



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)

September, 2020



Rev. Algernon Lewis
Chairman of PEC

Total Transformation

God's ultimate aim for humanity is transformation. Scripture records that we are created in the image and likeness of God. Once Adam and Eve sinned, the image and likeness of God was disfigured. Since that time, the mission of God in the world has been to restore the image and likeness of God in humanity. The aim of our theme, S.H.I.F.T., is to bring the Moravian Church Eastern West Indies Province into the place where God desires and to be the people God wants us to be. To become is to be transformed. Transformation is a journey with a destination out of this world. In other words, followers of Christ and the Church of Christ are continually being formed and reformed into the image and likeness of Christ.

Transformation is an internal process with external manifestations. Transformation for the purpose of this article is seen as the process by which Christ is formed in us. Paul speaks of this in Galatians 4:19 where he uses the image of child-birth in referring to the work of transformation. Transformation from that spiritual perspective is an essential work of the Holy Spirit and is central to the mission of God. Transformation also testifies to the power of God working through the gospel.

But how does transformation in this context take place? This is an excellent question. The first step towards transformation comes when the individual or the church recognizes that what currently obtains is not adequate. Why change something that is working well? On the other hand, if it is not working well, when life is heading in the wrong direction or church is more about activity than Jesus, then there is need for transformation. Transformation is more than change. Change can be superficial only affecting appearance. Transformation goes to the core and affects foundational functionalities.

Continue on Page 2

Vision Statement

**A Church - Transformed,
United,
Victorious in Christ**

Mission Statement

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

Mailing Address

**Moravian Church - EWI Province
Cashew Hill, P.O. Box 504
St. John's, Antigua
Tel: (268)560-0185 , Fax(268)462-0643
EMAIL ADDRESS
Office: moravianchewip@gmail.com
Chairman: moravianchurchewip@gmail.com
WEB ADDRESS : www.moravians.net**

Inside this Issue

Total Transformation
Pgs 1 2 & 3

*Back to School Protocols
in Antigua and Barbuda*
Pg 3

Dark & Lovely
Pgs 4 & 5

*Restorative Leadership in
Times of Crisis* Pgs 6 & 7

Face Mask Instructions
Pg 7

*Day of Prayer for Surviving
Spouses of Ministers*
Pg 8

Condolences Pg 8

*Birthdays &
Anniversaries*
Pg 8

Bible Word Search
Pg 9

Study in the Word
Pg 9

*Rental of Multipurpose
Complex* Pg 10

For example, a congregation may change its style of music to include new instruments, new music, new musicians, and a new setting. Such a change may affect the style and appreciation of worship. There may be greater participation, greater interest, and greater satisfaction. But worship is not about any of those things. Worship is centred on God and aimed at drawing the worshipper closer to God and not just to the music. For real worship to take place, hearts must be transformed – core functionalities or ways of behaving must be adjusted. The worshipper needs to have a greater sense of the person of God and respond to that revelation. This is what happened to Isaiah in the temple (Isaiah 6) when he saw the Lord. He saw the Lord and saw himself and realized that he needed to be transformed. He was not who he thought he was, and he recognized his need for God. Outside of a true recognition of the need for God, there is only the feeling of guilt and that soon fades. The SHIFT will happen when we, individually and collectively, recognize that there is something wrong, not just with the system, but with all of us who inhabit the system. God is after our transformation. It requires individual commitment before it can become systemic.

Transformation also requires that we look to the Word. This is not a suggestion to read more scripture. Rather, it is a call to all the messages of scripture to reorient our lives. When Israel was on their journey through the wilderness, God was leading them by day and night. They were on the move to fulfil the promise that God had made earlier to the Patriarchs. Yet, they did not really know the ways of God; they had not come to understand what it meant to live according to the ways of God in this world. Their original faith was influenced by Egypt and years of what seemed like neglect from God. After drawing them far out in the wilderness ensuring that their provisions from Egypt had all run out, God led them to Mount Sinai. On Mount Sinai God provided them the structure to govern their existence – the Ten Commandments. The Ten Commandments provided a pattern of what the transformed life looked like. The Ten Commandments were to transform their whole operations. It went beyond change of actions to a complete reorientation to life.

I see a similar pattern in Nehemiah. After the wall was built and people were getting their lives back together, they turned to Ezra the priest *to bring the Book of the Law of Moses which the Lord had commanded for Israel* (Nehemiah 8:1b). They needed guideposts for their lives and turned to God. Previously, the commandments were loosely followed. Now that the wall was up and security had returned, they realized that they needed more – they needed a structure for living which was only found in God. As Ezra read, *the people had been weeping as they listened to the words of the Law* (Nehemiah 8:9c). They knew that their reference points for life were out of sync with God. They knew that the whole architecture of their lives had to be redrawn in accordance with the mandates from God. As they entered into that process, transformation became a reality.

In both examples, the agent of transformation was a blueprint received from God. God is creator and sustainer of the universe and has the blueprint for life. We are created in the image and likeness of God and if we are to regain that image and likeness after the damage from sin, God must be the source. The fact that God was their source was written into the consciousness of the Israelites. At the darkest times, they knew where to turn to be reoriented into the right path. Post-modern cultural principles force us to look elsewhere for help in reorienting our lives. But we are better served by realizing that real transformation is not something we do as much as it is something done to us with our cooperation. Transformed lives and churches have divine fingerprints all over them. They cannot be explained by human initiatives. They are acts of God.

Transformation also comes through focusing our eyes on Jesus. 2 Corinthians 3:18 is the source of this perspective – *And all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit*. The Apostle Paul here speaks of the transformation that results from fixing our eyes on Jesus. This is not a reference to physically looking but rather, patterning our lives from Jesus. He notes that we are being changed from glory into glory or one degree of glory to another. This tells us that the transformation is a long, incremental process.

Continue on Page 3

One can surmise that the more intently one meditates on or contemplates the Lord (Jesus), the greater the increments of transformation.

The Apostle Paul here speaks of the transformation that results from fixing our eyes on Jesus. This is not a reference to physically looking but rather, patterning our lives from Jesus. He notes that we are being changed from glory into glory or one degree of glory to another. This tells us that the transformation is a long, incremental process. One can surmise that the more intently one meditates on or contemplates the Lord (Jesus), the greater the increments of transformation.

What does it mean to meditate on or contemplate the Lord? It speaks to allowing the pattern of life that Jesus lived to be replicated in our lives. Philippians 2:5-8 gives insight – *Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death— even death on a cross.* The pattern on display here is that of humility, self-denial, obedience, and service.

If as a church – individually and collectively – we can allow these patterns to be replicated, then transformation of the individual and the organization will intensify. Subverting one's personal agency for another is a big ask in this "me first" era. We still suffer from the same problem of Adam and Eve in the garden – we trust our own instincts over the direct instructions of God. Nonetheless, God comes after us and calls us to SHIFT; to resist the patterns of this world and *be transformed by the renewing of our minds* (Romans 12:2).

The path that God desires to open up for the Moravian Church Eastern West Indies Province cannot be done on part time commitment or measured allegiance. God wants ALL of us so that we do not just change, but we are transformed for good. I am hopeful that this work is not only possible but that it has begun. Intensification is required now. COVID-19 may be an opportunity to deepen our commitment to transformation.

Education Minister Unveils Slew of Protocols as Schools Reopened on 7th September in Antigua and Barbuda

The Ministry unveiled a slew of protocols, policies and plans regarding the pending opening.

Here are some of the highlights of the most recent press conference:

1. There is a phased approach and there will be blended learning (face-to-face and virtual)
2. There will be some schools on a shift system and days on, days off for some large schools.
3. There have been upgrades to the school plants to include additional desks and chairs, hand washing stations, dispensers, water tanks.
4. Students and Teachers will be provided with 2 masks and hand sanitizer kits by the Ministry.
5. The official learning platform is Google Classroom, therefore blended learning is supported by Google Classroom.
6. There will be parent training in Google Classroom, on ABS so that they too can understand how to use it.
7. Teachers will be offered continuous professional development training.
8. Psycho-social (emotional) needs will be taken into account guiding the return to normalcy for both teachers and students.
9. ABS channel11 will be devoted to providing educational content.
10. Internet will be provided for all schools. Zero rating of all educational sites (no mention of internet at students homes)
11. Students will be constantly monitored for the wearing of Masks. In this regard, breaks will be staggered.
12. There are special protocols and procedures for early childhood facilities (preschool and daycare centres)
13. All persons visiting schools will have their temperature checked.

Dark & Lovely: An endeavour in empowerment By Rev. Kevin St. Hill

“Black Lives Matter”, is the most recent iteration of a call for justice in combatting the racial prejudice targeting black people, in North America. It was most recently precipitated by the brutal murder of a black man, George Floyd, in North America, where a law enforcement officer in an excessive use of force during an attempted arrest, lodged his knee upon the neck of the victim for over 8 minutes, ignoring constant cries of “I can’t breathe” until Mr Floyd succumbed to asphyxiation.



That horrific scene served as fuel to an already intensely burning fire, of Black indignation at the consistent systemic racial prejudice aimed at them in North America. We can all attest however, that racial prejudice against blacks is not confined to North America alone, it is a globally experienced happening even within the Caribbean, which is largely dominated, numerically by blacks. In the Caribbean racial prejudice takes the form of mercantile segregation, where in the corporate world, race determines whom one partners in business with and has scope for upward mobility within a certain job. It is seen in some schools, where different races sit together in classrooms but when it is time to socialize at lunch there’s hardly mingling. And most concerning, is even within the black community, the rhetoric that darker hues of skin are less beautiful than lighter tones.

I assert that it is a beautiful thing to be black, and we need to be reminded of this, as a Church community, so that we can then remind the world. I intend to illustrate our splendour, through the word of God because sadly, if we look to contemporary outlets we may find ourselves disappointed or miseducated with regard to how blacks are portrayed or overlooked.

Consider that even in popular culture, through the medium of graphic novels, a well-known figure of morality, Superman is featured in an upcoming project Titled:

“When hate hits home, it’s time to take a stand Superman Smashes the [KluKlux] Klan”. The image seems to be sending a positive message; a moral pop culture figure is opposing a known racial hate group. But the message is woefully incomplete. The image has Superman taking a stand, and a non-black audience of children in the background lending support. There are no blacks featured there! No black moral figures, no black heroines or heroes! This discussion hopes to show us that we are just as distinguished as anyone else in this world and the word of God enforces this truth.

The beauty of blacks begins with the start of racial diversity. The word of God gives us this start through the sons of Noah. These sons as outlined in Genesis 9: 18 are: Ham, Shem and Japheth. In Hebrew, Ham means, Black or dark, Shem means olive coloured or dusky and Japheth means bright or fair. These sons of Noah are the ancestors of all races and Genesis 19 indicates from them the whole earth was populated. What we can glean from this information is astounding; it clearly indicates that God’s all powerful hand was involved in racial diversity and therefore involved in blackness. And as God made all things good, it means that being black, is not a mistake, mutation or misdemeanour, it is a blessing of divine design.

Even as we consider the origins of racial diversity I ask us to consider that Adam, the first human, means man in Hebrew but the word used is linked to the redness of earth. It therefore means that all humanity comes from a person of ambiguous colour, in fact all of humanity when ripped of skin is red underneath, citing our joint heritage under God.

Now as we focus on blackness in particular, it means we have to consider Ham, Noah’s dark skinned son. Scripture tells us, Ham had four sons: Cush (Ethiopia), Mizraim (Egypt), Phut (Libya) & Canaan (Palestine). The word used for Ethiopia/Cush means burnt face or black face and what is really inspiring was that Ethiopia was one of the few Nations mentioned before the great flood that purged the entire earth.

Its legacy survived and its name was passed down. McKissic (1990) adds that the acclaimed ancient historian Heroditus surmised that Ethiopians were the longest lived, tallest and most attractive people in the world. I further illustrate their allure by mentioning that Moses, a father of the faith, married an Ethiopian woman and the Shunamite woman in Songs of Solomon affirms that she is dark and lovely!

Continue on Page 5

It is quite clear that historically and through the lens of scripture dark skin was seen as endearing and black people were seen as physically attractive.

With regard to Egypt, McKissic (1990) submits that they called themselves the land of Khem or the land of Kam/Ham – which meant the black land and which is actually the strongest word for black in their language; blackness was a mark of their very identity.

Phut was known for its military exploits and alliances (Ezekiel 27:10) but the most controversial child of Ham is of course Canaan. It is through Canaan that many people justify the enslavement of blacks because of the 'curse of Ham' seen in Genesis 9: 20-26, where Ham walked in on his father Noah in his drunken nakedness and was cursed to have his offspring from Canaan serve the offspring of the other two sons.

Please commit this to memory, the Curse of Ham could never be a condemnation to slavery for the entire black race. It was only Canaan that was cursed not all of Ham's sons, and within Mosaic law, a curse lasted to the third and fourth generations, NOT the entire existence of a people. Moreover, Noah could not curse Ham without cursing himself, for it was Noah who got drunk on his own grapes, therefore implicating himself and exposing how unjustly slavery started in the first place. McKissic (1990) postulates that the curse of Ham was completed after the Israelites won the promised land and the Canaanites became their servants. And this point is reinforced by the fact that of the four sons of Ham, Canaan is the only one that is not an established state today.

This discussion thus far has shared on the beauty of blackness using scripture, but I want to also illustrate the brilliance of blackness and reiterate that Africa's history predates the great flood in Genesis. The African lands of Havilah, Ethiopia & Asshur are the first lands mentioned after Eden. Genesis chapter 10 would then introduce us to Nimrod, a son of Cush/Ethiopia. Nimrod is distinguished as a black man who was the first human to be dominant on the world stage. Seventy names are listed on the family tree of Genesis 10, but only Nimrod so distinguished himself that he is the only one that the text goes into such detail about. Nimrod, a black man, is described as the first mighty

man, the first empire builder, a mighty man before the Lord. Nimrod's name meant to overthrow and it was he who mobilized the people to build the tower of Babel.

He ruled the first civilization and it is argued that it was primarily black as Ham had 30 descendants, Shem 26 and Japheth 14. Yet for all of his exploits, when humanity under his leadership tried to reach God status through the tower of Babel, their language was confused and the populace was scattered throughout the globe.

Of special note with regard to people of colour in early history are Ashur, who built the great city of Nineveh and founded Assyria and Heth, Canaan's second son, who was the progenitor of the Hittites, wealthy land-owners who sold land to Abraham to bury Sarah.

From 4000-1200 BC, the children of Ham, people of colour, were the most culturally and politically active. Abraham did not begin to move until about 1800BC and Greece did not come to power until 800BC. From this we can glean that blacks led the advancement of culture. Some notable contributions are: Pioneering craftsmanship as seen in the pyramids of Ethiopia and Egypt. Egyptians invented Papyrus, the precursor to paper and mastered the military use of the horse. The oldest known mathematical tool is the Lebombo bone, which is of African origin. It must also be noted that water irrigation was also pioneered by the Egyptians, who channeled the water from river flooded areas into more desirable ones.

Though even as we contemplate the glory of the children of Ham, we must come to terms with the fact that no one race dominated forever. When Jesus returns every knee shall bow and every tongue confess that Jesus is Lord.

From our discussion, I hope to leave some important impressions for our edification especially for us, a people of colour, who are reading this: we should be proud to be black people, but let it not make us prejudiced against any other people. We have indeed done many brilliant things as a people, but some of our achievements have led to pride and our downfall, like it did for Nimrod. We should also give service but not be subservient. Just as we ought not to think of ourselves as more than another, we also should not think of ourselves as less than another. We have much to offer the world, and we must take care that others do not take advantage of us. Finally, let us celebrate our past, but not remain bound by it, least we find ourselves unable to focus on the future.



RESTORATIVE LEADERSHIP IN TIMES OF CRISIS. Nehemiah- The Restorer by Rev. Cherice Job-Lewis

"Most laws condemn the soul and pronounce sentence. The result of the law of my God is perfect. It condemns but forgives. It restores - more than abundantly - what it takes away." -Jim Elliot (Missionary in Ecuador)

No two leaders are alike. What one leader has been purposed to do, will be different from that of another leader. There is a tendency to compare a leader to his/her predecessor and the followers may seem dissatisfied initially when the incumbent does not operate the same as the predecessor. It is important to recognise that God's call on each leader is unique. One may be called to warn, another to teach/train, another could be to deal with injustice and another's role could be to rebuild and restore.

Nehemiah was called by God to rebuild. There was mass destruction in Jerusalem because of the Babylonians defeating and capturing God's people. The people of God were forced to live according to Babylonian laws and standards. Nevertheless, many leaders emerged during this crisis season such as Esther, Daniel, Shadrach, Meshach, and Abednego. They all had a call to lead in various ways in their season. In the post-exilic season, it was a time to rebuild and restore. Nehemiah "rose to the occasion".

The importance of rebuilding the walls:

1. Destroyed walls were a symbol of disgrace and a sign of defeat (Nehemiah 1:3).
2. A city with no walls left the people defenceless and open to attacks and encroachments (Nehemiah 2:17).
3. The rebuilding of the walls was a reflection that God was with His people. Upon the completion of the walls, Nehemiah wrote, "When all our enemies heard about this, all the surrounding nations were afraid and lost their self-confidence, because they realized that this work had been done with the help of our God" (Nehemiah 6:16).

Nehemiah had a call on his life for restoration. Restoration is defined as the action of returning something to a former owner, place, or condition. In this article, the words rebuild and restore will be used interchangeably. The rebuilding of the city of Jerusalem was crucial and it meant the restoration of a city, a temple and a people.

The nation of Israel was feared, especially on the reign of kings like David, who saw victory after victory. They were like a superpower. Their enemies feared them because of their God. Jerusalem in ruins was a sign to their enemies that this God was no longer with them, therefore all their ferocity was gone and now they were looked on with disgrace. But God had a plan.

God used Nehemiah through restorative leadership. Nehemiah was called to lead in the rebuilding of the walls to restore this mighty nation's image. The rebuilding and restoration were signs to their enemies - watch out! God is with us! The process however, required sound leadership.

Leadership is about influence. Leaders have a vision and they guide and motivate those who are needed to activate the vision. Leadership is not necessarily about a position, although one can be in a leadership position. It is more about a posture, a personality or power that gives the ability to influence persons to fulfil a mission. Anyone can lead; we all have the ability to influence. Parents influence their children; we influence our friends; we influence lives when we evangelise; we influence those around us with our words and actions.

Leaders are passionate about the mission. Nehemiah 1:1-11 shows a man who was moved to seek God about a situation as soon as he heard about that situation. The interesting thing is that he did not just pray for things to change, but he prayed for God to give him favour so that he could fulfil the mission to rebuild the walls. Author and motivational speaker Les Brown, in his book "You have to be Hungry" describes hunger as that situation/experience that fuels passion into action. As a leader, your passion drives you to do what you are called to do – your vision or your cause. When passion leaves, a leader gets uninterested, complacent, and casual about the cause which are to the detriment of the mission and the persons who follow.

Continue on Page 7

Part of restoration and rebuilding is knowing what the desired outcome is. Every architect has a design or blueprint for a building. Similarly, every leader ought to have a vision of what is the end result. John Maxwell, in his book, the “21 Irrefutable Laws of Leadership”, highlights the “Law of Navigation”. He describes this law as charting the course even before it starts. In other words, you have an idea of the desired outcome and you design a path to get there, looking at all the resources that are required, all the possible outcomes and even plan for the unknowns so that you are prepared to a certain level but more importantly, you are equipped to deal with almost every challenge that you will face on the journey to your goals.

There is much work to be done to bring restoration to a hurting world. There are persons who are broken from hurt and rejection, from disappointments, from low self-esteem, from terrible childhood, and God is calling us to be restorers in this time. Too many times people refer to Christians as the breakers rather than the restorers.

God can use us through restorative leadership by:

1. guiding persons to receive Jesus' love
2. helping the wounded to get back on their feet;
3. praying someone through a difficult situation;
4. interceding on behalf of the church;
5. being placed in a leadership position and being used for transformation;
6. hearing from God and doing whatever He has called you to do.

Restoration is a necessary trait in us as Christian leaders - as influencers because we live in a broken world which is crying out for leaders to help stop the bleeding. Nehemiah's leadership was unique. He was called to do the dirty work while dealing with the Sanballats and Tobiahs who tried to obstruct the work. In the end, the mission was accomplished. I echo the words of Fanny J. Crosby in the hymn “Toiling on”

***“To the work! To the work! Let the hungry be fed;
 To the fountain of life let the weary be led;
 In the cross and its banner our glory shall be,
 While we herald the tidings, “Salvation is free!”***

The world is waiting for us as restorative leaders. Let us answer the call to rebuild, restore and regenerate till the Master comes.

Instructions from the Moravian Messenger - The Official Journal of the Moravian Church in the British Province

Face mask instructions

sent in by Sr Jane Dixon

Using the template* cut the following from pre-washed fabric:

2 x lining material - polycotton or cotton sheeting is ideal - pre-washed

2 x main fabric - polycotton or cotton (quilters fat quarters usually can produce 3 masks) - pre-washed

Make sure you add 1/4" (5mm) seam allowance (a quick way to do this is to put 2 pencils together with an elastic band and draw around the template - this gives a second line which is about 1/4" from the outline)

2 x 1/4" elastic (5mm) 8" (20cm) in length

Disclaimer: I have not designed this. These are not for commercial use they are intended for your own protection and are not medical grade. There are other designs available.

** Download the template at:
<https://www.craftpassion.com/face-mask-sewing-pattern/#face-mask-pattern>
 There are a variety - choose No 1.*



1. Sew together the 2 lining pieces along the long-curved edge.
2. With right sides facing sew together the 2 main pieces along the long-curved edge.
3. Clip the seams to allow the curve.
4. Press (iron) the seam to one side.



5. With right sides facing place and pin the two sections together matching the seams.
6. Sew along the top curved edge and along the bottom straight edge leaving the ends open.
7. Trim the seams down by half to remove bulk when turning.
8. Turn right sides out through the open ends.
9. Press (iron).



10. At each end turn in 1/4" seam allowance and insert the elastic at either end allowing about 1/2" (12mm) inside pinning in place.
11. Topstitch all the way around the mask about 1/8" from the edge securing the elastic at each end as you go around. (reversed over each elastic for more security).
12. Press (iron).



Day of Prayer for the Surviving Spouses of Ministers

Sunday September 27, 2020, will be observed as the annual day of prayer for the Surviving Spouses of Moravian Ministers in the Eastern West Indies Province. On this day we will remember the following persons in prayer:-

- ❖ Margaret John - Tobago (Rev. Alva John)
- ❖ Dorothy Graham- Barbados (Ernest Graham)
- ❖ Ida Brown- Antigua (Rt. Rev. Neville Brown)
- ❖ Deborah Challenger- Antigua (Rev. Romeo Challenger)
- ❖ Myrtle Miller- USA (Rev. Leroy Miller)
- ❖ Gwendolyn Jacobs- USVI (Rev. Dr. Samuel Jacobs)
- ❖ Lynda Prout- Trinidad (Rev. Willard Prout)

As we remember them in prayer, a special offering will also be taken as a token of appreciation to our Sisters for the tremendous role they played in the ministry of the Moravian Church Eastern West Indies Province.

Condolences



The Moravian family in the Eastern West Indies Province, expresses condolences to:

1. Rev. Selvin McMillan and family on the death of his sister, Ms. Matilda McMillan of Trinidad and Tobago. Sis. McMillan died on Wednesday, September 2, 2020. The funeral service took place on Tuesday, September 8, 2020 at Montgomery Moravian Church in Tobago.
2. Rev Ralph Prince, retired pastor in the Virgin Islands Conference, on the death of his aunt, Mrs. Pauline Louise Thomas. Sis. Thomas was 104 years old when she died on Saturday, September 5, 2020.

Please pray for Bro. McMillan and Bro. Prince and their families in their time of grief.



Birthday Celebrants September 16th - 29th

Sis. Callisha Greenidge Mark	16
Sis. Paula James-Roberts	17
Bro. David Rossington	22
Bro. Devon Mannix	23
Bro. Dave George	23
Sis. Lynda Prout	29



Birthday Celebrants October 1st - 15th

Bro. Winston Jones	02
Sis. Shanele Chase St. Hill	04
Sis. Georgette John Cotton	06
Sis. Nicole Wellington Barker	09
Bro. Joseph Nicholas	15



Anniversary Celebrants September 6th-30th

Bro. Conrad Spencer and Sis. Sonia Spencer	24
Bro. Frank Alvin & Sis. Gloria Barker	27
Sis. Cicely Athill-Horsford & Bro. Keith Horsford	30

Quote of the Day

"If you must look back, do so Forgivingly.
 If you must look forward do so Prayerfully.
 However, the wisest thing you can do is be
 present in the present..... Gratefully."

-Maya Angelou

Bible Word Search: Women of the Bible

Women of the Bible



Kindly use the King James version of the Bible and answer all questions. **Luke 4: 14-49**

All the words listed below are in the puzzle - left, right, up, down or diagonally. Find each word and highlight it or circle each word that you find.

After you have found all the words, click the leftover letters to form the **mystery answer**.

Abigail	Jezebel
Adullamite Woman	Keturah
Ashtoreth	Lydia
Athaliah	Martha
Bathsheba	Miriam a Nazarene
Concubine	Orpah
Deborah	Peninnah
Dinah	Priscilla,
Drusilla	Queen Vashti
Hadassah	Rebecca
Handmaid	Rebekah
Head covering	Sapphira
Impurity	Sarai
Issue of Blood	Seven hundred
Jael	Zilpah

A D I A M D N A H T R A M D A
 T H A E D L A L L I C S I R P
 H A B Q E C M B H E I N I U E
 A K I U R E O I E A A H A S N
 L E G E D D W N M H P J Z I I
 I B A E N H E H C P S R T L N
 A E I N U T T B A U U H O L N
 H R L V H E I S O P B R T A A
 A E E A N R M B H R L I I A H
 R B B S E O A S A R A I N T B
 U E E H V T L Y D I A H Z E Y
 T C Z T E H L H A D A S S A H
 E C E I S S U E O F B L O O D
 K A J H E A D C O V E R I N G
 E N E R A Z A N A M A I R I M

- Where was Jesus and what prophet's book was he reading from?
- Jesus said he was anointed to perform five areas of ministry. What are they?
- Jesus quotes this proverb about prophets that is still in use today. What is it?
- Why did Jesus silence the demons that were cast out?
- Name the men who left their jobs to follow Jesus.
- A tax collector was another name for this eventual disciple. State his name and the other name for his job.
- An individual healed of leprosy was expected to do as Jesus told this man.
- What did Jesus find easier to say to the man taken with a palsy?
- What reason did Jesus give for himself and his disciples not fasting?
- According to the Pharisees, Jesus consecutively broke two Sabbath laws. What were they?
- Jesus declared his authority over the Sabbath with his statement...
- Jesus' law of love means that we are to:
- Jesus gave this specific formula for those who wish to receive.
- Persons who wish not to be judged should not... and those seeking forgiveness should...
- Give another name for disciples.

Mystery Answer: _____

Moravian Multipurpose Complex



Conference Center & Apartments



Conferences

Seminars

Weddings

Banquets

Meetings

Dinners

Graduations

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 overlooking 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.

Contact us Tel: (268) 560-0185

Fax: (268) 462-0643

Office: moravianchewip@gmail.com

Chairman: moravianchurchewip@gmail.com

Mystery Answer: Elizabeth

- | | | | | | | | | | | |
|-------------------|-------------------|--------------------|--------------------|-----------------|---------------|---------------|---------------|------------------|---------------------|--------------------|
| 1. Luke 4: 16, 17 | 2. Luke 4: 18, 19 | 3. Luke 4: 24 | 4. Luke 4: 41 | 5. Luke 5: 9-11 | 6. Luke 5: 27 | 7. Luke 5: 14 | 8. Luke 5: 23 | 9. Luke 5: 33-35 | 10. Luke 6: 1, 9-10 | 11. Luke 6: 41, 42 |
| 12. Luke 6: 27-30 | 13. Luke 6: 38 | 14. Luke 6: 41, 42 | 15. Luke 6: 41, 42 | | | | | | | |
- Answers to Bible Study Quiz