

The Information

Is the Chief Elder relevant?

On November 13, the Moravian Church celebrates Jesus Christ as Chief Elder of our Church. This is one of the Memorial days in the Moravian Church's calendar. The Proclamation of the Headship of Christ in the Moravian Church dates back to November 13, 1741. The Ground of

the Unity, paragraph 1.11 in the book of Order, EWIP 2012 states the following:

"Jesus Christ is the one Lord and Head of His body, the Church. Because of this, the Church owes no allegiance to any authority whatsoever which opposes His dominion. The Unitas Fratrum treasures in its history the vital experience of the Headship of Christ of September 16th and November 13th, 1741".

Leonard Dober, one of the first two Moravian Missionaries was Chief Elder (head) of the Moravian Church, but it became too difficult for him and he thought of giving it up. He determined that at the Synod in London in September 1741 that he would relinquish that position. After prayerful consideration at the London Synod, Jesus Christ was unanimously declared as Chief Elder of the Moravian Church on September 16, 1741. The

Synod knew that it would take a considerable amount of time to circulate the information throughout the Moravian World and so it was agreed that November 13 would be appointed as the day to celebrate the Chief Elder Festival. This celebration declares that Jesus Christ is large and in charge in the Moravian Church. He is Master, Head, Leader, Chief Elder and the Lamb that has conquered and so we will follow Him.

In the book of Peter, there is a word for the Church. "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

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28 "Lord, if it's you," Peter replied, "tell me to come to you on the water."²⁹ "Come," he said. Then Peter got down out of the boat, walked on the water and came toward Jesus.³⁰ But when he saw the wind, he was afraid and, beginning to sink, cried out, "Lord, save me!" Matthew 14: 28 - 30

November, 2014



Rev. Dr. Cortroy Jarvis
Chairman of PEC

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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² Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

³ Neither as being lords over God's heritage, but being examples to the flock.

⁴ And when the chief Shepherd shall appear, ye shall receive a crown of glory that faded not away.

⁵ Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." (1 Peter 5:1-4).

In this text, Peter speaks of a suffering Church. In it Peter tells us three things about the kind of oversight Elders should exercise. Each of the three things has a negative and positive.

The three things appear in Verses 2b and 3 are:

1. Not by constraint, but willingly;
2. Not for filthy lucre, but of a ready mind.
3. Neither as being Lords over God's heritage, but being examples to the flock.

Not by constraint, but willingly

Why does Peter begin by telling the elders, to exercise their oversight not by constraint, but willingly? In other words he was saying, "Not under compulsion, but voluntarily"? What kind of situation might result in having elders who don't want to be elders? That seems to be the situation, doesn't it? There is a threat that elders in these churches are feeling like the work is not really something they want to do. They are feeling forced to do it, when they would really rather be doing something else.

It suggests that it's the suffering of the church that accounts for Peter's emphasis here. It's really very simple. Elders/Shepherds have less desire to be elders and shepherds if it's dangerous and difficult. There are at least two reasons to think that it was dangerous to be the shepherds of suffering flocks.

One is Vulnerable to Persecution

One is that when persecution comes, the leaders of the flock are the most visible and sometimes the most vulnerable. If you are the shepherd of a suffering flock, you will be among the first to fall. That's the way it was with Stephen and the Peter and James in the early church.

Stephen was probably the most eloquent spokesman of the Hellenistic wing. And James and Peter were the leaders of the whole church. Stephen was killed in Acts 7; and James was killed in Acts 12; and Peter barely escaped the sword of Herod by a miracle.

So it's dangerous to be a leader when the church is under persecution. These churches were about to go through a fiery ordeal. 1 Peter 4:12 declares: Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you.

One is Vulnerable to God's Judgment

A second reason the elder-shepherds might shrink back from their duty is that not only are they vulnerable to man's normal antagonisms, but they are also vulnerable to God's judgment in a peculiar way. You recall that 1 Peter 4:17, says God's judgment had begun with the house of God. There is a scary reference here to Ezekiel 9 for the elders. Ezekiel 9 is a description of the way God brought judgment on his people once before. He not only began at the house of God; he began with the elders.

⁴ And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

⁵ And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:

⁶ Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house.

In other words, it has been God's way to bring judgment on his own people beginning with the house of God (as 4:17 says), and in the house of God beginning with the elder-shepherds. So it's not surprising that the elders in the churches of Pontus, Galatia, Cappadocia, Asia, and Bythinia might have been reluctant to exercise oversight. So Peter says exercise your oversight "not under compulsion, but voluntarily."

What this means is that danger and difficulty is one test of the true elder-shepherd. Jesus said in John 10: "But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep".

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Hymn of the Month for November, 2014

Mikie Roberts (Rev.) Chair,
Provincial Hymnal Committee.

The month of November signals in many congregations a focus on Harvests ingathering. With that in mind, the



hymn for the month of November is **With thankful harvest song Lord** which was written by the late Jamaican poet Lena Kent. This Caribbean hymn was originally published in the Caribbean ecumenical hymnal **Sing A New Song No. 3** which was produced by the Caribbean Conference of Church in the mid 1980's. The tune of this original Caribbean hymn was written and arranged by eminent Caribbean musician and cultural icon, Mr. Noel Dexter.

In addition to the words that are presented below, I have also included the music with the text.

The central message of this hymn is for us to celebrate the goodness of the Lord which has been shown to us here in the Caribbean. God's goodness is reflected in so many and varied ways to us here in this region. The beauty of God's creation as seen in the "crimson dawns and sunsets" points to God's goodness. The fact that we have been given each day our "daily bread" ought to cause us to praise God for His goodness. In the second verse we are drawn to recognize God's goodness to us in the multiplicity of fruits and vegetables which our rich Caribbean soils produce year after year. God forbid that we should not appreciate just how good God has been to us. As a result, the last verse challenges us to always maintain a posture of gratitude for God's unmerited goodness to us. It is this attitude of gratitude that should cause us to turn away from displeasing God through our sins. At the same time, being mindful of how abundantly we have been blessed with so much, we cannot help but continually express our love not only for God but also for each other.

Below are the words for this hymn:

With thankful harvest song, Lord
We lift our hearts to thee,
As in thy holy house we meet,
Where oft we bend the knee.
For fruits and flowers we praise thee,
For mind and body fed;
For crimson dawns, for sunsets,
And for our daily bread.

*Bless the Lord for beauty,
And abundant food.*

*Lift your hearts in thanks to him
And sing, 'The Lord is good'.*

O see the glowing orange
Hang on laden bough;
O see the golden mango,
That gladdens high and low:
The breadfruit, in its season
Which nourishes and cheers;
Bright ackees scarlet-painted,
And green and purple pears.

All these, and more, God giveth,
And food beneath the ground;
Each in its season, year by year,
In this our land are found.
Ah, how can man, ungrateful
Still sin against thee so?
Forbid it, Lord, and cause us
With love to overflow.

Lena Kent



Quote of the Day



Life was much
easier when
APPLE and
BLACKBERRY
were just fruits



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Is the Chief Elder Relevant? Cont'd from Page 2

In other words the presence of danger and difficulty tend to separate the hirelings from the shepherds.

Peter warns that there are a couple strong worldly motives for being an elder-shepherd even when your heart is not in it. The two motives are money and power. A man might even risk danger for a while if it meant a comfort boost of financial gain, or an ego boost of power.

Not for filthy lucre, but of a ready mind

Verse 2 at the end: exercise their oversight "not for filthy lucre, but of a ready mind." "filthy lucre" means making the ministry a means to get rich. It means being motivated by money in the ministry. It means thinking constantly about vacations and days off and retirement benefits instead of thinking about the value of the human soul and the preciousness of truth and the power of the Holy Spirit and the coming glory of the Chief Shepherd. An individual might even hang on for a while in the face of great difficulty if he could make godliness a means of gain, as Paul said in 1 Timothy 6:5, "Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."

Neither as being Lords over God's heritage, but being examples to the flock

In verse 3 Peter warns against the other worldly motive that might keep an elder-shepherd in office when his heart for it is gone. One should not exercise oversight, by "lording it over those allotted to his/her charge, but proving to be examples to the flock."

"Lording it over" implies that the elder-shepherd is driven by the love of power. He gets an ego high from flaunting his authority and prestige and dominance. He needs to be up front. He likes the best seats in the synagogue, as Jesus said. He likes to be addressed with titles. He craves the praise and the dependence of men. He may be a boisterous domineering sort. Or he may be a consummate politician who measures his words so as to curry the favor of the powerful and enhance his security in office.

Peter says: the test of such elder-shepherds is in their life—their whole life. Are they examples for the flock? Verse 3: Do not lord it over the flock, "but prove to be examples to the flock." Is their public oversight a show, or does their whole life prove their authenticity? Is there a public shepherd and a different private shepherd?

Sometimes we think that seasons of suffering are automatically purifying for the church and its leaders; and in general they are. But Peter makes it plain here that it is not so simple. He was writing into a season of suffering. And instead of assuming that danger and difficulty would automatically cleanse the eldership, he warns that even when men have lost the heartfelt desire for the great work of shepherding the flock of God, and even when they may face danger and difficulty in it, some might hang on because of money and power.

I am encouraged by a good number of pastors in the EWIP as well as a good number of elders. I don't know anyone today in ministry who would say that their job is easy. What keeps them going is not the love of money or the love of power. What keeps them going is that when the Chief Shepherd comes, he is going to call us to account and say, "Did you feed my sheep? Were you vigilant over the souls of my sheep? Did you seek my lost sheep? Did you guard the deposit of my truth? Did you stand watch against the wolves? Did you love my flock?"

And when the Chief Shepherd comes, he will reward the faithful with the unfading crown of glory. And that will be enough for the elder/shepherd.

In conclusion, permit me to quote from Rick Warren, on leadership, "the first Job of Leadership is to love people. Leadership without love is manipulation". May this Chief Elder festival take us to higher heights with the Lord.



Statement of Welcome and Purpose

October 5, 2014

Joint worship St. Kitts Conference

We come today asking God for restoration: to rebuild us and reposition us for the advancement of his Kingdom, understanding that the context in which we live as a church calls us to reflect, revisit and to ‘rehear’, thus enabling us to retell and respond to God’s redemptive work through our Lord Jesus Christ.

As a result, today we are encouraged to hold fast to the hope of our high calling, looking to Jesus who is the Rock of Ages, the Author and Perfecter of our faith, our Anchor in these challenging times.

We are further encouraged to use our gifts, our monies and our lives as resources for Kingdom Building. May the words of Isaac Watts penned in 1707 arrest our minds:

*“Were the whole realm of nature mine,
That were a present far too small,
Love so amazing, so divine,
Demands my soul, my life, my all.*



**Rev. Hilton Joseph
at a workshop in Paramaribo, Suriname
October 23rd - 26, 2014**

Recently, I had the opportunity and distinct pleasure to attend a **Regional Workshop for Caribbean Faith Based Organizations** in Paramaribo, Suriname. It was organized

by the United Nations Population Fund (UNFPA), an international development agency that promotes the right of every woman, man and child to enjoy a life of health and equal opportunity. UNFPA supports countries in using population data for policies and programmes to reduce poverty and to ensure that every pregnancy is wanted, every birth is safe, every young person is free of HIV/AIDS, and every girl/woman is treated with dignity and respect.

The goal of the workshop was to increase

the understanding of Caribbean Faith Based Organizations (FBOs) and Leaders and develop, with their guidance, a regional strategy to advance plans for partnering with each other and work to promote sexual reproductive health, gender equality, and youth development in the English and Dutch speaking Caribbean.

The workshop was facilitated by Rev Dr Marjorie Lewis, President of the University Theological College, and Mrs. Jewell Quallo Rosberg, Gender Specialist of SROC. Participants comprised representatives from regional, sub-regional and national FBOs who were seen as leaders in the region and experts in the field with the ability and commitment to support the development of a Regional Strategic Plan for the Caribbean.

As I reflected on this Workshop, the Motto of UNFPA, "Delivering a world where every pregnancy is wanted, every childbirth is safe and every young person's potential is fulfilled" brought to my attention the following passage of Scripture:

The king will reply, truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.

Matthew 25:40



The following are some thoughts coming out of this workshop that we as a church can reflect on and seek to be more intentional with:

1. One of our strengths as an FBO is that the message of the religious leader still carries weight.
2. We already have a structure in place so let us use it: Christian Council, opportunities for media coverage, access to schools. The Book of Order of the Moravian Church Eastern West Indies Province (EWIP) gives guidelines: Section 13.1-3, page 75 (abortion) and the Moravian Church EWIP affirms that life is God's first gift to humankind and His most precious gift through Jesus Christ. This is a fundamental tenet of our faith..... In Section 13.4 #1 page 75-76, the Moravian Church EWIP is urgently requested in all of her Conferences to investigate, and co-operate with prevention, treatment, and educational programs offered by government services and other agencies for the people of the church and the community with a view to addressing, reducing the impacts of and/or eliminating the following social issues:
 - A. Drugs/alcohol abuse
 - B. Teenage pregnancy
 - C. Promiscuity
 - D. Child/spousal abuse, elderly abuse
 - E. Domestic violence
 - F. Homelessness
 - G. HIV and AIDS
 - H. Other social problems

Section 13.5 The Moravian Church EWIP believes that any person has the right to obtain and use information on family planning.

What can we do as a Church?

1. Work with different stakeholders and Non-Governmental Organizations to make sure that there is a strong system of justice for victims of sexual violence and that the church is a place for justice and healing.
2. Conduct an Educational Workshop on Sexual Orientation so that the religious community can understand the recent trends and be in a better place to offer ministry that brings healing and reconciliation.
3. Engage in Intentional Ministry with Youth, realizing that adolescence is the most opportune time for spiritual mentoring (*Ecclesiastes 12:1 – Remember now your Creator in the days of your youth, before the difficult days come, and the years draw near when you say, “I have no pleasure in them”.*)

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Cloud of Witnesses

by

Rev. Dr. Winelle Kirton-Roberts



This monthly feature is to re-tell the stories of ordained Pastors who served in the Eastern West Indies Province in recent past. It is intended to inform us of the life and witness of these ministers and their spouses so that we can better appreciate the sacrifices they have made. Moreover, it is hoped that both the ordained and unordained will be inspired to continue our ministry diligently knowing that our labour will never be in vain in the Lord.

The following biography of Rt Rev John Knight was submitted by his daughter Sis Joan Knight. It is an edited version of an interview done and written by Pat Lewis. On a personal note, I count it a privilege to have been baptized by Rev Knight when he served in Barbados. My godmother always told me that when she went to the minister to ask if he can baptize a baby for her he looked at her and said "Mam, bring de pickney and come."

John Ephraim McLaurin Knight was born on November 24, 1911 in Plymouth, Montserrat. His father was the Superintendent of Prisons and his mother was Matron of the Mental hospital. Although both parents were Moravians from Antigua, John was baptized a Methodist as there was no Moravian Church in Montserrat. Later, John Knight became a Moravian while living in St Kitts.

At the age of 19, John Knight entered Codrington College, which was then attached to the Durham University in England. In addition to the solid theological education, Bro John Knight possessed great financial skills and outstanding athletic abilities. Although he battled ill-health throughout his ministry, John Knight served the Eastern West Indies Province for over 50 years with grace, zeal and humility.

Except for Trinidad, Rev John Knight served every Conference and in some cases he served multiple times.

John Knight's first call was to the St Kitts Conference in 1935. He assisted Rev Mansfield Williams at the Zion congregation at Basseterre. The country was in the midst of unsettling riots which affected the congregation. Through his calm unruffled approach to ministry, Rev John Knight did much to restore the equilibrium of the congregation.

Following this, Bro Knight served the St Kitts Conference four times in his ministry.

By 1936, John Knight went to serve Emmaus and Bethany on St John and was called to assist Friedensthal and Midlands on St Croix. He had a second call to St Croix in 1940.

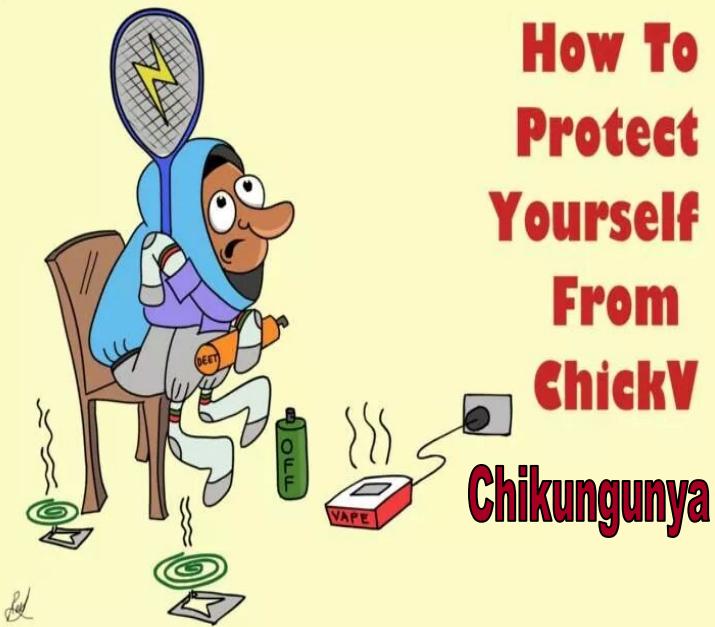
In 1938 he was called to assist the Minister of Spring Garden, Antigua. He has served the Antigua Conference five times and had the honor of serving most of the congregations. He was appointed Superintendent in Antigua 1960.

For two years 1950-1952 he was called to the Tobago Conference. At one point he was responsible for seven(7) congregations.

In 1967, John Knight accepted a call to serve the Barbados Conference. While there he helped in the building of the Sharon Manse. He remained in Barbados for four(4) years.

The Provincial Synod elected John Knight was a Bishop in 1975. He officially retired from active ministry in 1985.

Bishop Knight was married Sis Edna Knight. They have one daughter Joan Elizabeth Knight and three grandchildren.



How To Protect Yourself From ChickV Chikungunya

Prevention

- ▶ No vaccine exists to prevent chikungunya virus infection or disease.
- ▶ Prevent chikungunya virus infection by avoiding mosquito bites (see below).
- ▶ The mosquitoes that spread the chikungunya virus bite mostly during the daytime.

Transmission

Through mosquito bites

- ▶ Chikungunya virus is transmitted to people through mosquito bites. Mosquitoes become infected when they feed on a person already infected with the virus. Infected mosquitoes can then spread the virus to other people through bites.
- ▶ Chikungunya virus is most often spread to people by *Aedes aegypti* and *Aedes albopictus* mosquitoes. These are the same mosquitoes that transmit dengue virus. They bite mostly during the daytime.

Symptoms, Diagnosis, & Treatment

Symptoms

- ▶ Most people infected with chikungunya virus will develop some symptoms.

- ▶ Symptoms usually begin 3–7 days after being bitten by an infected mosquito.
- ▶ The most common symptoms are fever and joint pain.
- ▶ Other symptoms may include headache, muscle pain, joint swelling, or rash.
- ▶ Chikungunya disease does not often result in death, but the symptoms can be severe and disabling.
- ▶ Most patients feel better within a week. In some people, the joint pain may persist for months.
- ▶ People at risk for more severe disease include newborns infected around the time of birth, older adults (≥ 65 years), and people with medical conditions such as high blood pressure, diabetes, or heart disease.
- ▶ Once a person has been infected, he or she is likely to be protected from future infections.

Diagnosis

- ▶ The symptoms of chikungunya are similar to those of dengue, another disease spread by mosquitoes.
- ▶ See your doctor if you develop the symptoms described above.
- ▶ If you have recently traveled, tell your doctor.
- ▶ Your doctor may order blood tests to look for chikungunya or other similar diseases.

Treatment

- ▶ There is no medicine to treat chikungunya virus infection or disease.
- ▶ Decrease the symptoms:
- ▶ Get plenty of rest
- ▶ Drink fluids to prevent dehydration
- ▶ Take medicines, such as ibuprofen, naproxen, acetaminophen, or paracetamol, to relieve fever and pain.



**Birthday Greetings for
the month of
November is extended to:**

Sis. Onita Samuel	01
Sis. Patricia Nicholas	15
Bro. Ezra Parris	21
Sis. Myrtle Miller	21
Sis. Geraldine Roberts	23
Sis. Joyce Walters	24
Bro. Nevin Lewis	27



**Anniversary Greetings for
the month of November
is extended to:**



Bro. Alban & Sis. Cynthia Hill	24
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Rev. Hilton Joseph
at a workshop in Paramaribo, Suriname
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4. Engage Youth in Service (community activities).
5. Educate on sexual health.
6. Continue to empower so that the stigma for HIV/AIDS would be eliminated.
7. Promote the sacredness of marriage and the family unit as the ideal place for teaching morals and values.
8. Implement practical ministries for persons living with HIV/AIDS and continue to educate the entire church community and the community at large until there are no more persons living with HIV/AIDS.



Rich with Love

"I saw this elderly gentleman dining by himself, with an old picture of a lady in front of him. I thought maybe I could brighten his day by talking to him.

As I had assumed, she was his wife. But I didn't expect such an interesting story. They met when they were both 17. They dated briefly, then lost contact when he went to war and her family moved. But he said he thought about her the entire war. After his return, he decided to look for her. He searched for her for 10 years and never dated anyone. People told him he was crazy, to which he replied "I am. Crazy in love".

On a trip to California, he went to a barber shop. He told the barber how he had been searching for a girl for ten years. The barber went to his phone and called his daughter in. It was her! She had also been searching for him and never dated either.

He proposed immediately and they were married for 55 years before her death 5 years ago. He still celebrates her birthday and their anniversary. He takes her picture with him everywhere and kisses her good-night.

Some inspiring things he said;

"I was a very rich man. Not with money, but with love"

"I never had a single argument with my wife, but we had lots of debates"

"People are like candles. At any moment a breeze can blow it out, so enjoy the light while you have it."

"Tell your wife that you love her everyday. And be sure to ask her, have I told you that I love you lately?"

Be sure to talk to the elderly. Especially strangers. You may think that you will brighten their day, but you may be surprised that they can actually brighten yours."





Moravian Multipurpose Complex

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

Only ten minutes away from the stores, shops and banks in St. John's.

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Our balcony provides a refreshing view of undulating hills and valleys.

The conference center has a seating capacity for 200 persons.

We are situated on a hill overlooking the picturesque outskirts of the city of St. John's, Antigua.

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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