

# A Response To The Proposal For Full Communion



## **Joshua 24:15 (King James Version)**

<sup>15</sup>And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

(Olivet Moravian Church 2009 Watchword)



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# **REPORT OF THE OLIVET STUDY GROUP REGARDING FULL COMMUNION BETWEEN THE EPISCOPAL CHURCH USA AND THE MORAVIAN CHURCH, NORTHERN AND SOUTHERN PROVINCES**

## **INTRODUCTION**

### **A RESPONSE TO FULL COMMUNION**

This document contains a short synopsis (pgs. 1-7) of the longer report (8-20 pgs.) which follows. Lastly, there is an abbreviated resource reference. The Study Group examined, in detail, the proposal, *Finding Our Delight in the Lord: A Proposal for Full Communion between The Episcopal Church USA (TECUSA) and The Moravian Church, Northern and Southern Provinces (FODITL)* (to be voted on at the 2010 Synod). We remained Biblically faithful and true to historic Moravian theology. We spent several months systematically examining the issues in the full communion document, searching Scripture for direction, and seeking God's guidance and leading. The synopsis has brief descriptions of most of the topics discussed in the longer report. Additional information is available at [www.Moravians.org](http://www.Moravians.org) (click on the Full Communion Proposal link). The additional information includes: full, more comprehensive reports on the individual areas, resources and links.

## **SYNOPSIS**

### **I. The Full Communion Proposal states:**

Its purpose is to share the treasures of each denomination and be more effective in our mission through implementation of a Joint Commission and Covenants and Agreements at all levels.



## II. The Full Communion Premise is found to be invalid:

Study Group looked at the 4 claims purported to have inspired and to have been the foundation for this agreement.

1. John 17:20-21 was not a prayer by Jesus for us to form ourselves together as implied by this agreement. It is a prayer for spiritual and relational unity
2. William Temple did not say that division caused the Great Evil of obscured Truth and witness stated in the agreement. He actually said sin is the cause of obscured truth and witness.
3. The reference to Count Nicholas von Zinzendorf's ecumenical vision is used in an incomplete and misleading manner. In Zinzendorf's mission to Pennsylvania, the many denominations he attempted to unite questioned his motivation and interpretation of scripture. Zinzendorf used John 17 in support of his mission to unite these denominations. Of the 25 plus denominations present, the response to Zinzendorf was that his interpretation and use of John 17 was incorrect and invalid. The various denominations present discerned the meaning expressed in John 17 to be:
  - a. Unity is a spiritual not physical expression
  - b. Individual denominations are not contradictory to God's Word
  - c. Individual churches will actually provide greater opportunity for achieving God's purposes by the nature of their size and the subsequent ability of the individual ministers to secure and guide the souls of the members.

Subsequent to these discussions, the denominations returned to their individual churches.

4. The World Council of Churches' view of modern ecumenism was found to be the only valid influence on The Full Communion Proposal The WCC states in its document, "Towards a Common Understanding and Vision" that it's member churches must commit to the WCC "*goal of visible unity in one faith and in one Eucharistic fellowship expressed in worship and in common life in Christ, [seeking] to advance toward that unity in order that the world may*



*believe”. “Membership in the WCC is “not just a one-time affiliation which then allows the churches to live comfortably with their continued separation.*

### **III. The One Essential Requirement by the Episcopal Church to enter into Full Communion with another Church is NOT Biblical**

The requirement of assured apostolic succession is contradictory to the Moravian faith and the ONE ESSENTIAL as outlined by the scriptures and set forth in the *Ground of the Unity*, which states,

*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 Unitas Fratrum recognizes the Word of the Cross as the center of Holy Scripture and of all preaching of the Gospel, and it sees its primary mission, and its reason for being, to consist in bearing witness to this joyful message.*

### **IV. The Full Communion Proposal requires acknowledgement of Historic Apostolic Succession:**

Historic Episcopacy is the strict belief that the bishops, who are understood as ‘Christ and the Church’ within the Episcopal Church, have been given special knowledge passed down by ‘laying on of hands’ in an uninterrupted succession from the apostles. Their teaching and decisions are accepted even if they are opposed to the teachings of Scripture.

### **V. The Full Communion Proposal calls for an ecumenical relationship that is not Biblical:**

Historic (Biblical) ecumenism can be traced to Jesus High Priestly Prayer (John 17). It is a prayer to the Father to unite all believers into one spirit. The Modern



Ecumenical movement can be traced to the World Council of Churches and is a secular effort to falsely unite the entire world in a shared visible unity.

## **VI. TECUSA Our Communion Partner**

The Episcopal Church (TEC) is preaching a new gospel that radically departs from Anglicanism and historic Christianity. In their own words, the Presiding Bishop Schori and her predecessors, bishops and other leaders of TEC have denied Jesus as the only way to the Father, denied the divinity and the uniqueness of Jesus Christ as Savior of the World, denied the resurrection, denied Heaven and Hell and denied Salvation through the Cross of Jesus Christ.

## **VII. Choose This Day**

If we choose to serve the Spirit of the Age, we choose to be orphans who create other orphans. If we choose to serve God and we bring others into a relationship with God, then we are bringing them into a family that lasts FOREVER.

Are we fulfilling the Great Commission, repenting and seeking God in all these things? Joshua would say “*Choose This Day.*” It matters what you choose today. What if God asks you this question?

**WHAT DID YOU DO IN THAT MOMENT?**

## **VIII. Closing**

### **The Significance of 1741**

November 13, 1741 marks the date of the “Formal Promulgation in the Unitas Fratrum of the doctrine of the immediate Headship of Jesus Christ in His Church.” This date is commemorated each year in the Moravian Church; but because of its significance should be commemorated every Sunday, if not every day. After centuries of oppression, suppression, depression, indigestion and every other kind of “ession”, the Moravians experienced the Great Recognition of the real Head of our Church. Throughout the history of Christianity, while many churches spent tremendous energy consolidating their “power bases”, the Brethren understood the dangers of too much power in the hands of a few. The Brethren who came to the Great Recognition have meant as much to the Moravian Church as the founding



fathers have meant to our country. Both were very wise and spiritually led. Now, with all of the wisdom of the twenty-first century, the Moravian Church is about to abandon the Great Recognition in favor of a “re-structuring” of the church, and an alliance with the Liberal Secularists of the Episcopal church. The delegates to the called Special Synod of 2009 and the scheduled Synod of 2010 should vote against both The Restructuring Proposal and The Full Communion Proposal.

### **Church Unity**

It is the Lord Jesus' will for Christians to have spiritual unity with him and the Heavenly Father who sent him. Every confessed Christian knows that they are saved by the blood of the cross, not by anything they can do, but by his grace alone (**Ephesians 2:8**).

So with an open heart and the Spirit of the Lord, He wants us to witness to other Christians, and non-believers to help show them the way to Christ. This is the mission Jesus has for the Christian Church: spiritual unity, which already brings all the Christian churches together as brothers and sisters in Christ (**Ephesians 4:3-6**).

With spiritual unity already in place (as just described above) Full Communion of The Moravian Church with The Episcopalian Church is not necessary.



## A RESPONSE TO FULL COMMUNION

### Preface: Christ as Chief Elder

The Christian faith, based on the life and death on the cross and the resurrection of our Lord and Savior Jesus Christ is already into the 18<sup>th</sup> century. The events of the Protestant Reformation resulting in the establishment of Protestant churches have occurred. When the Moravian church, in 1741, could not find anyone suitable or capable of being "Chief Elder" or presiding officer of the church, Moravians being led by the Holy Spirit decided that Jesus Christ should be "Chief Elder".

It is through this event that Christ graciously consented to be, not only the heavenly sovereign of our church, but also vitally concerned with its everyday life in a most intimate way.

Chief Eldership of our Moravian theology comes from the Nicholas von Zinzendorf era, and is the very core belief of the Moravian church. Christians of the Moravian church, with open hearts receive him as their personal Savior and have a warm personal relationship with him, rejoicing with him as "Chief Elder". The Moravian church requires that all church leaders are held accountable in being responsible to him.

### I. The Full Communion Proposal states:

“Our mission as Christ’s church will be more effectively fulfilled and each of our communions might be more complete because of the spiritual treasures of the other;

“It is the prayer of all who have participated in this dialogue that *Finding Our Delight in the Lord: A Proposal for Full Communion* may empower our churches to share their treasures with each other, strengthen their witness to the Gospel, and advance the unity and renewal of the church.”



The above objectives will be accomplished by:

“Implementation of a *joint commission* <sup>[1]</sup> and additional *covenants and agreements at all levels* <sup>[2]</sup>, joint planning, consultation, common decision making, admonition <sup>[3]</sup>, development of worship materials <sup>[4]</sup>, on-going theological discussions, continuing education for church professionals, joint use of facilities, and to share in the governance and communal life of each other’s churches. <sup>[9]</sup> The Moravian/Episcopal unification will bring a balance of **truth** to the world that is not now present in each church. <sup>[5]”</sup>

## **II. Study Group, upon research, discerned the facts regarding the Proposal for Full Communion/Visible Unity:**

**1. John 17:20-21:** The proposal states: “...we do this for the sake of the world, “so the world may believe”.

**Response:** John 17 is Jesus' prayer for his first disciples and for all of his disciples, including those of today. One phrase from the prayer, "...that all of them may be one..." is frequently extracted from the prayer and used in the ecumenical movement. Based upon a study of these verses it was discerned that the unity Jesus prayed for is a relational and spiritual unity. The relational unity can be likened to a community between individual Christians. The spiritual unity is when Jesus' disciples are bound together by his presence in our activities. Jesus prayed for unity among his believers based upon the believer's unity with him and the Father. There is no indication that God prioritizes organizational unity.

**2. William Temple misquoted:** The Proposal states there are “two great evils caused by disunity” (division of denominations); first is that [the divisions] *obscure our witness..*” and “*the second is that through the division each party to it loses some spiritual treasure, and none perfectly represent the balance of truth, so that this balance of truth is not presented to the world at all.*”<sup>[FODITL pg. 2]</sup> These words



erroneously credited to William Temple in a 1937 sermon are claimed as the reason that the Episcopal and Moravian Church pursued the dialogue that resulted in this proposal for full communion.<sup>[5]</sup> Temple actually said that sin has caused the **division** that is more clearly visible than the unity, which endures in spite of them (sins).<sup>[6]</sup> Sin is not recognized or discussed in the document claimed to be inspired by Temple's sermon. He said:

*“We cannot heal the breeches in the Church's outward unity by regarding them (Sins) as unimportant.”*

Temple's sermon does not support joining denominations to create visible unity, as is the stated objective of The Proposal. In his sermon Temple goes on to warn:

*“It is not by contrivance or adjustment that we can unite the Church of God. It is only by coming closer to Him that we can come nearer to one another. Our unity in dependence for our faith upon the unique act of the one God is a perpetual and unalterable fact. If we are Christians, that is due to the activity of the Holy Spirit; and because He is one. Those in whom He is active are one fellowship in Him –” the Fellowship of the Holy Ghost.””<sup>[6]</sup>*

**3. Count Zinzendorf reference:** “...ecumenical commitment is rooted in the vision of ...Zinzendorf...”

**Response:** Count Zinzendorf's ecumenical theology was based on the “heart relationship” with Jesus Christ. He believed that true religious community is based upon the shared experience of the Saviour, Jesus Christ. Zinzendorf believed, “That reason, the intellect, so useful in human matters...could not guide him in the resolution of religious matters.” He resolved in spiritual matters to remain with ‘heart-grasped truth’.

Zinzendorf's trip to America is often cited as an example of a Moravian desire to join all denominations. First hand accounts describe Zinzendorf's purpose as



follows: to rally all Germans in the Province around their common belief in Jesus Christ as their personal Savior, and to unite them into a federated church in which each group, without giving up its peculiar denominational differences, might learn to live and labor together in a higher unity of the Spirit. The issue of union was debated; there were people both for and against union. Many feared the creation of one denomination or one man as head of the church, which for them was contradictory to scripture as they had been taught and would bring them back to the shortcomings of the Catholic Church before the reformation. The group concluded that the true communion with saints "is the Congregation of God in the Spirit throughout the whole world, constituting that spiritual body whose Head is Christ." Despite back and forth discussions of unity, one by one, each denomination dropped from the meetings. A truer reference to Zinzendorf would highlight his ecumenical failings due to scriptural misinterpretations and his missionary successes due to the commandment of Christ to take the message of salvation to the entire world.

**4. Unlike the first 3 premises (which have been proved to be erroneous in application), the Study Group finds that the WCC (World Council of Churches) influence to be accurately and most completely embodied in The Full communion Proposal.**

The fourth source and inspiration for The Proposal is the WCC. <sup>[7]</sup> "It is impossible to speak of the World Council of Churches apart from the ecumenical movement (out of which it grew" <sup>[8]</sup>) It is the WCC's modern (false) view of ecumenism that seeks to create visible unity by forming associations that informed/influenced The Proposal through such documents as *Towards a Common Understanding and Vision of the World Council of Churches*.

It was a study of this document in 2006 that led the Joint Board of Olivet Moravian Church to conclude that the WCC view of ecumenism was so troubling that they recommended that Olivet Moravian Church withdraw all funding of the



WCC and send a letter to the PEC and a Resolution to the Provincial Synod requesting discontinuing Provincial support of the World Council of Churches.

### **Other key factors in the Full Communion document**

#### **III. The One Thing Needful –“Christ is all” or “Apostolic Succession”**

In January 1999, the Consultation on Church Union (COCU, a church unity effort in the United States) held its first plenary meeting in ten years, recommending that (many were represented) churches enter into a new relationship to be called **Churches Uniting in Christ**. The Episcopal delegation made it clear that,

*“The Episcopal Church cannot enter into a relationship that includes the mutual recognition of ordained ministry, unless it has assurance that future reconciliation will include bishops in historic succession...”* [3]

This requirement is contradictory to the Moravian faith and the one essential as outlined by the scriptures and set forth in the *Ground of the Unity*,

*“The Triune God as revealed in the Holy Scriptures of the Old and New Testaments is the only source of our life and salvation; and this Scripture is the soul standard of the doctrine and faith of the Unitas Fratrum and therefore shapes our life.”*[6]

1 Peter 2:25 says that Jesus is the Shepherd and Bishop of our souls. Moravians teach that Christ makes himself present in his proclaimed Word and in his Sacraments regardless of any particular kind of human ordination. The only priest mentioned in the New Testament is Jesus himself in a letter to the Hebrews where Jesus is proclaimed as the last priest who makes other priesthoods obsolete (Heb 7.28, 9.12, 10.12). By requiring the Moravian Church to adopt an “historic episcopate” for full communion, the Episcopal Church is requiring the Moravians to forfeit the one essential. Thus, entering into Full Communion with the



Episcopalians means that a human tradition becomes more definitive than Christ for unity in Christ's church.

When a "historic episcopate" becomes a required "sign" of "visible unity" of the church as stated in the document outlining full communion, it is implied that an apostolic succession supersedes God's Word, Baptism, and the Lord's Supper as what unifies us as Christians in Him

"Assurance of apostolic succession" is required of each church entering into **Full Communion** and we are required to recognize the authority assumed by Bishops in that succession. Organizational changes will be required that affect governing structure and decision making for Moravians who practice the confederal form of government.

We must carefully consider the response of Rev. J. Kenneth Pfohl on August 12, 1917 when asked about our confederal form of government. His words were "It doesn't matter. We do not consider it one of the essentials. But to have the heart washed clean in the Saviour's blood and to love the Lord Jesus Christ in sincerity is the supreme need."<sup>[1]</sup>

As John Amos Comenius stated in his Panorthosia, Christ's supremacy does not require auxiliary or circumstantial powers which others depend upon. There is no need for apostolic succession, the apostolic task is obvious. "The conversion of the world will be achieved by those who go forth as preachers, apostles, the Lord working with them."

The Moravian Church must reject both the Governmental restructuring to become more Episcopal and any Full Communion agreement with any other denominations who seek non-biblical binding agreements. A resolution must be put in place to make this so.



#### **IV. The Historic Episcopate is not Biblical: “Let Me Drive You to the Post Office”**

### **Moravian Church and Christ as Chief Elder Versus Episcopal Church as governance by Bishops**

In 1741, action was taken to recognize Christ as Chief Elder of the Moravian Church, and leadership of the Moravian Church is exercised in responsibility to him.

In the Episcopal Church, a Bishop is entrusted with the position of authority, and oversight representing Christ and the church.

Episcopal in its simplest form means governed by a bishop. The basis for government by a bishop comes from the belief that information has descended to present time directly from Jesus. Mouth to mouth, so to speak, beginning with His disciples, the Apostles to people living and leading the church today. This is what is meant by the term Apostolic Succession. Without debating the existence or reality of the succession, for Moravians to better understand their theology and doctrine we must understand the basis of the Reformation; the founding of Protestantism.

The Reformation was all about one's freedom to find God, to understand the Word, to live the Word as dictated by God without the superimposed evils of society and man. With the increasing powers of the government, so came the increasing powers of the church and so the human nature responses to take advantage. The Reformation manifested; Protestantism was formed and the Protestants created ways to protect against the same skewed authority in the future. One of the “new” Protestant groups to come from the Reformation was the Moravians.

Count Zinzendorf often used the term “heart religion”. This means each individual is mandated to a personal relationship with God that will grow through a lifetime of spiritual development an individual seeks and gains through a variety of experiences, teachings and learning all the while keeping Christ and the Word of God central.



Given the above preface, the historical and current contention between some religious denominations becomes clear. An analogy that comes to mind is the post office. Let's suppose the post office is God. If you are a Moravian you take your mail to the post office. If you are a Catholic or Episcopalian, you need the mailman to take your mail to the post office and to deliver your mail to you.

Moravians like going directly to God and His Word to find meaning and direction. Moravians see this direct link as a check and balance system against the evils of the past. We want to protect our mandate to do His will as HE alone directs. We use each other as another means of check and balance, but not as authority. Our clergy fall into this category as laity consults with them and they consult with laity.

Because our ministers and bishops are equal in terms of authority, they are removed from responsibilities that would corrupt them or keep them from their calling from God; to be spiritual leaders. This means to guide us in our pursuit of our personal relationship with God, the development of our 'Heart Religion.' Moravians see Jesus Christ as our Chief Elder; we do not relinquish this authority to any man. In the Moravian church the ministers, the bishops, and the laity are all striving for the same thing at the same time. And we are ALL looking ONLY to HIM for the TRUTH. This is not to demean the role of the clergy in the Moravian Church. Being called by God is a spiritual gift, bestowed by God. But the gift of discernment also must be acknowledged. Not all that claim to be called, are called.

When we look at the Episcopalian Church USA with whom we are currently contemplating entering into Full Communion, we should exercise some discernment. Because they are mandating that Moravians forfeit the trip to the post office and use the mailman, we need to understand who the mailmen are. If we believed in the Apostolic Succession as the True Descended WORD of CHRIST, how could the leadership of TEC/USA contradict the word? Moravians should get back to and then continue with fervor to exercise the check and balance systems our founding leaders developed, remembering exactly who the Chief Elder is.

**(Colossians 1:12-18)**



## V. Ecumenism and Full Communion Ecumenism

There are two types of ecumenism, (1) Biblical ecumenism, and (2) False/apostate ecumenism. Biblical ecumenism is grounded in God's Holy Word, the only source of absolute truth. When Jesus prayed to God the Father as recorded in the **17<sup>th</sup> chapter of John**, He prayed that His people be sanctified through the absolute truth of scripture and Jesus himself (**vs. 17 & 19**), and he prayed not just for Christians (believers) at that time but for the unity of all future believers (**vs. 19-21**). Without question, this is a "spiritual unity" based on the Truth of God's Word through belief on his Son, Jesus Christ. This prayer was answered starting on the Day of Pentecost (**Acts 10:44**) and will continue in all those who accept the saving grace through faith in Jesus Christ until Jesus returns to earth.

False or apostate ecumenism is characterized by the "modern ecumenical movement".

**Could this modern ecumenical movement be the means used to deceive Christians into embracing Full Communion while actually forming the One World Church/Religion for the Anti-Christ as is described in Revelation 17 and 18? Let's take a look:**

This movement downplays the importance of truth and doctrinal purity and refuses to practice biblical separation (**Romans 16:17-18, I Timothy 4:1**). It downplays the local church and applauds interdenominational and even interreligious dialogue (**Galatians 1:6-12**). It has "a form of godliness" but denies the power thereof (**2 Timothy 3:5**). It exchanges "The gospel which was once delivered unto the saints" (**Jude 3**) for the gospel of "social justice" (socialism), the gospel of "global warming" (anti-capitalism), and the gospel of "salvation by law" (good works) (**Ephesians 2:8-9**).

The Moravian Church of America and ALL of its "ecumenical partners" have several common denominators. Some of these common denominators include



membership in the World Council of Churches (WCC), the National Council of Churches (NCC), Christian Churches Together (CCT), and all have either a direct or a “proxy” (indirect) relationship with the Roman Catholic Church. These common denominators are significant in the issue of Full Communion because:

- The WCC itself states that “It is impossible to talk of the World Council of Churches apart from the [modern] ecumenical movement out of which it grew and of which it is a highly visible part.” and that the WCC and the Roman Catholic Church share in “one and the same ecumenical movement”. (“Towards a Common Understanding and Vision of the WCC”)
- The WCC constitution portrays itself as a community of churches on the way to the goal of visible unity in ONE faith and in ONE Eucharistic fellowship (Full Communion or unity with “the whole of creation” including both “**spiritual** and **secular**”). Note: the WCC uses the term “Spiritual” as inclusive (pluralism) of all world religions, regardless of what they believe or who they worship. (**2 Corinthians 6:14**)
  - The WCC preaches/teaches their “Eucharistic vision” (re: Communion) to their membership who must make “a commitment to seek to implement within the life and witness of one’s [the member’s] own church”.
  - The NCC is closely related to the WCC, has the same goals and agenda, and also is a founding member of and has a very active role in CCT.
  - CCT “is inclusive of the diversity of Christian families in the United States – Evangelical, Orthodox, Roman Catholic, Pentecostals, historic Protestant, Racial and Ethnic churches”. CCT also follows in the footsteps of the WCC and NCC in promoting and supporting the gospel of “social justice” which is actually the atheistic/socialist/Marxist ideology which has been entwined with out-of-context and misquoted scriptures, in order to have a “religious” tone. (**Exodus 20:15, Mathew 26:11, Mark 14:7, and John 12:8**)
  - The Roman Catholic Church is deeply involved in the modern ecumenical movement in conjunction with the WCC and CCT. The RCC’s “DECREE ON ECUMENISM – *UNITATIS REDINTEGRATIO*”, states “The



restoration of unity among all Christians is one of the principal concerns of the Second Vatican Council. Christ the Lord founded one Church and one Church only.” That church, the “one visible Church of God”, is the Roman Catholic Church.

Satan, the Father of lies (**John 8:44**), the great deceiver (**Revelation 12:9**), the master of confusion (**1 Corinthians 14:33**), and the god of this world (**2 Corinthians 4:4**), has beguiled the “prophets” of the modern ecumenical movement into exchanging truth for error. John Hus was burned at the stake at the “Catholic Ecumenical Council of Constance” because he stood for God’s Truth and placed the Authority of Scripture above the authority of false gospel.  
(for additional information on ecumenism, go to [www.moravians.org](http://www.moravians.org))

**Should the Moravian Church continue participating in the modern ecumenical movement and become part of the “falling away” (2 Thessalonians 2:3), or should it follow the example of John Hus and stand for God’s Truth and the Authority of Scripture?**

## **VI. TECUSA**

*“Now the Spirit speaketh expressly that, in the latter times, some shall depart from the Faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy having their conscience seared with a hot iron;” (1 Timothy 4:1-2).*

The sad state of the Episcopal Church, USA (TECUSA) is expressed by Rev. J. Philip Ashley, who for 18 years, served in TECUSA. “The American Church (TEC) is preaching a new gospel that radically departs from Anglicanism and historic Christianity. In their own words, the Presiding Bishop (Schori) and her predecessors, bishops and other leaders of TEC have denied Jesus as the only way to the Father, denied the divinity and the uniqueness of Jesus Christ as Savior of the World, denied the resurrection, denied Heaven and Hell, denied Salvation through



the Cross of Jesus Christ, denied the authority of Holy Scripture, denied The Creeds and denied the Biblical Standards for human sexuality affirmed by the Anglican Communion in the Lambeth Resolution 1.10 (1998). And in her own words, the current Presiding Bishop has demonstrated her affirmation of the classic heresies of Pelagianism, Marcionism, Pluralism, Universalism and Gnosticism. “

***“For other foundation can no man lay than that is laid, which is Jesus Christ.”***  
**Corinthians 3:11 (King James Version)**

**Jesus said it best,**

***<sup>24</sup>Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:***

***<sup>25</sup>And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.***

***<sup>26</sup>And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:***

***<sup>27</sup>And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. (Matthew 7:24-27)***

(for additional information on TECUSA, go to [www.Moravians.org](http://www.Moravians.org))

## **VII. Choose This Day**

**CHOOSE THIS DAY** is a video, made by lay people of the Reformed Episcopal Church who seek to live and proclaim the Good News of Jesus Christ and model His Great Commandment and Great Commission. This report is abbreviated therefore it is recommended that you read the full report and view the Video at ([www.moravians.org](http://www.moravians.org))



The foundation of the Church is changing and Christians have a choice to make.

## THE ISSUE

There is a different gospel that has come to the church and is competing for our attention. The leadership of the church (**TEC**) has embraced a foreign and pagan religion, yet they have not told the people in the pew.

It uses all of the old words: God, Unity, Love, Scripture and Christ but with new meaning. These counterfeit words sound wonderful, but leave no opportunity for transformation or transportation out of this world into the Kingdom of Heaven.

This is not new but actually old ideology. For the Episcopalian Church, it began most fervently 40 years ago when the Episcopalian Church failed to discipline James Pike regarding his denial of the TRINITY.

The lack of rejection of this pagan religion/new gospel by the Episcopalian Church opened the door for the Christian faith to be eroded from the seminaries outward.

When you muddle the truth, the falsehoods become more difficult to recognize. These actions on the part of the Episcopalian Church have created a battle for the shape of Christianity in the whole world and are **not** a **MINOR** thing.

The message in the video is that laity can say to their congregations: **WAKE UP, GET INFORMED**, be an **ACTIVE PARTICIPANT** in **GOD'S CHURCH**.

There are some perks to be found through this entire struggle:

*touching people's hearts, expanding God's Kingdom, developing a deeper relationship with God*

What is before us is **THE CHOICE**:

Through communication with each other we may find that what we were told are the views of the majority, are in fact the views of the minority. Instead the truth is that **MOST** Christians **DO CLAIM GOD** and not current trends. One may find in his or her own church or denomination that people want to ignore this issue. Others may feel it is easier to ignore it, safer to ignore it. Can one afford to ignore it?



It is each person's **OBLIGATION** and **DUTY** to **SPEAK UP** and **DEFEND SCRIPTURE**.

*The power of a life that is an icon of GOD'S Truth is a power that can transform a congregation, a denomination, a nation.*

## **THE DECISION**

Joshua appealed to the children of Israel: *Choose this day whom you will serve.* The choice for the church today is between authentic Christianity and a new alien religion. The prayer is for repentance, especially for the leadership of TEC.

Christians have an historic choice similar to those before us like Polycarp, the Disciple of John the Apostle, who said "I have served my Lord these 86 years; I will not turn my back on Him now."

The choice is will we serve God or will we serve the Spirit of the Age? If we choose to serve the Spirit of the Age, we choose to be orphans who create other orphans. If we choose to serve God and we bring others into a relationship with God, then we are bringing them into a family that lasts FOREVER.

Are we fulfilling the Great Commission, repenting and seeking God in all these things? Joshua would say "*Choose This Day.*" It matters what you choose today. What if God asks you the question?

**WHAT DID YOU DO IN THAT MOMENT?**

And you must say: **NOTHING.**



## RESOURCES

### 1. THE HOLY BIBLE

### 2. Official Text: Finding Our Delight in the Lord (PAGES 1-38)

#### Finding Our Delight in the Lord:

#### A Proposal for Full Communion Between The Episcopal Church; the Moravian Church–Northern Province; and the Moravian Church–Southern Province

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a) Ministries of Oversight	XI. Conclusion
b) Ministry of Bishops	XII. Appendices
c) Ministry of Presbyters	
d) Ministry of Deacons	

#### 3. FOOTNOTES

- [1] FODITL page 38 ¶ 28
- [2] FODITL page 37 ¶ 4 (a.)
- [3] FODITL page 6 ¶ 3
- [4] FODITL page 37 ¶ 4 (b.)
- [5] FODITL page 1 from William Temple sermon 1937 service of Second World Conference of Faith and Order
- [6] FODITL page 17 [The Ecumenical Movement: An Anthology of Key Texts and Voices -](#)

Michael Kinnamon , Brian E. Cope

- [7] FODITL page 2 footnote 2[8] Chapter 2 2.1 [Towards a Common Understanding and Vision of the World Council of Churches](#) – By the World Council of Churches

[9] COVENANT AGREEMENT WITH THE MORAVIAN CHURCH - By the General Assembly Committee on Ecumenical Relations recommendations to the 218<sup>th</sup> General Assembly (2008)

### RESOURCES FOR THE COUNT ZINZENDORF REPORT

Count Nicholas von Zinzendorf: An Ecumenical Pioneer, Journal of Ecumenical Studies  
Summer-Fall, 1999, Arthur Freeman



[www.countzinzendorf.org](http://www.countzinzendorf.org)

Count Nicholas von Zinzendorf's Understanding of the Church, Dr. Arthur Freeman, The Dunbaugh Lecture, March 25, 1999, Young Center for the Study of Anabaptist and Pietist Groups, Elizabethtown, PA.

[www.pdfbooks.co.za/library/J.E.Hutton-History](http://www.pdfbooks.co.za/library/J.E.Hutton-History) of the Moravian Church

<http://en.wikipedia.org/wiki/Zinzendorf>

### **Additional resources**

Sawyer, Edwin. These Fifteen Pioneers of the Moravian Church, Comenius Press, Winston-Salem, NC, 1963.

Hinke, William J. The Life and Letters of the Reverend John Philip Boehm Founder of the Reformed Church in Pennsylvania 1683-1749, Publication Board of the Reformed Church of America, Philadelphia, Pennsylvania, 1916.

Comenius, Panorthosia, 1632.

[Apostolicae Curae](#) - His Holiness Pope Leo XIII On the Nullity of Anglican Orders

[Archbishops of Canterbury Answer to Apostolicae Curae of H. H. Leo XIII](#)

Additional Resources readily available on [www.Moravians.org](http://www.Moravians.org)

There were approximately 20-30 people who were intermittently involved in the Study Group. Of that number, a core group emerged of about 12-15 people. These people were the most active in the composition of the index and the short report: Art Beroth, Bobbie Beroth, Lewis and Phyllis Conrad, David Hawks, Aubrey and Pat Highfill, Leigh Ann Leinbach, Aubrey Shamel, Melanie Shamel, Lee Sprinkle, Tom Smith, Christine Yarbrough