



A COMMUNICATION FROM THE CHAIR OF PEC - EWI PROVINCE

The Information

"I must turn aside and look at this great sight..." When the Lord saw that he had turned aside to see, God called to him out of the bush, "Moses, Moses" And he said, "Here I am."
Exodus 3 vs 3-4 (NRSV)

October, 2020



Rev. Algernon Lewis
Chairman of PEC

The Missional Church

It is that time of year again when the congregations of the Eastern West Indies Province of the Moravian Church have their annual mission services. Depending on the Conference or the congregation, there are specific activities that accompany the missionary focus. In some places there are persons assigned for the ingathering of money. Those funds come from within and without the congregation. Congregations also have other events to include lovefeast, cantata, evangelistic services, and outreach events. The real focus of the missionary festival was doing church rather than the mission of God in the world.

In recent times, people in the mission movement grew increasingly concerned that mission had become mixed up with money, trips, handouts, white helping blacks etc. They decided to coin the term "missional" to bring the focus back to a biblical perspective. Missional speaks about a church that understands its place in God's story. It describes a church that takes the great commission seriously (Matthew 28: 19-20). It speaks of a church that understands that Jesus gave instructions to the church before he ascended and none of them had to do with maintaining an institution but rather expanding the kingdom of God. The missional church is one that comes to understand that **it is not that the church has a mission but that the mission of God in the world has a church**. In traditional mission, the church has a mission – our boards sit and come up with wonderful plans of how we will do mission to keep the church active. In the missional understanding, God has the mission in the world and church discerns what God is doing and becomes active there.

This is captured beautifully in 2 Kings 5: 1-7. Oddly enough, this story does not involve the church as we know it but captures the essence of the missional church. The text tells of the mighty commander of the Syrian army named Naaman.

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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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Naaman had all kinds of honours because of how good he was in his task as a soldier. But the text also tells us something about him – he had leprosy. It tells us about a young girl who was enslaved by the Syrian army, who waited on Naaman's wife. This young girl heard about Naaman's illness and told her captors there was someone who could heal him of the disease. That singular action changed the course of Naaman's life and Syria's history. The process was pursued, Naaman was healed, and everyone lived happily after. Lovely story but what does this have to do with being missional?

Well, it is important to note that God is always up to something. God knows where the needs are and God positions people to see needs. **Being missional is about meeting people at the point of their need.** In verse one we are told that Naaman was a leper. That was a death sentence. He had a great need. For all his skill as a soldier, for all the accomplishments and accolades that were offered to him, he had a great need – he needed healing, he was dying.

The missional church was sent to the world by God to see the needs that are there and to meet people there. More often than not, we are too busy looking at ourselves - our needs, our wants, our abilities or lack thereof, our numbers, including bank account numbers. The human tragedies and needs that surround us are seen through the lens of what someone else should do rather than what we should do. It is easier to point out what the government should do than to see and hear the call of God for us as church to get involved. We ought to be concerned about the political landscape and be willing to make moves to deal with those issues. But there are other things that God has placed before us that demand our attention. How might we as church address the failure rate in math? How should we respond to the matter of food security or food insecurity? Do we have anything to say about climate change? What is our best response to secularity in our culture? Families are falling apart, how might we respond? This pandemic has created an opportunity for the church individual and the church corporate to meet people at the point of their need. For Naaman, it was health. Are there people in our neighbourhoods who have similar needs? Are there people who have mental health challenges? Are there people with physical health challenges? How do needs show up in our

offices or where we sit? How do the needs show up in church? Are there needs staring us in the face that go unrecognized? It is not about meddling in people's business but allowing God to show us what needs to be seen. With the school days scheduled as they are with days on and days off, is there a mission for us as church? We need to pray that God grants discernment and wisdom to figure out what we are seeing before us. Remember, the needs are out there already, and it is God who leads us to them. There are all kinds of needs that a missional church might see within its context. But it needs to discern where God is positioning the body to be an agent of healing. God's mission has a church in the world to identify those needs and meet people there. We are that church. Each of us needs to keep our eyes open to see the things that God is bringing to our attention.

God chose a young girl for this mission. She teaches us that **the missional church is more concerned about the mission than itself.** This is controversial for sure, but its truth is buried deep in our identity as Moravians. Leonard Dober and David Nitchman, the first missionaries of their kind outside of Bible times who came to St. Thomas in 1732 and started the first Moravian mission in the Caribbean, cared more about the mission than themselves. The young girl could have been more concerned about the injustice that was done to her and live in a state of resentment and bitterness. That attitude would have been justified. Yet, she was somehow able to overcome the harshness of her reality to focus outward. Rather than focus on how God could help her, she focused on how God could help her captor. It is truly revolutionary. If God can heal Naaman, how is it that God could not bring deliverance for her? In the simplicity of her actions, she showed that empathy should characterize the ministry of the missional church – it is others centred.

The question that might arise in some minds is, "what went into the making of this young girl?" This girl possessed a bold, mature faith. Her age is not shared in the text, but she is classified as young. What did she learn at home that helped her to cultivate a deep care and concern for others? How did the temple help to nurture her faith in God? How did she maintain her faith in God while in captivity? How do we replicate that kind of robust faith in this secular age? The missional church is more concerned about the mission than with itself.

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How does the missional church balance the need to do in house maintenance with an outward looking posture? There are no easy answers for churches that are already formed and structured. However, there must be a rethinking of the importance of mission and how we represent God in the place where the church is located. Some churches have restructured to the place where they commit a certain percentage of their income to missional activities with a commitment to increasing that amount over time. Sacrifice is required if this is to become a reality. There will be times when the church says no to itself and its comfort so that it can be more available to be used of God in missional endeavours.

As this story unfolds, the text offers up the thought that sometimes **being missional requires taking risks**. Naaman could have died by exposing himself the way he did showing up on enemy territory asking for help. King Jeroboam saw his coming as provoking a quarrel. The young girl could also have been punished for even suggesting that Israel had anything to offer this mighty man of valor. Both risks were superintended by God. It is clear from this that being missional requires great discernment from God. Without discernment, the church remains within its human limitations. It was discernment that caused Philip to meet the Ethiopian Eunuch (Acts 8: 26-40). Peter took a risk to go meet with Cornelius who was outside the category of people he felt called to evangelize. The missional church is willing to take risks and follow its Master where he leads.

Doing ministry in a changing culture will require that the church rethink how it represents God in the world. Many of the cultural norms of dress, music, socialization, moral values, and lifestyle are being redefined. How should we navigate this space? How do we authentically engage with culture without violating the core values of the gospel? How do we connect with the various demographics who have disconnected from the church? It is risky business. Responding to the leadership of the Holy Spirit, the church must go to where people are and engage them on their terms believing that God is superintending the process. Biblical truth needs to find its way into these cultural spaces so that God can impact lives. Sermons may not make the impact required. However, a conversation

after the game about the need to forgive and for reconciliation may have a greater impact on the other party in the conversation. Taking risks is part of what the missional church does in being obedient to the call of God.

The missional church **provides access for people to get to God**. The child knew that she was not equipped to deal with this man's illness but she knew a God who could heal all our souls diseases. She had faith that God could do exceedingly, abundantly, far above all she could ever ask or think. Her part was to be a signpost, a northern star, pointing to God. She played her part well because Naaman got his healing and much more than he expected. Naaman also received a change of heart. That was Naaman's greatest need and that is what God was aiming at when that young girl was abducted.

How do we point people to Jesus in our time and place? How do we get out of the way so that God can do what God wants to do in us, through us, and with us? How can we have that missional posture that causes us to look outward rather than consistently inward? Who knows what God has in mind? Even Naaman came thinking that the prophet would do certain things and heal him. God's ways are above our ways and so are God's thoughts. God is calling us to be faithful missionaries who will point others to Jesus. God wants our lives to reflect who God is rather than how we feel or what the circumstances of our situation are. The young girl was enslaved and could have only focused on her freedom. But she allowed herself to be used by God so that someone else could have access to God.

The missional church holds space for others so that they can have access to God. We are that church, let us live it!



Quote of the Day

God has already done everything He's going to do. The ball is now in your court. If you want success, if you want wisdom, if you want to be prosperous and healthy, you're going to have to do more than meditate and believe; you must boldly declare words of faith and victory over yourself and your family.

Joel Osteen

The Church *AS* Missionary by Bishop Conrad Spencer



G o d who creates the world is a sending or missionary God.

The Church is the new people of God who are called out of the world and sent back into the world to win the world for Christ. Therefore, the mission of the Church arises primarily out of the nature of God. The living

After the resurrection, Jesus sent out His disciples into the world. In John 20:21 Jesus said, “As the Father has sent me, even so I send you”. Then, Jesus sent His followers into the world to disciple the peoples of the world (Matt 28:19-20). Here the Church is given an evangelistic mandate to disciple the nations and each follower of Jesus is expected to obey His commands.

The Moravian Church has always regarded the whole Church as a sent community to gather the first fruits from the nations. Making Christ known is central to the Moravian Movement. Therefore, the Moravian message must always be Christo-centric.

Moravians today should reflect on the fact that the first Moravian missionaries, Leonard Dober and David Nitchmann, were not sent to St Thomas by a mission board. They were sent by a congregation at Herrnhut. Therefore, the local congregation had been, can and should be more directly involved in the mission of the Church. Each congregation, by its nature, should be missionary. Furthermore, mission boards or agencies are servants of the Church.

This vision of the Church as missionary needs to be captured or recaptured and practiced in our Church today. The missionary zeal of our province is dependent on this reality. There is an urgent need for our Church to be oriented towards becoming more of a sending Church. This is real shift.

The Three-Self Idea

In the nineteenth century, Henry Venn and Rufus Anderson shared the view that there is the need to build up independent and indigenous churches through the efforts of western missionaries. They believed that the goal of missions should be building self-governing,

self-supporting, and self-propagating units in the universal Church. This is commonly called the Three-Self formula. The reality is that there is, to some extent, some weak pastorates, and conferences in our province.

The local congregation is the Body of Christ. Therefore, the focus should be on developing the local congregations to assume more responsibility for the propagation of the gospel and to become more self-supporting. In my opinion, too many of our congregations are not led to be sufficiently self-supporting.

St Paul, during his church planting mission, appointed gifted leaders to lead local congregations that he planted. However, local congregations, like the Church at Jerusalem, can also benefit from the generosity of the “Corinthians” without being dominated or controlled by them (II Cor 8:16-24).

William Smalley argued that there might be areas such as publication, education, health care and medicine where a younger Church might not be self-supporting. This is understandable, given the enormous cost. However, Smalley contended that self-support is, wherever possible, the soundest method of Church economics. He indicated that it is healthy for the Church and for missions.

I believe that local congregations should be more missionary, in orientation. Missions is the life of the Church. The local congregation should strive to become a missionary community since mission boards and societies are servants of the Church. In my understanding, theologically, the universal Church is also local. Our Moravian history shows that it was a local Church at Herrnhut that sent out the first two missionaries into the new world.

The notion of self-support and sharing of resources might be a post COVID-19 paradigm. Each congregation needs to be self-supporting as much as possible, but some congregations will have more resources than others. These congregations might be required to share some of their resources judiciously in the rebuilding efforts.

References

- Smalley, W. (1981). Cultural implications of an indigenous church. In *perspective on the world Christian movement*. Pasadena, CA: William Carey Library.
- Verkuyt, J. (1987). *Contemporary missiology*. Grand Rapids, MI: Eerdmans.

The Gospel and Hospitality

by Rev. Algernon Lewis

“As the world fights to figure everything out...Biden, Trump, COVID, BLM, Life...I'll be holding doors for strangers, letting people cut in front of me in traffic, keeping babies entertained in grocery lines, stopping to talk to someone who is lonely, tipping generously, sharing food, giving children a thumbs-up, being patient with sales clerks, smiling at passersby...

WHY? Because I will not stand to live in a world where love is invisible.

Join me in showing kindness, understanding, and judging less. Be kind to a stranger. Give grace to people who may be having a bad day. Be forgiving with yourself.

If you can't find kindness, BE kindness.”

The above quotation was copied from a Facebook post from my colleague, Rev. Dr. Adrian Smith. This post expresses a thought that should be embraced by every Christ-follower. The post is central to the message of the gospel – Jesus is holding space for each of us so that we can find our space in him. It is a message of hospitality.

When hospitality is mentioned, we think about the hotels, tourists, and customer service – smile nicely and be polite. Hospitality from the Christian perspective goes way beyond smiles and service. We are all alive because of the hospitality God, through Jesus, shows to us and has been showing since the foundation of creation. The Bible shows Jesus as a man on the mission of God, meeting people where they are. Whether it was a tax collector (Luke 5: 27-32), the woman caught in adultery (John 8: 2-11), the leper who came to be healed (Matt. 8:1-4), or the Syrophoenician woman (Matthew 15: 21-28), the response was the same. Jesus crossed boundaries of culture, religion, and gender to entertain them and minister to them. Hospitality was central to all these encounters. Hospitality involves taking care of others, treating others generously, loving our neighbours at every opportunity and at every cost. Hospitality is more than a smile. It is reflecting the nature of Jesus. Practicing this kind of hospitality must offer a corrective in a world of exclusions and must be a trait of the church.

Good Christian hospitality is the gospel in action.

The witness of Scripture reveals that throughout the ages God has continuously reached out to meet people where they are and journey with them into the adventure of the *Missio Dei*. The narrative of Scripture reveals the complexity and ambiguity of human life as they testify to a God who compassionately bears with people even amidst their sometimes poor and tragic choices. Genesis presents a God who took care to fashion Adam and Eve in God's image and likeness. The care continued with exchanges in the garden until they were interrupted by disobedience (Genesis 3: 8). Even after the relationship was disrupted, God did not abandon them but continued being their God.

Hospitality is seen in the ministry of Jesus. Jesus was called a glutton and winebibber, a friend of tax collectors and sinners. He had a welcoming, hospitable posture to people who were otherwise cast out (Luke 7:34). That posture caused people to be open to the message he preached as he was interested in them and not what they could do for him. Jesus' treatment of the woman at the well (John 4:5ff) and the woman caught in adultery (John 8:2ff) shows the extent of the embrace. Jesus was hospitable to people who were outside the established religious category and who had run afoul of the law. The hospitality is even more pronounced as Jesus declared that the Canaanite woman who came to him on behalf of her daughter (Matthew 15:21-28) and the centurion who came to him on behalf of his daughter (Matthew 8:8-10), displayed greater faith than those who were of the household of Israel. Jesus was able to appreciate diversity and embraced those who came to him while even challenging them to greater faith (Matthew 19:21-24). Through hospitality, they were won to Christ.

From Genesis to Revelation, the Scriptures present God as one who journeys with people as they go on life's pilgrimage. It also shows God reaching people where they are. This is the essence of hospitality - meeting people where they are and how they are, so that they find a place of rest. The prodigal came back home (Luke 15:11ff) to find that even though he had turned his back on his home and father, that they were still open to him. Jesus' encounter with the woman at the well and the woman caught in adultery ended with them knowing that they had a place in him. Race, religion, sexuality, and lifestyle are all inconsequential for the person who wants a home in Jesus.

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Advance the Kingdom ~ S.H.I.F.T



Meet the Widows of our Province



Sis. Gwendolyn Jacobs is the proud mother of six children one of which departed this life in March of 2020. She is also blessed with nine grandchildren and seven great-grandchildren.



She thanks God for the 11 years (1988-1999) she was able to serve with her late husband, Rev. Dr. Samuel Jacobs on the islands of St. Thomas, Tortola, and St. Croix. As a team, they enjoyed ministering, singing, and just being around the people of God.

Mrs. Jacobs is still serving God daily and giving him thanks for his grace and mercy.



Sis. Lynda Prout and Rev. Wilard Prout had two (2) children (Joanne and James)

- ❖ she served with her husband in the church 1970-2003 (33yrs)
- ❖ We worked on- Tobago, St. Kitts, Barbados, Virgin Island, Antigua.
- ❖ Her favourite memory of the Church...with her husband "Rev. Prout had a mid- week Service at Bethesda Moravian in St Kitts. After Church we stayed on and chatted with some members. Rain started to fall. A member advised that we should leave before the 'guts' come down. So, we left. But when we got to Mansion, we could not cross, so we turned back and went up to the cemetery. The rain continued and we stayed there until morning. The children were with us. When we got home, we met Rev Kitson trying to keep himself warm; he had suffered the same fate. Just thankful that nothing else happened."
- ❖ Sis. Prout - a Housewife. Lives at Chaguanas. Communicant Member of Chaguanas Moravian Church and also fellowships at her neighbour's Assembly.



Sis. Lynda Prout



Sis. Margaret Cecilia John nee Cowie of the Bower, Tobago served The Moravian Church in The Tobago and Antigua Conferences with her husband Rev Alva E.C. John.

They served the Antigua Conference from 1973 to 1978 at the Lebanon, Newfield and Potters congregations. Then the Tobago Conference from 1978 to

1983 at the Spring Garden, Moriah and Evangel congregations until his death in 1983.

Rev Alva John also served as Lay Pastor of the Spring Garden, congregation, Tobago for more than a decade prior to accepting a call to full time ministry. During that period they both led the congregation towards the building of the Spring Garden Church in order to transition from worshipping in the old school building. She was also very hardworking and supportive at fundraising activities and soliciting donations.

Sister John was always involved in the Women's ministry and served as President of the Women's Fellowship at Spring Garden Tobago as well as playing an active role at the Annual Vacation Bible School activities whenever she had the opportunity.

She loved handicraft and when she learnt an idea, she was eager to share by teaching others. She also felt that every young person must acquire a skill. As a result, she went weekly to the home of a young lady at Moriah, Tobago, who was physically challenged, to teach. As she aged, she migrated to Antigua in 2011 where she resides with her eldest daughter, Joycelyn.

She finds hope in her favourite Hymn : Moravian CHP #273
" All the way my Saviour leads me"

We give Thanks to the Almighty for the Blessings on her life and giving her the privilege to celebrate her ninety-seventh (97th) birthday last January 2020, allowing her to be the oldest surviving widow of our Ministers who served the Moravian Church.

Sis Margaret John is the mother of Four; Marilyn who is adopted, Joycelyn, Anthony (Tony) and Annette (Wendy) and seven grandchildren.

On behalf of our family we thank you for your prayers and continued support.

I'm Deborah Challenger, wife of the late Rev. Romeo Challenger. My journey began when I fell in love with a tall, dark and handsome man who happened to be a priest called Romeo. I first met him during his



summer assignment as a student pastor at the Calvary Moravian Church. I never saw him again until TEN years later, when he returned to Barbados for a Ministers' Retreat. We had a natural connection, and eventually our romance blossomed into marriage and we relocated to Antigua. He began his post as the Pastor of the Greenbay and Five Islands Pastorate on 1st October 1993, three weeks after our marriage.

Initially, feeling homesick and nervous about moving to a new country, the congregations of Greenbay and Five Islands lovingly embraced us and guided me as I immersed myself into my new role of service to the Church. Some of my fondest memories of our time there include teaching Sunday School in the cemetery, Singing Meetings, establishing the Easter Hat Parade and going house-to-house carolling during the Christmas season.

Romeo served in this pastorate for 10 years (1993-2003) before leaving to pursue his Masters' in Theology in the United States. He returned in 2005, and we moved to Old Road to begin his service to the Gracebay and Urlings Pastorate. Members of both congregations gave us such a warm welcome, and we were truly excited to begin God's work in a new location. Some of the things that still bring me joy are seeing the successful restoration and new building at Gracebay, Family Sundays and the continuation of Green House vs White House competitions, which serve as reminders of Romeo's lasting impression on the people who he served. At the time of his death, we had spent 7 years at Gracebay/Urlings, and a total of 18 years in service and tribute to God in the Moravian Church in Antigua.

Today, I am still at times overcome with how much I miss Romeo, his unmistakable laugh, and carefree approach to life.

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Meet the widows of our Province Cont'd from page 7

I am blessed to still have parts of him with me through our son Christopher, who has since had a son and lives in Tobago, and Shanna who has just returned from England with her Masters in Conservation Biology. After 26 years of owning my own salon in a hotel, I have adapted to these pandemic times by converting my hairdressing business into a mobile service.

I also spend my time gardening, bird-watching and exercising in the mornings.

Although I miss him dearly every single day, I am grateful to God for the time we all had with Romeo, the lives he touched, and the impact he still has on our lives to this day.



Sis. Myrtle Jane Cuthbert Sinclair was born and raised in Bluefields, Nicaragua. She studied at and later taught 3rd and 4th grade at the Colegio Moravo in Bluefields. She married the Rev. Le Roy G. Miller on November 27th, 1970 and thus started her 27 years' ministry by her husband's side. Myrtle was blessed with two daughters, Joyce and Elizabeth. Four years after migrating to the United States, her husband was called to serve in the Eastern West Indian Province on the island of Antigua.



While in Antigua, Myrtle served at one point as the headmistress of the Spring Gardens daycare center. Over the course of 15 years, Myrtle would follow her husband to serve the Spring Gardens Moravian church in Antigua, the Nisky Moravian church in St. Thomas and the Friedensthal Moravian church in St. Croix.

There are so many fond memories of her time serving the church, going with her husband to give shut in communion so she could help sing or giving out Christmas care packages with her family to those very same shut in members or going Christmas caroling with the Nisky Wednesday night prayer meeting group before coming back to the manse for hot chocolate. Myrtle has since retired



and spends her time between her two daughters enjoying watching her grandchildren, Cristina and Vicente, grow into young adults. She enjoys spending



her time with her sister and traveling visiting friends and family overseas.



Advance the Kingdom ~ S.H.I.F.T



Sis. Ida Brown born 1934 first met her husband Bishop Neville Brown at Moriah in Tobago in 1952, they were married three years later. Their first child Sylvester was born that year and Bishop and Ida moved from Tobago to Cedar Hall in Antigua at the end of that year. The following year their second child Lennox arrived and a year later Ida accompanied her husband to St. Kitts where she describes conditions as less than favorable.

Their third child, Trevor, was born amidst these conditions, suffered head damage during childbirth and died a few years later after a fall and succumbing to a concussion to the brain. The first girl Louise was born later that year.

In 1961 Ida was again relocated when Bishop was called back to Antigua where she landed her first job, she worked as a receptionist at Antigua Horizons Hotel for several years, breaking the tradition of the Moravian Church in Antigua that a minister's wife should not work.

Rawle was the fifth addition to the family and was born late April in Antigua and Marie the 6th child was born 1968. She died from cerebral tumor at the age of 6 in Trinidad soon after Bishop's seventh call.

Mrs. Brown worked as a senior bookkeeper at International Trust of Washington in Port-Of-Spain for the eleven years they were stationed in Trinidad. On Bishop's eight call back to Antigua in 1980 Mrs. Brown worked at Antigua gasses for many years until their closure.

Her passion has always been working with the youth and woman's groups. Most Moravians would testify to her love of organised events especially the church's beach picnics.

Soon after the death of Bishop Brown, Mrs. Brown's suffered increased memory loss that resulted in full-blown Alzheimer's and today she resides at the Sunrise Nursing home in All Saints.

Sylvester Brown 13 October 2020



Sis. Dorothy Graham was born in Barbados in 1926. She married the late Rev. Ernest Alexander Graham on April 20th, 1950 at the Sharon Moravian Church in Barbados. Their Union produced Four (4) Children Judith, Richard, Elizabeth and Robert all of who were born in Barbados.

In the next edition of the Information Newsletter, we hope to have a photo of Sis. Graham.



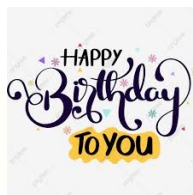
The Gospel and Hospitality Cont'd from Page 5

For every broken spirit, there is a warm embrace and healing in Jesus. Truth is that Jesus loves us too much to allow us to remain where and how he met us. Each person in Christ must be open to the transforming love and care of Jesus. The degree of transformation is dependent on the degree to which we are open to Jesus' love and care.

The world is more divided than ever. Secularism has removed God from the picture and forced people to look inside for answers. If the self is broken, then humanity would be in a perpetual state of looking as the answers can only be provided from outside. One might reason that the world needs the church, a church that responds to human pain with both love (grace) and truth as they are found in Jesus (John 1:14).

The concept of pouring out and filling up needs to be recaptured in the church. Jesus was all about emptying self, laying down the ego, so that the work of God would be unhindered. That needs to be recaptured in the church for this time and season so that healing may come. People who have been marginalized and excluded need to know that God sees them and that they have a place in God. The church gets to do this work of reaching people for the kingdom through hospitality.

How does this manifest itself in local congregations? It begins with a changed mindset. Each person must commit to act with kindness. There is never a reason to be unkind. If Jesus is the standard, then it should be easier to smile with someone who has a different political affiliation. Moral failure should not be an occasion to ridicule. It should provide an opportunity for the stronger in faith to bear with the weaker (Romans 15:1). Hospitality also requires forgiveness from the victims of church hurt so that reconciliation and relationships can flourish. The practice of hospitality will require training. All leaders including pastors, need this training. It must be woven into the culture of the congregation so that it grows deep roots. Those who are hospitable reach more people for Jesus. Hospitality is the gospel in action.



Birthday Celebrants October 24th - 28th

Bro. Algernon Lewis	24
Bro. Erflin Browne	25
Sis. Julie Joefield-Parris	28



Birthday Celebrants November 1st - 15th

Sis. Onita Samuel -Warner	01
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Anniversary Celebrants October 26th- 30th

Bro. Vankys Isaac & Sis. Myrtle Isaac	26
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Condolences

The Moravian family in the Eastern West Indies Province expresses condolences to the Rev Nigel Daniel, Pastor of the Spring Gardens and Bethesda congregations in Tobago, on the death of his uncle, Mr. Jeremiah Spencer. Bro. Spencer died on Monday, September 14, 2020, in St. Croix. Bro. Spencer was a member of the Faith Moravian Church in St. Croix.

Please keep Bro. Daniel and his extended and immediate family in prayer at this time of grief and loss.

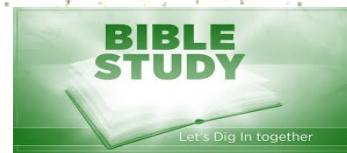
Advance the Kingdom ~ S.H.I.F.T

Bible Word Search: New Life In Jesus/ Spiritual Body

Accept	Merciful
Angels	Mighty
Ask	Old body
Believe	Passionate
Blessed one	Pure heart
Born again	Reap
Come	Receive
Cured	Required
Dies	Rise again
Eternity	Saved
Fear not	Seek
Forever	Son of God
Heaven	Soul
Hope	The branch
Humbled	The cross
Joy	The life
Knock	The truth
New body	The vine
New life	The way
	Victory



Mystery Answer _____



Kindly use the King James version of the Bible and answer all questions. **Luke 7:1-34,8:2-43**

1. Jesus said this man was like none other in Israel. Which man was he referring to and for what?
2. Jesus expressed this feeling towards the widow of Nain and many others. What feeling?
3. Rather than referring to Jesus as Messiah the crowds in Nain called him a....
4. John sent his disciples to Jesus because he wanted to have this question answered...
5. The Pharisees and lawyers rejection of John's baptism mean they had...
6. John's special ministry of Jesus was that of a ...
7. Unlike John the Baptist, Jesus was negatively referred to as a
8. These women helped to provide for the ministry of Jesus and his disciples. Name them.
9. Say what was the fate of the seed that fell on these soils:
Thorns Good Soil
On the path On the rock
10. Jesus quoted this passage from Isaiah 6:9. Write out the quotation.
11. Of whom does the true family of Jesus consist?
12. The woman with the issue of blood had suffered the same number of years as the age of Jairus' daughter. How many years was that?

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Mystery Word:- Commandments

5. Luke 7: 27
10. Luke 8: 10

4. Luke 7: 20
9. Luke 8: 5-7

3. Luke 7: 16
8. Luke 8: 2,3

2. Luke 7: 13
7. Luke 7: 34
12. Luke 8: 42,43

1. Luke 7: 29
6. Luke 7: 30
11. Luke 8: 3

Answers to Bible Study Quiz