

Crossroads
Reflections on the Present and Future Possibilities for the Moravian Church

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The unknown of the moment is daunting. The known is encouraging. But how to get from here to there is unclear for now. For those considering the state of the Moravian Church, its past, present and future, there are many questions and many deep concerns. In the midst of all of this come those called the Concerned Moravians. Over the last years, it has become evident that those known as Concerned Moravians have dedicated their lives and work, at great cost, as faithful Christians holding to Historic Biblical Christianity. The contemporary Moravian Church, with its distinct faith expression and legacy of the historic Moravians, is now at a crossroads. A crossroads that has been approaching for many years.

In evaluating where things are and where they might be going, or should be going, it would seem that much needs to be sorted through. What will be the life and future of the Moravian Church, the worldwide *Unitas Fratrum*, is being decided in public meetings, in writings, in small conclaves. Widely diverse beliefs and understandings have risen to a clash point, for as Scripture says how “can two walk together unless they are agreed” (Amos 3.3). Given this impending crossroads, it appears to be time to summarize what is the current state of the Moravian Church, even if only for the purpose of contemplation, prayer and memorializing this moment in time. So, it is into this maelstrom that this writing will explore where the denomination is presently, and in particular, what is the status and future for those holding to the historic Moravian faith expression, those of the Concerned Moravians, and others of like heart and mind,

Crossroads – Let’s Begin

In the Moravian Church, and in the world, there appear to be battles unfolding between good and evil, light and darkness unlike any other time in recollection. It is an hour when all must define what we believe. Recognizing and understanding the battles that we are in as individual believers, as followers of Christ, and as those who are contending for a biblically-based Moravian church.

Before we begin, it is important to lay a distinctly Moravian foundation for this current exploration into the state of the Christian faith, and in particular, the Moravian expression. The Moravian Denomination, or the *Unitas Fratrum*, founded in 1457, has two major official documents, affirmed by the worldwide fellowship that reflect foundational principles in doctrine and in faith - “The Ground of the Unity” (Tanzania 1995) and “The Covenant for Christian Living” (Pennsylvania 2018). Within both of these documents, a definitive, and unambiguous statement of belief is present, attesting that

The Triune God, as revealed in the Holy Scripture of the Old and New Testaments, is the only source of our life and salvation; and this Scripture is the sole standard of the doctrine and faith of the *Unitas Fratrum* and therefore shapes our life” (“The Ground of the Unity”, Section: God’s Word and Doctrine; “The Covenant for Christian Living”, Section: The Ground of Our Witness, #2)

This statement of belief, repeated in both principal documents, was clearly intended to be the foundation and framework for the Moravian Church. Built upon this resolute and Orthodox Biblical foundation, are found the unique giftings God has given to the Moravians. Since the time of Jesus, the Holy Spirit has taught, and granted to the people of God revelations about God and His Kingdom. As years have passed, differing emphases or expressions of faith were revealed in greater depth and understanding to the people of God, rooted in biblical truth, but often with a differing focus that was unique to a people group, or for a time in history. For the Moravians, there were three primary distinct gifts given by God, that while not new in the history of the Church, were distinctive movements within the Moravian Church - Prayer, Missions and a desire to be a Bridge for all the followers of Christ. The beginning vision for the Moravians was to be a ministry with a global reach both to the church and to the world. Setting up a denomination was not in the original thinking as has been found in Count Nicolas Zinzendorf’s writing,

Zinzendorf believed, with all his heart and soul, that God had called him to the holy task of enlisting the faithful in all the sects in one grand Christian army, and thus realizing, in visible form, the promise of Christ that all His disciples should be one... He desired to break down all sectarian barriers. He desired to draw men from all the churches into one grand fellowship with Christ (J.E. Hutton, History of the Moravian Church, 96).

Crossroads - Analysis

To understand the Moravian Church today in its current expression, and hence the dynamics of growth, potential conflict, as well as determining strategic paths forward, a dispassionate analysis is necessary. An analysis that is first willing to go beyond

traditionally-held beliefs and customs that often can be found to be more weighted in sentimentality than in sound historical fidelity. An analysis that can pierce through a diagnosis of health and disease, so to speak, to discover root causes. A simple but profound quote from John Wesley lends itself to this analysis, “if you know your disease, you will know your cure”.

The Battle That is Known

In recent years, the battle in the Moravian Church has been fought over whether homosexuality (and all LGBTQ etc. individuals) are created in their respective states, and hence blessed by God, what constitutes a biblical marriage (one man and one woman or other configurations), and the ordination of affirmed and/or practicing homosexuals or other LGBT identified individuals. Furthermore, the battlelines have extended to whether the Bible is essential or ministerial, or in other words, is the Bible God-breathed as the Bible attests to, a divine record of God’s revelation, or simply a collection of human writings, and thus fully subject to revision given altered cultural norms. The Concerned Moravians, and those of like mind, have taken a stand in opposition to the introduction and implementation of these practices and theological positions, understood to be breaking with biblical fidelity, that have been advanced by the elected leadership of the denomination.

The Moravian Church’s current positions, regarding these areas of dispute can be found in recent synodal documents, position papers, in publicly accessible speeches or sermons by elected leadership, in curriculum of the Moravian Theological Seminary in Pennsylvania, and expressed by many in ministerial positions and some congregational members. The theological positions held, and put forth, are simultaneously conclusive in their assertions of revisionist thought and practices, while yet granting some individual and congregational leeway for implementation. Within this body of documentation, teachings and actions, are found an amorphous blend of definitive official statements, official statements that provide the framework for implementation of revisionist beliefs, and outright steps reflecting an already full acceptance of revisionist theology. It is plainly evident that on the administrative level of the Provincial Elders Council in the Southern Province, and in the curriculum and faculty of the Seminary in Pennsylvania, these theological positions and beliefs are fully embraced and willingly enacted.

The loosely stated, but firmly avowed position of the hierarchy of the Moravian Church Southern Province, is that homosexuals (and LGBTQ etc.) are created and blessed by God; God-ordained and blessed marriage is acceptable among LGBTQ etc.; ordination of LGBTQ etc. individuals is acceptable and even desirable; and the Bible is not essential, hence not God-breathed but only possibly, or marginally spiritual influenced and thus should be subject to changing cultural norms, not required to be adhered to, and useful if so choosing only in a ministerial or counseling capacity.

As to those deemed the ‘opposition’, the Concerned Moravians, the stated positions are as follows: homosexuality (and LGBTQ etc. in all the following instances) is not a created and therefore blessed state by God, but a result of the fallen nature of humanity; God’s creation of humanity is male and female and heterosexual; marriage is between one man and one woman; there is no ordination of affirmed and/or practicing homosexual individuals; all Scripture is God-breathed, is God’s divine revelation by the Holy Spirit, and is therefore not subject to alteration by humanity or adjustment given shifting cultural norms.

Clearly, all of these are crucial matters to be debated and hopefully resolved. But the question remains - are these very serious matters the true battle? While not dismissing any of these issues, all greatly in need of resolution, might the battlefield be found elsewhere? More basic, more deeply obscured so as not to ‘draw fire’ or exposure. It is often a tactic in warfare to distract, to turn all of the opposition’s focus and resources to what is seen as a good battle, but not the ultimate battle the enemy is hoping to win. Therefore, in these matters of significant disagreement over what is Historic Biblical Christianity, and a contemporary expression or interpretation found in the Moravian Church, discovering what might be the hidden agenda is crucial. In other words, the war can be fought over the fruits of the tree, even vanquishing one ‘fruit’ after another, only to find more, and even different fruit sprouting. But the war is won, as Jesus said, “when the axe is laid to the root of the tree so that every tree that does not bear good fruit is cut down and thrown into the fire” (Matthew 3.10). And then, even salting the ground so no future shoots can come forth.

The Ultimate Battle That is Hidden

In observing church history, to find marked differences from the founding of a movement to what develops over time is a common pattern. Distinguishing what God has birthed from what ministries or denominations may have evolved into, is central to the current undertaking of the Concerned Moravians. This endeavor is not dissimilar from what other denominations have undergone, particularly in recent years. Unfortunately, it is far too common in denominations, and often individual lives as well, that having started on foundations of biblical truth and doctrinal fidelity to the historic church, over time becoming progressively more removed from founding truth. Not only drifting from origins, but even becoming the enemy of the principles and beliefs of the founders and the biblical witness.

But it can also be observed that a similar pattern arises of those who continue to stand and fight for the Gospel, and the precious gifts God has granted to the founders, and the faithful generations that follow. Therefore, having discovered there are countless others in battles such as this, and believing that God and His Kingdom are worth fighting for, the question remains - what are the faithful remnant truly fighting for? What is the battle that God is calling His remnant to stand and fight in?

Ultimately, when all is stripped away, the battle is whether God exists or not. God who defines Himself, His Kingdom, His truth and His teachings in the Bible, the Word of God which has been guarded and handed down by the generations of faithful followers of God and His Christ. Throughout Moravian history are individuals and communities of the faithful who have given their lives in sacrifice, and even death, for God and His Holy Bible.

At this time, the faithful remnant find themselves in a battle, a war of standing for truth as followers of Christ, as children and servants of the Most High God. Standing for God and standing against those who are relentlessly pursuing deicide (the killing of God). On April 8, 1966, *Time Magazine* published an edition with the cover page asking, "Is God Dead?" The magazine was investigating a trend among some contemporary theologians to remove God from the field of theology; ironic in that theology means the 'study of God'. *Time* looked at problems facing theologians, such as making God relevant to an increasingly secular culture, the impact of modern science eliminating need for religion to explain the world, and less overall engagement with God in people's daily lives. But, "Is God Dead?"

If God is dead, or does not exist as faithful Christians have historically understood and known, then the Word of God is merely a historical book containing moral instruction or suggestions. And if God is dead, and the Bible is not the divine revelation of God to humanity, then being a Christian, and a Moravian, is nothing more than being a member of a social or charitable club with little to no temporal or eternal significance. As Paul said in commenting on unbelief in God and especially Christ,

If Christ has not been raised (*from the dead*), your faith is worthless; you are still in your sins. Then those also who have fallen asleep in Christ have perished. If we have hoped in Christ in this life only, we are of all men most to be pitied (1 Corinthians 15.17-19).

Departures from the historic and biblical faith in the church as a whole, and in the Moravian Church in particular, is empowered not only by cultural shifts, but by what is called *New Theology*. This is a set of contentions that its proponents argue represent a more clear and accurate portrayal of God, the Christian faith and the Bible.. This *New Theology* though, is not a new theology at all but a reintroduction of old heresies that the historic church has continuously countered and denounced. To further the implementation of this 'new' theological portrayal of God, separated from the written Biblical account, words and understandings must likewise be redefined and altered apart from their biblical meanings. As example, the understanding of love. The holy and fierce love of God, clearly delineated in the Bible, becomes an unrestrained and inconsistent tolerance of whatever humanity chooses. This alteration of historically understood words and ideas inserts significant confusion into the overall debate, and therefore allows for greater ease in radically tearing down what has been historically known and accepted as truth.

The *New Theology* simply stated:

- God does not exist as He defines Himself in Scripture.
- Jesus is not God and therefore not Savior.
 - The consequence in this instance is that there is no salvation for humanity. Or, all are saved and therefore there is no sin, no distinction between good and evil, right or wrong.
 - Further, Christianity therefore is only one of many religions without distinction in any way.
- There is no Holy Spirit of God as there is no God, although there may be spirits of varying natures – benevolent to malevolent.
- There is no Trinity.
- Humanity in essence is supreme.
- The Bible is not the Word of God, but a book of historical or mythological stories, with some morality lessons. But not a book that must be obeyed, and therefore open to human interpretation, alteration, acceptance and rejection.

Given these influences and apparent marked infiltration, it is crucial to question where are the powers-that-be leading the Moravian Church to at this time. What is the hidden destination that has been set in motion for many decades, possibly longer? A destination that appears to have little to no resemblance to the beginnings of Christianity, or the beginnings of the Moravian Church. A destination, if they succeed, that will be a cataclysmic shock for those who have remained faithful to the Kingdom of God and His Christ. Cleverly wrapped in words, concepts and promises that have the appearance of godliness, but are white-washed tombs filled with death. For those who will be ensnared in these dark plans, one day there will be an awakening and a reckoning - whether in this life or when standing before God when all is done. God will not be mocked. He is merciful and gracious, but He will judge between what is alive and what is dead. He will judge those who have led His people astray and have born false witness to God and to the Gospel.

Jesus said, "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men's bones and all uncleanness. So you, too, outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness" (Matthew 23.27-28).

Jesus said, "Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves. You will know them by their fruits. Grapes are not gathered from thorn bushes nor figs from thistles, are they? So every good tree bears good fruit, but the bad tree bears bad fruit. A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. Every tree that does not bear good fruit is cut down and

thrown into the fire. So then, you will know them by their fruits. Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter. Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness' (Matthew 7.15-23).

Crossroads – Paths Forward

Denomination - Default Path

Going forward, a default path for the denomination is to continue on with no attempted change of the status quo. This will eventually result in a disheartening of those on the forefront of the battle for biblical orthodoxy, a battle weariness, and ultimately an overtaking of the entirety of the current denomination by heresy. For the current powers-that-be, this disheartening, and resultant disengagement from the 'fight' by those on the forefront of battle, serves their purposes well. A passive, but deliberate and purposeful replacement strategy will unfold. Those challenging the heretical changes that are moving the denomination further away from its biblical roots will be progressively replaced by leadership, supporting staff, and congregants who are advocates of their revised version of Christianity – which is neither Christian nor biblical.

Denomination - Second Path

A second path is to continue on as the Concerned Moravians have done in these last years. Working to stand against the flood of heresy, and doing as much as possible, not only to counter, but to stand and present truth to the hierarchical structure in proposals, papers, and electing true Christian leadership. Additionally, attempting to reach out to other leaders and congregants within the denomination and the province to join forces in resistance to the heresies, and for the advancement of God's purposes. This has had a measurable amount of success to date, but not yet all that has been hoped. Following this path is a lengthy and uncertain trajectory, but one that may very well need to be continually pursued in and of itself, or in tandem with other strategies. Who knows what God has in store – a removal of corrupt leadership is distinctly possible, and then faithful Christian leadership can begin the much-needed reformation process.

Province Within a Province

Another aspect of this second path would be to continue on, as described above, but also to focus on a 'Province Within a Province' strategy. Emphasizing individual church growth through congregant spiritual growth, as well as outreach beyond the church that reflects God's commission to go into all the world. Close attention will be needed here to discern God's leading for the growth of the work of God at each church, while reaching out to the greater Moravian

Church community, the greater church community and even to the secular realm. As example of this path would be the public offerings such as the guest lecture by Eric Metaxas, the movies *The Letter to the American Church* and *The 1916 Project*, and the “Rally for Israel”. The ‘Province Within a Province’ focus has great potential for unforeseen growth and possibilities of the Lord’s doing.

Currently, it must be noted that the ‘Province Within a Province’ strategy almost certainly guarantees a confrontation, at some point, with the current Provincial Elders Council (PEC), and even congregants that are content with the status quo. These confrontations will arise given that this strategy and the attendant work and growth, in particular when successful, will be seen as an internal opposition movement that needs to be stopped. The current elected leadership will be aware that as the ‘Province Within a Province’ strategy has ongoing success, this will present a challenge to their agenda, and impact their overall objective to be a redefined denomination along new theological lines. But regardless of current or future confrontations, the ‘Province Within a Province’ strategy will hopefully proceed, as it is clearly evident that God is in the midst of this strategic work and is blessing it.

Outside – New Alliances

Another option would be exploration outside the denomination to see if there are any places of support or possible alliance. This could represent a parallel path to the ‘Province Within a Province’ strategy, looking to find alliances that would support individual church growth, outreach to the general church community, and to the greater community. The search focus would be to find those like-minded in the pursuit of Biblical Orthodox Christianity as well as works complementary and akin to a Moravian expression of faith.

As example of an individual outside of the denomination, but with an expertise and knowledge that could be of great value is a professor at Asbury Theological Seminary in the School of Theology, Dr. Stephen O’Malley. He is a world-renowned expert on Pietism, a movement in the history of Christianity that is considered to include the Moravians. Dr. O’Malley has offered his assistance to the Concerned Moravians in regard to presenting historical foundational perspectives, as well as exploring present and future possible directions. He has written several books and taught courses that include Moravian history. Additionally, Dr. O’Malley has had significant interaction with the recent events in the United Methodist Church, and therefore has first-hand experience as to the nature of contentions currently found within the Moravian Church.

Other possible alliances, or resources might be several prayer movements and ministries that have recently been discovered by Concerned Moravian leadership. Around the United States, there are numerous churches and ministries with an emphasis on the 100 year-long 24/7

Prayer and Mission Movement of the early Moravians. Beyond these individual works, there are three international ministries, all established and inspired by the early Moravian Prayer and Mission Movement. It is to be noted that neither the individual churches and ministries, or the following international Moravian-inspired ministries, have any connection with the official Moravian denomination as far as can be seen at this time.

The *24/7 Prayer Movement* ministry has been in existence for over twenty-five years. The ministry was founded with the inspiration and direction from the historical Moravian 100 year-long 24/7 Prayer Meeting, and the subsequent worldwide mission outreach that began in the 18th Century (<https://www.24-7prayer.com/>). The ministry is interdenominational and international. The home base for the *24/7 Prayer Movement* is in England, and they currently have over 25,000 prayer rooms worldwide in 78 countries. There is an information page on their website that offers numerous resources pointing to the Moravian connection, including newly authored books.

World Prays, a United States based ministry, founded and inspired by the Moravian 100 year-long 24/7 Prayer ‘meeting’, connects a multitude of international prayer and leadership ministries. *World Prays* is in association and relationship with over 40,000 churches around the world. To date, they have prayed for over 500 million people worldwide, specifically by name. The following video link is from the president of *World Prays*, Brian Alarid, where he shares the inspiration for their ministry as it is found in the Moravian story and their mission and testimony of the power of prayer (<https://www.worldprays.org/about/>).

International Prayer Connect, an international ministry, has affiliations and relationships with 110 million intercessors and related ministries around the world. As with the other ministries cited here, *International Prayer Connect* is also founded on the Moravian history in prayer and mission (<https://www.ipcprayer.org/en/ipc-home>). The president of *International Prayer Connect*, Dr. Jason Hubbard, has written a book titled, *The Moravian Miracle - Hundred Year Prayer Miracle That Changed the World*.

At this time, there is no established connection with these Moravian-inspired ministries and movements with the Concerned Moravians or the denomination. It is noteworthy that these ministries demonstrate a viable and growing worldwide movement that not only reflect fidelity with Biblical Orthodox Christianity, but are also Moravian-inspired and shaped. And, a movement that is not only growing, but exploding worldwide. Further exploration and opening dialogue may very well be an important course of action going forward. It is a truth, illustrated repeatedly biblically, that wise attention should be focused on those places and works where God is breathing life.

An additional footnote in regard to these ministries, and how they reflect early Moravian purposes, is in their character and design as servant ministries for the worldwide church. As previously stated, the original vision for Moravians was to not necessarily become a denomination, but to serve as a ‘bridge’ within the Body of Christ. The vision was for Moravians to be a servant body that would be a unifying movement throughout the faithful and the churches. Efforts were directed towards this both in Europe and in the North American churches, and while this desire to not become a sect or denomination did not ultimately come to pass, nonetheless this was a significant aspect of early thought and intent.

These potential alliance ministries reflect the early intent of the Moravians, in prayer and mission, and to be a ‘bridge’ ministry for the followers of Christ in their interdenominational and worldwide reach. It is clear these ministries currently serve all three of the key foundational purposes found in the birthing of the Moravian faith expression – Prayer, Missions, and Unifying the worldwide Church.

Who knows what these ministries might have to offer the Concerned Moravians, and the Moravian Church as a whole? For the Concerned Moravians, who are standing as faithful stewards of the historical lineage of the Moravians, what might they have to offer to these flourishing works of God that are wedded to the Moravian expression? Over the last years, it has been clearly demonstrated that the Concerned Moravians represent a faithful core of believers holding to and fighting for their inheritance, notwithstanding contending with a denomination straying from biblical fidelity.

The initial effect in the discovery of these ministries is possible encouragement for those who have been standing and fighting for a faithful Moravian witness. It can be seen that the value of the Moravian heritage is acknowledged by others, and has become a substantial and growing demonstration of life in Christ for the worldwide church. Those who have been standing in this protracted battle within the denomination, should take courage that what is being fought for is of inestimable value before God, and there are others joined in the fight, even though unseen at present. Secondly, the possibility of potential exchanges, or alliances going forward, offer unexpected pathways to see the Kingdom of God grow. An additional outcome, as these ministries are more thoroughly explored, might be the opportunity to significantly reflect and evaluate the current strategies and agenda of the Concerned Moravians, given the evidence of what God appears to be richly blessing elsewhere within a Moravian expression.

Final Thoughts – For Now

At this hour, there are no definitive answers or conclusions as to final outcomes. It is clear that a crossroads is here, and is coming. While the path ahead may seem obscured, there are some

things that are known. The battle is not just with elected leadership, some in the pastorate, or even other Moravians. Although all are engaged in this ongoing conflict, the battle is first and foremost a battle of Kingdoms waged by the faithful remnant in the Spirit and led by the Spirit of God. The charge is to hear God's heart and follow His leading.

In taking stock, it is to be noted that those following God faithfully may be few in numbers at the moment, but numbers never stop God "for the Lord is not restrained to save by many or by few" (1 Samuel 14.6). God's power and His presence has no limits. One of America's founders, John Adams said, "It does not take a majority to prevail, but rather a tireless irate minority keen on setting brush fires of freedom in the minds of men, a fire that will spread".

Those standing must hopefully remain encouraged in the Lord, throwing off any discouragement and weariness. Not stopped in any way by the size of the giants that may be in the land. For those God has called and equipped to be pioneers, it is time to go forward, whether any go with you or not. Look to find the other lions of like heart and mind, trusting to the Lord the sheep that remain asleep. There may be many that have to be left behind for a season. Some will only stand when there is a groundswell of movement - courage only birthed when they can stand in the midst of a crowd. But as the lions do the work of God, an atmosphere for awakening and courage is created.

There does remain a caution, a warning in battles of this sort. First, it is crucial to let the Lord choose the battlefield, and not be drawn into the enemies' plans and agendas. Hearts and minds must be guarded to not be distracted, or drawn into conflicts created by the 'other side'. While it might seem foolhardy to directly ignore the enemy, it is not an ignoring. We are always to be aware of the enemies' ways, according to Scripture, but not to be distracted or compelled to be on his turf, reacting to his fires. The Bible admonishes us to "fix our eyes on Jesus, the Author and the Perfecter of our faith" (Hebrews 12.2).

Here discernment is needed between what is God and what is the enemy, even what may be our own views skewed by emotions or thoughts. And while we can often identify those who are the opposition, it is important to remember that "our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places" (Ephesians 6.12). This ultimately is a spiritual war, and God has given us all that is needed to fight and to overcome. God is the Lord of Hosts of the Armies of God. And therefore it is crucial to have God define the weapons of warfare, whether they be prayer, a movie, an outreach...

This is an hour and season where the world is at a crossroads, both in personal matters and in society. As those who call themselves Christians, there is no question that we stand at a momentous crossroads in history. This is so, not only in the Moravian Church, but throughout the global church and the entire world. Whether aware or not, there is currently a worldwide battle between good and evil in every realm. We are assured that God ultimately wins, but not just when we leave this earth. As King David said, “I would have despaired unless I had believed that I would see the goodness of the Lord in the land of the living. Wait for the Lord. Be strong and let your heart take courage” (Psalms 27.13-14).

For now, the followers of Christ are called into battle as God works in and through His people. We are called by God to stand, to believe, and to fight as Christians being faithful stewards of the gifts He has granted to all His children, as well as those of the Moravian expression of the Christian faith. The next steps will become clear as we continue to pray, seek His face and follow Him. The path may be unfamiliar, and the final destination unexpected, but as we follow God, we will arrive at where He has intended for us to be. He is issuing a call for this next season – a call for a determined pledging to pursue God into possibly greater unknowns. Being willing to come to the edge of an undiscovered country, and follow Him with our whole hearts. But remember, God promises that His Spirit will lead us into all truth, never leave us or forsake us.

I will stand on my guard post and station myself on the rampart and I will keep watch to see what He will speak to me and how I may reply when I am reproved. Then the Lord answered me and said, "Record the vision and inscribe it on tablets that the one who reads it may run. For the vision is yet for the appointed time. It hastens toward the goal and it will not fail. Though it tarries, wait for it. For it will certainly come, it will not delay (Habakkuk 2.1-4).

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