

A COMMUNICATION FROM THE CHAIRMAN OF PEC - EWI PROVINCE

# The Information

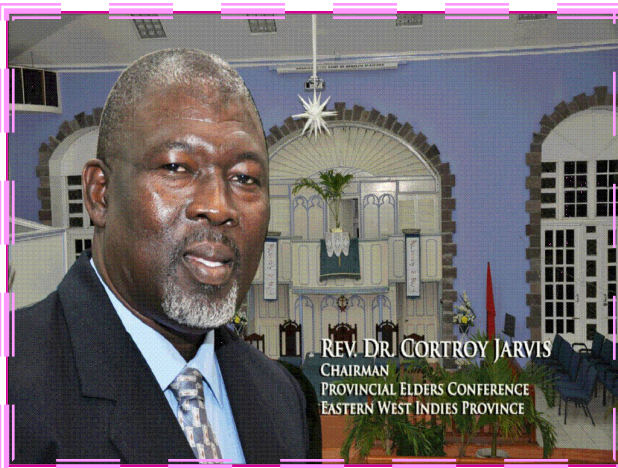
Then the man said, "**Let me go, for it is daybreak.**" But Jacob replied, "**I will not let you go unless you bless me.**" Genesis 32 vs. 26 [NIV]

March, 2012



## Celebrating 555 years of Moravian Witness

As the Moravian Church celebrates its 555 year since its founding, there is much to celebrate about this diverse church, however, there is much we would like to forget as well.



The Moravian Church, founded on March 1, 1457 in Bohemia/Moravia in the Czech Republic believe in and confess the unity of the Church given in the one Lord Jesus Christ as God and Saviour. He died that He might unite the scattered children of God. As the living Lord and Shepherd, He is leading the flock toward such unity.

The Moravian Church espoused such Unity when it took over the name, Unitas Fratrum or Unity of the Brethren. Nor can we ever forget the powerful unifying experience granted by the crucified and risen Lord to our fore fathers in Herrnhut on the occasion of the Holy Communion on August 13, 1727 in Berthelsdorf, Germany.

It is the Lord's will that we should give evidence of and seek unity in him with zeal and love. As a Moravian Church, we welcome every step that brings us nearer the goal of unity in Him (Christ).

The Moravian Church is also a fellowship. Despite all the distinctions between male and female, poor and rich and people of different ethnic origin, is one in the Lord.

The Moravian Church also sees itself as a Church of Community Service where it serves its neighbor and the world.

### 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

### MAILING ADDRESS:

Moravian Church - EWI Province  
Moravian Provincial Headquarters  
Cashew Hill, P.O. Box 504  
St. John's, Antigua

Tel: (268)560-0185  
Fax: (268)462-0643

### EMAIL ADDRESSES

[moravianchewip@candw.ag](mailto:moravianchewip@candw.ag)  
[moravianchewip@gmail.com](mailto:moravianchewip@gmail.com)

### WEB ADDRESS

<http://www.moravians.net>

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**The Moravian Church treasures in its history the vital experience of the Headship of Christ of September 16 and November 13, 1741.**

***One of the dark spots of the Moravian Church is that at one time in the United States, it owned slaves.***

***Not only did it own slaves, but it became a part of the segregation movement in the United States.*** "As Segregation gained hold in the early 19th Century, the Moravians' inclusive attitude toward integration changed. In 1816, they banned blacks from being buried in the white cemetery. And in 1822, they segregated the church, agreeing to build a separate log church where blacks could worship."

I reproduce for this edition of the Information Newsletter an article written by Tanner Latham entitled: **Dwindling African Moravian Church Celebrates its rich history.** This article was written following the celebration of the Lovefeasts in December 2011 at the St. Phillips African American Moravian Church in Winston Salem, North Carolina. St. Philips African Moravian Church in Old Salem celebrated its 150th anniversary on Thursday, December 15, 2011. Consecrated in 1861, the congregation held its first service in the church on December 15th of that year.

The Lovefeast service dates back to the early days of the Moravian church. This Protestant group formed in the 15th Century in what is now the Czech Republic. By the 18th Century, the Moravians had migrated to the United States, and in 1766, they founded the settlement of Salem in North Carolina.

At that time, the Moravian church owned slaves. It believed that the Bible justified slavery. But it condemned individual church members from owning slaves in a large part to preserve work ethic. According to Moravian archivist Daniel Crews, the church believed its members, "might get used to the idea that somebody else does the work."

But because the community was growing, labor was needed, so the church leased slaves out to its white congregation.

But it wasn't a typical slave/owner relationship. The slaves became members of the white church and worshipped there. They were buried in the white cemetery. These slaves learned how to read and speak the Moravians' German language. Jon Sensbach, a history professor at the University of Florida, recognizes the uncharacteristic nature of this social setup in Salem.

"It was a very unusual case of baptized, black Christians, many of whom spoke German, being integrated into this German-American immigrant community," says Sensbach.

But that wouldn't last. And that brings us back to St. Philips Church. **As Segregation gained hold in the early 19th Century, the Moravians' inclusive attitude toward integration changed. In 1816, they banned blacks from being buried in the white cemetery. And in 1822, they segregated the church, agreeing to build a separate log church where blacks could worship.** This was the beginning of the St. Philips congregation. And in 1861, they built the St. Philips African Moravian Church that still stands today in the historic community of Old Salem.

"At one time, back in 1967, we had as many as 150 to 200 members," says Dorothy Pettus (*pictured: on left*), a member of the current St. Philips congregation, "A lot of them grew up, went to college, moved away, and we lost that generation."

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Pettus is an African-American Moravian. Now, Moravians in this country are rare. There are only 40 to 50,000 members. And African-American Moravians make up a very tiny percentage of that total. St. Philips Church is only one of a handful of African-American Moravian churches in the U.S.

And, as Dorothy mentioned, St. Philips is shrinking. Today, they only average 25 to 30 people attending their Sunday services.

One of those faithful few is Lethia Coleman (pictured: on right). She is in her early 70s, and she's been a member of St. Philips for over 60 years. She recalls her attraction to the Moravian service, even when she was an 8-year-old little girl.

"I like the quiet time," says Coleman. "The quiet service. Even as a kid I was not...I like my 'upbeat' at the party. When I come to church, I need a quiet time, and I like this."

Yesterday, almost 200 people joined in the Lovefeast at St. Philips. Most were Moravians, black and white, from churches all over the area. And, in between the hymns, there were many quiet moments. This article can be accessed at: [www.wfae.org](http://www.wfae.org).

I look forward to the time when we acknowledge and recognize that, **there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.** (Galatians 3:28).

## **PROJECT** **SOCIAL WORK SERVICES TO WID-** **OWS AND ORPHANS OF HURRICANE** **FELIX THAT STRUCK ON SEPTEMBER** **4, 2007.**

**Location:** Northern Coastal Plain north and south of Puerto Cabezas, RAAN, Nicaragua Central America.

**Executing Agency:** Moravian Church in Nicaragua, Puerto Cabezas, and North Atlantic Autonomous Region.

**Execution period:** 8 months after the disposition of funds.

**Approved Amount : U.S. \$ 35,000.00.**

### **MISSION OF THE MORAVIAN CHURCH IN NICARAGUA**

The Nicaragua Moravian Church is a community of faith in Jesus, of multiethnic nature, Protestant, evangelical and ecumenical. It promotes and participates in Nicaragua in integral evangelization, preaching in the world with Moravian Unity, the good news of the kingdom of God based on love, gender equity and respect for human rights, the socio economic, health, education and environmental protection.

### **VISION OF THE MORAVIAN CHURCH IN NICARAGUA**

The Moravian Church, strengthened through her congregations, programs and organizations, will provide an opportunity for every Nicaraguan to hear the good news of the grace of our Lord Jesus Christ. Through everyday actions, it seeks to motivate each individual to live in a harmonious Christian, experienced in all areas of your life.

### **INTRODUCTION:**

Four and a half years ago, Hurricane Felix passed through the Autonomous Region of Nicaragua, destroying entire communities and the ecology of the region. The hurricane also killed hundreds of loved ones, mothers, fathers, sons and daughters.

The event on the September 4, 2007 caused indeed a very painful situation in the region. From then until now, the time has passed and the consequences of that fatal moment have not yet been adequately addressed, neither have

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the lost materials been recovered. The conditions of life of those, who have become widows and orphans, are difficult, as they are still living in precarious conditions. Therefore the purpose of this project is to serve the widows and orphans from the church as a **C h r i s t i a n d u t y .**

#### **GENERAL OBJECTIVE:**

The general objective is to open up opportunities for widows and orphans of Felix Hurricane to improve their living conditions by ensuring roofing on their houses, access to education, to provide pastoral care and sources of employment, using natural resources to develop their skills and abilities.

#### **SPECIFIC OBJECTIVE:**

To provide opportunities for widows and orphans of Felix Hurricane for improvement of their homes with the resources of the community in new or refurbished building

To support orphans to have access to education in order to provide access into the labor market through vocational technical institutes' scholarships.

To promote young widows and orphans to discover their capabilities and skills to make them feel useful to society by availing pastoral guidelines.

#### **JUSTIFICATION:**

As a church we see the needs of victims of Hurricane Felix, but the two groups of people, the widows and the orphans, are the most sensitive in terms of attracting attention. Certainly, the state of Nicaragua, international organizations and churches helped massively to the most pressing needs of time.

However, after more than four years, it is clear that there is still a large part of the population that is affected. They have not recovered their standard of living and the widows and orphans find themselves in an especially difficult situation.

The reality of the current situation is that we are facing new challenges by different social, financial factors, and the world economy in which they are involved.

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## **Worship Songs/ Praise Choruses**

As we move ahead and look towards the compilation of the final hymnal, an appeal is being made to all congregations to submit their top **10 – 15 worship songs/praise choruses**. The Committee intends to give consideration for the inclusion of the same in the hymnal. However, so as to ensure that we secure the necessary copyright permission, these submissions must include the following:

- **The title of the song and the complete text.**
- **The name of the author and/or arranger.**
- **The name and address of the copyright holder.**

We have not yet decided how many of these will eventually be included in the hymnal. However, the Committee is making this appeal at this time as we attempt to ensure that the content of the hymnal reflects traditional and Caribbean hymns as well as contemporary worship songs and praise choruses. It must be emphasized that because the latter is most likely still under copyright ownership and not in the public domain that we need to have the copyright information as part of whatever submissions are made. In the process of compiling the hymn, we are deliberately seeking to avoid any copyright infringement since this will have some legal ramifications.

Submissions must be made by **MARCH 15<sup>th</sup> 2012** to either of the following emails: [moravianhymnal@gmail.com](mailto:moravianhymnal@gmail.com) or [rmikie@hotmail.com](mailto:rmikie@hotmail.com).

On behalf of the Provincial Hymnal Committee, I express thanks for the continued support of the Province as we seek to carry out the task that has been assigned to us. We fervently crave your prayers.





## Unity Sunday

**Sunday March 04, 2012 is Unity Sunday.**

A special offering will be taken in all Moravian Churches worldwide to go towards the Moravian Church in Nicaragua to assist with the Social Work Services to Widows and Orphans of Hurricane Felix that struck the country on September 4, 2007.



## Meeting of the Hymnal Committee

A meeting of the Provincial Hymnal Committee will take place from March 15—18 at the Provincial Headquarters, in Antigua.



## Theological Education Sunday

**Sunday March 25, 2012 is Theological Education Sunday.**

Please remember in prayer our Warden/Tutor and all of our ministers in training at this time.

At present our Warden/Tutor is the Rev. Frank Barker and our five (5) Ministers in training are:

Onita Samuel – Pastoral Ministry – Year 04  
Catherine Governor–Christian Education Ministry – Year 2  
Moise Jean – Pastoral Ministry – Year 02  
Yvonne Jean–Christian Education Ministry– Year 2  
Erwin Warner–Christian Education Ministry–Year 2

On this Sunday a special offering will be taken to go towards continuing Education. Let us pray that our Warden/Tutor and our Ministers in Training remain faithful to God and fulfill His purpose for their lives.

## Unity Prayer Watch 2012

The EWI Province will participate in the Unity Prayer Watch from 12:01 a.m. April 01, 2012 – Midnight April 14, 2012. The Schedule is as follows:

- ☐ Virgin Islands-12:01a.m.April 01–Midday April 04
- ☐ Barbados -12:01p.m. April 04–Midnight April 06
- ☐ Tobago - 12:01a.m. April 07 – Midday April 08
- ☐ Trinidad - 12:01p.m. April 08 – Midday April 09
- ☐ St. Kitts - 12:01p.m. April 09– Midnight April 10
- ☐ Antigua - 12:01a.m. April 11– Midnight April 14

Conferences are asked to observe the time allotted for our members to engage in the unbroken prayer chain. This prayer meeting began on August 13, 1727 when the Moravian Church had its Pentecostal experience. The Church was so much on fire that the Prayer meeting lasted for 100 unbroken years. Let us therefore encourage our members to be in prayer, as we continue to seek God's guidance and direction for our Church and indeed our lives.



## The 30th Provincial Synod

The 30th Provincial Synod convenes in St. Thomas, Virgin Islands on July 13, 2012 and will conclude on July 19, 2012. All Synod reports and proposals for the consideration of Synod should reach the Provincial Headquarters by **March 01, 2012.**





## Hymn of the Month

**Me alone** (Jamaican traditional) A very simple repetitive call-and-response song. It could work well as a reflective song. Since this is from the Caribbean Conference of Churches, it would be good to sing this song and continue to pray for the people of Haiti, who must certainly be feeling alone and in the wilderness.

30

### Me Alone

Traditional—Jamaica

Arr. P.E.P.

♩ = 52

**D Solo** D G A D

Me a-lone, me a-lone, in-a de wil-der-ness.

**D Chorus** D G A7 D

For-ty days and for-ty nights in-a de wil-der-ness.

30

### Me Alone

1. **Solo:** Me alone, me alone,  
in-a de wilderness  
(repeat)

3. **Solo:** Son of man, Son of  
Man, in-a de  
wilderness (repeat)

**Chorus:** Forty days and forty  
nights in-a de  
wilderness (repeat)

4. **Solo and Chorus:**

Me alone, me alone  
in-a de wilderness  
(repeat)

2. **Solo:** He was tempted by  
the devil, in-a de  
wilderness (repeat)

Forty days and forty  
nights in-a de  
wilderness (repeat)

Traditional—Jamaica

**PROJECT****SOCIAL WORK SERVICES TO WIDOWS AND ORPHANS OF HURRICANE FELIX THAT STRUCK ON SEPTEMBER 4, 2007. Con'td from Page 4**

The search for alternatives and improvement of a condition of life and attention by integrating all aspects of social life is our great interest.

Num	Activities	Indicators	Observation
1	Attention to victims vulnerable from Hurricane	Create opportunities for widows and or-	
2	Construct and repair homes affected.	Create better life condition.	
3	Give Scholarship	Access to education.	
4	Training and lift self esteem	Self sustainable	
5	Process of emotional rehabilitation	Sociological attention	

Widows and orphans of Hurricane Felix need shelter and psycho-pastoral care in order to restore their living conditions, economically and culturally, and in this way improve their quality of life as a person in society.

It is a goal to give opportunities, also to the widows and orphans, for using their own powers to develop their skills in handicrafts, as artisans from different classes using the raw material that provides the local community.

The orphans must be given opportunities for admission into vocational technical studies for a short time to be self-sustaining and no longer be a burden of family and society. Those, who are old enough, must be offered opportunities to study. They will be given a scholarship to short- and medium term for academic preparation.

**PROJECT STRATEGY:****CONSTRUCTION:**

This project will be sustained with the active participation of the beneficiaries and leaders of the church and community. Solidarity groups will be organized to work in stages to be built homes. Community banks will be organized with building materials (zinc, nails, wood, hinges, and tools):

**TECHNICAL CAREER:**

We will select from the group of beneficiaries those with interest in the technical study for one year. (Computers, tailoring, dressmaking).

**THERAPY MEETINGS:**

The project will provide care and Traumatic Psychological Therapy for human healing and rehabilitation. This type of health care will serve as an alternative to improve the comprehensive quality of life, using the elements of nature that bring harmony of body, mind and spirit. This will be the only way of saying that if we opt for positive change, tomorrow they may enjoy life fully.

**EVALUATION AND MONITORING:**

1. Monthly evaluation meetings will be held with beneficiaries.
2. A permanent monitoring system will be drawn up.
3. Monthly reports will be shared.



## Prayers

Let us continue to remember the Rev. Romeo Challenger in our prayers. He is still warded in the Intensive Care Unit at the Mount St. John Medical centre in Antigua. Rev. challenger continues to fight the good fight of faith. Let us also continue to lift up his family in prayer.



## Birthday Greetings for the month of March is extended to:

Bro. Derick Forrester	04
Sis. Alicia Ross	07
Bro. Jeremy Francis	09
Sis. Eulencine Christophers	18
Bro. Kingsley Lewis	20
Sis. Denise Smith-Lewis	20
Sis. Vera Waithe	29



To Bro. Fabian Lewis who celebrated his Birthday on February 03.



## Anniversary Greetings for the month of March is extended to:

Bro. Ralph & Sis. Rosalind Prince	02
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## Quotes of the Day

- ◆ Learning to love yourself is the greatest love of all.  
[Michael Masser and Linda Creed](#)
- ◆ When the character of a man is not clear to you look at his friends. -  
[Japanese Proverb](#)

## Fun Corner

There's this guy who had been lost and walking in the desert for about 2 weeks. One hot day, he sees the home of a missionary. Tired and weak, he crawls up to the house and collapses on the doorstep. The missionary finds him and nurses him back to health. Feeling better, the man asks the missionary for directions to the nearest town. On his way out the backdoor, he sees this horse. He goes back into the house and asks the missionary, "Could I borrow your horse and give it back when I reach the town?" The missionary says, "Sure but there is a special thing about this horse. You have to say 'Thank God' to make it go and 'Amen' to make it stop." Not paying much attention, the man says, "Sure, ok."

So he gets on the horse and says, "Thank God" and the horse starts walking. Then he says, "Thank God, thank God," and the horse starts trotting. Feeling really brave, the man says, "Thank God, thank God, thank God, thank God, thank God" and the horse just takes off. Pretty soon he sees this cliff coming up and he's doing everything he can to make the horse stop.

"Whoa, stop, hold on!!!!!"

Finally he remembers, "Amen!!!"

The horse stops 4 inches from the cliff. Then the man leans back in the saddle and says, "Thank **God!**"