

The Information

Jesus answered, "It is written: 'Man shall not live on bread alone, but on every word that comes from the mouth of God.

Matthew 4 vs. 4



October, 2018

Will Justice and Peace ever kiss?

Inside This Issue



Rev. Dr. Cortroy Jarvis
Chairman of PEC

Many Caribbean Islands which were former British Colonies have been seeking to make the Caribbean Court of Justice (CCJ) the final Court of appeal to replace the Judicial Committee of the Privy Council which is based in London, England. Opinions are split down the middle. Of all of the Caribbean Islands only 5 countries so far: Guyana, Jamaica, Barbados, Belize and Dominica have signed on to the CCJ. The question is what is the reluctance on the part of the other Caribbean Islands to leave the Judicial Committee of the Privy Council and sign on to the Caribbean Court of Justice?

I dare not speak for the people of any of the Islands. However, my concern is Justice. I need to know that Justice will be dispensed to every individual, regardless of class,

colour, creed, religious background, status or position in life. Once Justice is going to be dispensed on the rich and poor alike, I have no problem one way or the other. The arguments about slavery and colonialism don't come into play. **The real discussion should be on the dispensation of Justice for ALL. No matter who you are or where you are from or your status in life, you must feel that Justice is done.** The Justices of the Court must be able to function independently. They must not be influenced by money, greed, politicians, organizations, family, or friends. At the first sign of any conflict of interest, he/she must recues himself/herself.

As I reflected on this matter, the text in Psalm 85 came forcefully to me.

"Let me hear what God the Lord will speak, for he will speak peace to his people, to his faithful, to those who turn to him in their hearts. Surely his salvation is at hand for those who fear him, that his glory may dwell in our land .

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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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"Advance the Kingdom" ~ Live as Kingdom Citizens

Will Justice and Peace ever kiss?
Cont'd from Page 1

Steadfast love and faithfulness will meet; righteousness and peace will kiss each other. Faithfulness will spring up from the ground, and righteousness will look down from the sky. The Lord will give what is good, and our land will yield its increase. Righteousness will go before him, and will make a path for his steps" (Ps. 85:8- 13NRSV)

Psalm 85 begins with Israel recalling a time of plenty when the land was under God's favour; Jacob's fortunes had been restored, and Israel's sins forgiven. It appears that the time had come again when the people were suffering under God's anger. Yet, even in such a moment, Israel can listen for and perhaps even hear a word from God. Even though the people were once again suffering, the hope is that God will speak peace to his people. Even in their iniquity, the people recall the memory of God's grace and words of peace. They know in their hearts that God will speak to them and that his salvation is at hand.

Like these Israelites, we know something of Justice and peace. We too can recall better days, but we know that Justice and peace are not yet in harmony. Nicholas Wolterstoff in his book, "Until Justice and Peace Embrace" suggests, we are in a time where they are friends, but have not yet united. Does human politics have a part to play here in bringing them together in harmony? Some have said yes, while others are skeptical.

Early in the 18th century, non-conformist theologian and pastor, Matthew Henry composed his famous Complete Commentary on the Bible, offering one of the more comprehensive explanations of the political nature of this text. In discussing Psalm 85 he wrote of several ways to interpret verses 10-11, including this: ***"The rulers and ruled shall be merciful and true, righteous and peaceable. When there is no truth nor mercy all goes to ruin (Hosea 4:1; Isaiah 59:14-15) but when these meet in management affairs, when these give aim, when these give law, when there is such plenty of truth that it spouts up like the grass of***

the earth, and righteousness that is showered down like rain from heaven, then things go well". (Matthew Henry's Complete Commentary on the Bible, Psalm 85. Online at <http://www.studylight.org>).

We might say the same about the pursuit for political and social order abstracted from the cross. In the cross, we see the conflict of the false order and false Justice of the Roman Empire defeated by the death and resurrection of Jesus. This is God's new order, one of gentleness and sacrifice. In the cross we see human Justice and order exposed and shamed by Jesus' political execution. In the cross, we also see the meeting of the vertical, stretching from earth's faithfulness to heaven's righteousness and the horizontal, where righteousness and peace on earth in the harmony of humanity and the land. The overall effect is the perfect harmony of heaven and earth, where human faithfulness connects with the earth's yield.

We find peace and order coming from God elsewhere in the text. It is significant here that God, "will speak peace to his people". We should not forget that God's speech is a creative act. In other words, for God to speak peace is for God to create peace. It is to be noted that from God's original creation itself comes faithfulness springing up from the ground, nurtured by righteousness coming down from on high. Perhaps it is like the rain kissing the ground, as in Deuteronomy 32:2 and the land yielding food.

Psalm 85 speaks of the meeting of Justice and Peace in a kiss in God's new order. You see, Justice and Peace must not only be friends, they must be in harmony. Indeed, they must be lovers in an intimate relationship. They must walk hand in hand, side by side in a relationship that is bounded by cords of love that cannot be broken. While we often pursue such a goal through our politics, in scripture we see its fulfillment through the cross.

There is a world famous 19th century painting entitled, "The truth coming out of the well" by Jean-Leon Gerome. A legend developed around it. The truth and the lie met one day.

The Lie said, to Truth:" It's a marvelous day today". Truth looks up to the sky and sighs, for the day was really beautiful.

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Hymn of the Month for October, 2018

by Rev. Dr. Mikie Roberts, Provincial Director of Music



The hymn for the month of August is # 435 – ***Servants of God, do not lose hope.*** The text was written in 2000 by Sis. Constance L. Patmore from the Jamaica Province. The name of the tune, ***Eleanor***, was scored by Bro. Ulston Smith in 2017.

It's been said that the human body can go several days without food or water. We can

also continue living for a few minutes without air. But it has been suggested, and rightly so, that even though we can do without some of those essential things that keep our bodies alive, we face almost immediate death should we lose hope even for a few seconds. Though it may not be physical death, the loss of hope can crush our spirits and destroy our souls. We can feel abandoned and forgotten and may even get to the point where we question if life itself is worth living anymore. The central message of this hymn is to counter that loss of hope and to rekindle within us an optimism and desire to keep faith and hope alive. Each verse offers some concrete means as to how that can be achieved. These include: being courageous, continuing to believe God's promises, removing fear and doubt, standing firm and doing what we know to be right in God's sight. In the last verse we see that hope is tied to a mindset in which we resign ourselves ultimately to embracing God's will for our lives. We see then that to remain hopeful we must look beyond the current circumstances and be reminded that the sovereign God still controls the affairs of our lives.

Below are the words and music for the hymn of the month for October:

Servants of God, do not lose hope,
Learn the hard lessons through the wrong –
That God is gracious and will help
You to have courage and be strong.

2 God's promises we must believe,
Cast fear and doubt now to the wind.
Watch as they fly and be relieved,
Your faith will take you to the end.

3 As servants, don't be pushed aside
Stand firm in God and do what's right,
Lean on the Lord who will provide,
All that is needed for the fight.

4 Help us, O Lord, to know your will,
Knowing on you we can depend.
And in our struggles, hear 'Be still,'
Then we can cry a loud 'Amen!'

2000. Constance L. Patmore

Music sheet on Page 9

Visit of the General Secretary of the WCC to the Caribbean Region

The General Secretary, of the World Council of Churches, the Rev. Dr. Olav Fykse Tveit will visit the Caribbean Region from September 29-October 11, 2018. Part of his interest is to interact with the member churches of the WCC and to discuss the ecumenical witness in the region and WCC's role and commitment, to this end. He will visit the following countries:

Jamaica: September 29-October 2;
Barbados: October 2-4;
Trinidad: October 4-6;
Antigua: October 6-9;
Haiti: October 9-11.

It is expected that he will feature on radio and television in some of the countries. He will also interact with the Christian Councils/National Council of Churches and possibly the Governor General/President of the Island. Of vital importance, he will deliver the word to the worshipers in which ever island he finds himself in on Sundays. We welcome him to the region with open arms and pray God's anointing upon him.

Will Justice and Peace ever kiss?
Cont'd from Page 2

They spent a lot of time together, ultimately arriving besides a well. The Lie tells the Truth: "The water is very nice, let's take a bath together".

The Truth, once again suspicious, tests the water and discovered that it indeed was very nice. They undressed and started bathing. Suddenly, The Lie came out of the water, puts on the clothes of the Truth and ran away.

The furious Truth came out of the well and ran everywhere to find the Lie and to get her clothes back. The Truth never found the Lie.

The Truth, unable to dress in the clothes of the Lie began to walk naked and everyone was horrified to see it.

Since then, the Lie travels around, dressed as the Truth, satisfying the needs of the society, because, the world, in any case, harbours no wish at all to meet the naked Truth.

God's peace is different to a peace built on the world's Justice and order. Recall the words of Jesus in John 14:27: *"Peace I leave with you; my peace I give to you. I do not give to you as the world gives"*. In our sinfulness we might try to build peace and Justice ourselves, but without God they will never kiss for the heart of man is desperately wicked. Let us so live that Justice and Peace will always embrace and kiss each other.

UNITY BOARD MEETING 2018

At the recently concluded Unity Board Meeting in Bethlehem, Pennsylvania, the Chairman of PEC, the Rev. Dr. Cortroy Jarvis was reelected President of the Worldwide Unity Board. The election took place on Saturday September 15, 2018. The term of office will come to an end on December 31, 2020.

The full Executive is as follows:

President...Rev. Dr. Cortroy Jarvis, Chairman of PEC (Caribbean and Latin American Region)

Vice President...Rev. David Guthrie, President of the Moravian Church in America, Southern Province (American Region)

MS Roberta Hoey, Chairman of the British Province (European Region)

Rev. Zakaria Sichone, Chairman of the Moravian Church in Tanzania-South West Province (African Region)

The Rev. Dr. Jorgen Boytler will continue to operate as the Unity Board Administrator.

FINAL MEETING OF PEC FOR 2018

Your continued prayers are requested for the PEC as it convenes its final meeting for 2018 in the St. Kitts Conference from October 3-5, 2018.

Quote of the Day

**WITHOUT GOD, LIFE HAS
 NO PURPOSE, AND WITHOUT
 PURPOSE, LIFE HAS
 NO MEANING. WITHOUT
 MEANING, LIFE HAS NO
 SIGNIFICANCE OR HOPE.**

RICK WARREN



Message from the Bishops of the Eastern West Indies Province for Ministers Covenant Day

Dear Sisters and Brothers:

We greet you all on this historic day in the life of the Moravian Church in the name of the Lord Jesus Christ our Chief Elder.

Today holds additional significance for us as ministers of the Moravian Church for it is on this day that we renew our covenant with God and with one another as ministers of His church.

We are often together as ministers in this Province when we meet in retreat. This year we are not having a retreat. We trust, however that we are meeting in our Conferences or respective islands at least to share in the Cup of Covenant. More often than not, it falls on a day other than a Sunday and so perhaps because September 16th this year falls on a Sunday some of us may not meet in this fashion.

However we mark this day, let us remind ourselves of the significance of the memorial day.

At the end of the Synod of Marienborn in December of 1740, Leonhard Dober, the Chief Elder of the Brethren's Church asked to be relieved of the Chief Eldership of the Church. After much prayer and seeking for a replacement proved fruitless. The synodical conference held in London at Zinzendorf's Apartments on Red Lion Street from September 11-23, 1741 addressed the matter, but the lot negative all those proposed.

Bishop Kenneth Hamilton tells us that on September 16, to quote Zinzendorf words the idea came to them "to accept the Saviour in this office. At the outset of our deliberations we opened the new Text Book. There we read on one page: 'May our door be open unto Christ,' and on the other: 'Thus saith the Holy One of Israel, and his Maker: Ask of me the things that are to come; concerning my sons and the work of my hands, command ye me. To your Jesus—He's our safeguard—Jesus will ever protect you—Against all who would afflict you—He's our shield.' [The watchwords for March 24 and 25, 1742.]

Immediately all of us reached the decision not to appoint any one but him to be our Chief Elder. And he approved this [by the lot]...

Hamilton continues, "The watchword for the day also seemed singularly appropriate to them: "The glory of the Lord filled the house," Ezekiel 43:5. "We bow ourselves before thee—who appearest as the Lamb!" Revelation 21:23."

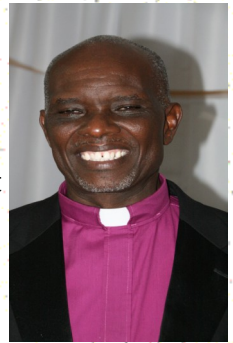
From that time our church has recognized no earthly head—Jesus only is the Head of our Church—our Chief Elder. Since then, September 16 has been observed as ministers covenant Day in our Church when we renew our covenant with our Chief Elder and with one another. We renew, as it were, our ordination vows to Christ and acknowledge our covenant relationship with one another. As we mark this day, let us seek to work in harmony with our fellow ministers and to be supportive of them. Let us continue to pray for each other and for each other's ministry. The ministry we have is not our ministry, but Christ's ministry.

Today, let us say and pray with Zinzendorf:

Come, then, come, O flock of Jesus,
Covenant with Him anew;
Unto Him who conquered for us,
Pledge we love and service true;
And should our love's union holy
Firmly linked no more remain,
Wait ye at His footstool lowly,
Till He draw it close again.
Grant, Lord, that with Thy direction,
Love each other, we comply,
Aiming with unfeigned affection
Thy love to exemplify;
Let our mutual love be glowing,
Thus will all men plainly see,
That we, as on one stem growing,
Living branches are in Thee.

Yours sincerely and fraternally,

Conrad Spencer & Kingsley Lewis



Affirming our Unity in Christ - World Communion Sunday

World Communion Sunday offers congregations a distinctive opportunity to experience Holy Communion in the context of the global community of faith. The first Sunday of October has become a time when Christians in every culture break bread and pour the cup to remember and affirm Christ as the Head of the Church. On this day, they remember that they are part of the whole body of believers. Christians celebrate the communion in as many ways as there are congregations. World Communion Sunday can be both a profound worship experience and a time for learning more about our wider community of faith.

The world has become a very violent place. Most persons are seeking for peace in the midst of all that is happening. The question is, what is the meaning of Holy Communion or the Lord's Supper and what significance does it hold for us?

The Lord's Supper is a reminder of what Jesus did in the past, a symbol of our present relationship with him, and a promise of what he will do in the future. Let's review these three aspects.

Memorial of Jesus' death on the cross

On the evening he was betrayed, while Jesus was eating a meal with his disciples, he took some bread and said, "This is my body given for you; do this in *remembrance* of me" (Lk 22:19). They each ate a piece of the bread. When we participate in the Lord's Supper, we each eat a piece of bread in remembrance of Jesus.

"In the same way, after the supper he took the cup, saying, 'This cup is the new covenant in my blood, which is poured out for you'" (v. 20). When we drink a small amount of wine (or grape juice) at the Lord's Supper, we remember that Jesus' blood was shed for us, and that his blood signified the new covenant. Just as the old covenant was sealed by the sprinkling of blood, the new covenant was established by Jesus' blood (Heb. 9:18-28). As Paul said, "For whenever you eat this bread and drink this cup, you proclaim the Lord's death, until he comes" (1 Corinthians 11:26). The Lord's Supper looks *back* to the death of Jesus Christ on the cross.

The question is Is Jesus' death a good thing, or a bad

thing? There are certainly some very sorrowful aspects to his death, but the bigger picture is that his death is *the best news possible*. It shows how much God loves us - so much that he sent his Son to die for us, so that our sins may be forgiven and we may live forever with him.

The death of Jesus is a tremendous gift to us. It is precious. When we are given a gift of great value, a gift that involved personal sacrifice for us, how should we receive it, with mourning and regret? No, that is not what the giver wants. Rather, we should receive it with great gratitude, as an expression of great love. If we have tears, they should be tears of joy.

So the Lord's Supper, although a memorial of his death, is not a funeral, as if Jesus were still dead. We observe this memorial knowing that death held Jesus only three days; knowing that death will not hold us forever, either. We rejoice that Jesus has *conquered* death, and has set free all who were enslaved by a fear of death (Heb. 2:14-15). We can remember Jesus' death with the happy knowledge that he has triumphed over sin and death! As Jesus said, our mourning will turn into joy (John 16:20). Coming to the Lord's Table and having communion should be a celebration, not a funeral.

The ancient Israelites looked back to the Passover events as the defining moment in their history, when their identity as a nation began. It was when they escaped death and slavery through the powerful hand of God and were freed to serve the Lord. In the church, we look back to the events surrounding the crucifixion and resurrection of Jesus as the defining moment in our history. That is how we escape death and the slavery of sin, and that is how we are freed to serve the Lord. The Lord's Supper or Holy Communion is a memorial of this defining moment in our history.

Our present relationship with Jesus Christ

The crucifixion of Jesus has a continuing significance to all who have taken up their cross to follow him. We continue to participate in his death and in the new covenant because we participate in his *life*. Paul wrote, "Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of

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Christ?" (1 Cor. 10:16). In the Lord's Supper, we show that we *share* in the experience Jesus the Christ. We commune with him. We are united in him.

The New Testament speaks of our sharing with Jesus in several ways. We share in his crucifixion (Gal. 2:20; Col. 2:20), death (Romans 6:4), resurrection (Eph. 2:6; Col. 2:13; 3:1) and life (Gal. 2:20). Our lives are in him, and he is in us. The Lord's Supper symbolizes this spiritual reality. John 6 conveys a similar picture. After Jesus proclaimed himself to be the "bread of life," he said, "Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day" (v. 54). Our spiritual food is in Jesus the Christ. The Lord's Supper pictures this ongoing truth. "Whoever eats my flesh and drinks my blood remains in me, and I in him" (v. 56). We signify that we live in Christ, and he lives in us. So the Lord's Supper helps us look *upward*, to Christ, and be mindful that true life can only be in him and with him.

But when we are aware that Jesus lives in us, we also pause to think what kind of home we are giving him. Before he came into our lives, we were living in sin. And Jesus knew it before he even knocked on the door of our lives. He wants to get in so he can start cleaning things up. But when Jesus knocks, many people try to do a quick tidy-up job before they open the door. However, we are humanly unable to cleanse our sins, the most we can do is hide them in the closet.

So we hide our sins in the closet, and invite Jesus into the living room. Eventually we let him into the kitchen, and then the hallway, and then a bedroom. It is a gradual process. Eventually Jesus gets to the closet where our worst sins are hidden, and he cleans them, too. Year by year, as we grow in spiritual maturity, we surrender more of our lives to our Savior.

It is a process, and the Lord's Supper plays a role in this process. Paul wrote, "A man ought to examine himself before he eats of the bread and drinks of the cup" (1 Cor. 11:28). Every time we participate, we should be mindful of the great meaning involved in this ceremony. When we examine ourselves, we often find sin. This is normal. It is not a reason to avoid the Lord's Supper. It is simply a reminder that we need Jesus in our lives. Only he can take our sins away.

Paul criticized the Corinthian Christians for their manner of observing the Lord's Supper. The wealthy members were coming first, eating a great meal and even getting drunk. The poor members came last, still hungry. The wealthy were not sharing with the poor (vv. 20-22). They were not really sharing in the life of Christ, for they were not doing what he would do. They had a false understanding of what it means to be members of the body of Christ, and that members have responsibilities toward one another.

So as we examine ourselves, we need to look *around* to see whether we are treating one another in the way that Jesus commanded. If you are united with Christ and I am united to Christ, then we are united to each other. So the Lord's Supper, by picturing our participation in Christ, also pictures our participation with each other.

As Paul wrote in 1 Cor. 10:17, "Because there is one loaf, we, who are many, are one body, for we all partake of the one loaf." By participating together in the Lord's Supper, we picture the fact that we are one body in Christ, one with each other, with responsibilities toward one another.

At Jesus' last meal with his disciples, Jesus pictured the life of God's kingdom by washing the feet of his disciples (John 13:15). When Peter protested, Jesus said it was necessary that he washed his feet. The Christian life involves both serving and being served.

Reminds us of Jesus' return

Jesus said he would not drink the fruit of the vine again until he came in the fullness of the kingdom (Matt. 26:29; Lk. 22:18; Mk. 14:25). Whenever we participate, we are reminded of Jesus' promise. There will be a great messianic "banquet," a "wedding supper" of celebration. The bread and wine are miniature rehearsals of what will be the greatest victory celebration in all history. Paul wrote that "For whenever you eat this bread and drink this cup, you proclaim the Lord's death *until he comes*" (1 Cor. 11:26).

We always look *forward*, as well as backward and upward and inward and around. The Lord's Supper is rich in meaning. That is why it has been a prominent part of the Christian tradition throughout the centuries. Sometimes it has been allowed to become a lifeless ritual, done more out of habit than with meaning. When a ritual loses meaning, some people overreact by stopping the ritual entirely.

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The better response is to *restore the meaning*. That's why it is helpful for us to review what we are symbolizing.

As we celebrate World Wide Communion Sunday, may we not only draw closer to each other, but may we draw closer to Christ Jesus. As we draw closer to the Saviour, we recognize that everyone regardless of their religious persuasion is our brother and sister in the Lord. When we experience this, we will be able to echo the words of Horatius Bonar, "Here o my Lord, I see thee face to face":

Here, O my Lord, I see Thee face to face;
 Here would I touch and handle things unseen;
 Here grasp with firmer hand eternal grace,
 And all my weariness upon Thee lean.

This is the hour of banquet and of song;
 This is the heavenly table spread for me;
 Here let me feast, and feasting, still prolong
 The hallowed hour of fellowship with Thee.

Here would I feed upon the bread of God,
 Here drink with Thee the royal wine of Heaven;
 Here would I lay aside each earthly load,
 Here taste afresh the calm of sin forgiven.

I have no help but Thine; nor do I need
 Another arm save Thine to lean upon;
 It is enough, my Lord, enough indeed;
 My strength is in Thy might, Thy might alone.

Mine is the sin, but Thine the righteousness;
 Mine is the guilt, but Thine the cleansing blood;
 Here is my robe, my refuge, and my peace;
 Thy Blood, Thy righteousness, O Lord my God!

Feast after feast thus comes and passes by;
 Yet, passing, points to the glad feast above,
 Giving sweet foretaste of the festal joy,
 The Lamb's great bridal feast of bliss and love

Rev. Dr. Cortroy Jarvis

6th Bethlehem Conference on
MORAVIAN HISTORY & MUSIC
 October 11-13, 2018



THE WALTER VIVIAN MOSES LECTURE IN MORAVIAN STUDIES

Dr. Winelle Kirton-Roberts

"Evangelical Protestantism In Antigua And Barbados, 1834-1914"

THE MORAVIAN MUSIC FOUNDATION PRESENTS

A Night of Chamber Music

MORAVIAN HISTORICAL SOCIETY ANNUAL LECTURE

Rev. Dr. Craig Atwood

"Creation of the Modern Moravian Unity in 1957"

October 11th—13th, 2018

Moravian College, Bethlehem, Pennsylvania

Moravianconferences.org 610.866.3255

Live streaming of the Moses Lecture can be seen at the link below:

<http://www.settlementchurch.org/moravianlive>



Birthday Celebrants for October

Sis. Zenaida Ramsay	8
Sis. Anique Elmes-Matthew	22
Bro. Algernon Lewis	24
Bro. Erflin Browne	25
Sis. Julie Joefield-Parris	28



Wedding Anniversary Celebrants for October

Bro. Vankys & Sis. Myrtle Isaac	26
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Servant Of God

2000, Constance L. Patmore

ELEANOR
L.M.

Ulston P. Smith, 2017

1. Ser-vants of God, do not lose hope, Learn the hard les - sons through the wrong—
 2. God's pro - mi - ses we must be - lieve, Cast fear and doubt now to the wind.
 3. As ser-vants, don't be pushed a - side Stand firm in God and do what's right,
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5
 That God is gra - cious and will help You to have cour - age and be strong.
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 Lean on the Lord who will pro - vide, All that is need - ed for the fight.
 And in our strug - gles, hear 'Be still,' Then we can cry a loud 'A - men!'

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Joke of the Day

The Difference Between CRAZY vs STUPID

A truck driver was doing his usual delivery to the Mental Hospital.

He discovered a flat tire when he was about to leave.

He jacked up the truck and took the flat tire off.

When he was about to replace the flat tire with the spare tire, he accidentally dropped all the nuts into a storm drain.

Realizing he can't fish the nuts out, he starts to panic.

A patient walking by asks him what happened. The driver told him his problem.

And the patient said "Can't even fix such a simple problem... no wonder you are destined to be a truck driver..."

"Here's what you can do, take one nut each from the other 3 tires and then tighten them on to the spare. Then drive to the nearest garage and replace the missing ones, easy as that!"

The driver was very impressed and asked:

"You're so smart but why are you here in a Mental Hospital?"

Patient replied:

"Hello, I am here because I'm CRAZY, not because I'm STUPID!!!"

"Advance the Kingdom" ~ Live as Kingdom Citizens

Moravian Multipurpose Complex



Conferences
Weddings
Meetings

Seminars
Banquet
Dinner
Graduations

Conference Center & Apartments



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

Our International airport is also just ten minutes away.

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 over-looking the picturesque out-skirts 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.

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