enjoying most of the possession, Jamaica's Reggae Boyz were fortunate to go into the half without conceding a goal, as Antigua and Barbuda were left to rue a host of missed chances.

In spite of all this, Jamaica's first touches in the first half were excellent and their movement off the ball was superb, so even though the Reggae Boyz were certainly not dominant, they showed some quality.

Antigua and Barbuda started the second half with the same formation they played in the first half, with just one man forward. But Jamaica came out pushing more men forward and started brightly, immediately putting the Antigua and Barbuda defence under pressure.

In the 55th minute Jamaica suffered a scare when Antigua and Barbuda striker Peter Byers broke free from a sea of green and hit a pass across the Jamaica goal, when a sliding save by Demar Phillips almost put the ball into



the back of his own net. However, the ball soared just over the crossbar and Jamaica lived to fight another day. Jamaica, looking the fresher of the two teams, continued to press the attack, keeping the Benna Boys' defence under pressure.

But against the run of play - in the 61st - Antigua and Barbuda missed another sitter. Tamarley 'Ziggy' Thomas, coming down the left flank, beat three defenders and hit a lateral cross and though he was all alone in the six-yard box, Randolph 'Etty' Burton failed to get a touch.

On the ensuing possession Jamaica came within a whisker of scoring when Luton Shelton, after beating his defender with a neat pass off Watson, hit a hard shot from a tight angle at the Antigua and Barbuda goal, only to see the ball crash into the upright.

In the 72nd minute Byers once again beat a Jamaica defender and pulled the trigger, only to see his shot miss the target by a few inches.

Experiencing Turin, Italy: A Dream turned into Reality

by Shernel James

Cont'd from Page 3

Renaissance-styled building in Turin. Yearly, thousands of pilgrims visit Turin to see the Holy Shroud. The Holy Shroud is the linen cloth that covered the body of Christ after His Crucifixion. Unfortunately, I was unable to actually see the Holy Shroud as visitors can only see the Holy Shroud once every 25 years when it is brought out for viewing. The last time was in 2000, so the next expected year is 2025. The cathedral is devoted to St. John, Saint Patron of Turin.



Front view of Palazzo Carignano a historical building in the centre of Turin which currently houses the National Museum of Turin

Just as religion plays a very important part in the lives of the people of Turin, family life is just as important for them. Turin is a patriarchal society; therefore almost 88% of the households are headed by men. It was joy at afternoons when I took a walk in a park near the ITC, to see men of all ages as they interacted with their families. Fathers could be seen busy teaching their sons how to ride their bikes or sail their boats in the pond and elderly gentlemen strolling in the park hand-in-hand with their wives. Reminding me of God's Word which declares that men are the head of households and leaders; and must fulfill their roles in the Church, the family and the community. Young men can be seen vigorously playing football and cricket (yes cricket in Turin played by immigrants of the city); while their children and women folk looked on cheering their respective teams. Nor

can I forget the men who congregated daily only to debate current affairs. Family life is built around God, respect for elders and authority, love, football and leisure.



Palazzo Madama and home of

Leisure is significant to life of the people and I admire their ability to compartmentalise every facet of their lives. There is a time for family, work and play. At the end of a work day, work is completed until the next day and its time for family and leisure. The parks and gardens are filled with persons riding their bikes, reading under the trees, rowing on the river, jogging in the lanes and children playing while parents talk in groups, thereby ensuring that they keep a watchful eye out for them or couples holding hands while walking along the river bank. Later as the sun goes down, the open cafés come to life on the city squares as old world music was played by groups of men moving from one café to the next.

Torinos love food. They eat most of what is grown and produced regionally such as wine, pasta, rice, cheese, chocolate, fruits, vegetables, chicken, eggs and beef. They are fond of rice which is used to make one of their local dishes called risotto. A glass of wine is always present at meals (mostly in the evenings) and their gelato (ice cream) is creamy and simply delicious.



Piazza Castello with Palazzo Reale (Royal Palace of Turin)

Torinos drives some of the smallest cars, even their mini vans, lorries (pick-up trucks) and delivery vans are small. The largest vehicles are the city buses and those driven by wealthy people. Even the luxury car manufacturers such as Mercedes Benz and BMW make small cars for wealthy persons who wish to control their carbon emission. Apart from driving small cars, their homes are also relatively small. When I asked of one of my Italian counterparts about this, I was told that space was not an issue for them, the fact that they only needed enough to be comfortable was all they needed. Moreover, they spend most of their time outdoors during the cool and summer months.



Interior of Palazzo Carignano

On my last day in Italy, I was quite sad as I was not only leaving but I also wished that I had more time to spend visiting all of the museums, parks and shops. However, I was comforted by the fact that if God had given me this opportunity once, He can do it again. He knew that I needed an escape at this point in my life after going through a very difficult period in my life emotionally, mentally, physically and spiritually. The lessons learnt from this visit to Italy was that God is in control, life was meant to be enjoyed and that worrying does me absolutely no good. I am grateful for His presence in my life, if it had not been for Him on my side, I would be lost. In my life, He has taken my 'lows and transferred them to highs' and He has never failed me.



Egyptian Museum one of Europe's largest

The Hymn of the Month - July, 2012

Mikie Roberts (Rev) Chair,
Provincial Hymnal Committee.

Over the next three months as we continue observing within the Province our hymn of the month, we will give attention to three (3) hymns from the Communion section of our hymnal. The hymns are:

O Come Thou Blessed Lord (#517) is the hymn of the month for **July**. In the trial hymnal it is # 568. The recommended tune is also the set tune which is **HAMILTON**.

Happy Thrice Happy Hour of Grace (# 526) is the hymn of the month for **August**. In the trial hymnal it is # 576. There are two recommended tunes. The primary tune being recommended is the set tune **BEL-FOUR**. The alternate recommended tune is **ST. FLAVIAN** (#72).



I am the Bread of Life is the hymn of the month for **September**. It is a new hymn that has been included in the trial hymnal as # 594. The words and music for this hymn will be circulated in the near future.

We trust that congregations were able to be reintroduced to the canticles over the past three months. It is our hope that over the upcoming period as we sing the hymns from the Communion section that we will have a deeper appreciation of the significance of the Lord's Supper through the words of these three hymns.

We are delighted to have finally produced the draft of the trial hymnal. Hard copies have been circulated throughout the Conferences. We are encouraging as many persons to make every effort to review its content and to forward any comments to the email moravianhymnal@gmail.com. A separate sub-committee has been established to research the copyright holders of the hymns. Upon the completion of the 30th Provincial Synod editorial sub-committees will be established in each Conference. We continue to crave your prayers that we will be guided by the Holy Spirit as we endeavour to produce a Caribbean Moravian hymnal.

Terms of Reference for the Provincial Hymnal Committee

In satisfying the mandate given at past Provincial Synods, the Provincial Hymnal Committee was finally established in 2009. It is comprised of representatives from our various conferences in the EWI Province. Ever mindful of the power of the gift of music, keeping in mind the role of the church's hymnal in worship, and guided by the Holy Spirit, the group embarked on its mission. Its terms of reference covered the selection of hymns to be included in the new hymnal, ensuring that copyright issues were addressed, scoring of the music used and exploring the feasible options for mass production of the final publication. This work was done simultaneously with a committee from the Jamaican Province which focused on revision of the liturgies. A draft of the hymnal has been prepared in time for the 30th Provincial Synod in July 2012. In light of reaching this landmark, the Provincial Hymnal Committee wishes to share with the Provincial family the criteria which guided the process.

Spiritual

All selections should:

1. Meet the spiritual needs of the many events in the lives persons to whom the church ministers (e.g. birth, death, marriage, anniversaries, success & failure, childhood & youth, illness, work, travel etc.). They should also recognize and celebrate festal days in the life of the church and the many seasons in the church's calendar and the community e.g. Advent, Christmas, Lent, Easter, Harvest. In so doing, they must reflect a variety of styles, season and themes.
2. Teach about the life of Christ on earth and his Ministry, in particular, his redemptive work toward all humanity.
3. Guide and challenge our growth in the Christian life and promote discipleship. Although hymns will offer comfort, they should also challenge us to grow and to change in a way that edifies the body of Christ in a holistic way. They must 'trouble' us and prompt us to move into action. Also, hymns must strengthen our faith and reassure us of the life to come.
4. Inspire, enable, facilitate and encourage the congregation towards the praise and worship of God with both text and music.
5. Apply theology that is sound and scriptural.

Continue on Page 7

Con'td from Page 6

Musical

In addressing the musical concerns, care was taken to:

1. Ensure that the tunes selected were suited to the words of the hymn and reflected their mood i.e. there must be a good marriage of text and music.
2. Replace unfamiliar, seldom used and uninspiring tunes for some of our hymns, with familiar and inspiring ones.
3. Provide a broader range of tunes that would offer sufficient options for the variety of meters used by hymns deemed worthy of retention.
4. as 'singable', i.e. accessible to the congregation with respect to range, attractiveness and reasonable ease of learning.

Cultural/Social

The committee was fully cognizant of the need for hymns to connect with the past, reflect the present and look to the future. There was a need to embrace more modern musical expressions, while retaining important aspects of our rich musical history, resulting in a publication that was richer in so many ways. For our Church's music to maintain relevance in today's society, it must be sensitive to our Caribbean setting, its climate and its unique rhythms. In addition, because the Church needs to make its presence felt in the society, hymns that were in use in our communities, that encouraged patriotism and community activism were also given consideration. This aspect of the committee's selections was guided as follows:

1. Include hymns written by Caribbean Moravians (even where traditional tunes are used).
2. Strengthen our own Caribbean identity by including hymns composed by our own Caribbean people and that reflect our culture & rhythms. At the same time, remove hymns that are obviously foreign to our climate and therefore not relevant to a Caribbean setting.
3. Include more contemporary compositions that allow for modern expression that allows church to remain relevant to present and future needs.
4. Reduce the number of Canticles offered as several no longer connect with modern use.
5. Include well loved and often used hymns that are not included in the older (current) hymnal.

6. Include hymns found in other hymnals which we would like to use thereby strengthening our ecumenical nature and enhancing our global perspective.
7. Where possible, include hymns in Spanish to reflect the changing composition & culture of our communities with a growing Hispanic influence.
8. Maintain our Moravian identity which offers a rich musical history shared by Moravian churches throughout the world.
9. Make room for new inclusions by removing hymns that are not sung at all or that repeat the same message offered by other hymns.
10. Include the National Anthems of all the countries represented in our Province(s).

Legal

1. Satisfy legal copyright requirements by ensuring all material used freely was in the public domain. Where this was not so, secure copyright permission for use of texts and tunes.

Throughout the process, support was sought to ensure the input and participation of members of the various congregations through

- a) Encouraging members to submit their own compositions for inclusion,
- b) Exposing them to 'new' and/or unfamiliar tunes in the new hymnal, through a 'hymn of the month' initiative,
- c) Inviting their selection of hymns, Sankeys and songs of praise & worship that they would like to see included in the new publication.
- d) Hosting workshops in the various conferences to sensitize them to the work being done and solicit their feedback.

The role of the various Ministers throughout the province in encouraging the use of proposed hymns and tunes in the new hymnal was seen as critical to the success of this venture. To that end, special sessions to sensitize the clergy of their role should be held at staff retreats, Synod and with the Ministers in training. It is recognized that the continuous gathering of feedback during every phase of this process is essential in ensuring that the final publication is one with which the Moravian Church throughout the Caribbean

Continue on Page 8

**Terms of Reference
for the Provincial Hymnal Committee
Cont'd from Page 7**

region could identify with and be proud to own for years to come.

Rev. Mikie Roberts (Chairman)

On behalf of the Members of the Provincial Hymnal Committee

Rev. Jeremy Francis	St. Kitts
Rev. Nevin Lewis	Tobago
Rev. Patmore Smith	Member
Rev. Elroy Christopher	Antigua
Sis. Roxanne Lashley	Trinidad
Sis. Marlene Folkes-Griffith	Barbados
Bro. Eversleigh Warner	Antigua



**Move up Higher.....Doing Church with new eyes
Con'td from Page 2**

A community differs from a congregation in that it is a larger geographical scope, concern and responsibility. A congregation is a subset of a community. So what difference does that make? Being in a community gives one the God-given right to minister to anyone in the community, whether they are part of one's congregation or not. It is important for Pastor's to immerse themselves in the community where they are planted. The Pastor will have more impact. Will be more respected and will be seen as the village Pastor. The Pastor must walk with the community, understand it and seek ways to help in its healing and restoration. The Pastor cannot be divorced from the community or he/she will lose their way and become ineffective in ministering in such an environment.

People need to hear from us. They need to see us and to know that we are interested in their well being. The Church should not make any assumptions about people and their needs. The Church must meet people at the point of their needs and help to lift them to another level. Jesus himself said, **They that are whole need not a physician; but they that are sick.**³² **I came not to call the righteous, but sinners to repentance. (Luke 5: 31-32).** The paradigm shift calls for us to be in the trenches where our people are and move them to another level of spiritual maturity.



The PEC rejoices with the Rev. Dr. Errol Connor on his graduation with a Doctor of Ministry (D.Min) from Pittsburgh Theological Seminary, Pennsylvania. Dr. Connor graduated on June 01, 2012.

The ministry project pursued by Dr. Connor was entitled, **"Beyond Doctrine: Practicing Faith with Adolescents."** The thesis sets forth the position that teens need practical ways to grow and live into the faith they profess, and that the largely doctrinal focus of confirmation class is significant but inadequate in meeting this need. Moreover, adolescents often come to the process of catechesis culturally full but scripturally deficient. The foregoing, in part and in whole, may explain why adolescents

have difficulty fulfilling the commitment made in confirmation. Therefore, the ministry project argued for a more faith-practicing, less doctrinal approach, asserting the hypotheses that the Christian spiritual practice of *Lectio Divina* is a way to strengthen the faith of adolescents.

Lectio Divina is a Latin phrase that in its English translation is best rendered as "sacred reading." The practice is a legacy of the monastic tradition of the Christian faith. It is a way of slowly and contemplatively reading, reflecting on, and responding to God's loving counsel and embrace via the medium of the Scriptures. As one carefully attends to the words of Holy Scriptures, seeking and accepting God's guidance as the Holy Spirit gives light or leads into revealed truth, a deep and loving friendship with God is made possible. In fact, *Lectio Divina* has the potential to sharpen the individual's awareness of and openness to divine love. The person so engaged often grows in reverence for God and sees the relevance faith to daily living.

Through a series of seven overnight retreats, the attempt was made to equip and strengthen adolescents in their faith, to open doors and windows onto a path of continued growth in their relationship with Christ. The results inspired hope, and suggests that the task for sharing faith with and strengthening the faith of adolescents must be sustained, systematic and simple. It is challenging for teenagers to read and reflect upon the Scriptures in this way. However, *Lectio Divina* is a meaningful way to augment the catechetical process and to strengthen adolescent faith.

Prayer Service

As we journey towards the 30th Provincial Synod, I propose that we make part of our service a Prayer Service on July 8, 2012. The Prayers should be focused specifically towards our Synod. Pray that God's will be done in every area and that the Holy Spirit will guide all of our deliberations.



In addition, I request that Delegates and Observers be prayed for specially. I also want to suggest that the Laying on of Hands and the Anointing be done on all Observers and Delegates within the Local Congregation. All Pastors are requested to participate in this most important aspect in the life of the Church.



THE 30TH PROVINCIAL SYNOD

The 30th Provincial Synod convenes in St. Thomas, Virgin Islands on July 13, 2012 at the Sugar Bay Hotel at 8p.m. and will conclude on July 18, 2012, with The Synod Communion Service and Installation of the new PEC. Delegates will leave the Synod venue on July 19th, 2012.



Birthday Greetings for the Month of July is extended to:

Sis. Ida Brown	03
Bro. Winston Chase	08
Bro. Neilson Waithe	10
Sis. Cherice Job-Lewis	10
Bro. Ralph Prince	11
Bro. Colbourne Walters	14
Sis. Frances John	15
Bro. Kirk Barker	21
Bro. Dion Christopher	23
Sis. Earleen Simmons	25
Bro. Andrew Roberts	28
Bro. Rudolph Roberts	28
Sis. Althea Pearline Jarvis	29



Anniversary Greetings for the Month of July is extended to:

Bro. Collin Matthew & Sis. Anique Elmes-Matthew	04
Bro. Nigel Daniel & Sis. Belinda Manswell-Daniel	06
Bro. Neilson Waithe & Sis. Vera Waithe	07
Bro. Willard Prout & Sis. Lynda Prout	14
Bro. Jeremy Francis & Sis. Moyia Francis	19
Bro. Devon Mannix & Sis. Stacey Mannix	21
Bro. Andrew Roberts & Sis. Geraldine Roberts	22
Bro. Mikie Roberts & Sis. Winelle Kirton-Roberts	24
Bro. Rowan Simmons & Sis. Earleen Clarke-Simons	24
Bro. Walton Frederick & Sis. Angela Frederick	26
Bro. J. Sean Roberts & Sis. Paula James-Roberts	30

Quotes of the Day

♦ Find a place inside where there is joy and the joy will burn all the pain.

Joseph Campbell

♦ Love is a flower you've got to let grow.

John Lennon



Birthday Greetings for the Month of August is extended to:

Sis. Winelle Kirton Roberts	20
Bro. Reuben Vessup	22
Sis. Anique Elmes-Matthew	22
Bro. Conrad Spencer	29
Sis. Angela Frederick	30



Anniversary Greetings for the Month of August is extended to:

Sis. Cherice Job Lewis & Bro. Fabian Lewis	11
Bro. Winston & Sis. Bernadine Chase	12
Bro. Matthew & Sis. Jasmin Crooks	13
Bro. Selvin & Sis. June McMillan	20
Bro. Leon & Sis. Mabel Matthias	28
Bro. Dion & Sis. Eulencine Christopher	29



Condolences



The Moravian Church, Eastern West Indies Province expresses sympathy on the passing of Rev. John Morman. Rev. Morman passed into the nearer presence of God on Tuesday June 26, 2012. He was in hospice care in Lancaster, Pennsylvania from Sunday June 24, 2012.

Rev. Morman and his wife Marie served in the Antigua Conference during the period 1975 – 1979 at the Gracehill and Cana Moravian congregations. Let us remember in prayer his wife Marie and daughter Ruth Ellen Shelly and family.

A Memorial Service will be held on Saturday, June 30, 2012 at 1:00 P.M. at the Lititz Moravian Church, Lititz, PA.



Congratulations

Congratulations

We give God thanks and celebrate with the Rev. Junior Sean Roberts and Paula Roberts on the birth of their third child **Tzadik Sean Luke Roberts**. He was born on Wednesday June 20, 2012 at the Mount St. John Medical Center. At the time of birth he was 8lbs 30ozs.

Both Mother and Baby are doing well.

FunCorner

A lawyer and a blonde are sitting next to each other on a long flight from LA to NY. The lawyer leans over to her and asks if she would like to play a fun game. The blonde just wants to take a nap, so she politely declines and rolls over to the window to catch a few winks.

The lawyer persists and explains that the game is really easy and a lot of fun. He explains "I ask you a question, and if you don't know the answer, you pay me \$5, and vice-versa." Again, she politely declines and tries to get some sleep.

The lawyer, now somewhat agitated, says, "Okay, if you don't know the answer you pay me \$5, and if I don't know the answer, I will pay you \$500," figuring that since she is a blonde that he will easily win the match. This catches the blonde's attention and, figuring that there will be no end to this torment unless she plays, agrees to the game.

The lawyer asks the first question. "What's the distance from the earth to the moon?" The blonde doesn't say a word, reaches in to her purse, pulls out a five dollar bill and hands it to the lawyer. Now, it's the blonde's turn.

She asks the lawyer: "What goes up a hill with three legs, and comes down with four?" The lawyer looks at her with a puzzled look. He takes out his laptop computer and searches all his references. He taps into the Air phone with his modem and searches the Net and the Library of Congress.

Frustrated, he sends E-mails to all his co-workers and friends he knows. After over an hour, he wakes the blonde and hands her \$500. The blonde politely takes the \$500 and turns away to get back to sleep.

The lawyer, who is more than a little miffed, wakes the blonde and asks, "Well, so what IS the answer!?" Without a word, the blonde reaches into her purse, hands the lawyer \$5, and goes back to sleep!



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- ◆ Conferences
- ◆ Meetings
- ◆ Seminars
- ◆ Weddings
- ◆ Banquet
- ◆ Dinner

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There are EIGHT LARGE APARTMENTS which are available for rental. Each room is self contained with kitchenette. The rooms are air conditioned with available internet and cable TV. All utilities are included with the exception of telephone.



Conference Center & Apartments



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