



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)

August, 2020

Focus and Function

It has been six months of being in this pandemic. During this time we have had to make several adjustment to the way we live. There have been so many changes that we may have forgotten what obtained when we started the journey into a COVID-19 world.

May I remind you that the Provincial theme is S.H.I.F.T. We have passed through S – Seek and Submit; H – Hear and Heed; I – Imagination and Insight; F – Focus and Function.

When Nehemiah started the work on rebuilding the wall of Jerusalem, he was undertaking a momentous task that previous generations had failed to complete. It was the one thing the Israelites wanted but it was the thing that kept evading them.

Rev. Algernon Lewis
Chairman of PEC

In that time, a city without a wall was like a garden without any protection. Anyone could come in and go out. A city without a wall is a place of instability. The residents of Jerusalem were uncomfortable because they were exposed to anything and anyone passing their way.

God called Nehemiah to this task of building the wall. From the time he received the news of the condition of Jerusalem, his whole demeanour changed. He went into prayer and fasting to seek the mind of God for this circumstance. In the encounter with God, Nehemiah felt moved to relocate to Jerusalem to be God's repairer and rebuilder of the wall. Once he secured the needed resources and landed in Jerusalem, the work began. It was not long before the resident distractors showed themselves. When Sanballat, Tobiah, and Geshem heard what God was about to do, they were furious and very indignant, and mocked the Jews (Nehemiah 4:1). Their efforts to thwart the work on the wall were unrelenting. They tried to create confusion (4:8); They tried to negotiate but with evil intent (6:1); They devised schemes aimed at intimidation (6:10-13); and they encourage intermarriage to achieve their ends (13:28).

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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.**

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**

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Focus and Function, Continued from page 1

Their plan was singular – distract Nehemiah from the task that God gave him. Nehemiah's response is instructive for us as church experiencing a season of decline and dislocation.

Nehemiah realized that not everyone in the area had skin in the game. Speaking of Sanballat and company he remarked that they had “no heritage or right or memorial in Jerusalem” (2:20c). He was sending a clear signal that these men were not worth his time, they were distractions from the task. What was required of him was to focus and function.

To focus is to have a singular eye, to lock on to the target. The focused person has clear vision and line of sight and knows what the task is and what is required. The focused person keeps the main thing, the main thing.

Function follows focus. It is not sufficient just to focus; the ability to function is required. Function in this context speaks of work and action. To function is to operate, hopefully, in a purposeful manner. Focus without function is meaningless. Function without focus is haphazard. Focus with function pave the way for meaningful change and positive results and that is what is required in these changing times. We need to focus on what God has called us to do and set about doing it.

In Nehemiah's case, that meant calling people around him to share the vision of what God had imparted to him. He connected with them through their shared pain and distress of the broken down wall and called them to action. In other word he helped them to focus on the problem they had in common which was the fact that “Jerusalem lies waste, and its gates are burned with fire” (2: 17a). Then he summoned them to do something about it – “Come and let us build the wall of Jerusalem, that we may no longer be a reproach” (2: 17b).

We have been praying as a Province all along and more so in 2020. The Provincial Board called for collective prayer on the first day of each month from March 1, 2020. Upon entering the COVID-19 world, prayer events, both individually and collectively, have mounted. We have been calling on God to show us the way through this wilderness. We have been calling on God to show us where to focus so that we can function.

The decline in the numbers and influence of the church is obvious to all who are paying attention. COVID-19 has only accelerated that trend. That requires our focus and attention. How might we be church to those whose

interest in church has shifted? In focusing on declining attention, we cannot allow ourselves to be distracted by the noise of culture as important as it is. Coming out of our time of seeking, heeding, and imagining, we need to focus on the people God has called us to. What are they looking for and where are they finding it? Most of the people who cease to attend have not had a crisis of faith – they have not stopped believing in the God of the Bible as revealed in Jesus by the Holy Spirit. Some of those persons still support church activities and events. They do not seem to have a problem with God. So what is the challenge? That question will generate answers when we are able to build meaningful relationships with people and allow them to share their hearts without judgment. We must focus on people!

In many ways, church is about the institution – tradition, budget, groups, activities, overheads. Those things are particular importance. Yet, they are not part of the core values of the church. Maybe it is time to do an analysis of the time spent on meaningful ministry. Looking closely at ministry to reach people as opposed to what we spend on keeping the institution alive. If the focus is on the institution, we will lose the people. It is my humble opinion that if the focus is turned outward to the people, the institution will adapt to its contexts and survive.

It is worthwhile to note that Jesus did not die for tradition and budget. Jesus died for people – people who are lost in sin. Jesus sacrificed so that they might find life in His Body. We must focus on what Jesus focused on and those must become our core values. For us in the Eastern West Indies Province, we have determined that our core values are worship, evangelism, discipleship, and service. Those areas of ministry need to occupy our attention as we walk in obedience to God.

As functional worshipers, we focus on God and out of that encounter we are shaped for God. If our worship, evangelism, discipleship, and service do not flow out of our encounter with God, it lacks the authenticity and impact God desires. Nehemiah did what he did because he was guided by God, even when he was setting watchers around the wall because of enemy threats (4: 12-18). We function at the command of God and not at the pleasure of any other authority figure.

Let us focus and function on this great work that God has called us to. God knows all the nuances of the context and God is trusting us to tap into the divine, receive wisdom and guidance for the next steps.

Let us S.H.I.F.T.

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SPIRITUAL RENEWAL AT HERRNHUT

The Power of Prayer and the Holy Spirit on a Worshipping Community by Rev. Roslyn Hamblin



Prayer and Pentecost are inextricably linked. Following the ascension of Jesus, the disciples gathered in the upper room and devoted themselves to prayer. Their number grew to 120 at that time. (See Acts 1) Following the Holy Spirit's coming and Peter's preaching, about three thousand persons were added to their number.

These all continued to pray, with the Lord adding constantly to their number. (See Acts 2) Prayer was prominent in the Pentecost experience of the disciples.

Prayer was dominant in the Moravian Pentecost of 1727 as well. Count Zinzendorf devoted himself to such from early in 1727 when it became evident that doctrinal issues were threatening their unity. Herrnhut had attracted refugees who were not associated with Moravia or with persecution, and many of whom were from several different parts of Europe. This brought religious and political complications, causing community life to be threatened. The regular challenges that face community life, such as quarrels and animosity, began to intrude. So concerned was the Count that he took leave from his official duties and personal affairs in Dresden, and moved into the Herrnhut community. There, he visited the members and engaged in fervent prayer. On May 12, 1727, he presented a set of rules for life within the community, which was signed by all members of the community. This document has become known as The Brotherly Agreement. Following its signing, Zinzendorf visited from house to house, praying with each family, and teaching them that, as persons who professed to love God, they should love one another.

Much of the bitterness of the Herrnhut community began to dissipate following the signing of the Brotherly Agreement. Many persons actually shook hands following the signing, as a symbol of their

commitment. In addition, Zinzendorf found and read the system of church discipline of the Bohemian Brethren as set out officially in Comenius' "Ratio Disciplinae". This helped him in his Leadership of this community. Harmony began to be restored. Prayer continued.

- ❖ In July, Count Zinzendorf prayed earnestly for conversion among his confirmation class of pre-teen girls.
- ❖ Other brethren met often on the hill (Hutberg) to engage in prayer and hymn singing.
- ❖ On August 05, the Count and other brethren spent the night at Hutberg for prayer. This prayer meeting was emotionally charged.
- ❖ On Sunday, August 10, Pastor Rothe (of the Berthelsdorf parish church) was leading worship at Herrnhut. Around noon, he felt overwhelmed by the power of the Lord and the entire congregation joined him in prayer, singing and weeping until midnight.

Then on Wednesday, August 13, 1727, came a memorable experience within the Brethren's church. They attended a service of Holy Communion at the Berthelsdorf church. Two girls were candidates for Confirmation in that Service. The service began with the hymn, "Unbind me, O my God, from all my bonds and fetters". Then, upon kneeling for prayer, the congregation sang the hymn "My soul before thee prostrate lies". Count Zinzendorf led in fervent prayer, addressing the following concerns:

- ❖ A public confession of sin on behalf of the Herrnhut community;
- ❖ True unity of hearts;
- ❖ Freedom from schism within the group and from offense to others;
- ❖ Establishment of their fellowship firmly in Christ;
- ❖ Edifying of their brethren and others across the world;
- ❖ Blessings on two Elders, Christian David and Melchior Nitschmann, who were visiting Hungary.

Three other fervent prayers were offered. Meanwhile, Christian David and Melchior Nitschmann, the two Elders in distant Hungary, had also felt an impulse to pray at 10 o'clock that morning. They acted upon their impulse and, upon their return to Herrnhut, enquired of the happenings in the community at that time. During this time of prayer in the service of Holy Communion, tears filled the eyes of those present as love flooded their hearts.

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Finding our new normal

By Susan Beaumont

Consultant

Crisis moments call for strong, decisive action—people want to know that someone is in charge and things are being managed. But once the initial crisis calms, a period of disorientation sets in, as we find our way to a new normal. The resolute leadership style that worked well during the initial crisis won't work well in this ongoing unsettled space.

We are in a liminal season, stuck between an ending and a new beginning. The pathway forward is not knowable. The way we “did church” even two months ago is done. We have literally been thrown out of our buildings by a pandemic. We can reassure people (and ourselves) by pretending the disruption is temporary saying, “we will resume all normal activity soon.” That reassurance is not helpful or truthful.

No one knows what normal looks like after sheltering in a place. Likely, we will resume many familiar things, but congregational life will not be the same. We are disoriented and confused. There is grief and loss.

This season requires a different leadership stance. Our actions must originate from a new center—a less busy and more yielding, soulful place. The following five practices can help you lead more effectively as you discover the next, new normal with your congregation.

Surrender

To surrender is to yield. We accept this moment as “just the place we need to be” to learn what is most important now. To surrender does not mean giving up or giving in. It does not mean we languish or grow lazy—quite the opposite. It means we lean into the disorientation and trust the leading of the Holy Spirit.

Striving, rather than surrender, was the mood of the first season of this crisis. Striving is the act of working harder and longer to prove mastery, merit and worth. We hoped that our industriousness could protect people from the difficult, adaptive work ahead. Through our own hard work and determination, we figured out how to put church online. We toiled to demonstrate our care for people when we could not be physically present with them. We learned new ways to connect to

those in need. We've done good industrious work.

But now we find ourselves beyond the limits of our own resourcefulness and knowing. This next season requires adaptive learning - for leaders and followers alike. Learning begins with surrender. I acknowledge that I don't have answers. I yield my spirit to God's leading and invite my congregation to do the same. We attend to all that arises in response to our surrender.

Use the Disorientation

All innovation begins with disorientation. People must let the old status quo fail before we can embrace innovation. We should acknowledge that the status quo failed us some time ago. We've been falsely clinging to the old normal because there was too much pain in letting go.

The pandemic has thrown us into deep disorientation. Now, we have no choice but to let go of the old normal. We occupy space on both sides of a threshold. One foot is rooted in something trying to end, another is planted in a thing not yet defined, something waiting to begin. We cling to structures, identities and relationships formed by our old experiences, although we know that those processes and practices will not serve us adequately moving forward.

It would be a mistake to shore up the old structures and practices as things get “back to normal.” We need to take advantage of this moment to let old things die, to experiment, to take risks and learn.

Invite Meaning-Making

Humans cannot live without meaning. The greater our sense of uncertainty, the more desperately we grasp for a handhold, a shred of something that reminds us of who we are and where we have been. People need help interpreting the present moment given their shared past.

Part of this work is theological in nature. People grapple with the deep questions of our faith. Where is God when people are suffering? Why are we here? Is God punishing the world? Listen. Sharpen your theological edge and shape the conversations happening around you.

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Beyond that, locate this moment in the history of your specific context.

When have your people endured a moment reminiscent of this one? What higher values did they bring to that moment? How might those same values guide them now?

Define One Good Next Step

People need to know that they are pursuing something that matters now: worthy work, a shared common cause, or a sense of rootedness to something enduring. This is especially important when we can't plan our next steps in one, three, and five-year increments. Who even knows what tomorrow will bring in this environment?

Systematic planning won't serve you well in liminality, but you don't have to wander aimlessly. Help people remember their passions and connect those passions to their gifts and resources. Develop a shared sense of what you are trying to learn together. Then, claim one good next step in the general direction of your shared aspirations.

Attend to the Yearning

Rational decision making assumes that human knowledge is enough to address the challenges we face. Rational decisions can't guide us through the deep disorientation we face now. Instead, we need to pay attention to yearning.

Yearning is the language of the human soul. When we listen to others at soul level, we sense a collective longing that will guide us to the other side of chaos. Letting go of what once was, we let ourselves be led by God who is drawing us forward and into our future.

Discernment is the tool we use to attend the yearning. It's a wisdom way of knowing. We drop beneath rational decision making, directly into the knowing planted in our souls. Make space in your congregation for this expression of collective yearning. What is God calling us to do or become next?

The New Normal

Our new normal is already with us and it is also just beyond our reach. This is an exciting time to be the church if we are willing to stay in the disorientation for the time it takes to discover our next chapter.

A strange peace filled the people as the Holy Spirit touched their souls. The old bitterness and anger were all swept away and persons embraced each other in the love that had filled them. This was such a blessed experience that they continued the fellowship on the outside long after the service had ended. In fact, Count Zinzendorf eventually sent them food after they lingered so long in continued fellowship.

This experience became known as the "Spiritual Baptism of the Moravian Church" or the "Spiritual Outpouring on the Moravian Church". It has been regarded as the real birthday of the Renewed Moravian Church, even though the Church is considered to have been renewed from the time of the settlement at Herrnhut in 1722. Count Zinzendorf referred to this day as the congregation's "Pentecost". Augustus Spangenberg, though not present, said, "There we were baptised by the Holy Spirit himself to one love." David Nitschmann reported, "From that time on, Herrnhut became a living congregation of Jesus Christ."

Prayer influenced 'Renewal' and 'renewal' led to further prayer. This strengthened the Moravian congregation and gave it the momentum to take all its situations in stride.

- ❖ August 17-26, 1727 – the children engaged in many hours of prayer as revival spread among the children in Herrnhut, led by Susanna Kühnel and supported by theological student, Pastor Krumpe;
 - ❖ On August 27, 1727, one man and one woman (decided by 'Lot') were assigned to pray each hour. This Hourly Intercession continued for more than 100 years, and has been considered the longest prayer meeting on record. This is perpetuated in the Unity Prayer Watch of our time;
 - ❖ On August 29, the boys and girls of Herrnhut and Bertheldorf met separately for prayer and hymn-singing from 10:00 pm to 1:00 am.
- Two significant outcomes of the spiritual renewal of the Herrnhut community are noteworthy here:
- ❖ The development, into printed format, of the daily texts that were shared by Count Zinzendorf within the Herrnhut community (1728-1731);

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The Spiritual Renewal and the Children's Revival took place among the laity, but from them would come many pastors and missionaries and leaders. One eyewitness says, "I cannot ascribe the cause of the great awakening of the children at Herrnhut to anything but the wonderful outpouring of the Spirit of God upon the communicant congregation assembled on that occasion. The breezes of the Spirit pervaded at that time equally both young and old." James Montgomery, the hymn-writer, records this experience of the Spiritual Baptism in the hymn "They Walked with God".

They walked with God in peace and love
But failed with one another,
While sternly for the faith they strove,
They fell out with each other.
But he in whom they put their trust,
Who knew their frames, that they were dust,
With pity healed their weakness.

He found them in the house of prayer
With one accord assembled,
And so revealed his presence there;
They wept for joy and trembled.
One cup they drank, one bread they broke,
One baptism shared, one language spoke,
Forgiving and forgiven.

Then forth they went with tongues of flame
In one blest theme delighting;
The love of Jesus, and his name,
God's children all uniting.
That love our theme and watchword still,
The law of love may we fulfill –
Give love as love we're given.

The Spiritual Baptism of the Moravian Church on August 13, 1727, gave rise to Renewal within the Church. Thus we are empowered for Worship, Witness and Service. Bolstered by prayer, we are creatures of Spiritual Renewal. An inspiration for all Moravians in every age. We are therefore called to "Pray without ceasing. ... Quench not the Spirit. ...(for) The one who calls you is faithful, and he will do it." (1 Thess.5:17, 19, 24)

Bibliography:

John Greenfield, *Power from on High*
Hamilton & Hamilton, *History of the Moravian Church*
Allen Schattschneider, *Through Five Hundred Years*
John Weinlick, *Count Zinzendorf*

1. The Rev. Anique Elmes-Matthew currently on Study Leave, has requested and has been granted Leave of Absence from August 1, 2020 – July 31, 2022.
2. The Rev. Vankys Isaac who currently serves as the Pastor of the Bethany and Emmaus Moravian congregations on St. John, Virgin Islands Conference, has accepted a call to serve as the Associate Pastor of the Nisky Moravian Church in St. Thomas Virgin Islands Conference. This call takes effect from September 1, 2020.

Please pray for Bro. Isaac and family as they make this transition and continue in the service of the Lord.

3. The Moravian Church Eastern West Indies Province met on August 13, 2020, at 7:00 pm for a celebration of worship and the commemoration of the outpouring of the Holy Spirit on the Moravian Church on August 13, 1727. The entire Province shared in this worship event virtually. Congregations were encouraged to gather in sanctuaries with internet connectivity to join in the worship via YouTube and Facebook.

The theme for this worship was "*O let your power fall*," as we petition God to fall fresh on His church in this season. The order of worship was provided digitally to encourage maximum participation.

4. The Provincial Family expresses condolences to Sis. Joyce Walters, retired Minister of Counselling, on the death of her husband Mr. Colbourne Walters. The funeral service for Mr. Walters was held on July 24, 2020, at the Christ Church Anglican Church in Christ Church, Barbados. Please keep Sis. Walters and family in prayer.



Quote of the Day

Faithful servants never retire. You can retire from your career, but you will never retire from serving God.

-Rick Warren

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Birthday Celebrants August 20th - 30th

Sis. Winelle Kirton-Roberts	20
Bro. Reuben Vessup	22
Sis. Anique Elmes-Matthew	22
Bro. Erwin Warner	24
Bro. Conrad Spencer	29
Sis. Angela Frederick	30



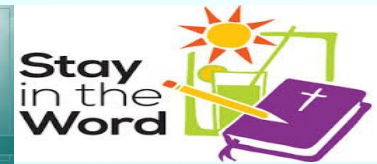
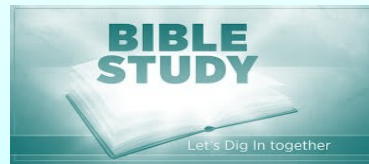
Birthday Celebrants September 2nd - 10th

Bro. Colin Matthew	2
Sis. Cynthia Hill	3
Bro. Walton Frederick	7
Sis. Myrtle Isaac	8
Bro. Keith Horsford	10



Anniversary Celebrants for August 18th- September 5th

Bro. Daniel Mark & Sis. Callisha Greenidge-Mark	18
Bro. Selvin & Sis. June McMillan	20
Bro. Kevin. St. Hill & Dr. Shanele Chase St. Hill	25
Bro. Dion & Sis Eulencine Christopher	29
Bro. Ezra & Sis. Julie Parris	05



Please use the King James version of the Bible and answer all questions. **Luke 10 - 12.**

1. The Lord sent out the disciples as What?
2. How many things did the Lord tell the disciples not to walk with?
3. Name the city to which Jesus was sending the disciples.
4. What did Jesus say to the disciples privately?
5. A certain woman blessed the womb that bore Jesus, but Jesus responded by saying:
6. **Answer True or False:** It is better for the outside of the cup to be cleaner than the inward parts.
7. What band of Professionals did Jesus say 'woe' unto?
8. We are valued more than a certain bird in Luke 12. What is the name of this bird?
9. You shall not be forgiven if you blaspheme against the:
10. When are you not rich towards God?
11. Life is more than _____, the body is more than _____.
12. What shall we seek above all else?
13. (a) When will the Son of man come?
(b) And what should be our state?
14. What will follow your treasure?
15. (a) Will Satan's kingdom stand?
(b) Why or why not?

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Answers to Bible Study Quiz

1. Lambs among wolves
2. purse, scrip, shoes
3. Capernaum
4. Blessed are the eyes which see the things that ye see.
5. Blessed are they that hear the word of God and keep it.
6. False
7. lawyers
8. Sparrows
9. The Holy Ghost
10. he that layeth up treasures for himself
11. meat raiment
12. seek ye the kingdom of God
13. (a) an hour when he think
14. your heart
15. (a) No (b) He is divided against himself