

THE MIND OF CHRIST

Whatever Things

are TRUE

HONORABLE

JUST

PURE

LOVELY

of

GOOD REPORT

if there is any virtue,
and if there is any praise,

THINK ABOUT

These Things

PHILIPPIANS 4:8





LENTEN MEDITATIONS

GENEVA MORAVIAN FELLOWSHIP





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INTRODUCTION

Lent, the 40-day observance of Jesus' fasting in the wilderness, is a time of prayerful reflection, personal sacrifice, and spiritual enrichment. In every part of the world, Christians commit themselves to fasting, prayer, worship, and study of God's word. In most Christian communities, there are weekly or even daily Lenten services that strengthen and build faith and hope.

In 2021, the Geneva Moravian Fellowship, held its first Lenten Services. Through the virtual platform, believers across the globe joined together in praise, worship, and study of the Word.

The theme, *The Mind of Christ*, was based on Philippians 4:8 NKJV

Finally, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

The weekly schedule was as follows:

TOPIC	SPEAKER	WORSHIP LEADER
True	Winelle Kirton-Roberts	Mikie Roberts
Honest	Winelle Kirton-Roberts	Mikie Roberts
uJust	Nicqi Ashwood	Kerrlene Wills
Pure	Berenice Jonas	Elva Richards-Goodwin
Good report	Joel R. Richards	Peter Welch
Lovely	Mikie Roberts	Owe Boersma
Virtue and Praise	Winelle Kirton-Roberts	Fulata Moyo

We are pleased to share the meditations with you. We pray that there will be a blessing to you in your personal devotion or as a guide for a small group ministry.



GENEVA MORAVIAN FELLOWSHIP

The Geneva Moravian Fellowship is an English-speaking Protestant ministry that was started on December 1, 2019. It reaches out to the local, global and ecumenical community who live, study and/or work in or near Geneva, Switzerland.

The Geneva Moravian Fellowship is part of the worldwide Moravian Church, Unitas Fratrum, which was founded on March 1, 1457, in present day Czech Republic. Following a spiritual renewal in Herrnhut, Germany in 1722, the movement spread to other parts of Europe, including Switzerland. The first mission was to St Thomas, in the then Danish West Indies in 1732. It was in 1741 and 1757 that Count Zinzendorf, the leader of the renewed Moravian Church, visited Geneva. Today there are three Moravian Societies in Switzerland.

The Fellowship meets twice monthly for worship and celebrates Holy Communion, once a month. Sunday Worship services are held at Paroisse du Petit- Saconnex, Place du Petit- Saconnex 1-1209, 15hr. Bible Studies are conducted weekly, 19h30 via zoom. Meeting ID: **711 795 2607** Passcode: **891206**.

For more information, please visit our Facebook @genevamoravianfellowship, the Church's website www.herrnhuter.ch or email us at moraviansingeneva@gmail.com

The Pastor is Rev Dr Winelle Kirton-Roberts.



TRUE by Winelle Kirton-Roberts

Scripture reading: Matthew 22:15-22

The songwriter said:

*Ancient words ever true
Changing me, and changing you.
We have come with open hearts
Oh let the ancient words impart.*

On this Ash Wednesday, we begin our Lenten journey of 40 days of prayer, reflection, hope and joy. As the songwriter penned, may the ancient words that are ever true, change us as for we come with open hearts before God to be imparted with God' word. It is my prayer that the words of Christ will so transform our minds, and our thoughts that we will have the mind of Christ.

I begin our Lenten meditation series on the first part of the text: Finally, brothers and sisters, **whatsoever things are true**. And, I have chosen a verse from the gospel reading: Matthew 22: 16 as my base text for the message.

And they sent to Him their disciples with the Herodians, saying, "Teacher, we know that You are true, and teach the way of God in truth; ..."

Let us pray

Bestselling author and Bible teacher, Joyce Meyers, wrote several books on the battle of the mind. In one of her books, *The Mind Connection: How the thoughts you choose affect your mood, behavior, and decisions*, Joyce Meyers wrote:

..."our mind is a battlefield where a war is being fought...thoughts cannot be seen, but we do see the results of them. Thoughts operate in the spiritual realm, and, perhaps for this reason we fail to realize just how powerful they are."

I could not agree with Joyce Meyers more. Our thoughts are very powerful. We cannot see our thoughts nor the thoughts of others, but we can certainly see the results of our thoughts and most certainly we can see the evidence of the thoughts of others.

That is why it is believed that you should be fearful of those who think more and talk less. You don't know what they are thinking, but you may eventually feel what they are thinking.



With the Covid-19 lockdowns, pauses, restrictions, many of us have had a lot of time to think. We had a lot of time with our thoughts.

Thank God for those who have been able to think only of pleasant, godly and beautiful things.

But I believe that for most of us, including me, our minds have been a battlefield where we have been fighting with thoughts that we would rather not have.

Every day we were fighting against hundreds of negative thoughts (O my God everybody is going to die from Covid). Every day we are fighting against scores of unhealthy thoughts. (Nothing good will happen to me). Every day we are fighting against countless evil thoughts. (Something bad will happen to a loved one) And perhaps what torments us most is that we are supposed to be Christian men and women who should think only good thoughts!!

But alas our thoughts are more negative, our thoughts are unhealthier and our thoughts are more evil than we would like to confess.

There is a wonderful German Catholic “When morning guilds the skies.” In one of verses are the words: **When evil thoughts molest, with thee I shield my breast, may Jesus Christ be praised.**

My friends, negative, unhealthy, and evil thoughts can molest us and take control over us. They change our mood, our behavior, and our lives. But thank God for Jesus who can shield us from these battles of the mind.

The apostle Paul understood very well what it meant to battle with his thoughts. Like us, he had some dark, sad, lonely, and difficult moments in his Christian journey. The good news is that Apostle Paul knew that when the minds of the believers are transformed into the mind of Christ, that can win the battles over the thoughts that molest.

Therefore, in Philippians 4:1-7, Paul challenged the believers to be of the same mind in the Lord. He told them to rejoice in the Lord, do not be anxious, and pray with thanksgiving. **And the peace of Christ which passeth all understanding shall keep your hearts and minds in the knowledge of love of God and of his son Jesus Christ.** Then in verse 8 he said, Finally, instead of allowing your minds to be molested by negative, evil thing, here are the things to think about.

Whatever **is true.**

The same word used by the apostle Paul for truth, *alethe*, is the same word that is used in the gospel of Matthew. It means correct, unhidden, facts, worthy of credit.



In Matthew 22:16 **And they sent to Him their disciples with the Herodians, saying, “Teacher, we know that You are true, and teach the way of God in truth; ...”**

The disciples of the Pharisees and the Herodians, two enemies who didn't like each other, came together because neither of them liked Jesus. They pretentiously declared **“Teacher, we know that You are true, and teach the way of God in truth; ...”**

Teacher we know that you are correct, unhidden, fact, worthy of credit.

Brothers and sisters, as we go through Lent, if we are to think of what is true, we have to be like the description of Jesus *alethe*.

Let me therefore give us two challenges if we are to transform our minds to truth:

Avoid lies and Accept the Truth.

1. **Avoid lies**

Here, the religious people of the day say to Jesus “You teach the way of God in truth.” In other words, “Jesus we know that you are not telling any lies.” Even those who opposed Jesus knew that he was telling the truth.

We live in a world where there is much lying. You don't even know who or what to believe. Some people can tell lies so easily.

The wise man warned us in Proverbs 12:22 ***A lying tongue is an abomination to God.***

You may or may not have followed the recent trial on the impeachment of the former US President. But I'm sure that you have at least watched some of the news stories.

Clearly hearing from Impeachment managers, like Congresswoman Stacey Plaskett, from the USVI, we learn that those who invaded the US capitol were told a lie, they believed the lie and they acted upon the lie.

They were told that the election was stolen, they believed it, and they decided to reclaim the elections. And no matter what the courts said, no matter what the Department of Justice said, no matter what the local officials said: They were not going to believe that there was a lie.

The power of a lie could be deceptive, dangerous and it could even be deadly. The first lie was told in the garden of Eden by the serpent. From then, lies became one of the most



powerful tools used to divide, and destroy. It is for this reason that the children were warned in Levitus 19:11...**do not lie, do not deceive one another.**

When we lie, when we do not tell the truth, we are not aligning ourselves with God but with opposing forces.

Jesus warned John 8:44

You belong to your father, the devil, and you want to carry out your father's desires. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies.

Instead, it the Spirit of God that guide us in the truth.

But when he, the Spirit of truth, comes, he will guide you into all the truth.

We therefore need to ask the spirit of God to keep us from telling lies. We need to think of the things that are true and not follow lies.

Yes, we must avoid lies but we are empowered to do this when we have accepted a new life in Christ.

2. Accept the truth

It was to the Church at Ephesus that Paul declared that the changed person has not only heard the truth of the gospel but they have believed and are marked with the seal of the Holy Spirit.

Ephesians 1:13-14

¹³ And you also were included in Christ when you heard the message of truth, the gospel of your salvation. When you believed, you were marked in him with a seal, the promised Holy Spirit, ¹⁴ who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession—to the praise of his glory.

It is the truth of the gospel and a relationship with Jesus Christ that shield us from this world of lies and deception.

Yet, we must be so vigilant as Christians as what may appear at first to be the truth of the gospel could be a falsehood. That is why there is a great danger with cultic groups, charismatic ideologies, isms and schisms.



I remember doing a course at Princeton called: Religious cults and sects. And I was scared when the Moravian Church was one of the sectarian groups. But the overall teaching of the course was that there is a difference between a cult and a Christian sect. A cult may begin with Jesus Christ but shifts to the veneration of a personality. A Christian sect may have started around a personality, but the devotion remains in Jesus Christ.

As Christians we must remain connected to the only one who is the truth. Jesus said in John 8:31,32

To the Jews who had believed him, Jesus said, “If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free.”

When you know this truth, your heart is changed. When your heart is changed, your mind is changed. And when your mind is changed then your life is changed. You think differently, you behave differently, you act differently.

Like Pilate we may yet be in search of truth. John 18:37-38

“You are a king, then!” said Pilate. Jesus answered, “You say that I am a king. In fact, the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me.” “What is truth?” retorted Pilate.

The answer from Jesus for us is clear. John 14:6

Jesus answered, “I am the way and the truth and the life. No one comes to the Father except through me.”

When that truth is within, even when lies come they will not dwell with you, for Jesus will lead you into all truth.

My prayer is that as we journey through Lent, we will think about the truth:

We will avoid lies and accept the Truth.



WHATSOEVER IS HONEST by Winelle Kirton-Roberts

Scripture Reading: Joshua 2:1-14

We all battle with negative, unhealthy, and evil thoughts. The word of God reminds us that we get the peace of God in our hearts and minds when we have Christ-like thoughts. We were encouraged to so transform our minds by first thinking about what is true. To do so, we need to avoid lies and accept the Truth. Jesus himself declare, I am the way the truth and the life.

We will continue with **whatever is honest**.

I will use the text Joshua 2:4

⁴Rahab had hidden the two men, but she replied, “Yes, the men were here earlier, but I didn’t know where they were from.”

Let us pray

Unless there was a special celebration, I preferred to take the 12:30 boat from the island of Tortola, British Virgin Islands back to the island of St Thomas, United States Virgin Islands, whenever I preached there at our Moravian Church. This usually meant that I left the Church immediately after service to get to the ferry dock. Instead of sitting down to a big lunch with the congregation, the members would prepare a takeaway lunch for me.

Knowing that I liked fish, the members would almost always prepare me a fish meal, but because the Tortola congregation had a special place in their heart for Bro Mikie, they would prepare another meal with everything in it for him—oxtail, lamb, pork, beef stew...

I knew that while the US customs allowed you to bring in cooked fish and poultry from Tortola that you could not bring in any cooked meat. So, over the years, we have adopted a “don’t ask, don’t tell policy” with the US customs, hoping for the best when we got there. One Sunday, a new Immigration/Customs officer was on duty and after my bags passed through the belt, she asked:

Officer: *Ma’am, what kind of food do you have with you?*

Me: *Well, I am a Pastor, and I went to preach at the Moravian Church, and they packed lunch for me.*

Officer: *Ma’am, what kind of food do you have with you?*

Me: *Well, I am not sure, I was rushing but they know that I like fish.*



Officer: *Mam, would you come over here and open those containers for me?*

I went away to the side opened the containers.

Officer: *Ma'am, can you tell me what is that?*

Me: *Well, this one is fish but this one it looks like ox-tail, may be like some lamb, it looks some beef stew.*

Officer: *Ma'am, do you know that this is a federal offense, and you could be charged for unlawfully bringing in meats?*

Me: *It is?*

At this point I was visible nervous and began to pray very hard. I heard the engine from the boat start as everyone had cleared customs who was going over to St Thomas. The officer kept looking at me trying to make a decision, and I didn't know what to do. Should I tell her that I knew that it had it meat, am sorry and won't do it again? Should I hold to my story that I really didn't know what was in it?

I knew that it had to be the hand of God that morning because a customs officer who knew that I was a Pastor came out from the office at the same time and said: *Pastor the boat is leaving you.* She then turned to the officer and said: *Take away the food and let the Pastor go home. She is tired. And Pastor, don't bring anymore food from Tortola. You should know better.*

From that day I said, not me again. I am not playing with the US Customs nor any other Customs for that matter. I am going to be honest. If I know that I am not supposed to take meat, I will not be taking meat.

We have often heard the saying, "**honesty is the best policy.**" But while we may strive to be honest, there are times when we fall short.

Even as believers we are so quick to condemn the Ananias and Saphira in their dishonest dealings but if we examine ourselves, we may find some dishonest ways in us. We may find that we have not been as honest as we should be.

Paul, in encouraging the believers to have the mind of Christ, encourages them to think of what is honest. The word honest is rendered in most other translations as honorable. Whatsoever is *honorable*. This is from the Greek word *Semna* which means worthy of respect or of value. It is also used in the scripture as no fraud, no lies nor deception.

So, we have to ask God what the songwriter said:

***O send thy Spirit down to write
Thy law upon my heart;***



***Nor let my tongue indulge deceit,
Nor act the liar's part.***

The story of Rahab is real, it is relevant, and it is applicable to our lives. Was Rahab honest? Did she indulge in deceit or act the liar's part?

Here the text says:

⁴Rahab had hidden the two men, but she replied, "Yes, the men were here earlier, but I didn't know where they were from."

As we ask ourselves the question of her honesty, I want to consider two words as reflect on the question of honesty in our own lives: Ignorance and Intent.

Are we ignorant? What is our intent?

1. Ignorance

Twice in the story, Rahab said, "I didn't know." In verse 4 she said, "I didn't know where they came from." And then in verse 5, "I don't know where they went."

Ignorance means that you have no knowledge of something. Is it that we don't know or we don't want to say? There is a phrase that I learned from a member in Trinidad. She said: I don't volunteer information. So many assume that she does not know but she just does not give the information.

But was Rahab ignorant? Did she not know that the two men sent by Joshua to spy out the land were in her house? Did she not know that she, known mostly as a prostitute, though some thought of her as an innkeeper, had given shelter in her house?

You can say that she did not deny that she met them. Vs 4 "Yes, they came by earlier. Yes, I met them." But then she went on to say that "I don't know where they came from and I don't know where they went."

When you look at Verses 8,9 you know that was not true.

Before the men went to sleep, she went up into the same roof where she had hidden them, and she said: "I know that the Lord has given you the land." However, you want to look at it brothers and sisters, Rahab was not honest to the officials. She pleaded ignorance, but she knew.

In this life, we have found and will find ourselves in situations like Rahab. Are we being honest when we plead ignorance? "I don't know." We like to say, I can't help you with that. Or your guess is as good as mine"



I believe in my heart that it is the right thing for believers to be honest.

I Peter 3:10 “If you want to enjoy life
and see many happy days,
keep your tongue from speaking evil
and your lips from telling lies.”

But I would be wrong if I make you feel that life will always be perfect and that we will never find ourselves in difficult situation where we may have to plead ignorance and say, “I don’t know.” Yet, I want to encourage you to let your conscience be your guide. If your conscience is pricking you, you know that you are not doing the right thing.

Hebrews 13:18 Pray for us, for we are sure that we have a clear conscience, desiring to act honorably in all things.

I therefore do not recommend that we plead ignorance but be sensitive to what the spirit of God is saying to us.

As Paul said:

Romans 9:1 I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit—

So, brothers and sisters, ignorance is no excuse for being dishonest. If we know it is not right to say or pretend that we do not. It is God’s will for us to be honest.

But the other word, that is important in understanding honesty is intent.

2. What is the intent?

This is often a point that those in the court of law use to determine innocence or guilt. When you rode over the neighbor’s dog, did you intend to injure it? Or you just didn’t see it. When you end up with something from the store that you didn’t pay for, did you intend to steal it, or it just happened to get away from the cashier.

Do we intend to do good or evil? Do we intend to harm or to help? Are our intentions for selfish reasons or for the greater cause? It is so important that we examine our intent because God does.

Hebrews 4:12 reminds us that God knows the intention of our hearts.



For the word of God *is* living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.

I would not excuse the actions of Rahab, but it is clear to me that she had good intentions. In Rahab's conversation with the spies, she explained her intent. From vs 8-18 in Joshua 2 she had a good conversation with these men.

Look, I hear about your God and what your God is doing. So, I will take care of you. I will not betray you, but I ask that you promise to take of me and my family when you have conquered the land. The sincerity of her intention was acceptable to God. For, not only was Rahab celebrated as a woman of faith, but she was also called a righteous woman for what she had done.

Hebrews 11:31

By faith, the prostitute Rahab, because she welcomed the spies, was not killed with those who were disobedient.

James 2:25

In the same way, was not even Rahab the prostitute considered righteous for what she did when she gave lodging to the spies and sent them off in a different direction?

In being honest, we must have the right intentions. God calls us to examine our hearts and determine whether we do things for good or for evil. The intent of Joseph's brothers was to do evil. For Rahab, the intent was for good.

God sees beyond good deeds to determine the sincerity of our hearts. Let us therefore pray that we are sincere in what we do.

2 Corinthians 1:12

We can say with confidence and a clear conscience that we have lived with a God-given holiness^[a] and sincerity in all our dealings. We have depended on God's grace, not on our own human wisdom. That is how we have conducted ourselves before the world, and especially toward you.

Brothers and Sisters, God wants us to be honest. Honesty: Ignorance is no excuse for not doing right. However, our intentions must be sincere.

May God give us the strength to be honest.



JUST by Nicqi Ashwood

Scripture Reading: Mark 7:1, 5-8, 14-15

Good evening again Sisters and Brothers. It is an honour, privilege and joy to be in this space with you in this way.

Let us turn to an interview recorded almost a year to the day, in March, shortly after the Global Lockdown, when one honourable Prime Minister of Barbados, Mia Mottley, was interviewed by Christiane Amanpour. Amanpour asked Prime Minister Mottley about the state of affairs in the region, particularly the WTO conversations. PM Mottley, at that time, was not only a political leader of Barbados; she was also the head of CARICOM, that is, the Caribbean Community – our regional socio-political and economic space (some what like the G-7).

I will note publicly that I am not au fait with political politics (some social politics I understand, within workplace etc); but even I had to admit, that the Hon. Mia Motley was full of moxie. She had spunk. She knew her stuff, and she argued her case admirably. Of course, she is a lawyer, she is versed in the art of rhetoric. In responding to Amanpour, PM Mottley spoke to Covid-19's impact in exacerbating regional economic struggles.¹

In responding, PM Mottley outlined Covid-19's destabilizing effect on the region already at risk by the destabilizing effects of struggling economies and climate change. PM Mottley was clear in her call for the larger and more developed countries to be conscientious in their response to vulnerable Small Island Developing States. In her appeal, PM Mottley did not speak solely for Barbados, as was her right and within her remit as national PM. Rather she insisted at every opportunity to speak on behalf of the region throughout the interview, and more so, for the entire ACP regions. This is noteworthy, as many leaders are more prone to speak solely on behalf of their own vested interests – for 'me, myself, and my' country. As we seek to focus today on 'Whatsoever things are Just', we hear in Hon. Mia Mottley's interview, reflections of one who thinks, acts and lives the principle in a very practical way.

The Hon. PM spoke from an ethical, social, political perspective of Justice. But we still haven't clarified what Justice is. In Phil 4:8; the noun 'Just' references equity and rights/righteousness. It transliterates to the Jewish '*tsedek*' for Justice and Righteousness as found for example in Habakkuk 2:4; "the Just shall live by Faith." This then means, that when we live as people of Faith, who seek to have and maintain the 'mind(set) of Christ', what we think influences our being – as a person thinks, so we are. In being asked to 'think

¹ See https://youtu.be/WTY9kARrC_M ... for full interview; or <http://transcripts.cnn.com/TRANSCRIPTS/2004/29/ampr.01.html> for a general transcript.



about things which are Just, we are not only to think about it, but we ought to live Just lives. We seek for equity, engendering equality, and for that which is righteous in God's sight.

A light story serves as our illustration. A boy and his father attended a wedding and they were in the buffet line for the desert. The boy was excited about the larger slice on the tray and was making plans. This was also his father's desire. The boy got to the buffet first. He knew his father would not punish him publicly, so he scarfed the big slice with a smile. When they got home, his father prepared to punish him. Mid-reprimand, the son interrupted his dad to ask, "Dad, if you were in my shoes, which piece of cake would you have taken?" Without missing a beat, the dad proudly stated, "I'd take the smaller piece." The son ended the argument and escaped punishment by replying, "But Dad, that's what you got."

The challenge of thinking and living Justly, is that it demands that we think of the other. And at times when we are caught up in our own selfish desires, considering the needs of the other isn't always so easy. For many of us, we make our decisions based on our desires, needs and what suits our own personal interests – I am no exception to that.

Just living, according to God's mandate however, demands that we ask Four Questions –

i. Who or What is at risk? What causes vulnerability and how might our actions help to mitigate against those factors?

One example that comes readily to mind are the schoolchildren in Kenya who were impregnated during the lockdown. According to anecdotal reports, legally, and socially, young mothers were not normally permitted to resume their education, as they were now addressing responsibilities of parenting that do not accommodate time for traditional schooling. With so many young mothers, all below the age of 16, and who were impregnated while home, there are other implications to be considered. It is said that in mitigating the impact of a potentially undereducated workforce, the youth rallied and demanded that the government seek ways of ensuring that the girls' education continued once school resumed.

The public outcry resulted in transformation, as Kenya's government has insisted that the girls be received in school after the births of their children. And since then, in the recent Generation Equality Forum in Paris, the World Health Organization committed to putting money and action by budgeting USD\$23M toward addressing gender inequalities for young Kenyans.



ii. ***'Who is on the side-lines? i.e. Who is left on the margins?'***

This was the point highlighted by the Hon PM in her argument to Christiane Amanpour during the interview when she spoke not only of Barbados, but on behalf of ALL Small Islands and Developing States. And, should we consider more practical examples, such as persons with disabilities; one must ask: 'How might we offer equity and balance for them in these times?' An understanding of the call to think Justly, demands that we bring the needs of persons with disabilities to the equation, and subsequently ensure that they are accorded 'an equal place at the table'. Before we seek to effect justice on behalf of those on the margins, let us ensure that we confront our own responses to those on the margins, whether we have placed them there or not. It is only when we confront our personal biases that we are able to transform the systems that perpetuate abuse, inequalities and exacerbate vulnerability in these times.

iii. ***Who is muted or silenced?***

The third question may seem to be a replication of the second, as we ask the question of which voices are systematically overlooked, denied rights or silenced. For example, in addressing the sin of racism, one considers the Black Lives Matter movement, and the storming of the US Capitol building, when persons commented on the distinction between how those activities were described in relation to the rallying cry of the citizenry after the murder of George Floyd. One response was to suggest that people were out for blood; calling for the murder of non-Black lives. That was not the general consensus.

For, a meme was posted on social media to note that the commentary was a request for Black bodies to be accorded the same rights and dignities as Whites – *presumed* innocent until *proven* guilty, and afforded equitable access to justice. In other words, **Just** living adheres to the Golden rule – do to others as we would have them do to us. Within our own region, we are painfully aware that the lack of integrity and justice, despite the many voices crying for change, led to the underdevelopment of those countries dubbed 'third world'. We think of the ways in which the wealth of Caribbean and other colonies of the 'first world' nations served to establish and develop the wealth of those colonial overlords. We think of our own lives, the ways in which we silence or ignore others so that we might look right, feel right or be perceived as right by others. Let us ask ourselves, how do we amplify the voices of those most often muted?



iv. Who is missing from the table?

Recently, there was a public outcry in Japan regarding the exclusion of women from political processes and conversations. Tomomi Inada, Japan's former defence minister of the governing Liberal Democratic party (LDP), critiqued Japan's unjust approach to gender equality, in the following quote: "Women make up half of Japan's population and 40% of the LDP grassroots membership. If women do not have a place to discuss policies they want enacted, Japan's democracy cannot help but be biased."² That was a clear case of persons being excluded from the table. As persons who seek to have the mind of Christ, it is important that we are cognizant of those who have not been included in our move towards Justice and Equity. One should not only speak for the marginalized, but they should be included at the table and afforded an opportunity to speak for themselves. If anyone has no voice at the table, if anyone is not at the table, if anyone is side-lined, or marginalized at the table, if anyone is at risk at the table and there is nothing being done to alter that person's situation, how can we even pretend that Justice is present?

Our response – Living Justly

With that, we must ask ourselves, 'What must/can I do to effect change in such contexts?' To live as Christ lives, to have Christ's mind, then we are also obligated to discern our own position on the moral ethical continuum. Am I perpetuating injustice, or am I mobilizing to realize justice and equity for all? What are we doing to bring Justice, Righteousness, Agency and Human Dignity to the spaces where Justice is denied or delayed? And, with this, we must calculate the opportunity cost. Because, standing for Justice, choosing to live Justly, is not always easy. Hence, God's Word reminds us that to have the mind of Christ, we must take up the Cross daily and follow Christ.

We don't have the luxury of being Pharasaical, washing our hands of situations and off persons at random. We cannot judge people for their actions without first seeking an understanding of the root of their situation. We cannot ignore the 'least', the 'lost' or the overlooked. For when we do, we then are practising a 'form' of godliness, but denying' God's power to transform. We must seek to do to others as we would wish them to do to us.

In thinking then of things that are Just, let us locate ourselves within the analogy of the guests at the buffet table. Neither of them even considered the other people who were in

² See full article at <https://www.theguardian.com/world/2020/sep/23/japan-is-a-democracy-without-women-says-ruling-party-mp>



the buffet line. Are we the son – who got the big piece? Or are we the father – insisting that we should always get the biggest and the best piece? How do we respond in such situations? Where was justice denied and where was justice restored?

Above all, let us consider the life of Christ. Jesus was caught in the middle of the day, speaking with a woman who should not be seen in his company. She was not of His race, class or caste. He responded to her request by stating that he would not take the food of the children to give it to the dogs. Her response confirmed that she sought justice, not status. She took herself from the margins and, having wrestled with God, found the justice that she rightly deserved. Sometimes, in asking the hard questions, we discern how badly justice is being sought.

In the final analysis, Christ's call to each of us is that This Day, whatsoever things bring God's Justice, God's Righteousness, and God's Equal treatment of us all into the equation, are the things that should occupy our foremost thoughts.

We note that Philippians 4 begins with reflection on the broken relationship between two elders in the church. My point is this, Paul's conversation about having the mind of Christ is framed within that context. As we seek to negotiate the treacherous waters of broken relationships in our own contexts, allow our intervention to be marked by our ability to rejoice, to be moderate in our responses (i.e. unbiased in our responses), to be calm and allow God's peace to wash over us. And in the midst of it all, ensure that all involved not only see justice in our actions, but they also feel it and experience us living the Justice that God desires. This applies to all our relationships – at work, home, school, and at play. But more so, let us exercise it with fellow believers.

Those who have ears to hear, let us not only hear and think; but let us also live this.



A PURE HEART by Berenice Jonas

Scripture reading: 2 Timothy 2:15-26

Good evening, to those on the other side of the Atlantic and good afternoon to those of us in the US and the Caribbean. I am indeed humbled by being chosen to bring this message on this medium. I give thanks and praise to God Almighty who has made this possible; and to the Reverend Dr. Winelle K Roberts, who allows her discerning spirit to be used by God.

The theme for our Lenten services this year is Philippians 4:8; And now dear brothers and sisters, one final thing, fix your thoughts on things that are true, and honorable, right, and pure and lovely and admirable. Think of these things that are excellent and worthy of praise.

During our Lenten journey we have learned about being true, honest, and just.

Tonight, I wish to speak on the **Fourth item in that list** - Pure! My message is entitled A Pure Heart! My text is taken from the scripture that was read 2 Timothy 2: 21.

Let us pray! Most holy God, we humbly come before you as we seek your presence in our Lenten journey. Father God you are our guide. I ask for your guidance as we learn more and more of your will for our lives. Let the words of my mouth and the meditation of our hearts together be acceptable to you. In Jesus name we pray. Amen.

Simone Biles is an American artistic gymnast. She has a combined total of 30 Olympic and world championship medals, and she is the most decorated American gymnast.

Early in her life, Simone's mother suffered with drug addiction, Simone and her sister, Adria were both placed in foster care. After being placed in foster care her grandfather was asked to foster them. HE DID SO WILLINGLY AND LATER ADOPTED both girls raising them along with his wife Nellie and his two sons.

Simone discovered her abilities as a gymnast after a trip to a gymnastic center on a field trip with her day care group. She imitated the gymnasts as they went through their routines and her coach noticed. The gym sent home a letter requesting that Simone join gymnastics and soon she was on her way to develop her natural gifts.

In January 2018, Biles revealed on Twitter that she was one of the many young women who had been molested by former USA Gymnastics team doctor Larry Nassar. He has recently been sentenced to 60 years in prison on child pornography charges and 25 to 40 years in prison for criminal sexual conduct.

IN SPEAKING OF HER PAIN, SIMONE SAID, "Please believe me when I say it was a lot harder to first speak those words out loud than it is now to put them on paper," she wrote. "For too long I've asked myself, 'Was I too naive? Was it my fault?' I now know the answers to those questions. No! No, it was not my fault. No, I will not and should not carry the guilt that belongs to Larry Nassar, USAG, and others."

Simone is a positive thinking and forward moving person. Just looking at her you can see love, joy and caring. How does one endure such pain and hardship and still have a joyful pure heart?



As we consider our topic a pure heart; listen to the words penned by Charles Wesley in 1742:

O for a heart to praise my God,
A heart from sin set free.
A heart that's sprinkled with the blood,
So freely shed for me.
A heart resigned submissive, meek,
My dear Redeemer's throne,
Where only Christ is heard to speak.
Where Jesus reigns alone.

We know that God created the heavens and the earth, and it was good, pure clean and without blemish. He created man, placed him in the garden, told him to be fruitful and multiply; but do not eat of the tree of good and evil for he will surely die. (not a physical death but a spiritual death).

Adam and Eve were pure. That is, before they exercised their choice which brought impurity and sin to humankind. I often try to imagine what life would be like without that sinful desire.

Even so, God, our good God, promised even then to redeem the world from sin and set out on this great mission TO HELP US BECOME PURE AGAIN.

Our second introduction to purity is Genesis 2:12: **The gold of that land is exceptionally pure; aromatic resin and onyx stone are also found there. God created gold to be pure.**

This PURITY IS further highlighted in the preparation of the tabernacle and the Ark of the Covenant which were covered with pure gold. God gave to Moses the process to purify the people of Israel by the Levites. This process included sacrifices, burning of incense, and washing with water, allowing a person to be pure before a holy God.

When Jesus began his ministry, he knew that the rules given to Moses by the Lord had been exploited by the religious leaders of the day. The religious leaders placed more emphasis on the outward appearance of men, while Jesus placed his emphasis on the matters of the inside, meaning the PURITY OF THE heart.

Permit me then my sisters and brothers to explore four (4) points RELATED TO A PURE HEART for our consideration: 1. Obtain a pure heart! 2. Keep a pure heart! 3. Search our hearts 4. Worship with a pure heart!

FIRST, WE MUST OBTAIN A PURE HEART!

Matthew 5:8 ONE OF THE BEATITUDES SAYS, "**Blessed are the Pure in Heart for they shall see God**". To paraphrase Matt 5:8 one of the Beatitudes, the pure in heart are those whose hearts are right with God on the inside and on the outside.



We, as Christians must develop a heart that is sold out for our Lord Jesus Christ. To love our Lord God with all our heart, He must be our number one IN OUR LIVES.

We must keep our focus on God. Keep our eyes on the Prize. My family in Christ, we cannot be Sunday morning Christians ONLY, AND LIVE FOR OURSELVES the rest of the week. Our deeds must be sincere, when we practice righteousness, such as feeding the hungry, giving to the needy. We do these things because we KEEP OUR HEARTS PURE BY LOVING God, knowing that God knows our hearts.

We give generously to God by returning a portion of our earnings, and by giving to others in need without being seen or heard because God, who sees our heart and sees in secret, will reward us openly.

We cannot or should not perform good deeds out of self-serving motives. We may say, oh yes, this will look good on our resume; or it will get me into this or that organization. Trust me, God knows our inner motives even if they cannot be seen by our colleagues. Whatever we do assisting someone, giving food to the needy, etc., do it to the honor and glory of God.

NOT ONLY DO WE WANT TO OBTAIN A PURE HEART, BUT WE ALSO WANT TO:

KEEP A PURE HEART!

In Paul's final letter to Timothy, his son in the faith. Paul was careful to instruct him; 2 Timothy 2:21 *If you keep yourself pure, you will be a special utensil for honorable use. Your life will be clean, and you will be ready for the master to use you for every good work.*

First, Paul says to Timothy, keep yourself pure. What does he mean by that?

The definition of pure is holy, to be cleansed, to be free of mixed substances. We first learned that God is holy, pure, and just. When Moses rescued the children of Israel, God led them to his holy mountain, Mount Sinai. While they were there, God gave them the commands, instructions, and rules to live a holy life before Him. It can be noted that the Levites were given special instructions for purification and the proper garments to wear with gold as part of the ephod that was placed over their heart as they went before their Holy God. The ark that contained the Ten Commandments was covered in pure gold.

Paul told Timothy to guard his heart, to keep it clean, in other words, do not let any false ideas or theories to become a part of your life. And if they do, then you need to do what it says in 1 John 1:9 *if we confess our sins, he is faithful and just to forgive our sins and to cleanse us from all unrighteousness.*

If you remain pure God will be able to use you in his service. God uses people whose hearts are pure and clean. For example, before Samuel crowned David king, God told Samuel that man looks at the outward appearances, but God looks at the heart.

So, I ask us to consider our heart. Is it pure and acceptable to God? if God were to inspect us today what would he find? ARE WE KEEPING OUR HEART PURE? Each of us should ask God to examine our heart and to purify us and make us fit to be USED BY him.



Over and over in the Bible we read in Israel's history, when the people of Israel faced challenges or difficult situations; if their hearts were in tune with God, they were able to carry out insurmountable tasks, God fought their battles or made the impossible possible, and that same God is ready, willing, and able to do the same for us today.

Secondly, Paul challenged Timothy to be available for God to use him in his service, just as the utensils of gold, silver, wood, and bronze were used in service for God in the temple. Paul encouraged Timothy, to allow himself to carry on the work of salvation to the ends of the earth.

Paul also encourages us today to carry on the work of God where we are. To be a ray of light to those who may be struggling. My brothers and sisters, you and I struggle, but when God helps us, we too, must in turn help those around us who are struggling too. God wants us, by the way we live, to be his leader to spread his word to others just as Paul did as he went from city to city.

Paul is not here today; so who will be the messenger? God does not have any hands but our hands, God has no feet but our feet, God has no mouth but our mouths; so we you and I, all in different parts of this world must be God's messengers.

We need to obtain a pure heart but we also need God to:

Search Our Heart!

Allow God's word to search our hearts. Psalm 139:23 Search me, O God and know my heart! Try me and know my thoughts!

As Christians, we have a minute-by-minute faith. It is like breathing, we need God every minute. By keeping our eyes or our focus on God, allows us to keep our hearts and minds in tune with God. This keeps all other thoughts out of focus.

You may ask, how do you and I, allow God to search our hearts and to try them and to know our inner most thoughts?

The MOST IMPORTANT thing is to seek God in prayer. Prayer is personal for we are praying to the most important person in our lives. We ask God sincerely to examine us to show us where we are with him, then we ask him to cleanse our hearts and to keep our hearts pure.

My family, our prayer life is so important. To be in tune with God is pretty much simply uttering to God prayers as we go moment by moment in everything we do. It can be a song in our hearts, or a verse of scripture to keep our hearts focused on God.



We indeed need God to search our hearts so that we can...

Worship with a pure heart

John 4:23 JESUS SAYS, the hour is coming, and is now here, when the true worshippers will worship the father in spirit and truth, for the father is seeking such people to worship him. All people worship-non-believers,' humanists, and atheists. We all worship.

But not all worship God in Spirit and in truth. Not all people worship: God the Father, God the Son, and the Holy Spirit. Even some Christians who claim to believe in God do not worship Him on a regular basis.

Worship is relational. In worship, our spirit becomes in tune with our heavenly Father. Our spirits become alive; our hearts become one with our Father. Our Father reveals truths that were hidden. And we are led into greater understanding of who God really is.

As we worship God, we need to clear up all the broken relationships in our lives. It is called going back and fixing what is broken. Offer forgiveness to those who have hurt us and make amends to those we have harmed, if possible, as God reveals to each of us our broken pieces; and restores us.

David in Psalm 24 asked God; **who shall ascend unto the hill of the Lord or to stand in his holy place?** And the answer was, **He that hath clean hands and a pure heart.**

Again, in Psalm 51 he asked God to purify him from his sins, to wash him, that he would be whiter than snow. To give him back his joy and that the Lord would create in him a clean heart and to renew a right spirit within him. We too, make the same request to our Lord to cleanse us.

Paul exhorts Timothy that the purpose of the commandments is to enable him as well as you and me, to love God with a pure heart.

This is our struggle today as well. We see good and evil all around us. Which path should we choose? Should we keep our hearts pure and focused on those things that are pure and honorable and good? Or should we follow the things of the world around us? As we journey through lent it is my prayer that we will strive to be pure by asking our Lord to cleanse us and help us to live holy lives by loving our fellow men as WE LOVE ourselves.

My sisters and brothers in Christ, I encourage us to nurture our hearts that we not only obtain a pure heart, BUT keep our hearts pure THROUGH PRAYER, ALLOWING GOD TO search our heart SO THAT WE CAN worship with a pure heart on a regular basis AND obtain the promise that we will see God. May our heavenly Father give each of us the grace to keep our hearts pure. The hymnwriter Charles Wesley so nicely sums up a pure heart as follows:

A humble, lowly, contrite heart,
Believing, true, and clean,
Which neither life nor death can part
From him that dwells within;



A heart in every thought renewed,
And full of love divine;
Perfect and right, and pure and good;
A copy, Lord of thine.

As we reflect on the message, I ask you to quietly pray asking God to cleanse us. As the hymn Lead us heavenly father is played, after which I will end this time of reflection with prayer.

Let us pray: Lord God we thy presence seek; may ours this blessing be: give us a pure and lowly heart; a temple meets for thee. Lord be with us, be our strength, be our help, our God to be with us to lead, to guide and to direct our paths where you may deem right to you. Lord, as we continue our Lenten journey protect us, cover us under your almighty arms. This we pray in Jesus' name I PRAY. Amen.



Topic: Whatsoever Things are of Good Report by Joel Richards

Scripture reading: 3 John 1:1-12

Sisters and brothers, I greet you in the name of Jesus Christ, Head of the Church and our soon coming King.

First, allow me to express thanks to Dr. Winelle Kirton-Roberts for this opportunity to share God's word with you. My brother and friend Peter, thank you for ably leading our fellowship this evening. I also acknowledge Sis. Ingrid who was very gracious in first accepting and then reading our scripture lesson. Thanks also to each of you for gathering for this act of worship.

Let us pray: Father, You are holy and righteous. We Your people gather to hear a Word from You. Your Word is living and active, sharper than any two-edged sword. Cut our souls now, cut even down to our marrow. I pray that I may decrease and that You will increase in me and in all of our hearts. And now may the words of my mouth and the meditations of all our hearts be acceptable in Your sight, You LORD our Strength and our Redeemer. Amen!

The Lord has laid a word on my heart, inspired from 3 John 1:1-12. Our meditation this evening is on the topic: "**Whatsoever Things are of Good Report**".

All of us will recall, whether fondly or otherwise, receiving our end of term report in elementary and high school. If we did well, then we take it home proudly and if the grades were less than ideal, we might have been tempted to tell our parents or guardians that the teacher didn't give out any reports.

It is common for politicians to write memoirs upon leaving office. Famous people also write autobiographies or others take it upon themselves to write for them. These are consistent with the idea of securing one's legacy or place in history by being remembered kindly for generations. Alexander the Great, no matter what else he accomplished in life, will always be remembered for his military conquests. So too will Napoleon. Barack Obama will forever be the first black President of the United States. Martin Luther King Jr. will forever be a civil rights icon. Sarah-Ann Gill, a national heroine of Barbados, is remembered for spreading God's word among the slaves even in the face of violent opposition from the plantocracy. No report on these men and women will be complete without a mention of the achievements I just mentioned.



The principle or idea of a “report” is mentioned in roughly 27 verses spread across about 20 books of the Bible.

For instance, in Genesis 37:2, we are told that Joseph brought an evil report to his father about his brothers. In Exodus 23:1, we are cautioned against raising a false report. Proverbs 15:30 exclaims that a good report makes the bones fat. In Acts 6:3, the disciples sought seven men of honest report to assist with the ministry of food distribution. In Acts 10:22, Cornelius is referred to as a man of good report.

The phrase “of good report” in the Bible comes from a Greek word, the transliteration of which is *euphéria* (noun) or *euphémós* (adjective).

Euphéria, the noun, can also be used in English to mean commendation, of good repute or auspicious. *Euphémós*, the adjective conjures up English words and phrases such as well reported of, spoken of in a kindly spirit, laudable, or reputable. I would even add good character here.

Therefore, Philippians 4:8 can also be translated to say: whatsoever things merit commendation; whatsoever things are of good repute or are reputable; whatsoever things are auspicious; whatsoever things can be well reported of; whatsoever things are laudable; whatsoever things can be spoken in a kindly spirit; or whatsoever things are of good character, if there be any virtue, and if there be any praise, think on these things.

In our reading today from 3 John 1, we encounter two men - Diotrephes and Demetrius. According to the account provided in the scripture, both men were polar opposites. We assume that Gaius to whom the letter is written, might be aware of both men, but does not know of their reputation. John’s letter therefore attests to the character of both men.

On the one hand, we are told that Diotrephes was basically a mean man. He loved status in the church, but when it came to being of service to God’s people, he turned them away, spoke words of malice against them and forbade his brethren from receiving John the Evangelist and those associated with him. Diotrephes even went the extra step of putting out of the church, those believers who accepted John and his associates. Here was a man who was full of pride and ambition. Not only did he not do good himself, but he also hindered others from doing good. Without doubt, Diotrephes was a man whose name was “no good”. He was an inauspicious man, a man of evil report.



Demetrius, on the other hand, was a man who could be spoken of in a kindly spirit, a man of good character and a man of good report. John provided a powerful personal endorsement or recommendation of Demetrius to Gaius.

The Bible tells us that Demetrius had a good report of all men. This implies that Demetrius' reputation extended beyond what the author of the epistle personally knew. Far and wide, Demetrius was a man who many bore honorable testimony of. Furthermore, Demetrius was regarded as a man who upheld the truth of the gospel. The implication here is that his character, his deportment, his hospitality, indeed, his very life, was infused by and stirred by this truth of the gospel of Jesus Christ. This also suggests that when we know this truth, it frames our life and living.

Sisters and Brothers, I want us to think of good report and this truth of the gospel as inextricably linked. Under God, our good report is contingent on our acceptance and upholding of the truth of the good news of Jesus Christ. I therefore want to offer a few brief points on obtaining a good report under God.

First:

WE MUST BE SAVED

Sisters and Brothers, until we surrender our lives to Christ, there can be no good report. Demetrius' good report - his hospitality, his humility, his work for the body of Christ, would not have been possible had he not had a personal and life changing encounter with Christ. Had Christ not renewed his mind, had Christ not made his joy complete, had Christ not set him free from the bondage of sin and shame and guilt, there would have been no good report before God. His good report was bound up in Christ and because of the grace of God in Christ Jesus, Demetrius was compelled to become a man of sound character who dwelt in the light of Christ.

Obtaining a good report under God calls for a commitment, a resolve, to get up every day and choose to shun and blunt the works of darkness in our lives. It is a commitment and a resolve to reject evil and to choose to do what is pleasing to God. It is about being honest with ourselves, others and most importantly God about the presence of sin in our lives and subjecting ourselves to the authority of Christ to be delivered from sin.

Remember the words of Jesus to Nicodemus, in John 3:3?



Those words are still operative with the Lord today: “Except ye be born again.” Sisters and Brothers, this is where it all begins, by being born again and renewed in Christ. Being saved is the doorway to our good report. Our good report flows from this and not of ourselves. It is all about the transformative work of Christ in our lives.

Let us also recall the story of the Rich Young Ruler as told in the Gospels of Mark 10 and Matthew 19. Here was a young man of good report. Not only did he know the commandments, but he had also kept them since his youth. If ever there was a man who had a perfect report, at least by human standards, it would have been this young ruler. However, there was a problem. When Jesus told him the cost of obtaining eternal life, that he was required to sell all he had and give to the poor, it was too much for him. This young man went away unsaved because the cost of discipleship was too great.

Brothers and sisters, it all begins with availing ourselves to the transformative work of God in Christ in our lives.

Second:

OBTAINING A GOOD REPORT THROUGH FAITH

Hebrews 11:39 tells us “And these all, having obtained a good report through faith, received not the promise:”

We will recall that Hebrews 11 provides a glowing account of the forefathers and foremothers of our religion. We hear about Abraham, Sara, Moses, Rahab and many other transcendental figures of our Christian religion. What set them apart from mere mortals? What is their good report? Their unwavering and substantial faith in God.

When God called Abraham out of the land of his father and sent him to a foreign country, Abraham had no idea what to expect. He could have stayed in the comfort of the known. Yet, in faith, he ventured into the unknown. Abraham died without receiving the promise of God, nonetheless his faith persuaded him that those promises were real.

This same faith in God compelled Moses to leave his princely comfort in Egypt to answer God’s call to lead God’s people, irrespective of the affliction that awaited. Moses’ faith in God’s ability to deliver was greater than his commitment to his comforts and his fears.

According to Hebrews 11:6, without faith, it is impossible to please God. Faith is not a mere belief or intellectual understanding. Rather, it is a willingness to trust in, to rely on, and to cling to God.

Without their faith in God, our forefathers and foremothers would not have obtained a good report under God. Essentially, they are remembered throughout the annals of history for this



very faith in God. These great examples of godliness all had different circumstances and personalities, but they all had one thing in common – faith. Of course, our forefathers and foremothers were all broken people. Abraham for instance didn't obey God outright at the first opportunity. However, God remembers them not for their brokenness, but for their faith. This is a faith that compels us to trust God even when the limits of our own human understanding suggest that we ought to give up and give in.

Is our report going to be that we trusted God to the very end? Will our report say that when all was lost, when the marriage was at its wits end, when we hit rock bottom, when the doctor said it's over, when the bank said no, when the cupboards ran bare, that our faith found a resting place in Jesus' blood and righteousness?

This now takes us to the next point.

Third:

TO OBTAIN A GOOD REPORT WE MUST BELIEVE GOD'S REPORT

As the hymn writer Daniel Whittle wrote: "I know whom I have believed, and am persuaded that He is able to keep that which I've committed unto Him against that day."

His report says I am healed, His report says I am filled, His report says I am free, His report says victory (Ron Kenoly).

Isaiah 53:1 says, "Who has believed our report? And to whom has the arm of the Lord been revealed?"

The prophet Isaiah is asking, who believes the word of God delivered through him and other prophets? The very next word is "And," signifying a connection between those who believe the report of the prophets and what follows next. The arm of the Lord is revealed. Revealed to whom? His arm is revealed to those who believe the report of God's word. The arm of the Lord represents the strength and might of the Lord. Back in the day when men and boys fought with their fists, they used to roll up their sleeves to reveal their arms. My gym trainer tells me that even as I work on my 6 pack, I should not forget my arms because the ladies gaze pleasantly on a man with strong arms. When we believe the report of the Lord, He reveals the strength of His arms and He fights for us.

God never told us to believe for a good report! He told us to believe His report!



In Numbers 13 and 14 we read the story of the spies sent into Canaan Land from the camp of Israel. Recall that Canaan Land is referred to as the “Promised Land.” Why? Because God’s word to them was that it belonged to them. It was a promise that Abraham himself did not see with his mortal eyes, but one that he believed God for.

Numbers 13:2 says, “Send men to spy out the land of Canaan, which I am giving to the children of Israel;”

The report of the Lord was that the land belonged to them. So, they sent the spies to check out the land. When they returned, they brought back a report. Actually, two different reports were brought back to the camp. Caleb and Joshua brought back this report, “Let us go up at once and take possession, for we are well able to overcome it.” (v30). But the other ten spies brought back a different report. They said, “We are not able to go up against the people, for they are stronger than we.” (v31) The land was full of giants. They chose to look at the giants and not the promise of God.

Look at the very next verse, “And they gave the children of Israel a bad report.” (v32) The children of Israel were given two reports. One lined up with what God had promised. The other contradicted God’s word and the Bible calls it a “bad report.” Both parties saw and acknowledged the giants. But one party sided with the promise of God and the other took sides against the promise.

So, what happened? The whole congregation lifted up their voices and cried, and wept that night. Then they complained. Then they came up with a new plan. Why? They chose to believe the bad report instead of the good report. What if they had chosen to believe the good report, the one that lined up with God’s word? They would have gone in and defeated the giants because God would have rolled up His sleeves and fought for them. They would have lived in the Promised Land! But instead, they wandered in the desert for another forty years and none of them entered into Canaan.

Numbers 14:9 refers to their choice to believe the bad report as rebellion. Verse 11 refers to it as rejecting God and unbelief. That means doubt is sin. Therefore, when we doubt God and fail to believe His report, we sin.

Let’s for a moment look at 2 Kings 6 which describes how God provides an army of angels leading horses and chariots of fire to protect the prophet Elisha and his servant.

Ancient Aram (now Syria) was at war with Israel, and the king of Aram was disturbed that the prophet Elisha was able to predict where Aram’s army was planning to go, warning Israel’s king so that he could devise Israel’s army’s strategy. Aram’s king decided to send a large group



of soldiers to the city of Dothan to capture Elisha so that he wouldn't be able to help Israel win the war.

Verses 14 to 15 describe what happens next: "Then he sent horses and chariots and a strong force there. They went by night and surrounded the city. When the servant of the man of God got up and went out early the next morning, an army with horses and chariots had surrounded the city. 'Oh no, my lord! What shall we do?' the servant asked."

Being surrounded by a large army with no escape terrified the servant, who at this point could see only the earthly army there to capture Elisha.

The story continues in verses 16 and 17: "'Don't be afraid,' the prophet answered. 'Those who are with us are more than those who are with them.' And Elisha prayed, 'Open his eyes, Lord, so that he may see.' Then the Lord opened the servant's eyes, and he looked and saw the hills full of horses and chariots of fire all around Elisha."

Sisters and brothers, we serve a God who defends us, who fights for us, who loves us enough that He intervenes in our affairs. You have nothing to lose by believing His report and everything to gain.

Fourth and Finally,

A GOOD REPORT MUST BE LIVED

Demetrius didn't just say nice things. It was not simply about religiosity for the sake of it, or a form of godliness without the requisite power as seemed to be the case with Diotrephes. Demetrius lived out his good report.

In James 2:17, we are told that faith without works is dead. In Ephesians 2:10, Paul says that we were created in Christ Jesus for good works. Let me be clear, we are not saved by works, but once we are saved, works become a part of our discipleship.

Therefore, it is not just enough to pray for the poor and the vulnerable. It is not sufficient to send well wishes and to keep others in our prayers and thoughts. Sometimes, we have to feed and clothed the poor; visit the sick; lend our voice to the voiceless and ultimately, the call that God has placed on our lives is to forsake all others, both people and things, take up our cross daily and follow Christ.



Ephesians 2:8-9 tells us that we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.

Therefore, when the church in Myanmar comes calling, we do not do as Diotrephes did and turn them away or compel others to do likewise. We do not just send prayers and well wishes. Instead, we part with our time and money and in so doing, live out our good report.

When we encounter refugees from Sri Lanka who are here with no mother, no father, no shoes on their feet and no warm coats on their backs, we don't just wish them well and say "I hope things get better soon." Rather, we stand in the gap on God's behalf and live out our good report.

In closing, Brothers and Sisters, let me remind you even as I remind myself that God is calling us to be auspicious men and women of God, with good character, of good repute...men and women who are reputable and who others, far and wide, speak of in a kindly spirit.

To receive a good report under God, we must be saved, we must place our faith in God, we must believe God's report and we must make our good report alive and active.

May God the Father bless you; may God the Son save you; and may God the Holy Spirit give you His peace.

AMEN!

PRAYER:

God of our forefathers and foremothers, God of the past, the present and the future, from age to age You endure. We have searched this universe and found that there is no God but our God. Your report is good and this evening we believe Your report. We trust in the strong arm of our Almighty God to save us, to fight for us, to increase our faith and to live out our faith boldly. LORD, we thank You for Your Word which is beneficial to us for teaching, rebuking, correcting and training in righteousness. Teach us now to obtain and maintain a good report for the furtherance of Your Kingdom in our hearts and in this world.

AMEN!



ACCEPTABLE (Lovely) by Mikie Roberts

Scripture reading: 2 Kings 5: 11 – 12

Text: *But Naaman became angry and stalked away. "I thought he would certainly come out to meet me!" he said. "I expected him to wave his hand over the leprosy and call on the name of the Lord his God and heal me!"¹² Aren't the rivers of Damascus, the Abana and the Pharpar, better than any of the rivers of Israel? Why shouldn't I wash in them and be healed?" So Naaman turned and went away in a rage.* 2 Kings 5: 11 – 12

I still remember everything that unfolded that day back in 1994 as Winelle and I entered the hospital room of a young man who was studying in Trinidad and became seriously ill at the same time. He was a Moravian from Antigua and had started worshipping with my congregation. When we entered his room to check up on him, he was in good spirits that day and standing next to his bedside was another gentleman whom we later discovered was his main professor.

What makes that day so memorable is that as we both entered his room and greeted them both, the gentleman refused to acknowledge Winelle's presence and continued his conversation as though there were only three of us in the room. Of course, I thought this strange and what I thought my dear wife voiced. To which the gentleman replied that he was a Muslim and that to address a married woman in public in the presence of her husband was considered a sign of disrespect.

So here we were living in Trinidad, which we knew ahead of time is a country that is made up of the world's three main religions: Christianity, Islam, and Hinduism. And even though we had studied comparative religion while in seminary, as the saying goes, "to see me and come live with me ain't the same." So, this was one of our first encounters that became a teaching moment. But the conversation that day opened up to other things that somehow, I guess had passed me in the text book. Maybe I had fallen asleep reading those chapters. He also mentioned to us on that day in that room how he had problems with how Christians handled their Bible as their holy book compared to how he as a Muslim handled the Koran, their holy book. For them, it was never to be held in your left hand, and to hold the Koran anywhere near your buttocks was an act of desecration because for them that part of the body was considered filthy. I was happy to learn these lessons because I wanted to ensure that as a pastor doing ministry in a context of religious plurality that I would not in my ignorance do something that would serve as a hindrance to the Gospel of Christ.

But that encounter was only the first of many during the three years that we lived in Trinidad that caused us to realize that we needed not only to reexamine some of the assumptions that we had but also to be opened to accepting how God may use people and situations that we least expected to teach us what we needed to know. Those early years in ministry within the Trinidad context taught me this very important lesson – even though you



sense that you are growing close in your walk with God, never be so presumptuous to predict what God will do, when God will do it and how.

And this is the main point that emerges from our Old Testament reading today. Here we see a very powerful man, who was a military leader. We can say that in today's terms he was a five-star general. His accomplishments were noteworthy. He was within the inner circle of his king. We can believe that he was wealthy and popular. He was a household name and leader. He had a family. We hear all of this and undoubtedly, we would think that he would have been envied by all who knew him. That may have been true except for one very important detail which became how he was identified above all of the other characteristics I just mentioned. You see Naaman had leprosy.

I am old enough to remember that there was a leper house in Antigua, and I know that others who are older than me also have such memories. I am old enough to remember that there was a gentleman in our village who had leprosy and how as children we not only made fun of him, but we also ran away from him. I still today remember seeing all the fingers on his hands almost down to nothing. In our eyes, he was someone to stay away from. And the stigma that we had even in my generation was no different than in Naaman's time. If anything, it may have been even worse.

But the Lord who had granted Naaman victory in his battle was also about to give him one victory the glory of which would surpass all other battles. For in his house was one of his captors, a young girl, whose testimony of the power of God through the prophet Elisha was one means by which healing of his body would be guaranteed. I must commend Naaman because he believed the testimony of the girl. But maybe I should commend more Naaman's wife who convinced him to follow through on the girl's suggestion. Maybe he didn't need much convincing either because though married in name, by virtue of being a leper it is fair to think that they lived separate lives.

After involving the King, Naaman makes his way to see the man of God, and it is this part of this unfolding drama that brings into focus our theme this evening – whatsoever is lovely, going back to our Lenten text from Philippians. The Greek word that is used in the original many believe should be translated as 'being friendly towards' and that can mean being friendly towards an idea or a person. Another word in English that is used in this text which is more closely tied to the original Greek is the word acceptable. Maybe then we can reframe tonight's theme as whatsoever is acceptable or agreeable. And because you're friendly towards it then you're accepting of it. It is something that you can see yourself doing because it is of benefit to you. But it is also something that you can see as acceptable for someone else because it is also to their benefit.

Now there are three points that I wish to elaborate, though for not too long, that would help us to have the mind of Christ and to embrace whatsoever is acceptable. And these points I want us to see as lessons that we can learn from Naaman's journey on his way to Elisha to get the healing of a life time.



The first word that I want to hold up before you is **CRITERIA**. Just about everything in life has some sort of criteria, a standard, a yard stick, what we see as being a benchmark or normal. Competitions are judged based on criteria. Sporting games are played based on certain criteria. Companies hire new employees based on criteria. People choose their partners based on criteria. Here's the thing about criteria that I always find troubling: who set them? When were they set? Can they be changed? Sometimes we follow criteria and allow them to dictate our decisions and we have no idea how they were even started.

Somehow and somewhere in Naaman's life he had created a criterion as to how a prophet of God was supposed to heal. Hear again his words in verse 11 after he received Elisha's instructions - ***But Naaman became angry and stalked away. "I thought he would certainly come out to meet me!" he said. "I expected him to wave his hand over the leprosy and call on the name of the Lord his God and heal me!"*** Wow! We all know the saying, "beggars can't be choosers." But here this army commander came with his own battle plans, with his own way of how things were to be done. Here was a man who had the gall, in another context I would use a similar sounding word beginning with another letter, to tell God, "follow my criteria." And yet, isn't there something of Naaman in all of us? We give God the parameters, we instruct God, we seek to direct God. How often have we prayed and even said "amen" but yet afterwards somehow still to how we think things should go. If we are to embrace whatsoever is acceptable, then we must set aside our selfish pride with our preconceived assumptions and realize that which is acceptable has been determined not by our criteria or standard but by God's sovereign decree.

But there's a second principle that I seek to have us consider, and it is the notion of **CORRECTION**. Do you by chance know anybody who struggle to say certain phrases like – I was wrong, it's my fault, I shouldn't have, I take responsibility? What is common in all of these statements, is that they open up the possibility of being corrected. But correction is not only about acknowledging you're wrong but also being humble enough and gracious enough to realize that change is required. Change, alter, amend, correct! These are not the easiest things to do. Knowing you need to be corrected is not the same as being willing to actually be corrected. Let's not fool ourselves. People like Naaman, who are usually giving instructions and correcting people, struggle with being corrected especially when they are dead wrong. Yet he had officers around him who were courageous enough to give such correction and to convince him of his error. We read in verse 13, ***"But his officers tried to reason with him and said, "Sir, if the prophet had told you to do something very difficult, wouldn't you have done it? So you should certainly obey him when he says simply, 'Go and wash and be cured!'"***

But the correction that was given to Naaman that day was more than just about changing his opinion. With his own set of criteria already at play in his thinking of how he should be healed by the prophet of God, it is also very clear that Naaman was also convinced of where he should go to be healed. Why the Jordan river? I can well picture Naaman mumbling and cursing under his breath as we read his words in verse 12. ***"Aren't the rivers of Damascus, the Abana and the Pharpar, better than any of the rivers of Israel? Why shouldn't I wash in them and be healed?" So Naaman turned and went away in a rage.*** But his words point to something that must have been eating away at his soul. For having invaded and conquered



the land Israel, as a commander in Aram's army, imagine what a blow this would have been to his ego and pride to know that he had to go to the same conquered land and dip himself in the river there. Here's what that says to us, on that day, God used Elisha to bring Naaman to accept God's criteria and his officers to bring him to a place of accepting correction.

But there's a final word that I want to bring before us, and that word is **CONSEQUENCE**. Every action will yield an outcome. There's a consequence to what we do or don't do. Had Naaman listened only to himself he would have gone back home the way he came – as a leper. But here's what life teaches all of us, desperate times require desperate measures. How badly do you think Naaman wanted to have the leprosy removed from his body? Though enraged with what he was asked to do, Naaman eventually did what he was asked to do. He went to the river Jordan and dipped 7 times. And with every dip, I want us to imagine that God was not only healing Naaman's body, God was also removing the layers of things in Naaman's life that were unacceptable to God. Pride. Boastfulness. Violence. Anger. Prejudice. Conceit. Greed.

The consequence or outcome of his obedience resulted in Naaman becoming a changed man and when the Bible says that his skin became as healthy as a young child, and I also want to believe that his faith in God and his heart became like that of child whose confidence in God had been reborn. And here is why I believe that to be the case. Hear his words in verse 17 to the prophet Elisha as he made his way back home, ***"From now on I will never again offer burnt offerings or sacrifices to any other god except the Lord."***

Whatsoever is lovely and acceptable must match God's criteria, not ours. Whatsoever is lovely and acceptable will bring us to a realization that if our criteria is off the mark, then we will need to be corrected. And when we think on whatsoever is lovely and acceptable and walk in obedience to God's word then the consequence and outcome of our obedience will be our conversion.

AMEN.



VIRTUE OR PRAISE

Scripture reading: Readings for Holy Week Excerpts, Passover Preparation, Foot washing, A New Commandment.

For the past seven weeks, we have journeyed during the season of Lent, guided by the text in Philippians 4:8

TEXT: ...*whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.*

Philippians 4:8

To conclude this Lenten Series, I will focus on the last phrase of this verse: ***if there be any virtue, and if there be any praise, think on these things.***

This evening, I have chosen the words of Jesus from the Holy Week readings which is found in John 13:16 as the base text for the message on Virtue and Praise.

I tell you most solemnly; no servant is greater than the man who sent him. Now that you know this, happiness will be yours, if you behave accordingly.

LET US PRAY

Most students prefer when teachers give them an idea about what will come in their final exam. And some teachers are so gracious as to give their students a list of the topics that they should concentrate on and would even take the time to review these topics so that their students will be ready. You may even know of teachers who have gone so far as to give their students the exam paper ahead.

When I was teaching in both the theological seminary and Community College, whenever I began a new topic, my students would ask me: **Ma'am, is this coming in the exam?** And my response would be, "everything is coming in the exam."

Although I must admit that it didn't work, my goal was to get the students not to think about the three or four questions that will come in the exam but to study and to learn every subject area, as it will shape their minds and help them in life. Especially for those training to be priests and religious leaders, they should learn everything because they don't when they will need it in ministry.



In one verse, Philippians 4:8, Paul provided the curriculum or the basic principles of living the Christian life. And over the past seven weeks our speakers have deepened our understanding of these Christian values, as they spoke on each topic. (

Truth and honesty are the foundation of our relationship with Jesus, **Justice and purity** are the practical ways in which we demonstrate our Christian life. **Lovely and of good report** are the moral characteristics of who we are as believers.

And to sum it up, Paul wrote, “If there is any virtue, if there be any praise, think on these things. If there is **arête** which means excellence, and if there is any **epainos**, meeting approval from God, then you **logizesthe**, reckon with these things.

In other words, you need to bear all these things in mind because everything is coming in the exam.

How can you have truth and not be just?

How can you be honest and not lovely?

How can you want to be pure but not have a good report?

To confirm the point of knowing all the subject areas, Paul wrote in verse 9

Whatever you have learned or received or heard from me, or seen in me—put it into practice. And the God of peace will be with you.

And this is the theme we find in the Gospels as Jesus wraps up his final week among the disciples. Jesus was saying to his disciples, if you want virtue and excellence, if you want praise and approval, you must do all that I told you to do and all that that I showed you to do.

After washing the disciples’ feet, an act that caught the disciples off-guard, Jesus said to his disciples, “now that I have washed your feet, you also should wash one another’s feet.”

Jesus then told them:

I tell you most solemnly; no servant is greater than the man who sent him. Now that you know this, happiness will be yours, if you behave accordingly.

These words of Jesus are encouragement to us today as we seek for virtue and praise. We want to have that excellence and approval, not because of all of our hard work, not because of all the good that we do, but because Jesus himself is our Master and our Model.



1. Master

Very truly I tell you, no servant is greater than his master, nor is a messenger greater than the one who sent him.

Master is the name used for Jesus 48 times in the Gospels, but not as one who controlled or owned others but one who taught. He is the teacher who took the time to teach carefully and on the topics on the curriculum. The disciples told Jesus, “We understand that you know all things...” And Jesus taught them all things.

And, unlike students in school and colleges, as disciples of Jesus we cannot pick and choose what we want to hear, what we want to follow, or what we like, for we will be examined in all things.

In the body of Christ, there are some Christians who are all about the spiritual matters that Jesus taught about. All about miracles and faith but they would see their neighbors suffering and won't do a thing.

There are some who are about justice and peace. They are fighting every cause of inequality, but they have nothing to do with prayer or worship. They don't even have a personal relationship with Jesus Christ.

If we want excellence, we can't do one portion of the paper well and leave out the other. We have to do all.

As servants we have to follow all the teachings of our Master Jesus Christ.

And Jesus came and said to them, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.” Matthew 28:18,19

And Paul reminds us

All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be competent, equipped for every good work. 2 Timothy 3;16

We have to use all that our Master taught us.

And Jesus also taught his disciples: if you want any approval, do as I do. Jesus was our model.



2. Model

Now that you know this, happiness will be yours, if you behave accordingly.

Now that you know these things, you will be blessed if you do them.

As Jesus taught his disciples he would say: In the same manner also, go and do likewise or as in this text here in John 13

I have set you an example that you should do as I have done for you.

We must do what Jesus has done.

There was a saying some years ago. What would Jesus do? And while it may have been extreme at times, the point of it is that when we do what Jesus would do, we become models for others.

Last Sunday, I watched part of the Confirmation service for Bro Mikie's goddaughter at the Redeemer Moravian Church, PA, USA and the daughter of one of my colleagues. She encouraged the youth and others not to fear the journey ahead of them.

And I particularly liked the challenge that she gave to the parents of the youth. (This is my own words) She said to them, your children will do what they see you do. If you don't find yourself in Church, how do you expect the children to be in Church. If you are not living the Christian life, then how do your children live a Christian life. If you are not doing right before your children, then how do you expect your children to do right.

Jesus' life modelled everything we spoke about in this Lenten season: Truth, Honest, Just, Pure, Lovely, of Good Report. Let us follow the example of Jesus and model all of these before others. If there is any excellence or praise, think on these things.

**Lord prepare me to be a Sanctuary, Pure and Holy, Tried and True,
With thanksgiving, I'll be a living
Sanctuary for you.**



**PASTOR
REV DR WINELLE KIRTON-ROBERTS**



Rev Dr Winelle Kirton Roberts is the Pastor of the Geneva Moravian Fellowship, Geneva, Switzerland which was founded December 1, 2019. A native of Barbados, she is an ordained minister in the Moravian Church, Eastern West Indies Province and has served in pastoral and administrative positions from 1993-2019. At present, she is on secondment with the European Continental Province

Rev Winelle has earned several degrees including a PhD in history from the University of the West Indies, Barbados. Sis Winelle has a missionary heart and is passionate about teaching the scriptures.

Sis Winelle is author of, *"Vision for the Future (1998)"*, *"Created in Their Image: Evangelical Protestantism in Antigua and Barbados 1834-1914 (2015)"* and has contributed four entries to the *Encyclopedia of Christianity in the Global South (2018)*. She is an editor of the *Journal of Moravian History* and is currently completing the Bible Study Series Book, *Just One Hour: Part 1*.

She is married to Rev Dr Mikie Roberts, program Executive with the World Council of Churches and they have three (3) daughters Tsedek, Tsamara and Tsalom.



ABOUT THE SPEAKERS

Rev Dr Mikie Roberts

Rev. Dr Mikie Roberts is the Programme Executive for Spiritual Life and Faith and Order at the World Council of Churches. He is an ordained Moravian pastor from the Eastern West Indies Province. Before joining the WCC staff, he served as the Provincial Director of Music where he was the general editor of the Caribbean Moravian Praise Hymnal and Liturgy Book. As the Programme Executive for Spiritual Life, he provides leadership to the musical and spiritual life initiatives for the WCC. He earned a PhD in Liturgics from the University of Birmingham.

Rev Nicqi Ashwood

Rev Nicqi is an ordained minister with the United Church in Jamaica and the Cayman Islands on secondment to the World Council of Churches. She holds a Masters of Divinity from the Eden Theological Seminary, USA and a Masters in Ecumenical Studies from Bossey Ecumenical Institute and the University of Geneva (Switzerland).

The former Education in Mission Secretary for the Caribbean and North America Council for Mission; she has also served as congregational minister at the Meadowbrook United Church. Rev Nicqi is a daughter of the Caribbean and a citizen of the world.

Sis Berenice Jonas

Berenice Jonas was born and raised on the beautiful island of St Thomas Virgin Islands. She attended and graduated from the Charlotte Amalie High School and earned her associates degree in accounting at the University of the Virgin Islands; she grew up in the Moravian Faith attending the Memorial Moravian Church. My parents were devout Christians and taught us, my siblings and I to love and serve God.

I have held many positions at Memorial Moravian Church, to include Sunday School teacher, Youth Leader, Catechist, Chairperson of Christian Education, Vice Chair Elders Board, Member Board of Stewards, and Women Fellowship. I was installed as an Acolyte in the Moravian Church more than a decade ago serving at Memorial. In this capacity, she has faithfully served her Lord and Savior. And has presented many messages during the church year i.e., Lenten services, Week of prayer, and Worship Services at Memorial and in the Virgin Islands conference.

Most recently, she was given the opportunity to present a message for the 2021 Lenten series of the Geneva Moravian Fellowship. She gives God thanks and praise for this opportunity to reach out to people in many areas of the world. To God be the glory!



Bro Joel Richards

Joel Richards is from St. Vincent and the Grenadines. He was baptized and confirmed into the membership of the Methodist Church and gave his life to Christ at 13 years old. His journey of faith has taken him to the mountain top, the valley of dry bones and a seat in the lukewarm church. His prayer is to be consistently on fire for God in the power of the Holy Ghost. Joel was a local preacher of note in the Kingstown/Chateaubelair Circuit and the James Street/Speighstown Circuit of the Methodist Church in St. Vincent and the Grenadines and Barbados respectively. Joel is currently a member of the Moravian Geneva Fellowship.

Joel holds a first degree in International Relations (IR) from the University of the West Indies (UWI), Mona Campus, Jamaica; a Masters degree in International Trade Policy from the UWI, Cave Hill Campus; and he is currently completing his doctorate in IR with the UWI St. Augustine Campus' Institute of International Relations. He is the Senior Technical Specialist: Trade, to the Diplomatic Mission of the Organisation of Eastern Caribbean States in Geneva.



EXPRESSION OF THANKS

Honour, glory, and praise must first be offered unto God. Without God's grace and strength, we would not have realized our plans of hosting the Lenten Services and completing the booklet.

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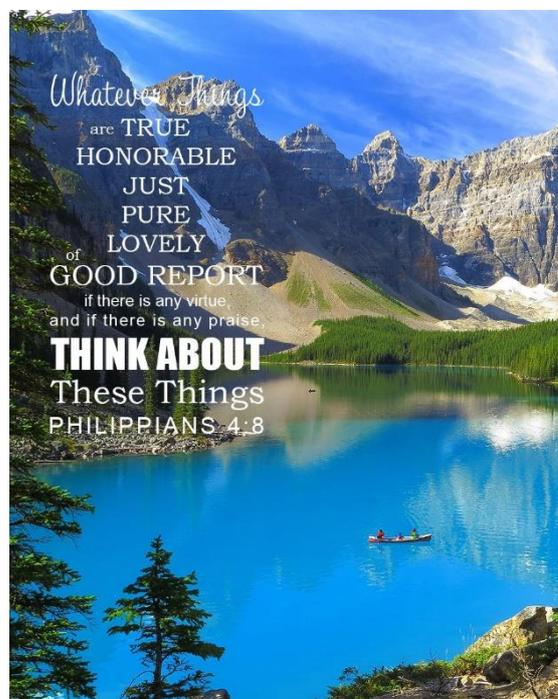
Winelle Kirton-Roberts



This booklet is a compilation of the Lenten meditations 2021 of the Geneva Moravian fellowship, Geneva Switzerland. The theme is “The Mind of Christ.”

Philippians 4:8 NKJV

Finally, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.



For more information, please visit our Facebook @genevamoravianfellowship, our Church’s website www.herrnhuter.ch or email us at moraviansingeneva@gmail.com