

CHURCH ORDER OF THE UNITAS FRATRUM (MORAVIAN CHURCH) 2023



Incorporating Resolutions
From Previous Unity Synods

Published by Order of the Unity Synod
Held in Cape Town, South Africa
4th – 10th September 2023

Church Order of the Unitas Fratrum (Moravian Church) 2023

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ProRex Forlag 2024
www.prorex.dk
6070 Christiansfeld
Denmark

This edition of the Church Order of the Unitas Fratrum has been edited by Br. Jørgen Bøytler, Denmark, Unity Board Administrator with the assistance of Sr Roberta Hoey, Great Britain

Printed in Denmark

ISBN 978 87 7068 236 7

PREFACE

As directed by the Unity Synod held in Cape Town, South Africa on September 4th – 10th, 2023, the standing order of the Unitas Fratrum or Moravian Church as revised by Unity Synod 2023 is hereby published as the Church Order of the Unitas Fratrum (Moravian Church) 2023. The book contains the principal enactments of Unity Synod currently in force throughout the Unitas Fratrum.

Unity Synod has further directed that such of its resolutions and enactments as would have significance after the close of Synod, but which do not belong in the standing order of the Church, be made available in published form, together with significant resolutions of earlier Synods and The Rules of Order of Unity Synod.

Note: The editing committee of the 1981 edition facilitated quick reference to each paragraph contained in the Church Order of the Unitas Fratrum. These are numbered consecutively from beginning to end. At the same time the committee wished to provide for the insertion of future amendments without completely disrupting the enumeration of the paragraphs. The system followed allocates fifty paragraphs to each chapter in the Church Order of the Unitas Fratrum, though this number is in no case required for the chapters contained in this edition. The same system of enumeration is used for the following two sections: The Rules of Order of Unity Synod and Resolutions from Unity Synods which have Continuing Force.

In this 2023 edition the formatting has been standardised throughout. Section 4 now covers all the various aspects of Unity Synod 2023 divided into Parts I-V, and the paragraph numbering is not used here in order to differentiate Church Order from matters relating to this specific Synod. The resolutions are divided into three categories:

- those affecting Church Order;
- those having continuing force; and
- those relating to the inter-synodal period 2017-2023.

The resolutions are entered under the number given at Unity Synod

and are indexed at the back as such. For the first three sections, paragraph and page numbers are noted in the same topical index at the back of this 2023 edition of the Church Order of the Unitas Fratrum.

This edition of the Church Order of the Unitas Fratrum has been edited by Br. Jørgen Bøytler, Denmark, Unity Board Administrator with the assistance of Sr Roberta Hoey, Great Britain.

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INTRODUCTION

ORIGIN AND GROWTH OF THE UNITAS FRATRUM

The Unitas Fratrum, or Moravian Church, is that branch of the Christian Church which began its distinct life at Kunvald in Bohemia in the year 1457. It was born of the great revival of faith at the close of the Middle Ages, arising from the national revival of religion in Bohemia, in which the writings of John Wycliffe had great influence, and of which John Hus was the greatest leader. Within the movement Peter of Chelcic represented the traditions of Eastern puritanism and freedom from official control in matters of religion.

Amidst these influences, the Unitas Fratrum was founded, under the leadership of Gregory the Patriarch, with a three-fold ideal of faith, fellowship and freedom, and a strong emphasis on practical Christian life rather than on doctrinal thought or church tradition. The statutes of Reichenau, 1464, contain the earliest statement of this common mind.

Its numbers grew rapidly. This extension drew the attention of the church authorities to the Brethren, who were denounced as heretical and treasonable. They sought to maintain a living contact with the early Church, having obtained from the Waldenses the traditional orders of the ministry, including the episcopacy, and thus became an independent ecclesiastical body. The power of the state was then called in to suppress them, but persecution furthered their growth. The impact of the Brethren on the spiritual life in their country and over the boundaries of their homeland far exceeded the numerical strength of membership.

The Brethren were enabled to maintain a living fellowship in Christ with the help of the Bible and hymns in their own tongue, a careful system of discipline and schools for the young. The Brethren met Martin Luther and other reformers on equal terms, taught them the value of an effective church discipline, and gained from them new insights into the nature of a saving faith.

In the troubles of the reaction against the Reformation, times of

persecution alternated with times of comparative calm, until at last in 1620 the Roman Church was placed in power by foreign armies, and the Unitas Fratrum with other Protestant bodies was utterly suppressed. The influence of Bishop John Amos Comenius, who had preserved the discipline of the Church, and who had pioneered educational methods, was a great source of strength after the disruption of the Church. He never ceased to pray and to plead publicly for the restoration of his beloved Church. Strengthened by this faith, a 'Hidden Seed' survived in Bohemia and Moravia, to emerge a hundred years later in the Renewed Church.

Between 1722 and 1727, some families from Moravia, who had kept the traditions of the old Unitas Fratrum, found a place of refuge in Saxony, on the estate of Nicolaus Ludwig, Count von Zinzendorf, and built a village which they called Herrnhut. Other people of widely differing views also found there a place of religious freedom, but their differences threatened to make it a place of strife. Zinzendorf gave up his position in state service to devote himself to unite these various elements into a real Christian fellowship. He became their spiritual leader, as well as their patron and protector against interference from without.

By his example and pastoral care Zinzendorf quickened their Christian fellowship and united them for communal life under the Statutes of Herrnhut (May 12, 1727), which were found to follow the pattern of the old Unitas Fratrum. Through earnest and continued prayer, they realized more and more the power of the Cross of Christ in reconciling them one to another. A profound and decisive experience of this unity was given them in an outpouring of the Holy Spirit at a celebration of the Holy Communion on August 13, 1727.

From this experience of conscious unity came zeal and strength to share this fellowship in Christ with other branches of the Church Universal, and joy to serve wherever they found an open door.

In following out this impulse, relations were established with earnest Christians in many lands of Western Europe, in England from 1728, and in North America from 1735, while in 1732 their first mission to the heathen began among slaves of St. Thomas in the West Indies.

In order to secure official recognition for their workers, and to set a seal upon the links with the old *Unitas Fratrum*, they decided to continue its episcopal orders, which had been handed down through Bishop Comenius and a line of Bishops in the Polish Province of the ancient Unity. In 1735 Bishop Daniel Jablonsky consecrated David Nitschmann as the first Bishop of the Renewed Church. The branches of the Church thus established on the Continent and in Great Britain and America continued to develop in accordance with the differing opportunities presented to them, maintaining their association, and uniting especially in the work of the spread of the Gospel in other lands.

Thus, today the *Unitas Fratrum*, which has asserted throughout its history that Christian fellowship recognises no barrier of nation or race, is still an international Unity with congregations in many parts of the world.

The *Unitas Fratrum* cherishes its unity as a valuable treasure entrusted to it by the Lord. It stands for the oneness of all mankind given by the reconciliation through Jesus Christ. Therefore, the ecumenical movement is of its very lifeblood. For five centuries it has pointed towards the unity of the scattered children of God that they may become one in their Lord.

SECTION 1

CHURCH ORDER OF THE UNITAS FRATRUM

PART I

THE GROUND OF THE UNITY

#1. The Lord Jesus Christ calls His Church into being so that it may serve Him on earth until He comes. The Unitas Fratrum is, therefore, aware of its being called in faith to serve humanity by proclaiming the Gospel of Jesus Christ. It recognises this call to be the source of its being and the inspiration of its service. As is the source, so is the aim and end of its being based upon the will of its Lord.

THE BELIEF OF THE CHURCH

#2. With the whole of Christendom, we share faith in God the Father, the Son, and the Holy Spirit. We believe and confess that God has revealed Himself once and for all in His Son Jesus Christ; that our Lord has redeemed us with the whole of humanity by His death and His resurrection; and that there is no salvation apart from Him. We believe that He is present with us in the Word and the Sacrament; that He directs and unites us through His Spirit and thus forms us into a Church. We hear Him summoning us to follow Him and pray Him to use us in His service. He joins us together mutually, so that knowing ourselves to be members of His body we become willing to serve each other.

In the light of divine grace, we recognise ourselves to be a Church of sinners. We require forgiveness daily, and live only through the mercy of God in Christ Jesus our Lord. He redeems us from our isolation and unites us into a living Church of Jesus Christ.

PERSONAL BELIEF

#3. The belief of the Church is effected and preserved through the testimony of Jesus Christ and through the work of the Holy Spirit.

This testimony calls each individual personally and leads him/her to the recognition of sin and to the acceptance of the redemption achieved by Christ. In fellowship with Him the love of Christ becomes more and more the power of the new life, power which penetrates and shapes the entire person. As God's Spirit so effects living belief in the hearts of individuals, He grants them the privilege to share in the fruits of Christ's salvation and membership in His body.

GOD'S WORD AND DOCTRINE

#4. 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 recognises the Word of the Cross as the centre 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. We ask our Lord for power never to stray from this.

The Unitas Fratrum takes part in the continual search for sound doctrine. In interpreting Scripture and in the communication of doctrine in the Church, we look to two millennia of ecumenical Christian tradition and the wisdom of our Moravian forebears in the faith to guide us as we pray for fuller understanding and ever clearer proclamation of the Gospel of Jesus Christ. But just as the Holy Scripture does not contain any doctrinal system, so the Unitas Fratrum also has not developed any of its own because it knows that the mystery of Jesus Christ, which is attested to in the Bible, cannot be comprehended completely by any human mind or expressed completely in any human statement. Also, it is true that through the Holy Spirit the recognition of God's will for salvation in the Bible is revealed completely and clearly.

CREEDS AND CONFESSIONS

#5. The Unitas Fratrum recognises in the creeds of the Church the thankful acclaim of the Body of Christ. These creeds aid the Church

in formulating a scriptural confession, in marking the boundary of heresies, and in exhorting believers to an obedient and fearless testimony in every age. The Unitas Fratrum maintains that all creeds formulated by the Christian Church stand in need of constant testing in the light of the Holy Scriptures. It acknowledges as such true professions of faith the early Christian witness: "Jesus Christ is Lord!" and also especially the ancient Christian creeds and the fundamental creeds of the Reformation.*

* Note: In the various Provinces of the Renewed Unitas Fratrum the following creeds in particular gained special importance, because in them the main doctrines of the Christian faith find clear and simple expression:

The Apostles' Creed

The Athanasian Creed

The Nicene Creed

The Confession of the Unity of the Bohemian Brethren of 1535

The Twenty-One Articles of the unaltered Augsburg Confession

The Shorter Catechism of Martin Luther

The Synod of Berne of 1532

The Thirty-Nine Articles of the Church of England

The Theological Declaration of Barmen of 1934

The Heidelberg Catechism

THE UNITAS FRATRUM AS A UNITY

#6. We believe in and confess the unity of the Church given in the one Lord Jesus Christ as God and Saviour. He died that He might unite the scattered children of God. As the living Lord and Shepherd, He is leading His flock toward such unity.

The Unitas Fratrum espoused such unity when it took over the name of the Old Bohemian Brethren's Church, 'Unitas Fratrum' (Unity of Brethren). Nor can we ever forget the powerful unifying experience granted by the crucified and risen Lord to our forebears in Herrnhut on the occasion of the Holy Communion of August 13, 1727, in Berthelsdorf.

It is the Lord's will that Christendom should give evidence of and

seek unity in Him with zeal and love. In our own midst we see how such unity has been promised us and laid upon us as a charge. We recognise that through the grace of Christ the different churches have received many gifts. It is our desire that we may learn from each other and rejoice together in the riches of the love of Christ and the manifold wisdom of God.

We confess our share in the guilt which is manifest in the severed and divided state of Christendom. By means of such divisions we ourselves hinder the message and power of the Gospel. We recognise the danger of self-righteousness and judging others without love.

Since we together with all Christendom are pilgrims on the way to meet our coming Lord, we welcome every step that brings us nearer the goal of unity in Him. He Himself invites us to communion in His supper. Through it He leads the Church toward that union which He has promised. By means of His presence in the Holy Communion He makes our unity in Him evident and certain even today.

THE CHURCH AS A FELLOWSHIP

#7. The Church of Jesus Christ, despite all the distinctions between male and female, poor and rich and people of different ethnic origin, is one in the Lord. The *Unitas Fratrum* recognises no distinction between those who are one in the Lord Jesus. We are called to testify that God in Jesus Christ brings His people out of every ethnic origin and language into one body, pardons sinners beneath the Cross and brings them together. We oppose any discrimination in our midst because of ethnic origin, sex, or social standing, and we regard it as a commandment of the Lord to bear public witness to this and to demonstrate by word and deed that we are brothers and sisters in Christ.

THE CHURCH AS A COMMUNITY OF SERVICE

#8. Jesus Christ came not to be served but to serve. From this, His Church receives its mission and its power for its service, to which each of its members is called. We believe that the Lord has called us particularly to mission service among the peoples of the world. In

this, and in all other forms of service both at home and abroad, to which the Lord commits us, He expects us to confess Him and witness to His love in unselfish service.

SERVING OUR NEIGHBOUR

#9. Our Lord Jesus entered into this world's misery to hear it and to overcome it. We seek to follow Him in serving His brothers and sisters. Like the love of Jesus, this service knows no bounds. Therefore, we pray the Lord ever anew to point out to us the way to reach our neighbours, opening our hearts and hands to them in their need.

SERVING THE WORLD

#10. Jesus Christ maintains in love and faithfulness His commitment to this fallen world. Therefore, we must remain concerned for this world. We may not withdraw from it through indifference, pride, or fear. Together with the universal Christian Church, the Unitas Fratrum challenges humanity with the message of the love of God, striving to promote the peace of the world and seeking to attain what is best for all. For the sake of this world, the Unitas Fratrum hopes for and looks to the day when the victory of Christ will be manifest over sin and death and the new world will appear.

CONCLUSION

#11. Jesus Christ is the one Lord and Head of His body, the Church. Because of this, the Church owes no allegiance to any authority whatsoever which opposes His dominion. The Unitas Fratrum treasures in its history the vital experience of the Headship of Christ of September 16, and November 13, 1741.

The Unitas Fratrum recognises that it is called into being and has been sustained hitherto only by the incomprehensible grace of God. Thanksgiving and praise for this grace remains the keynote of its life and ministry.

In this spirit it awaits the appearing of Jesus Christ, goes forward to meet its Lord with joy, and prays to be found ready when He comes.

PART II

ESSENTIAL FEATURES OF THE UNITY

CHAPTER I

THE UNITAS FRATRUM AND ITS CONGREGATIONS

#50. The Unitas Fratrum was called into being by God as a Church which stresses fellowship. After its apparent destruction in the land of its origin, it was renewed in Herrnhut, Germany.

#51. We recognise that it is the Lord's will to confront and call to Himself each individual through His Spirit and that formal membership in a congregation is for no one a substitute for a personal encounter with the Saviour, nor does it relieve any from making a personal decision to accept Him. We learn from the Scriptures however that it has pleased God to make the Church the place where God's fellowship with men and women becomes a reality. A living Church is the clearest witness for its Lord to the world.

#52. A Church is and remains a living one when it:

- is attentive to God's Word.
- confesses its sins and accepts forgiveness for them.
- seeks and maintains fellowship with its Lord and Redeemer by means of the Sacraments.
- places its whole life under His rule and daily leading.
- ministers to its neighbour and seeks fellowship with all who confess Christ.
- proclaims to the world the tidings concerning the Saviour.
- awaits wholeheartedly the coming of its Lord as King.

#53. Within each congregation the various groups may become aware of, and participate in, the special gifts and tasks which can be drawn from the pattern of Jesus' life on earth.

#54. Such congregations are "living stones" out of which the Lord will build His Church on earth.

#55. Wherever such congregations exist in the various parts of the Unitas Fratrum they form a living Church – a member of the body of Christ on earth.

#56. Communicant members of the Unitas Fratrum are those who have been received in one of the following ways:

- a) Baptized and received into communicant membership by confirmation.
- b) Received by adult baptism.
- c) Received from other Christian churches by Letter of Transfer and by the Right Hand of Fellowship.
- d) Received by reaffirmation of faith.

CHAPTER II

THE VOCATION OF THE UNITAS FRATRUM AND ITS CONGREGATIONS

#100.

- a) The Unitas Fratrum lives by the gifts which the Lord has given His Church on earth: His Word and the Sacraments of baptism and Holy Communion. Its vocation is to proclaim His Word to its congregations and to the world and to administer the Sacraments aright.
- b) The Unitas Fratrum considers it to be its mission to emphasize especially the following truths from the fullness of the Word of God:
 - The word of the Cross as the testimony of the Lord who was crucified for us and who rose again (1 Cor.1:18, 30).
 - the word of reconciliation as God making peace with His whole creation (1 John 2:2).
 - the word of personal union with the Saviour as the vitalizing and moulding power of the believer's life (John 15:5).

- the word of love between one another as the fellowship of members, brought about by Jesus Christ, the Head of His Church (Eph. 4:15,16).
- c) Baptism into the death of Jesus is administered in the name of the Father and of the Son and of the Holy Spirit in the presence of the congregation. Customarily in the Unitas Fratrum children are baptized and later received by confirmation into the communicant membership.
- d) In the celebration of the Lord's Supper, the congregations of the Unitas Fratrum have the assurance of being united with their Lord, enjoy the fruits of His sufferings and death for the forgiveness of sins, unite with each other anew as members of His body, and rejoice in the hope of His return in glory.

#101.

- a) From its beginning the Unitas Fratrum has emphasized fellowship among its members. It recognises its calling to preserve this gift both by united adoration, self-humiliation, and intercession, and by ordering its life and service:
 - as a fellowship within the congregation and with the Unitas Fratrum.
 - as a fellowship with the Universal Church of Christ on earth.
 - as a fellowship with the Church triumphant before the Throne.
- b) As a fellowship of the redeemed it extols the Lamb with joyful song. As a fellowship looking to the future, it proclaims to the world the victory of Him who is to come. In the liturgical form of its services the Unitas Fratrum gives expression to its union with the whole Church of Christ on earth, and as a living fellowship it will create ever new forms within the framework of its own tradition.

#102.

- a) In this fellowship the Unitas Fratrum has received a new and transformed congregation life:
 - in which Jesus Christ is Lord of every phase of life.

- in which we live no longer unto ourselves but unto Him who died for us and rose again.
 - in which we rejoice in the hope of His glorious return.
 - in which the congregation and its members are willing to share the sufferings of Christ.
- b) We recognise our responsibility to the civil authorities in so far as human law does not contradict the "government of the Saviour".
- c) The life in the congregations of the Unitas Fratrum is not the fruit of its own piety but of the love of Christ which constrains those who are His to love one another.

#103.

- a) The new life of the congregation is nourished by the cure and care of souls and the exercise of congregation discipline.
- b) Though the cure and care of souls is the special task of ministers and their fellow-labourers, every member who has experienced the saving love of the Redeemer is called to undertake this service.
- c) In Church discipline the sins and errors of the individual are considered and borne as the burden of the whole congregation. The congregation stands beside the erring one under the judgement of the Cross, ever mindful of its own need of forgiveness and brings the fault before the only One Who can redeem us from our guilt.
- d) Church discipline is exercised in the confident faith that it is not the Lord's will that a single member should be lost, nor that the clear witness of the congregation should be hindered. This discipline is especially necessary when by word or deed the Gospel is falsified and the Lord denied, Therefore the main object of church discipline is the prevention of offences and not the punishment of the individual.
- e) In the exercise of corrective discipline, the following aspects are recognised:

1. Admonition by the minister, either alone or in fellowship with other members (church council, elders etc.) in private, in a spirit of love.
2. Further admonition with temporary suspension from the fellowship of the congregation as it is visibly expressed in certain privileges.
3. Exclusion from the membership of the congregation.
4. Persons who are excluded shall be welcomed back into the membership of the congregation after a profession of repentance on their part.

#104.

- a) The Unitas Fratrum recognises the priesthood of all believers but also has specially appointed ministers who receive commission and authority for their service from the hands of Jesus Christ, Whom the Church acknowledges as its Chief Elder. All members may gladly and confidently carry on their work in and for the congregation and by their devotion and faithfulness all can render service to the whole Church.
- b) At the same time the Unitas Fratrum gratefully acknowledges the gift of the offices of the ministry which it has received from the Lord. It recognises and confesses that in reality it is its Lord and Head Jesus Christ Who calls and ordains, whether in the case of the reception as an acolyte or the ordination to the office of Deacon, or the consecration as a Presbyter or Bishop.
- c) The same is true for the brothers and sisters who are called or elected to service in any official capacity. They can render their service well only through the grace of their Chief Elder.

CHAPTER III

THE WITNESS OF THE UNITAS FRATRUM

#150. The Unitas Fratrum is committed to the unity of the children of God as a reality created by God in Jesus Christ. This unity has been granted and preserved within it as a Church formed out of various peoples, languages and denominations. Its very life, therefore, is to be of service to the Church Universal.

#151.

- a) The Unitas Fratrum is committed to the victory of the Lamb of God that was slain as the hope of the world. It accepts as its central commission the proclamation of this message in every place where the Lord Himself opens the door.
- b) The Unitas Fratrum acknowledges its vocation to service in the homelands:
 - to bring the Gospel to those who are far from God.
 - to serve the youth by means of schools, camps, and other agencies.
 - to serve in caring for the sick, for the aged, and for those in special homes.
 - and to serve by means of the printed word especially the *Daily Texts of the Moravian Church*.
- c) The Unitas Fratrum experiences in its missionary enterprise active help from wide circles throughout all evangelical Christendom through prayer, gifts, and individuals ready to serve. In this way also the unity of the children of God becomes visible.
- d) The Unitas Fratrum appreciates the inestimable value of each human being for whom Jesus Christ gave His Life and counts no sacrifice too great to "win souls for the Lamb".
- e) The Unitas Fratrum recognises that its members are united by their Lord in congregations and are called to be pilgrims and messengers to carry the Gospel to all mankind and into all human relationships. The "first fruits" of their witness are the pledge of the whole harvest.
- f) The Unitas Fratrum recognises its duty to grant the young

churches full freedom concerning the future. God's Spirit must and will show them whether to remain a part of the Unitas Fratrum as a Province of the Unity, or to become a self-dependent church, or to unite with some other indigenous church or church group.

- g) The Unitas Fratrum looks beyond this earthly witness of the Church to the great consummation when the Lord will "draw all people unto Himself" and His Kingdom be fully established.

#152. "Our lamb has conquered. Let us follow Him" is the motto of the Unity.

#153. Unitas Fratrum Apologetic Efforts for its Complicity in the Institution of Slavery.

Whereas the Body of Christ is not just a body that exists at any one time; it exists across history and we therefore share the shame and the sinfulness of our predecessors, and part of what we can do, with them and for them in the Body of Christ, is prayerful acknowledgment of the failure that is part of us, not just of some distant "them"; (The Rt. Rev. and Rt. Hon. Prof. Rowan Williams), and

Whereas the Unitas Fratrum does seek to "Oppose any discrimination in our midst because of ethnic origin, sex, or any social standing, and we regard it as a commandment of the Lord to bear public witness to the world and to demonstrate by word and deed that we are [siblings] in Christ" (COUF #7), and

Whereas the Moravian Church and its members were directly involved in the ownership of enslaved people and was complicit in the commodification of hatefully discriminate subservience throughout the Unity; and

Whereas the Unitas Fratrum has yet to apologize for this complicity in sustaining and profiting from the system of slavery. Be it resolved that the Unity Synod of the Unitas Fratrum does

now sincerely, and with the deepest regret, apologize to all past and every present descendant of enslaved people for our church's complicity in sustaining and murderously profiteering from all violence and every system of slavery in which our members and organizations participated; and

Whereas no measure of any language could begin to replace the desolation to humanity in the enterprise of human bodies, of mothers and fathers, sisters and brothers, friends and family, or any relation or community, and

Whereas the generational equity of slavery and the value that enslaved persons' labour through the violent desecration of humanity and Imago Dei can be quantifiably extrapolated in the modern Unitas Fratrum.

Be it resolved that the Unity affirms its commitment to racial reconciliation, standing against modern forms of slavery and the elimination of every form of exploitation, and

Be it further resolved that the Unity Committee on Theology (UCOT) and any other agency shall research, identify, and report the modern tangible and financial benefits of slavery in each of the Unity regions to US2030, and

Be it further resolved that each Regional Representative on the Unity Executive Committee shall identify, to be recorded within the Unity Board President's report each Unity Synod, at least two initiatives based in their regions which actively seek to fulfil antiracists reparations, and

Be it finally resolved that the first Sunday in February be designated an annual prayer day on which all Moravian ministries and Unity Provinces are encouraged to consider how their communities have been affected by slavery and to donate.

#154: Unity Mission Agreement. *A document of importance to the worldwide Unity.*

THE MORAVIAN CHURCH MISSIONS IN A TIME OF GLOBALIZATION

Mission is our calling

We are living in a challenging time for the Moravian Church and our global mission. There are more brothers and sisters in the Moravian Unity today than ever before. Moravians praise God and read the Scriptures in dozens of languages across the globe, and the Moravian Church is more culturally diverse than ever. This growth, geographical spread, and diversity means that Moravians are also faced with significant challenges in our globalized economy. There is an ever-growing gap between rich and poor throughout the world. Civil wars and other conflicts ravage many nations, leaving millions as stateless refugees. Countless people are living on the margins of society and suffer from poverty, hunger, addiction, and despair. The destruction of nature is accelerating rather than abating, and climate change now threatens the well-being of over a billion people.

It can be tempting to retreat from the challenges, but mission has been at the heart of the Moravian Church since its renewal in Herrnhut in 1727. Moravians were called to go to the despised, rejected, and frightened people in the margins of the world to share their lives to show them Christ's love. "Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy." (1 Peter 2:10) Moravians still believe that no one on this earth is God-forsaken; all people are made in the image of God. All people are our brothers and sisters because we share the same image of God. Our mission may be anywhere at any time whenever and wherever God calls us to go and serve.

In 1957 our modern Moravian Unity was established to facilitate and expand our global mission while retaining our unity as Moravian brothers and sisters. We are living in the midst of globalization, which provides extraordinary new opportunities for mission and

building communities of faith. But globalization also brings great challenges.

Our Unity: a gift, a witness, and a task

Our Moravian Unity is a gift, a witness, and a task.

- It is a precious gift we have received as a heritage from our ancestors in faith. This gift we need to maintain as a source of inspiration for our own mission. It is part of our heritage that we believe that our Unity is a gift of our Chief Elder, Jesus Christ.
- Through our Lord and Savior, we are bound together in a fellowship of love and forgiveness. Unity does not mean agreement in all things, but it does mean a willingness to love one another, care for one another, and pray for one another.
- Our Unity is a powerful witness to the world that we remain together despite our cultural, economic, and linguistic differences. More than that, we Moravians care for each other in our Unity: “If one part of the body suffers, all parts suffer with it.” (I Cor. 12:22)
- Our Unity is also a task given to us. We have to invest energy, time, prayer, and money to maintain the Unity and renew it. We do this not for the sake of the Unity itself, but because of our witness to the world.
- We therefore commit ourselves to work together to maintain our Moravian Unity. We will not allow theological and cultural differences to break our communion but will seek the open dialogue with each other to solve conflicts among us. In this we are a token of Christ’s reconciliation working through us in the world.

Sent out as agents of God’s love

Mission means “being sent”. We are sent to other people and cultures in humility following Jesus Christ and proclaiming his Good News. In the past, missionaries were sent from Europe to cross oceans and geographical boundaries to reach out to the so-called “heathen”, but we have learned that there are many other borders

and barriers we have to cross. Our mission is not just cross-cultural, it is multicultural and intercultural. Missionaries today are sent to overcome barriers of race, class, and gender. It is our mission to speak out wherever barriers divide humanity and harm our brothers and sisters. "Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God." (Eph. 2:19)

Following the example of Christ, we Moravians strive to overcome the barriers which exclude people and God's creation from living a sustainable life in peace and dignity, such as racism, power imbalances, and poverty or climate injustice.

We are living in the midst of globalization, which provides extraordinary new opportunities for mission, but also brings great challenges. In the 18th century, Moravians saw their mission in helping those who were hurt by colonization, yet our church also profited from the colonialism and colonial structures, at times even from slavery. The church is still repenting for its role in the slave-economy. In the 21st Century, we have to learn from the lessons of the past. We need to draw each other's attention to how we Moravians participate in economic globalization and profit from unjust economic and political mechanisms. We are called to be advocates for those who are being harmed by globalization, wherever we and they are. As Christians, we are called to change our way of life so that all God's creation can be sustained. As missionaries we are called to be agents of God's justice, love and mercy in a suffering world: South and North, East and West.

Proclaiming the Good News

Mission takes many forms, but it is always a witness to Christ beyond the walls of the church building. Mission includes evangelism and the proclamation of the good news of salvation through Christ. It also includes concrete acts of justice, mercy, hospitality, forgiveness, and reconciliation. The biblical mandate of mission includes tending to the sick, feeding the hungry, hosting the stranger, embracing the enemy, and removing the chains of bondage. Mission is going out into the world in love as Christ loves the world.

Since the time of Zinzendorf, Moravian mission was bold and courageous, but it has also been culturally sensitive, respectful, humble, and mutual. In our mission today, we must be self-critical and seek continually to learn, change, and grow. At this Unity Mission Conference (2017), we heartily affirmed the ecumenical statement *Christian Witness in a Multi-Religious World* as being consistent with Moravian values.

Moravian mission is guided by the Holy Spirit. We celebrate that the Holy Spirit is at work in the world and we seek to follow the leading of the Holy Spirit. Our mission therefore always begins with careful listening and observing the times. Our theological understanding is sensible to the context and at times we are called to raise a prophetic voice in the midst of an unjust world. We go where we feel God is sending us, and we seek those places where the Spirit beckons. We acknowledge that the working of God's Spirit goes beyond our understanding and our church structures. We are open for the signs of the Holy Spirit working outside the church and even outside Christianity revealing God's love for this world. (John 3:16-17)

Participating in God's mission to the world

Mission belongs to God. We become co-workers and servants of Christ in mission. This gives us confidence despite our own pitfalls and failures. Christ gives us strength and courage to sow the seed of love even though we are not always able to harvest the fruit.

Missionaries are not only those who are physically sent to reach out to others in other lands and cultures. Wherever we are, with our different gifts, we can be involved in Christ's mission. Those who support this mission through their prayers, their financial and other gifts, and their compassion are equally part of the Unity's mission. Those who live a life of obedience and mindfulness, in respect for God's creature and in love of the neighbor, are part of the mission. We acknowledge that the people in the margins of our globalized world have their unique contribution to Christ's mission. Our Moravian mission does not discriminate against people. Our mission is for all people - women and men, children, youth, and adults in every land. Our mission is carried out by all kinds of peo-

ple. It is part of our mission to promote the dignity and worth of each person. At times we are called to offer a contrast community to demonstrate what the Kingdom of God might look like on earth.

As Moravians we see our mission as part of the worldwide ecumenical missionary movement. Together with all Christians we are on a missionary pilgrimage. In the unity of our mission we embody the prayer of Jesus in John 17. We will therefore cooperate with other Christian churches in our mission because our goal is not to increase the size of the Moravian Church. We also commit ourselves to building sustainable communities of faith that are empowered to engage in their own unique forms of mission and ministry.

Our goal as Moravian in mission is simply to do the work of Christ in this world. We follow the One who came into the world to give life in abundance to all. We embrace our calling and mission with joy and hope because this mission brings us ever closer to our Savior and the reign of God on earth.

PART III

CONSTITUTION OF THE UNITAS FRATRUM

CHAPTER I

THE UNITY AND ITS PROVINCES

A. GENERAL FEATURES

#200. The Unitas Fratrum consists of Provinces.

#201. The Provinces of the Unitas Fratrum are found in many areas of the world and are among many peoples and of many tongues. All are indigenous to their geographical and national location. Some are found in highly industrialized communities; others are in developing regions of the earth. As a consequence, the Provinces of the Unity offer a wide variety of economic, social and political development. Yet all are one, without distinction, in their membership in the Unity (COUF, #7).

Because of this divergence in circumstances and development, some Provinces must of necessity look to other Provinces or to the Unity as a whole for assistance with workers and money, and for encouragement and advice. Such Provinces are considered to be in affiliation with the supporting Province. This support is given and received in a spirit of mutual love and concern, and is an essential feature of the fellowship of the Unitas Fratrum.

STAGES OF DEVELOPMENT OF PROVINCES

Four important points must guide the use of the following criteria:

- a) It is assumed that each stage of transition will be monitored and recommended by representatives of the Unity to the Unity Board for ratification by the Unity Synod.
- b) It is not assumed that it is inevitable that each new area of work will automatically develop towards the status of a full Unity

Province. Some may remain at a stage which, due to circumstances, best suits their situation.

- c) The criteria outlined here are not hard and fast rules or requirements, but guidelines as a basis for further consideration by the Unity Board and/or Unity Synod.
- d) The Unity Board is empowered to change the status subject to meeting the relevant criteria.

RECOGNITION

A new Unity Undertaking, Prospective Mission Area, Mission Area, Mission Province or Unity Province shall be so designated by the Unity Board and then ratified by Unity Synod. Responsibility for administering or supervising a Unity Undertaking, a Prospective Mission Area, Mission Area or a Mission Province shall be assigned by Unity Board to a Province or a Mission Board.

1. Prospective Mission Area

a) What and where?

A Prospective Mission Area is a new work of one or several groups of people, who have a desire to be part of the Moravian Unity, and who are being recognized as such by a Moravian Unity Province or Mission Province, or it is an area in which a Province or a Mission Agency seek possibilities to bring witness of Christ to non-Christian or un-churched people.

Such a Prospective Mission Area is subject to the attention by a Province, and/or a Mission Agency and/or the Unity and possibly the Province, Mission Agency or the Unity will give guidance as to how the work might continue and develop.

A Prospective Mission Area might be granted the status of a Mission Area, once it fulfils the criteria for that, or the Prospective Mission Area might be terminated if not showing the desired development.

The geographical boundaries and extent of new areas of mission need to be defined by the supervising body of the Unity.

A Prospective Mission Area can be situated within a country where the Church is already working and established but where

there are people and communities unreached by the Gospel. This would be a mission outreach from an established base, or the Prospective Mission Area can be within a country or area in which the Moravian Church has not previously had any work.

b) Authorization and recognition

A Prospective Mission Area can be working as such under the authority of an established Province, which would be the normal situation or in some cases, under a Mission Agency or directly under the Unity Board Office.

Normally, an area should be classified as a Prospective Mission Area no longer than 3 years, then a decision must be taken, as to whether it should be recognized as a Mission Area or should cease to exist within the Moravian Unity.

c) Organization

1. When a new Prospective Mission Area is initiated, the associated Unity Province or Mission Agency will seek the possibility of making adequate resources available for the development of the work.
2. The constituency of the Prospective Mission Area should show interest in the *Unitas Fratrum* and in Moravian Identity and should decide whether it can identify itself with the Moravian ecclesiology and with the Brotherly Agreement. The leadership should show willingness to start developing rules and regulations which are consistent with COUF. The initiation of this process can lead to the establishment of a Mission Area.
3. The supervising Province, supervising Mission Agency or the staff of the Unity is accountable to Unity Board for the work within the Prospective Mission Area and has the responsibility to keep the Unity informed about any progress.
4. Moreover, the responsible body of the Unity must seek to lead the constituency of the Prospective Mission Area according to the ecclesiological principles of the *Unitas Fratrum*
5. Once, when after instruction, members are ready to be received into congregations by baptism or confirmation, and proper re-

cords are kept with lists of members, it is normally time to establish the work as a Mission Area proper.

2. Mission Area

a) What and where?

THE GEOGRAPHICAL BOUNDARIES AND EXTENT OF NEW AREAS OF MISSION NEED TO BE DEFINED AND APPROVED BY UNITY BOARD.

1. They can be within a country where the Church is already working and established but where there are people and communities unreached by the Gospel. This would be a mission outreach from an established base.
2. They can be in a country or area where the Church has not previously had any work.

b) Authorisation for new work

If this mission cannot be funded from existing work and is more than just a natural development and growth out of an established Province, then authorization for it should come from the Unity through the Unity Board, after representatives of the Board have visited it or delegated others to do so and reported back. It is envisioned that much new work would, in the first instance, be identified by one of the established Provinces of our Church to which it would be primarily attached.

C) Organisation

1. When a new Mission Area is initiated, the associated Unity Province or Mission Agency will make sure that adequate resources are available for the development of the work.
2. The Mission Area should set its own goals and strategies. The leadership and the constituency should together develop rules and regulations which are consistent with COUF. This process leads to the formation of a Church Conference.
3. It is the responsibility of the Unity Province in concert with the Mission Area to clearly define the relationship/accountability between the supervising Province and the Mission Area. In

most cases, work should be leading toward formation of congregations. After instruction, members should be received into congregations by baptism or confirmation, and proper records kept with lists of members.

4. Leadership initially comes from inside the new Mission Area, in accompaniment by the designated Unity Province. Training in pastoral and administrative leadership, (including theological training, management, stewardship, and development) should be encouraged from the outset.
5. The Mission Area should carry initial operational costs before outside financial support is rendered. Subsequently financial support for special needs can come from the Unity Mission and Development Fund or other sources. The accompanying Unity Province makes sure that regular reporting on the development of the work is forwarded to the Unity Board.
6. Prior to becoming a Mission Province, the Church Conference must approve a Constitution consistent with COUF for approval by the Unity Board.

3. Mission Province

The Mission Province should satisfy the following criteria:

- a) It has a Church Constitution, which is consistent with COUF. The civil authorities of the country in which it operates, should recognise this Church Constitution.
- b) It has its own Synod representing the membership in the congregations that have been established.
- c) It should elect a Provincial Board. The Mission Province continues to be accompanied by and accountable to the designated Unity Province.
- d) It should establish an infrastructure with several recognised congregations or centres for regular preaching and teaching ministries. After instruction, members should be received into congregations by baptism or confirmation, and proper records kept with lists of members. Congregations are recognised in accordance with the regulations in force for the supervising Province.

- e) The Mission Province should carry its own operational costs before outside financial support is rendered. The Mission Province should develop its own strategy for self-reliance. Financial support for special needs can come from other sources.
- f) It should contribute to the Unity budget.
- g) It should produce its own devotional literature if this is in a language not already covered in the Unity. (Some books of the Bible/NT, Daily Texts, hymnbook/songbook, etc.)

4. Unity Province

The criteria for recognising a full Unity Province are implicit in the above sections of *Church Order of the Unitas Fratrum*, but they can be summarized as follows:

- a) It is governed by a Synod.
- b) It elects a Provincial Board to administer its life and work.
- c) It has a Constitution/Church Order that is appropriate to its work in line with COUF.
- d) It is faithful to the Great Commandment (Matthew 22:17-39) and the Great Commission (Matthew 28:19-20) by providing programmes of worship, Christian education, evangelism, diaconal service, and fellowship.
- e) It is able to supply its own ministers and other church workers and the means to train and support them in service.
- f) It is financially self-supporting or has an approved strategy for moving toward this in a definite time frame.
- g) It contributes to the whole Unity in terms of resources, personnel, and meeting its assessment for the Unity budget.
- h) It has the Bible (or at least the New Testament), hymnbook, liturgy, and Daily Textbook in the language of its members.

#202. All Provinces share equally in the common faith, tradition, and witness of the Church. The members of all the Provinces are in relationship to one another. The goal set before each Province is to fulfil the calling of Christ in its life, worship, and organisation.

#203. All Provinces are linked together in a constitutional form of

government which, while encouraging the liberty of provincial development, may provide mutual help and cooperation and provide the corporate responsibility of the Unity towards its Provinces.

The Saviour, through the work of the Holy Spirit, has given each Province gifts which can be of help and blessing to the other Provinces of the Unity. Each Province is in need of the strength and ministry which can be offered by the other Provinces of the Unity. Thus, mutual guidance can be given by Provinces to each other under the guidance of Unity Board and Unity Synod. By such guidance, the Provinces will value the concerns expressed by one another. This ministry of guidance is provided in various forms, including visits to Provinces by the Bishops of the Unity, gatherings of leaders and members from various Provinces for mutual sharing of concerns and ideas, and the ministry of those gifted in mediation when this is deemed advisable. The Unity Board in cooperation with the leaders of the Provinces shall administer this ministry of mutual guidance and accountability.

B. TASKS, RIGHTS AND DUTIES OF THE PROVINCES

#204. The individual congregations or members of the Unitas Fratrum are such by virtue of their membership in one of the Provinces.

#205. The constitutional rights and duties apply to persons recorded in an official list of members, as is provided for in the Constitution of that particular Province.

#206.

1. Congregations, districts, institutions, and undertakings of a Province of the Unity can pass into the care of another Province with the agreement of the Provincial Boards concerned. If no agreement is reached, then the matter may be referred to the Unity Synod or the Unity Board.
2. Any new Moravian congregation, even when made up by persons originating in another Unity Province or Mission Province,

shall be part of the Unity Province or Mission Province in which the new congregation is situated and serve under the authority of the Provincial Board of this Province or Mission Province. The geographical borders of a Unity Province or a Mission Province shall be respected at all times.

#207. Each Province which is governed by a Synod orders its own affairs and holds and administers its property independently, but subject to the general principles which set the standard for the whole Unitas Fratrum in constitution, doctrine, and the life of the individual congregation. It is responsible through its constitutional Synod and Boards to the Unity Synod for the carrying out in its own sphere of these general principles.

In a Province which has not yet formed a Synod of its own, the administration of its internal affairs is developed in mutual understanding and agreement with the Province with which it is affiliated.

#208. In each Province of the Unity governed by a Synod, the Synod represents its highest authority which elects its Provincial Board. It develops a Constitution and Church Order for its particular area adapting it to the local conditions. Each Province should aim to have the Bible, or at least the New Testament, hymnbook, liturgy, and Daily Textbook in a language with which the congregations are familiar.

#209. Each Province which is governed by a Synod should be able to supply its own workers and train its own leaders. Each Province, therefore, is responsible for the training of its own ministers. It authorizes the ordination of candidates for its own ministry and is responsible for their support.

#210. Provinces governed by a Synod may be in association with each other in the interchange of personnel, the sharing of material resources and mutual encouragement. Such interchange shall in no way impinge upon or negate the rights of such Provinces as herein

set forth (COUF, ##207, 208, 209). Such associations are mutually agreed upon by the participating Provinces. The Unity Synod shall be informed of such associations.

#211. If a Province is not yet able to supply its own needs regarding leadership, staff, and money, but has to refer in these matters to the Unity as a whole or to some other Province, it is urged to develop its own resources in order to take its full share in the life of the whole Church.

#212. Provinces are affiliated with other Provinces of the Unity which are able to help them on their way to full provincial status with staff, money and advice. Such affiliations are regulated by agreement of the Provinces concerned.

#213. Affiliations and changes in affiliation between Provinces may be made only with the consent of the Unity Synod or Unity Board.

#214. Each Province works for the extension of the Kingdom of God in its own area and wherever possible among peoples, nations, or language groups of the majority of the members of the province concerned.. Therefore, it does its best to educate its congregations for the mission of the Church at home and abroad.

#215. Each Province should show interest in the work of the Unitas Fratrum in its several Provinces and give evidence of its willingness to cooperate with the other Provinces.

#216. Each Province is encouraged to cooperate with other Christian Churches established throughout its general area in dealing with regional problems which confront those Churches as a whole.

Where a Province feels that a merger or union with another Church or group of Churches is in accord with the will and purpose of the Lord of the One Church, that Province is free to enter into consultations looking toward such merger or union.

The consent of the Unity Synod or Unity Board is required before

a Province may enter into an agreement involving Church merger or organic union.

#217. Each Province of the Unity is urged to apply for membership in the World Council of Churches.

C. EXTENT OF THE CHURCH

#218. The Provinces of the Unitas Fratrum are:

1. Unity Provinces

- a) The Czech Province (1457, renewed 1862): The Moravian Church (Jednota bratrská) in the Czech Republic.
- b) The European Continental Province (1722): The Moravian Church (Evangelische Brüder-Unität) in Sweden, Denmark, Germany, The Netherlands, Switzerland, Estonia, Latvia.
- c) The Eastern West Indies Province (1732): The Moravian Church in the islands of St Thomas, St John and St Croix of the Virgin Islands of the United States of America; Antigua, St Kitts, Barbados, Tobago and Trinidad in the West Indies; Tortola of the British Virgin Islands.
- d) The Suriname Province (1735): The Moravian Church (Evangelische Broedergemeente) in Suriname and the Netherlands Antilles.
- e) The South Africa Province: Moravian Church in South Africa: formerly Western Region (Evangeliese Broederkerk 1737, renewed 1792) and Eastern Region (1828); amalgamated 1998.
- f) The America, North Province (1741): The Northern Province of the Moravian Church in America in the States of New York, New Jersey, Pennsylvania, Maryland, Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, North Dakota, and California; and in the Dominion of Canada, the Provinces of Alberta and Ontario.
- g) The British Province (1742): The Moravian Church in Great Britain and Ireland.
- h) The America, South Province (1753): The Southern Province of the Moravian Church in America in the States of North Carolina, South Carolina, Virginia, Florida, and Georgia.

- i) The Jamaica Province (1754): The Moravian Church in Jamaica and the Cayman Islands.
- j) The Nicaragua Province (1849): The Moravian Church, (La Iglesia Morava) en Nicaragua.
- k) The Alaska Province (1885): The Moravian Church in Alaska.
- l) The Moravian Church Tanzania, Southern Province (1891): Kani-sa la Moravian Tanzania, Jimbo la Kusini.
- m) The Moravian Church Tanzania, Western Province (1897): Kani-sa la Moravian Tanzania, Jimbo la Magharibi.
- n) The Honduras Province (1930): La Iglesia Morava en Honduras.
- o) The Moravian Church Tanzania, South Western Province (1978), established from the Moravian Church Tanzania, Southern Province: Kanisa La Moravian Tanzania Jimbo la Kusini Magharibi.
- p) The Costa Rica Province (1980): La Iglesia Morava en Costa Rica.
- q) The Moravian Church Tanzania, Rukwa Province (1986), established from the Moravian Church Tanzania, West Province: Kanisa la Moravian Tanzania, Jimbo la Rukwa.
- r) Moravian Church in D. R. Congo (2010), established from the Moravian Church Tanzania, Western Province and the Moravian Church Tanzania, Rukwa Province: Eglise Morave au Congo.
- s) Moravian Church Tanzania, Northern Province (2012), established from the Tanzania, South-West Province: Kanisa la Moravian, Tanzania, Jimbo la Kasikasini.
- t) Moravian Church in Malawi (2012), established from the Tanzania, Southern Province: The Moravian Church in Malawi.
- u) Moravian Church Tanzania, Lake Tanganyika Province (2012), established from the Moravian Church Tanzania, Western Province: Kanisa la Moravian Tanzania, Jimbo la Ziwa Tanganyika.
- v) Moravian Church Zambia (2014), established from the Moravian Church Tanzania, South Western Province: Moravian Church in Zambia.
- w) Moravian Church Tanzania, Eastern Province (2014), established from the Moravian Church Tanzania, Southern Province: Kani-sa la Moravian Tanzania, Jimbo la Mashariki.
- x) Moravian Church Guyana (2016), was affiliated with the American Provinces.

- y) The Moravian Church Tanzania Mbozi Province (2023) established from the Moravian Church Tanzania, South Western Province: Kanisa la Moravian Tanzania, Jimbo la Mbozi.

2. Mission Provinces

- a) The Labrador Province (1771): The Moravian Church in Newfoundland and Labrador, Canada (affiliated with the American Provinces).
- b) Honduras Mission Province (2012). The Moravian Church Mission Province in Honduras (under supervision Moravian Church in Nicaragua). La Iglesia Morava en Honduras Provincia de la Misión.
- c) Czech Mission Province (2012). The Moravian Church Mission Province in the Czech Republic, (Under supervision: European Continental Province). Jednota bratrská Misijní Provincie.
- d) Moravian Church in Burundi (2014). (Under supervision Moravian Church Western Tanzania).
- e) Moravian Church in Cuba (1997, 2016). (Under supervision Moravian Church Southern Province, America).
- f) The Moravian Church in South Asia Mission Province (1856), former Unity Undertaking, Mission Area 2010 (2023) in India, Nepal, and Myanmar (Under supervision of the British Province).
- g) The Moravian Church in Tanzania, Iringa Mission Province (2023). (Under supervision of the Moravian Church Tanzania, South Western Province).
- h) The Moravian Church Tanzania, Ruvuma and Njombe Mission Province (2023). (Under supervision of The Moravian Church Tanzania Southern Province).

3. Mission Areas

- a) Albania (1993): (Under supervision of the European Continental Province).
- b) French Guiana: (Under supervision of the Suriname Province).
- c) Garifuna: (Under supervision of the Honduras Province).
- d) Belize: (Under supervision of the Honduras Province).

- e) Peru: (Under supervision of the Northern Province, North America).
- f) Rwanda (1998): (Under supervision of the Tanzania, Western Province).
- g) Kenya (2001): (Under supervision of the Tanzania, Western Province).
- h) Uganda (2007): (Under supervision of the Tanzania, Western Province).
- i) Sierra Leone (2010). (Under supervision of the Southern Province, North America).
- j) Zanzibar (2010). (Under supervision of the Moravian Church Tanzania, Eastern Province).
- k) Haiti. (Under supervision of the Moravian Church in Jamaica and in the Eastern West Indies Province).
- l) Moravian Church in Sud Kivu and Katanga, Eastern Democratic Republic of Congo (2014). (Under supervision of the Moravian Church Tanzania, Lake Tanganyika Province).
- m) Moravian Church South Central Tanzania (formerly known as Kiwele) (2016). (Under supervision of the Moravian Church Tanzania, Western Province).

4. Prospective Mission Areas.

- a) African Region: Angola, Mozambique, South Sudan, Zimbabwe
- b) Caribbean and Central American Region: Brazil, Bolivia.
- c) European Region: Myanmar (Part of South Asia Mission Province), Bangladesh, Korea (South)

#219. The Undertakings of the Unitas Fratrum that are related to the Unity as a whole or to one of its Provinces are:

- a) The Moravian Church Rehabilitation Centre, Star Mountain near Ramallah (1981) (formerly The Leper Work on the Star Mountain near Ramallah, started 1867 in Jerusalem);
- b) The Unity Archives, Herrnhut, Germany. (See also #500-503)

#220. Church Union in the Dominican Republic: The Moravian

Church in the Dominican Republic (1902) joined the Dominican Evangelical Church in the Dominican Republic in 1959.

D. LEGAL POSITION

#221. In Germany the legal recognition of the *Unitas Fratrum* as a free self-dependent Church is based as follows: In the First General Concession of December 23, 1742, granted by King Frederick of Prussia, the Renewed Moravian Church, or "Bohemian-Moravian Brethren's Unity" was recognised by the state as a self-dependent Church, with the right to freedom in constitution and conscience (that is, teaching), and the right of founding self-dependent congregations. In Saxony the Decree of Assurance, September 20, 1749, guaranteed to the Protestant Moravian congregations toleration and full government protection, and promised also full freedom of conscience for the exercise of religion. The Moravian Church in Germany and its congregations in Saxony were recognised by the Saxon Government as a legal corporation within the meaning of Article 137, Paragraph 5 of the Constitution, under date, July 5, 1922. On February 19, 1948, the Government of Baden-Württemberg recognised the *Europäisch-Festländische Brüder-Unität (Herrnhuter Brüdergemeine)* as a legal corporation.

The Moravian Church (*Brødremenigheden*) is legally recognised in Denmark by Royal Concession of December 10, 1771. In the Netherlands the legal recognition of the Moravian Church is founded on Article 1 of the law of September 10, 1853. The congregations in the Netherlands appear on the official list of Churches recognised by the Dutch Government. In Switzerland the statutes of the "*Unité des Frères en Suisse*" of March 26, 1910 were legalized by Article 20 of the "*Eidgenössische Handelsgesetzbuch*" and by registration in the Swiss Commercial Register (see *Schweizerisches Handelsblatt*, 1909 Nr. 96 dated April 20).

#222. For Great Britain and her colonies the *Unitas Fratrum* or Moravian Church was recognised (1749) by Act of Parliament 22 George II, Chapter 120, as an "Ancient Protestant Episcopal Church". The legal position of the Moravian Church in the nations of the Brit-

ish Commonwealth today is regulated by the Civil Law under which there is full freedom of association for religious worship and work and for the incorporation of legal bodies for the holding of property and funds for Church purposes.

#223. The Moravian Church in America, Northern and Southern Provinces, and the Moravian Church in Alaska, enjoy legal recognition in that the several state authorities and the authorities of the Dominion of Canada grant corporate rights to provincial and district bodies and institutions, and to single congregations.

#224. The recognition by the state of the Moravian Church in the Czech Republic (Jednota bratrská) is based on the Government Decree of March 30, 1880. In addition the proclamation of the Czechoslovak Ministry of Education dated July 11, 1921, is authoritative.

#225. The Evangelische Broedergemeente in Suriname was recognised by the Government as a legal corporation in 1928.

#226. The legal position of the Moravian Church in South Africa is regulated by the Civil Law of the Republic of South Africa. The Moravian Church was recognised by the Department of Native Affairs in 1953.

#227. The Moravian Church in Jamaica was officially recognised by Law 10 of 1884 under the title "The Corporation of the Church of The Unity of the Brethren (commonly called Moravians) in Jamaica".

#228. The Moravian Church in Nicaragua was incorporated in 1964 by the Congress of Nicaragua under the title: La Iglesia Morava en Nicaragua.

#229. The Moravian Church in Honduras was officially recognised by the Government of Honduras, C.A., in 1966 under the title: La Iglesia Evangelica Morava en Honduras.

#230. Legal recognition was granted to the Moravian Church in Guyana through the incorporation of the Moravian Mission Council by an act of the Guyana Legislature dated April 12, 1911.

#231. The Moravian Church in Tanzania, South was legally registered in 1966 with the Society Ordinance of the Government of the United Republic of Tanzania.

#232. The Moravian Church in Tanzania, West was legally registered in 1965 with the Society Ordinance of the Government of the Republic of Tanzania.

#233. The Moravian Church in Labrador was officially incorporated on June 18, 1970 under the name of Moravian Church in Newfoundland and Labrador with "An Act to incorporate the Moravian Church in Newfoundland and Labrador" by the Lieutenant-Governor and House of Assembly of the Province of Newfoundland and Labrador, Canada.

#234. The Moravian Church in Tanzania, South-West was legally registered on 16th November 1978.

#235. The Moravian Church in Tanzania, Rukwa was legally registered on 12th April 1990.

#236. The Moravian Church in Costa Rica was officially recognised by the Government of Costa Rica on 11th January 1983 under the title: Asociación la Iglesia Morava de Costa Rica.

#237. The Moravian Church in Zambia was legally registered with the Registrar of Societies on 20th January 1995.

#238. The Moravian Church in Malawi is registered as a trustee under incorporations act by the government of Malawi through Registrar General.

#239. The Moravian Church in D. R. Congo, officially recognized by the government of D. R. Congo through PERSONNALITE CIVILE No. ORD. :93-116 DU 13 septembre 1993.

#240.1. The Moravian Church in Tanzania, Eastern Province is registered under the Tanzanian Societies Act [**CAP. 337 R. E. 2002**] on April 24th, 2015.

#240.2. The Moravian Church Tanzania, Mbozi Province is registered under the Tanzanian Societies Act [**CAP. 337 R. E. 2002**] on March 6th, 2020.

#240.3. The Moravian Church Tanzania, Northern Province is registered under the Tanzanian Societies Act [**CAP. 337 R. E. 2002**] on May 29th, 2020.

#240.4. The Moravian Church Tanzania, Lake Tanganyika Province is registered under the Tanzanian Societies Act [**CAP. 337 R. E. 2002**] on December 20th, 2014.

#241. The Moravian Church, Eastern West Indies Province (1732) constituted in 1879, full autonomy 1967

E. CHURCH ORDER OF THE UNITAS FRATRUM

#243. The "Church Order" published after each Synod, contains the statement of general principles in regard to constitution, doctrine, congregation life, ministry and missions which are in force for the Unitas Fratrum as a whole.

#244. Immediately after the close of a Unity Synod the Presiding Committee or a committee appointed by it shall collect all the resolutions of Synod remaining in force and shall separate them into two classes, viz. those affecting, and those not affecting, the "Church Order" of the Unity.

#245. The President of the Unity Board shall receive the resolutions so classified and shall arrange for their publication in the two parts set down in ##244 and 245(a) and (b) below. To these shall be added a list of the members of Synod together with their office at Synod.

#246. The official text of all resolutions passed by Synod shall be in the English language. Translations into other languages shall be authorized by the Unity Board.

#247. The resolutions of a Unity Synod which have application to the Unity as a whole and affect the Church Order are published by the Unity Board with the authority of Synod under the title "Church Order of the Unitas Fratrum or Moravian Church", and become the official Book of Order of the Unity.

#248.

- a) The resolutions and declarations of a Unity Synod which though having force after the close of Synod, do not form part of the Church Order, are published under the title: "Resolutions and Declarations of Unity Synod not affecting the Church Order of the Unitas Fratrum".
- b) These resolutions remain in force unless altered by the Unity Board.

CHAPTER II

THE UNITY SYNOD

A. CONSTITUTIONAL POSITION

#250. The Unity Synod is the constitutional body representing the Unitas Fratrum or Moravian Church as a whole.

#251. The members of the Unity Synod are representatives of the Church as a whole. They vote according to their own conviction and are not bound by detailed instructions of their electors.

B. SPHERE OF ACTION

The functions of the Unity Synod are:

#252. To represent the *Unitas Fratrum* in all matters which concern the Unity as a whole.

#253. To decide on official statements of the general principles of the *Unitas Fratrum* in regard to constitution, doctrine, congregation life and the ministry and the spread of the Gospel.

#254. To determine matters touching the Constitution of the Unity as a whole and to assign to each Province its constitutional rights within the Unity.

#255. To uphold and further the fellowship of the several Provinces as parts of the *Unitas Fratrum*.

#256. To determine the boundaries of the several Provinces of the Unity and their respective spheres of work.

#257. To determine the spheres of work of the Unity and lay down the guiding principles for such work.

#258. To determine the principles governing the relations of the Unity as a whole and its Provinces to the other parts of the universal Christian Church, and to further the cause of Christian unity.

#259. To foster a common responsibility in regard to the problems of contemporary life and to further a spirit of mutual understanding and peace among the nations and the peoples.

#260. To elect Bishops on the proposal of any Province, should the occasion arise.

#261. To make the necessary arrangements for its own meetings and procedures.

#262. To provide for the holding of funds or other property belonging to the Unity as distinct from the several Provinces and for the safe-keeping of title deeds, minutes and other documents belonging to the Unity.

#263. To elect the directors of the Moravian Church Foundation, as provided for in its Charter.

#264. To act as the final court of appeal in all matters belonging to its sphere of action.

C. MEMBERSHIP

#265. The number of delegates to the Unity Synod shall be according to the following schedule:

- a) The Mission Provinces shall have one delegate each with the right to vote. The delegate and alternate shall be appointed by the Provincial Board.
- b) The Unity Provinces shall have three delegates each with the right to vote, two elected by Provincial Synod and one appointed by the Provincial Board.
- c) The President of the Unity Board shall have a seat with the right to vote.
- d) The Moravian Church Foundation shall have one delegate with the right to vote.
- e) The Bishops of the Unitas Fratrum shall have two delegates without the right to vote, elected from among them.
- f) The Unity Board may invite representatives from Unity Undertakings and Mission Areas to attend as advisory delegates without vote.
- g) In case two or more Provinces join one another to form one Province, following the merger they are entitled to send to Unity Synod the number of delegates which they had previously. At future Unity Synods, the new Province shall have three delegates.

- h) Each Province elects alternates to take the place of any delegates who are unable to attend Synod.
- i) Unity Provinces are mandated to elect at least one female delegate into their delegations to Unity Synod;
- j) The UWD is given the right to send one delegate without vote to Unity Synod to report about its work and to contribute to the deliberations at Synod.

D. ELECTION OF MEMBERS

#266. Eligible are all members of the Moravian Church of at least two years' standing, who are communicants and who have completed the 24th year of their age by January 1st of the year in which the election takes place and who possess all the other requisite qualifications for membership in their Provincial Synod. All Provinces are encouraged to consider gender equity in choosing delegates to their respective Provincial Synod and to Unity Synod.

#267. Each Province represented at Unity Synod elects, according to the procedure appointed by its constitution, its delegates and their alternates at the Provincial Synod, if possible, at the one immediately preceding the Unity Synod. (See exceptions stated in #265.a) and b)).

#268. As evidence of election, or appointment, a statement by the Provincial Board, signed by the President must be sent to the President of the Unity Board to be laid before the Unity Synod.

E. TIME AND PLACE OF MEETING

#269. Unity Synod shall convene every seven years.

#270. The exact date and place of convening Synod is set by the Unity Board in a resolution which must be adopted at least two years prior to the date set for the Unity Synod.

F. EXPENSES

#271. The expenses of the Unity Synod, i.e. cost of travelling, board

and lodging of members, and printing and secretarial expenses, are met from the income of the Unity Fund.

#272. Unless otherwise agreed among the Provinces, any excess of synodal costs over the income of the Unity Fund is divided among the Provinces according to the ratio of representation.

G. REPORTS AND PROPOSALS

#273. The President of the Unity Board arranges for the printing and distribution to the members of Synod of the following papers at least two months before the meeting of Synod:

- a) A list of the members of Synod and the proposed auxiliary officials.
- b) The arrangements for the opening of Synod.
- c) A copy of the Rules of Order as in force at the end of the last Synod.
- d) A proposed agenda, enumerating the official reports and the regular proposals which are to be laid before Synod, as well as the necessary elections.
- e) The official reports of the boards, committees, or persons appointed by Unity Synod or Unity Board.
- f) The latest statistics of the whole Unity.
- g) The official reports of the Provincial Boards. These reports shall deal in a very concise manner with the activity and development of the Province in question since last Unity Synod and its present state in general. Short references shall be made especially to: the changes in the number of ministers, congregations, baptized and communicant membership; the exact measure of self-support attained and the source of any outside help received; the support given to the work of the Unity as a whole; the endeavours to make the Gospel known in its own provincial territory and outside;
- h) The proposals which fall within the purview of Unity Synod, printed in English, without comment or explanation. They shall bear the name of the person or persons by whom they are pro-

posed and the name of the voting delegate by whom they are to be moved at Synod;

- i) A statement on the Unity Fund as far as can be determined by the Unity Board.

#274. Apart from these papers nothing is printed before the Synod at the expense of Synod.

#275. All other memorials and proposals are held over by the President of the Unity Board to be dealt with by the Synod.

#276. Proposals intended to be included in the draft of the agenda shall be in the hands of the President of the Unity Board four months prior to the day fixed for the opening of Synod. Other proposals which are in order are placed before Synod at its meeting.

#277. Proposals involving a change in the Constitution of the Unitas Fratrum shall be in the hands of the President of the Unity Board not later than six months before the convening of Synod and be forwarded by him/her at once to the Provincial Boards.

#278. All proposals are to be presented in English.

#279. Any member of the Unitas Fratrum who qualifies as a candidate for election to Unity Synod and any group of such members is entitled to present memorials and proposals to Unity Synod on subjects which fall within the purview of the Unity Synod. A copy thereof shall be sent to the respective Provincial Board.

H. PROCEDURE FOR UNITY SYNOD

#280. Two-thirds of the total number of voting delegates entitled to attend Synod is the quorum required to be present, so that Synod may constitute itself in its first session.

#281. Except for the first session, the quorum required for the

transaction of business is a majority of the voting delegates entitled to attend the Synod.

#282. The President of the Unity Board opens Synod with a public religious service and the President of Synod conducts the election of the Presiding Committee of Synod according to the Rules of Order of the last Synod.

#283. The Synod examines, through a committee, the statement of election or appointment of delegates, decides accordingly on the validity of these elections or appointments, and resolves on the agenda and the Rules of Order.

#284. The Rules of Order of the previous Synod remain in force insofar as they have not been altered by the Synod.

#285. During the sessions of the Synod proposals must be handed in to the Presiding Committee.

#286. Resolutions involving a change in the Constitution of the Unitas Fratrum require for their adoption a two-thirds majority of the voting delegates present; other resolutions require a majority of the voting delegates present.

#287. The Unity Board shall appoint a President and a Secretary of Synod at least six months before the convening of Synod. The President of the Unity Board shall not be eligible to be the President of Synod. The President may or may not be a delegate; the Secretary shall not be a delegate.

#288. The Presiding Committee is responsible for the attestation and collection of the minutes and for handing them over to the President of the Unity Board for filing and safe keeping.

#289. After the close of Synod, the minutes, official reports and

other official papers of Synod are deposited in the archives of the Unity.

#290. The date of the close of Synod is decided by the Synod itself.

CHAPTER III

THE GENERAL DIRECTORY (UNITY ELDERS' CONFERENCE)

#300. The General Directory consists of the Provincial Boards of the Unity Provinces.

#301. The General Directory is recognised as a legal corporation with its registered office in Herrnhut and is duly appointed by the Unitas Fratrum as administrator of its property and for other purposes (cf the Ordinance of the Saxon Ministry of Worship and Public Instruction, dated April 30, 1895 and the Certificate of the Appeal Court in Bautzen, October 30, 1844).

#302.

- a) The President, who is charged with the making of depositions of a legal nature bearing the authority of the General Directory and in particular with the granting of Power of Attorney either general or special on behalf of the Unitas Fratrum and of the General Directory, is a member of the Provincial Board of the Continental Province of the Moravian Church and is elected by the Unity Synod.
- b) The President signs in the name of the General Directory by authority of a special Resolution of the Directory in each case.
- c) If the office of President becomes vacant during an intersynodal period, it is filled by election by the Unity Board (formerly the Unity Directory).

CHAPTER IV

THE UNITY BOARD

#350. The Unity Board consists of one member from the Provincial Board of each of the Provinces governed by a Synod. Such a member is appointed by the Provincial Board. The representatives of the Mission Provinces attend the meeting of the Unity Board with a voice but without the right to vote.

#351.

- a) A President of the Unity Board shall be elected from among its members for a term of two years. He/she may serve for a maximum of two terms, A Vice-President shall also be elected, from a different region, and shall take over the duties of the President if the office of President becomes vacant.
- b) A Unity Board Administrator (UBA) of the Unitas Fratrum shall be appointed as follows:
 1. The UBA should be integrated in or connected to an existing Provincial or Mission Board office.
 2. The UBA must have a good knowledge of the Unity, and should have a basic theological education or practical theological experience as well as:
 - i. Good administrative skills.
 - ii. Good communication skills.
 - iii. Proficiency in written and spoken English and at least a working knowledge of one other language spoken in the Unitas Fratrum.
 - iv. Computer skills.
 - v. Finance skills.
 - vi. Professional education and training.
 3. The UBA shall be appointed by the Unity Board preferably for an initial period of five years; reappointment is possible.
 4. The UBA is responsible to the Unity Board through its President.
 5. The core tasks of the UBA are:

- to prepare, execute and monitor elections within the Unity (e.g. President/Vice-President of the Unity Board);
 - to prepare for the Unity Board meetings/the Unity Synod together with the President of the Unity Board and to function as secretary during these meetings.
 - to prepare for other meetings/conferences within the Unity;
 - to monitor the execution of the decisions taken by the Unity Synod/Unity Board, including the meeting of committees.
 - to edit and publish the Unity Newsletter and other sources of information within the Unity;
 - to assist in financial matters of the Unity (e.g. monitoring payments by Provinces for Unity projects and Unity undertakings).
 - to monitor the finances of the Unity Mission and Development Fund in consultation with the MCF and with the Unity Board to oversee compliance with the criteria for the Unity Mission and Development Fund as specified in COUF #874.
 - to represent the Unity wherever the Unity Board/President deems this necessary.
 - to organize and maintain the archive of all Unity Synod and Unity Board documents, including COUF.
 - act as liaison between Provinces.
 - act as Unity Mission and Development Board convenor.
 - any other duties assigned by the Unity Board.
6. The UBA shall be financed by the Unity budget and the Moravian Church Foundation; his/her salary, office and travel expenses must be included in the Unity budget.
7. The UBA is given the right to speak to Unity Synod

#352. Where necessary, the Unity Board will conduct its voting by digital communication or any other secure, efficient manner. This vote shall, in each case, reflect the opinion of the Provincial Board which each member represents. After one month from the date the

communication was sent, the President is authorized to count and announce the vote. A quorum of half of the persons eligible to vote is required before a digital vote process can be considered bona fide and complete.

Alternatively, a special meeting of the Unity Board may be convened virtually to facilitate the voting process. The applicable quorum rules will be strictly applied for this virtual meeting. Notice of the meeting shall be given two weeks in advance of the meeting date.

#353.

- a) An Executive Committee shall be formed consisting of the President and Vice-President of the Unity Board and one representative of each of the four regions of the Unity not represented by those officers. The members of the Unity Board shall elect the regional representatives. In order to facilitate replacements, the Unity Board shall elect also one alternate for each of the four regions.
- b) This Executive Committee executes tasks as assigned by the Unity Board. The Executive Committee shall report on its actions to the Unity Board.
- c) The Executive Committee will conduct its business by correspondence. In addition, it is entitled to meet once annually in those years when neither the Unity Board nor the Unity Synod meets. The Unity Fund shall meet the cost of such meetings.

#354. The sphere of action and responsibility of the Unity Board is the following:

- a) To uphold and further the development of the Unity in all parts of the world.
- b) To foster the union of the several Provinces as branches of an international Church.
- c) To act on behalf of the Unitas Fratrum during intersynodal periods in all matters which fall within the function of a Unity Synod.
- d) To carry out all tasks given to it by the Unity Synod.
- e) To arrange for interchange of opinion on any divergences from

the principles and rules of the Church Order of the Unitas Fratrum with a view towards the correction of these divergences.

- f) To decide questions laid before it by the Unity Synod, the Regional Conferences, the Provincial Boards and the Moravian Church Foundation.
- g) In case of necessity to authorize exceptions from decisions of the Unity Synod upon request by one of the Provincial Boards.
- h) To transmit periodic reports on Unity matters to the Provinces of the Unity.
- i) To call the Unity Synod and to decide on the place and date of convening.
- j) To hold and administer the funds and property of the Unitas Fratrum.
- k) To compile an annual report on the Unity Fund income and expenditure and to submit it to all the Provinces of the Unity.
- l) To transmit all official documents, records, and publications of the Unitas Fratrum to the Unity archives.
- m) To act as a court of appeal in all matters falling within its sphere of action.
- n) To be the decision-making body on behalf of the Unitas Fratrum during the inter-synodal periods.

#355. The Unity Board is responsible to Unity Synod. It shall prepare a written report for each meeting of the Synod.

#356. The Unity Board is entitled to meet three times in an inter-synodal period, one of these meetings to take place immediately following the Unity Synod. The costs of such meetings will be met by the Moravian Church Foundation. A majority of the members of the Unity Board shall constitute a quorum. Advisory members may be invited, and the place of the meetings determined by a majority vote of the Unity Board. In addition, a meeting of the Unity Board may be called in cases of emergency if the majority of the members request it. The expenses of the emergency meeting will be met from the income of the Unity Fund.

CHAPTER V THE PROVINCES

A. CONSTITUTION OF PROVINCIAL SYNOD

#400. The highest constitutional body representing a Province is its Synod (Provincial Synod). Mission Areas, not having a Synod, are privileged to have a Church Conference or other representative bodies constituted on similar lines.

#401. The Provincial Synod is made up of both ex-officio members and members elected to represent congregations or districts of the Province.

#402. Details as to the members (ex-officio and elected), the time of meeting, and Rules of Order are decided by each Provincial Synod for its own Province.

#403. In representing the interests of their electors or their office, members of Synod must not lose sight of the interests of the Province and of the Unity as a whole. Members of Synod vote according to their own conviction and are not bound by instructions of their constituents given beforehand.

B. SPHERE OF ACTION OF PROVINCIAL SYNODS

#404. The Provincial Synods have the following powers and duties within the bounds of their own Provinces:

- a) To carry out the principles of the Unitas Fratrum laid down by the Unity Synod for constitution, doctrine, worship and congregation life.
- b) To legislate in regard to constitution, worship and congregation life for its own Province.
- c) To have the oversight of the affairs of the Province administered on its behalf by the Provincial Board.
- d) To elect the administrative boards of the Province.
- e) To acquire property and dispose of property belonging to the Province and to determine the method of its legal holding.

- f) To elect Bishops or to order provincial election of Bishops under regulations contained in the Constitution and authorize their consecration.
- g) To elect delegates to the Unity Synod.
- h) To determine the provincial undertakings and fields of work, such as education, home missions, diaspora work, church extension and evangelization, The Synod decides as to the taking in hand of new fields of work and the giving up of existing work, also on the admission of new or the giving up of existing congregations.
- i) To further the missionary work of the Unitas Fratrum, especially in those areas entrusted to the Province by the Unity Synod.
- j) To act as the final court of appeal for individual members, congregations, institutions, and boards of its own Province, and of Mission Provinces and Mission Areas related to it.

C. SPHERE OF ACTION OF CHURCH CONFERENCES

#405.

- a) The constitutional body representing a Mission Area is called the Church Conference. Its membership shall consist of both ordained ministers and lay members, as provided for in the constitution of the Mission Area concerned which has received the approval of the Province to which it is related.
- b) The powers and duties of such Conferences are the following:
 1. To carry out the principles of the Unitas Fratrum laid down by Unity Synod for constitution, doctrine, worship and congregation life, being responsible for this to the Province with which the Mission Area is related.
 2. To order the worship and congregation life of the Mission Area in harmony with the spirit of the enactments of the Unity.
 3. To acquire property and to dispose of property belonging to the indigenous church.
 4. To participate in the administration and development of the Mission Area under whatever regulations may be in force.
 5. To aid in every way possible the spiritual, educational, and so-

cial development of the entire area in which the Mission Area is situated.

6. To act as the first court of appeal for the individual members and congregations. The second court of appeal shall be the Provincial Board of the Province to which the Mission Area is related. The final court of appeal shall be the Provincial Synod of the Province to which it is related.

D. THE PROVINCIAL BOARDS

#406. The Synods of the Provinces elect the Provincial Boards as the highest administrative authorities of these Provinces. These Boards act in the name and by the commission of their Synods, are responsible to them, and shall render account to them of their administration.

#407. These Boards are responsible for carrying out the Church Order laid down for their own Province, its districts, congregations, and fields of work, and the other resolutions of the Provincial Synod.

#408. These Boards must also keep in view the general tasks and objects of the Unitas Fratrum and thus take their stand for Christian discipline and order, justice and charity.

#409. The special sphere of action of the several Provincial Boards includes the whole extent of provincial administration and representation as laid down in the provincial Books of Order.

E. THE CONGREGATIONS

#410. The individual congregations and districts of each Province are recognised in accordance with the regulations in force for that Province.

#411. The constitutional boards and councils of the congregations shall include both ministers appointed on behalf of the Province and representatives of the local membership, in order that min-

isters and members may act jointly and harmoniously for the advancement of the work of the Church and the welfare of its members.

F. PROVINCIAL BOOKS OF ORDER

#412. Each Province governed by a Synod issues its own Book of Order, which must be in agreement with the "Church Order of the Unitas Fratrum" (COUF).

#413. Each such Book of Order is valid only for its own Province. In the event of an appeal, the "Church Order of the Unitas Fratrum" (COUF) in force at the time is authoritative.

G. A UNITAS FRATRUM CODE OF CONDUCT

#414. In the event of a major conflict within a Moravian Church Province, a code of conduct in the Unity is required.

The code of conduct will include the following:

- When a conflict, as a rule between several groups or entities within a Province¹ develops and the conflict involves the leadership, and in the event that the synod, being the highest appeal body within the Province, is unable to find a solution to the said conflict, the Provincial Board notifies the Unity office as early as possible;
- In that case, the Unity office strives at its earliest convenience to visit the area with a Unity Delegation in order to learn about the situation, and if possible, to call the parties together to a common meeting in order to find a way forward. As no conflict must be left to develop for a longer period of time and subsequently get out of hand, the Unity has the right and the duty to intervene with measures of mediation, even if not invited to do so by one or both parts.

¹ From time to time, a conflict with an individual arises within a province and is dealt with by the province and/or its synod and it may not need Unity interventions.

- The Unity Synod, the Unity Board and the Unity Executive Committee, whichever is applicable, has the right and duty to hear both parties, to give careful consideration to all matters, to seek to understand the issues and seek a way forward.
- Because differences in the understanding of Moravian identity and theology are accepted within the Unity, based on the fundamental notion of seeking unity in essentials, liberty in non-essentials and love in all things, the ruling principle is that the Unity, through its structure of leadership, does its best to ensure that all members, who wish to be part of the Unity, can remain so.
- This however, does not mean that everything and anything is accepted. Clear obedience to and agreement with COUF and the Constitution of the Province is paramount. In cases of doubt as to how to understand COUF, the structure of leadership of the Unity will offer an interpretation. In cases of a group not wishing to accept COUF, this group might be better off leaving the Unity.
- But first and foremost, all Provinces, all leaders, all ministers are asked always to consider carefully, what builds the Kingdom of God and what is to His glory.

CHAPTER VI

THE UNITY FUND

#450. The entire assets of the Unity as a whole, as distinct from the property of the individual Provinces, are vested by the Unity Synod or the Unity Board as the Unity Fund in one or more of the Provinces. (This shall, however, not be deemed to include the assets of the Moravian Church Foundation [see Chapter VIII].) The capital assets are to be administered by the Provinces governed by a Synod and invested as a trust fund in securities legally approved for the investments of trust funds. The expenditure of the income is under the direction of the Unity Synod or the Unity Board. A report shall be furnished by each Province to the President of the Unity Board

within three months after the end of its fiscal year, and the President of the Unity Board shall furnish to all Provinces an annual report on the Unity Fund income and expenditure.

#451. Each Province of the Unity is required to make an annual contribution to the Unity Fund on a percentage basis. These contributions shall be budgeted and paid annually on or before the end of each fiscal year of each Province.

#452. The income of the Unity Fund from investments and annual contributions is intended to maintain the *Unitas Fratrum* by means of Unity Synods and the Unity Board, and to make possible other joint activities of the Unity which have been approved by the Unity Synod or the Unity Board. Any excess of Unity expenses over the income of the Unity Fund shall be borne by the Provinces on a pro rata basis.

#453. Failure to fulfil the above requirements in whole or in part shall affect the right of the Province to representation at Unity Synod. Each case shall be considered by the Unity Board, whose decision shall be subject to confirmation by the Unity Synod.

CHAPTER VII

THE UNITY ARCHIVES

#500. The archives at Herrnhut occupy a special position in the *Unitas Fratrum* as the official repository of historical documents relating to the entire Unity. All Provinces of the *Unitas Fratrum*, therefore, have a special responsibility for the maintenance, preservation, and further development of these archives.

#501. All Provinces of the *Unitas Fratrum* are responsible for developing provincial archives, and for housing archival collections in fire resistant buildings.

#502. Sufficient copies are to be made of all official documents drawn up and signed on behalf of the Unity as a whole and also of the results of the Unity Synods and of the meetings of the Unity Board so that one copy of each may be preserved in the Herrnhut archives and in the archives of all the Provinces. Each member of the Unity Board is charged with the responsibility of placing a copy of each of these official documents to the archives of all the Provinces.

#503. Each member of the Unity Board is also requested to send one copy of all official and unofficial Moravian publications, at the expense of the Province which he/she represents, to the Herrnhut archives, and to the several provincial archives throughout the Unity.

CHAPTER VIII

THE MORAVIAN CHURCH FOUNDATION

#550. Status of the Moravian Church Foundation.

- a) The Moravian Church Foundation, hereinafter cited as the Foundation, is a non-profit corporation created under the authority of the Unity Synod of the Moravian Church (Unitas Fratrum) for the financial support of the work of the Moravian Church (Unitas Fratrum) as further defined in Article 3 of the Foundation (#551).
- b) The name "The Moravian Church Foundation" shall henceforth be the new name of the Zendingsstichting der Evangelische Broederuniteit (The Mission Institute of the Moravian Church) which was incorporated at Zeist, Holland, on June 6, 1951, as successor to the Missionsanstalt. (The latter had existed as a legal body in Saxony, Germany, since June 2, 1894. The Royal Saxon Ministry of Worship [Dresden, March 15, 1900 and March 14, 1904] recognised it as a legal body under the law of June 15, 1868).
- c) The Foundation being a legal body under its own Charter and

none of the Provincial Boards being entitled to intervene in its financial administration, the individual Provinces cannot be held responsible with their property for any losses or excess expenditure incurred by the Foundation.

- d) The Articles of the Charter of the Foundation must always be kept in agreement with the resolutions of the Unity Synod of the Moravian Church (Unitas Fratrum).
- e) A candidate shall not be eligible for appointment for the MCF Board if the candidate will not be able to serve at least 4 years before reaching the retirement age of 70 years.
- f) After the expiration of each calendar year and before the first of September of the following year, the Board of Directors shall issue a report in writing concerning the management and financial position of the Foundation to the Unity Board. The report shall be accompanied by a balance sheet and operating account of the Foundation. The Board of Directors shall at all times give its cooperation in any measure of verification that may be considered necessary by the Unity Board and shall on its request supply all information desired in respect of the management and work of the Foundation.

(2009 COUF #551 Article 6, #550.e amended 2023)

Between two Unity Synods of the Moravian Church (Unitas Fratrum) the Board of Directors of the Foundation is responsible to the Unity Board for the accounts of the Foundation.

(2009 COUF #551 Article 10)

#551. Articles of Association of the Moravian Church Foundation

On this thirty-first day of December two thousand and three, there appeared before me, Anton Arnaud Voorneman, a civil-law notary practising in Amsterdam, the Netherlands: Mr Martijn Albers, having his business address at 1083 GV Amsterdam, Arent Janszon Ernststraat 199, born in Hoorn, the Netherlands, on the fifteenth day of December nineteen hundred and seventy.

The party appearing stated as follows:

1. On the twenty-eighth and twenty-ninth days of July two thousand and three, the Board of Directors of Stichting der Evangelische Broeder Uniteit (“The Moravian Church Foundation”), having its registered office in Zeist, the Netherlands, and its principal place of business at Hogehilweg 7, 1101 CA Amsterdam, the Netherlands, registered with the Trade Registry of the Utrecht Chamber of Commerce under number: 41178135, provided that the Board of the foundation shall so recommend, resolved:
 - a. to amend and re-adopt the foundation’s Articles, as specified below;
 - b. to authorise him, the party appearing, to arrange for this Deed of Amendment to the Articles to be executed.
2. A copy of the minutes will be attached to this Deed.
3. – The Board’s recommendation to amend the articles becomes manifest in its letter of the eighteenth of September two thousand and three, a copy of which shall be attached to this Deed.
 - The foundation was established pursuant to a Deed of Formation dated on the sixth of June nineteen hundred and fifty-one.
 - The articles of the foundation were most recently amended by deed of the seventh of July, nineteen hundred and eighty-seven executed before C.P. Boodt, a civil-law notary practising in Amsterdam. By way of implementing this resolution, the party appearing stated that he re-adopted the foundation’s Articles as follows:

Article 1. Definitions

The following terms used in this Deed shall have the meanings ascribed to them below:

- Moravian Church (Unitas Fratrum): The global church community founded by Gregory the Patriarch on the basis of the three-fold ideal of faith, fellowship and freedom.

- Provinces: The Moravian Church is comprised of geographical provinces.
- Regions: The Moravian Church is divided into four regions, each of which comprises a number of provinces.
- Unity Synod: The highest executive body within the Moravian Church.
- Unity Board: The Board of the Moravian Church, responsible for implementing the resolutions of the Unity Synod, among other duties.
- Board of Directors: The Board of Directors of this foundation, as further defined in Article 5 of these Articles.

The above definitions shall be considered to have the same meanings as those used in the Church Order of the Unitas Fratrum (Moravian Church) 1995.

Article 2. Name and registered office

1. The foundation's name is Stichting der Evangelische Broeder Uniteit ("The Moravian Church Foundation").
2. Its registered office is located in Zeist, the Netherlands.

Article 3

The foundation's object is to support and promote the specific activities of the Unitas Fratrum inside and outside the existing Provinces that cannot be undertaken or continued by those Provinces, and to do all such other things as may be connected with, arise from or be conducive to the foregoing.

Article 4. Income

1. The foundation shall derive its income from the proceeds of its assets as well as other sources.
2. The foundation is a not-for-profit organisation.

Article 5. Board of Directors: duties and powers

1. The Board of Directors shall be charged with the management of the foundation.

2. The Board of Directors shall have the power to decide to enter into agreements to acquire, dispose of or encumber registered property, or pursuant to which the foundation stands surety or assumes joint and several liability for or otherwise guarantees or secures the obligations of a third party, and shall have the power to represent the foundation in such dealings.

Article 6. Board of Directors: members, appointment, resignation

1. The Board of Directors shall have a minimum of six and a maximum of nine members. At least one member shall be selected from each of the four regions, more specifically the European, Caribbean, American and African regions. As to the other members, one shall come from the European province and one from the Surinam province. This shall apply with due observance of the provisions of Article 6.2.
2. The majority of members of the Board of Directors must be business and finance professionals; the other members must have in-depth knowledge of the Unitas Fratrum as a global church community.
3. All members of the Board of Directors shall be appointed by the Unity Synod for a period coinciding with the synodal period. The Board members shall step down as soon as (new) members are (re)appointed. The appointments shall be made upon the non-binding recommendation of the Board of Directors. Before making its recommendation, the Board of Directors shall consult the Provinces about the proposed recommendation of prospective Board members. If necessary or desirable, the Unity Board shall fill any vacancies arising during the intersynodal period. The Board of Directors shall recommend two candidates for each such vacancy, from whom the Unity Board shall select a member. The member so selected shall resign at the end of the current synodal period in accordance with the above provisions.
4. The members of the Board of Directors may be dismissed at all times by the body (Unity Synod or Unity Board) which first ap-

pointed them, with a statement of reasons being given. Membership of the Board of Directors shall also terminate:

- a. upon expiry of the period for which the member was appointed;
 - b. in the event of a member losing the power to manage his assets at his discretion;
 - c. in the event of the dismissal of a director in accordance with the law;
 - d. upon the death of a director or, if the director is a legal entity, upon mandatory or voluntary liquidation of that entity;
 - e. upon voluntary retirement of a director or a director reaching the pensionable age;
 - f. in the event that a director is placed under guardianship and/or his or her assets are put under administration;
 - g. in the event of the dismissal of a director by the Board;
 - h. in the event of the dismissal of a director by a court.
5. The Executive Board is consisting of a minimum of three and a maximum of five members, which may hold regular meetings. The Executive Board shall have a chairman, vice- chairman and such other officers as shall be considered necessary. The Executive Board shall report to the Board of Directors. The Board of Directors shall inform the Unity Board of the names of the members of the Executive Board.

Board of Directors shall appoint an Executive Board from its midst,

Article 7. Board of Directors: power of representation

1. The foundation shall be represented by the Board of Directors. In addition, the chairman and vice-chairman shall have sole representative power.
2. The Board of Directors may decide to grant power of attorney to one or more members of the Board of Directors or to any third party to represent the foundation within the limits of that power of attorney. The rights exercisable by the attorney-in-fact may be unlimited if the attorney-in-fact is also a member of the Board of Directors. If a power of attorney is granted to a third

party, such power may only be exercised for certain purposes, countries, business matters or individual cases.

3. In the event of a conflict of interests arising between the attorney-in-fact and the foundation, the foundation shall be represented by another attorney-in-fact or by the (other members of the) Board of Directors.

Article 8. Board of Directors: decision-making

1. Meetings of the Board of Directors shall be held as often as the chairman or at least two of the other members of the Board of Directors call a meeting, which shall be at least once a year.
2. Meetings of the Board of Directors shall be called by the chairman or at least two of the other members of the Board of Directors at a minimum of seven days' written notice, stating the items on the agenda. If the meeting was not called in writing, or items are discussed which were not listed on the agenda when calling the meeting, or the meeting was called at less than seven days' notice, resolutions can be adopted provided that all members of the Board of Directors are present at the meeting, and none of them objects to the resolution.
3. Meetings of the Board of Directors shall be held at a venue to be designated by the person or persons calling the meeting.
4. The meetings shall be open to the members of the Board of Directors and those persons who are allowed access by the members of the Board of Directors present at the meeting. A member of the Board of Directors may grant a written proxy to a fellow member of the Board of Directors to represent him at a meeting. For this purpose, written proxy shall mean any message transmitted through generally accepted communication channels and received in writing. A member of the Board of Directors may represent just one fellow member of the Board of Directors at any one meeting.
5. Each member of the Board of Directors shall have one vote. All resolutions not provided for in these Articles shall require an absolute majority of the votes cast. Abstentions shall be regarded as votes not having been cast. If, when electing persons, the

votes are tied, second ballots shall be cast only once. If the votes are tied again, the motion shall be rejected.

6. All votes shall be cast orally, but the chairman of the meeting may decide on a written vote instead. If a person is to be elected, any one of the voters present at the meeting may require a written vote as well. In a written vote, the votes shall be cast by means of unsigned ballot papers.
7. The meetings shall be chaired by the chairman of the meeting, who shall be elected from its midst. Until such time, the chairman of the Board of Directors or, upon his absence or vacancy of this position, the member of the Board of Directors that is oldest in age present at the meeting shall be acting chairman.
8. A person designated by the chairman of the meeting shall take minutes of the business transacted at the meeting. The minutes shall be adopted at the same or next meeting and signed by the chairman of the meeting and the minutes secretary.
9. The Board of Directors may pass resolutions outside a meeting, provided that all members of the Board of Directors are afforded the opportunity to cast their votes and all have stated in writing that they do not object to this decision-making procedure. In such cases, a resolution shall be considered to have been passed as soon as the requisite majority of all members of the Board of Directors have stated in writing that they are in favour of the motion. The chairman shall prepare a report of the resolution passed outside a meeting, which shall be adopted at the next meeting and signed by the chairman of the meeting and the minutes secretary at that meeting. The report so adopted, and the statements referred to in the first sentence of this Article 8.9, shall be added to the minutes.

Article 9. Financial year and financial statements

1. The foundation's financial year shall coincide with the calendar year.
2. The Board of Directors shall keep records of the foundation's financial position and all its activities in accordance with the requirements arising from such activities, and shall keep the re-

lated accounts, documents and other data carriers in such a manner that the foundation's rights and obligations can be distilled from such records at all times.

3. Annually, within six months of the close of the financial year, the Board of Directors shall prepare a written balance sheet and a statement of income and expenditure for the foundation.
4. Before adopting the documents referred to in Article 9.3, the Board of Directors shall arrange for them to be audited by an accountant appointed by the Board of Directors. The accountant shall provide an audit report.
5. The Board of Directors shall keep the accounts, records and other data carriers referred to in the preceding paragraphs on file for a period of seven years, without prejudice to the provisions of Article 9.6.
6. The data stored on a data carrier, not including the written balance sheet and statement of income and expenditure, may be transferred to and stored on another data carrier, provided that such data is transferred accurately and completely, and remains available for the entire filing period, and can be made readable within a reasonable period of time.

Article 10. Amendments to the Articles

1. The Board of Directors shall be authorised to amend the Articles, but may only do so upon a binding proposal from the Unity Synod or, during an intersynodal period, the Unity Board. The resolution proper shall be adopted by the Board of Directors, unless this is at odds with any material interests.
2. A resolution by the Board of Directors to amend the Articles shall require a majority of two-thirds of the votes cast in a meeting where all those entitled to vote are present. In the absence of such a quorum, a second meeting shall be held no less than two and no more than four weeks after the first. At this second meeting, the motion tabled at the first meeting may be validly passed by a majority of two-thirds of the votes cast, regardless of the number of members of the Board of Directors present or represented at that second meeting.

3. The notices convening the meeting at which a motion to amend the Articles is to be tabled shall include a verbatim rendition of that motion.
4. A resolution to amend the Articles shall not be effective until it is recorded in a notarial document. Each member of the Board of Director shall be authorised to arrange for such document to be executed.

Article 11. Dissolution

1. The Board of Directors shall be authorised to dissolve the foundation subject to the prior approval of the Unity Synod or, during an intersynodal period, the Unity Board.
2. A resolution by the Board of Directors to dissolve the foundation shall be subject to the provisions of Article 10.2.
3. Along with the resolution to dissolve the foundation, the Board of Directors shall decide for what purpose any surplus assets are to be used; such purpose shall approximate the foundation's object as closely as possible.
4. After the dissolution, the liquidation of the foundation's assets and liabilities shall be undertaken by the Board of Directors.
5. After the liquidation, the dissolved foundation's accounts and records shall remain in the custody of the person designated by the liquidators for the period prescribed by law.
6. The liquidation shall also be subject to the provisions in Part 1, Book 2, of the Netherlands Civil Code.

Concluding statement

The current financial year shall end on the thirty-first of December two thousand and three. The party appearing is known to me, the civil-law notary. IN WITNESS WHEREOF this deed was executed in Amsterdam, the Netherlands, on the date first written above. Before reading out this deed, its substance was summarised and explained to the party appearing, who subsequently stated that he had taken note and approved of the substance of this deed and did not require it to be read out in full. Accordingly, after a limited read-

ing, this deed was immediately signed by the party appearing and by me, the civil-law notary.

(Signed: M. Albers; A.A. Voorneman)
CERTIFIED AS A TRUE COPY

CHAPTER IX APPEALS

The provisions as to appeals in the Unitas Fratrum are as follows:

#600. In the case of a Mission Area the individual members, congregations, institutions, and boards shall have the right of appeal successively to their own Church Conference and to the Provincial Board of the Province to which the Mission Area is related. The final court of appeal shall be the Provincial Synod of the Province to which it is related. (Concerning the Provincial Boards, see COUF #602, #604).

#601. In the case of the Provinces governed by a Synod, the individual members, congregations, institutions and boards shall have the right of appeal to their Provincial Board. The final court of appeal in these cases shall be their Provincial Synod. (Concerning Provincial Boards, COUF #602, #604).

#602. The Provincial Boards of the Provinces governed by a Synod shall have the right of appeal to the Unity Board and the Unity Synod on matters falling within the purview of these bodies. Such an appeal must be supported by at least one-third of the members of the Provincial Board entering the appeal.

#603. A minority of a Provincial Synod may appeal to the Unity Board and the Unity Synod on matters falling within the purview of these bodies. Such an appeal must be supported by at least one third of the voting members of the Synod entering the appeal.

#604. In the case of an appeal to the Unity Board entered by the

Provincial Board or the minority of the Synod of a Province, the representative of the Province concerned may take an advisory part in the proceedings but shall have no vote.

#605. The Unity Board and Unity Synod shall receive appeals only on matters falling within the sphere of action of these bodies.

#606. The Board of Directors of the Moravian Church Foundation shall have the right of appeal to the Unity Board and the Unity Synod.

#607. Those engaged in Unity Undertakings related to the Unity as a whole shall have the right of appeal to the Board of the Province supervising that work and to its Synod. The final court of appeal shall be the Unity Board.

#608. In the case of an appeal to the Unity Synod the ruling of the Unity Board shall remain in force until the Unity Synod has given its decision.

PART IV

CHURCH LIFE IN THE UNITAS FRATRUM

CHAPTER I

CONGREGATION LIFE

#650. In the course of its development and growth the organisation of the church life of the Unity has varied according to local circumstances and the needs of the time. It can be said that there is today no rigid pattern of congregation life since the congregations of our Church are very different in their outward form, according to their origin, their country, their age and their development; also according to their financial capacity to maintain themselves and contribute towards the stability and work of the Church.

#651.

- The division of a congregation into what we have been accustomed to call ‘choirs’, according to age, sex, and station in life, can be a practical help to church life. It has often proved serviceable in pastoral work, and where this is still the case, we gladly avail ourselves of this means of furthering our congregation life, but not to the exclusion of other methods which may be more suitable in the particular circumstances and environment of the congregation concerned.
- These various types of spiritual life serve to foster a deeper sense of fellowship and an outward concern for evangelism.
- Another sphere in which the sense of fellowship and concern for evangelism is realised is the Church’s service to persons in special need, such as the sick and aged, orphans and refugees, retarded children, and children of working mothers, and students away from home.

#652. Ethical guidelines for governance in the Moravian Church. Directed at all brothers and sisters involved in church governance, whether provincial synods, Unity synods, Provincial Boards, local

Church Boards, other church boards and bodies with executive responsibilities, serving the Moravian Church under the authority of the Chief Elder.

All decisions of the authorities in the Moravian Church should

1. be made, bearing in mind the wellbeing of the church of Christ in the Unity. *(GoU #1 and #2),
2. abide by the decisions made by the Unity Synod and the Provincial synods. (COUF #413),
3. be led by the effort to maintain the unity of the Moravian Church (GoU #6),
4. strive to settle differences with others in a Christian manner amicably, if necessary, with mediation, and, if at all possible, avoid resort to a court of law.

CHAPTER II

CHURCH DISCIPLINE

#654. The life of the congregation is nourished by the cure and care of souls and the exercise of congregation discipline.

In the exercise of corrective discipline, the following aspects are recognised:

- a) Admonition by the minister, either alone or in fellowship with other members (church council, elders, etc.) in private in a spirit of love.
- b) Further admonition with temporary suspension from the fellowship of the congregation as it is visibly expressed in certain privileges.
- c) Exclusion from the membership of the congregation.
- d) Persons who are excluded shall be welcomed back into the membership of the congregation after a profession of repentance on their part. (See also #103).

CHAPTER III

THE FAMILY

#655. The importance of the family in the life of the congregation cannot be overemphasized. The family is a "natural choir" within the congregation, and a Christian home is the "natural school" where the foundations of the Christian life are laid among young people.

#656. It is therefore a duty and a privilege among all members of the Church to uphold the highest ideals of Christian marriage and family life, and to avoid anything that would bring dishonour upon it.

#657. The *Unitas Fratrum* regards it as a sacred obligation to hold an ideal of Christian marriage as pure as it is given by our Lord in his teaching, viz. that Christian marriage is an indissoluble union and requires the lifelong loyalty of the man and the woman towards each other in thought and deed.

#658. It is therefore urged that the young people in our churches be instructed, not merely immediately before marriage but from years of adolescence, in the meaning and obligation of the true Christian marriage.

#659. The *Unitas Fratrum*, honouring the example and injunction of our Lord, acknowledges the responsibility of dealing compassionately and redemptively with human frailty and sin in every area of life, including failure in the marriage state.

#660. Therefore, in every case where action is taken in regard to divorced persons, the *Unitas Fratrum* urges upon its pastors and congregations the need to make every effort to avoid both a rigid legalism and an irresponsible abuse in the discharge of this sacred responsibility.

CHAPTER IV

SCHOOLS AND EDUCATION

#661. From the beginning, the Moravian Church has recognised the importance of education, not only for equipping the minds, but also for building the character of young people. It has therefore in the course of its development established schools and colleges wherever this lay in its power.

#662. The nature and scope of these schools has changed considerably over the years, and today they serve the needs of a community far beyond the confines of the Moravian Church. In this respect they have a special task to fulfil and a distinctive role to play in the modern world.

#663. While aiming to maintain the highest standards possible, our schools must also foster Christian ideals. This is true in a special sense of the boarding schools which provide a home for the children entrusted to them. In its schools therefore, the Church has an opportunity to minister not only to the children who come from Moravian congregations, but also to those from other backgrounds as well, particularly those who have not had the experience of Christian life at home.

#664. In many areas the Sunday school has become an important arm of the Church in supplementing religious instruction provided by the home, or the weekday school. The congregations are urged to recognise the importance of this and other Christian organisations which seek to strengthen the commitment of young people to Christ.

CHAPTER V

RELATION TO THE CIVIL AUTHORITIES

#665. The Moravian Church recognises as important the insights contained in the Bible concerning the relationship of individuals as

also of the Church to the civil authorities. It is a duty and a privilege of the individual Christian to make intercession for the civil authorities and to take a full and active share in the civil life of his/her country, and as far as possible to ensure that Christian principles govern the life of the community and country.

We will, therefore, observe the orders of the civil authorities, as long as they do not require us to deny the will of God.

CHAPTER VI

PEACE

#666. In obedience to the command of Christ it is the solemn obligation of the Church to work for the continuance and keeping of world peace. The Moravian Church, through its international character, is placed in a particularly favourable position to use its influence to this end. Its constant aim should be to encourage and help to establish world peace in the name of Jesus Christ who Himself is the source of true peace and reconciliation.

CHAPTER VII

WORSHIP

#667. The Moravian Church has inherited from the past a rich tradition of congregation worship, hymn singing, liturgies, rites of the Church and the observance of the church year. It has, however, been recognised that forms of worship are not ends in themselves, but means to an end, namely, the adoration of God in Jesus Christ and renewed dedication to His service.

#668. It has further been a principle of the Moravian Church that in all worship the congregation should have an active part. Liturgical practice in the Moravian Church has, therefore, not remained fixed or rigid, but has been subject to change so as to serve best the needs of the Church.

CHAPTER VIII

HOLY COMMUNION

#669. As a matter of principle the Moravian Church maintains an "open Communion", welcoming the presence and participation of members of other Christian churches in the celebration of the Sacrament (#6).

Baptized children are admitted by the rite of Confirmation (#680).

#670. Where permitted by the local Province, baptized children, on request of parents and after instruction by the Church as to the meaning and value of the Holy Communion, according to age level, may be admitted to Holy Communion.

#671. While the Lord's Supper itself stresses the unity and fellowship which believers have with Christ and each other, no matter what form may be followed in its observance, Moravian traditions emphasize this aspect of the Sacrament and have thereby brought blessing to many through the years. In this service also, the believers express thanksgiving for the blessings of the new covenant and look forward to the consummation of all things at the second coming of Christ in glory.

CHAPTER XI

THE LOVEFEAST

#672. The lovefeast (agape) is taken over from a similar usage in the early Christian Church and was revived by the Renewed Unity in 1727. It may be held in a free and flexible form on Sundays or festival days.

#673. Lovefeasts are of two kinds:

- a) The lovefeast preceding the usual celebration of the Lord's Supper is a more formal service. By the intimate talk on the affairs of the Church and the congregation, and by the meditation on

some aspect of the Lord's Supper, usually based on the text for the day from the Moravian Textbook, this service has the object of deepening our sense of fellowship with one another through our covenant to follow Christ our Lord.

- b) The lovefeast celebrating a "festival", whether of the whole Church or of a local congregation or of a smaller group such as a Moravian choir, is held both to demonstrate and to promote the fellowship of Christian believers through their fellowship with Christ.

There is no set form for the service, but the characteristic features are the singing of hymns, addresses on some topic appropriate to the occasion, and the serving of a simple meal.

CHAPTER X

THE CUP OF COVENANT

#674. The cup of covenant is a liturgical usage of the Moravian Church which is, however, not a Sacrament and must not be confused with the Holy Communion. A celebration of the cup of covenant may be held whenever the members of the congregation wish to strengthen themselves anew for the service of their common Lord.

CHAPTER XI

BAPTISM AND CONFIRMATION

#675. All children are called of God to the fullness of life within His Kingdom. Those born to Christian parents share in that covenant relationship between God and His people, the expression of which is the Church on earth. Their visible incorporation into the Church, the body of Christ, is made in the Sacrament of baptism.

#676. The congregation, in whose presence a child is baptized, ought, by its participation in the act, practically to show that, along

with the parents, it undertakes the duty of bringing up the child in the nurture and admonition of the Lord.

#677. Only such persons should be witnesses or sponsors as are able to appreciate the significance and seriousness of the matter and are members of a Christian Church. Whilst it is true that no legal obligation rests on them to care for the welfare of the children to whose baptism they are invited as witnesses, they should all the more recognise it as a duty of Christian love to make such a child a special object of their prayers, and, if it becomes an orphan, to look after it faithfully to the best of their ability.

#678. Adults who have not been baptized as children are, at their request, and after thorough instruction in the truths of salvation, to be baptized, and are received by their baptism into the Christian Church as communicant members.

#679. Baptisms are, as a rule, to be performed in public meetings of the Church.

#680. In the rite of confirmation those baptized in infancy publicly confess their faith in Jesus Christ as Lord and Saviour and are admitted to the Holy Communion if such admission has not previously taken place (see #670).

CHAPTER XII

CHURCH FESTIVALS AND MEMORIAL DAYS

#681. In addition to the festivals which are generally celebrated by the Christian Church, Moravians also observe special historical Memorial Days.

They are as follows:

1 st March 1457	The founding of the Unitas Fratrum
26 th March 1467	The election of the first ministers of the Unitas Fratrum
12 th May 1727	The signing of the “Brotherly Agreement”
17 th June 1722	The Founding of Herrnhut
6 th July 1415	The Martyrdom of John Hus
13 th August 1727	The Manifestation of Unity through the Holy Spirit at Herrnhut
21 st August 1732	The beginning of missionary work
16 th September 1741	The experience of the Headship of Christ in the Moravian Church
13 th November 1741	The proclamation of the Headship of Christ in the Moravian Church

CHAPTER XIII

THE MINISTRY

INTRODUCTION

The understanding of Christ being the Chief Elder is the basis for the understanding of the Ministry in the Moravian Church. Unitas Fratrum underlines the priesthood of all believers, as well as the calling of specially appointed and ordained ministers. The offices of the ministry are a gift from the Chief Elder. Those called into the constituted orders of the Moravian Church are called and ordained by Christ.

The ordained minister, whether Deacon, Presbyter or Bishop, is a servant of God and the congregation. He or she is never considered the head or the body of the congregation, but often serves as the congregation's mouth, hands, and feet as the church bears witness to the love of Christ. The ordained minister is solely a servant to the Lord, ministering to Christ by serving the congregation and its neighbours. In this role of a servant, he or she is called together with the Board of Elders to lead the congregation with Godly conduct essential to effective ministry. Ordained ministers are also

called to maintain within the congregation the structure and order provided by Provincial and Unity Synods.

The ordained minister must be knowledgeable about the Moravian understanding of the role of ministry and live and act accordingly.

A. ORDINATION

1. Ordination in General (#104)

#682. The constituted orders of the ministry in the Moravian Church are those of Deacons, Presbyters and Bishops. Those who are ordained, are authorized to administer the Sacraments in the Moravian Church.

This ministry of the ordained is an expression of the ministry of the whole people of God and a response to the call and gifts of Christ Who is Chief Elder of the Church and its ministry.

The orders are expressions of service rather than rank. Only One is recognized as having authority in Himself: Jesus the Christ Who also served.

Persons feeling a call to ordained ministry in the Moravian Church shall be given equal consideration without reference to their sex.

#683. Only the Provincial Board, the Provincial or Unity Synod has the authority to commission ordination. In extending such a commission, they are guided by careful consideration of the spiritual, mental, and physical qualifications of the candidate for ordination. Ordination should be preceded by appropriate ministerial training (see #692).

In the event that an ordained minister is received from another denomination, the Provincial Board is free to receive him or her as a Deacon or Presbyter as it deems appropriate.

#684. The ordained minister remains a servant of Christ and the Church as a whole, not merely of the congregation to which he/she is called. Even as Jesus Christ came not to be ministered unto but to

minister, so His servants should be willing to minister wherever the Church calls them under the leading of the Holy Spirit.

The minister is a brother or sister, who is called to the ordained service, and to whom the church has certain expectations concerning conduct and lifestyle as spelled out in Provincial constitutions. To be ordained as a minister means to be under the order and authority of the church.

#684.a. Ordination and consecration as a rule is for life.

However, under specific circumstances, spelled out in Provincial constitutions, the ordained minister may be placed under corrective discipline by the Provincial Board and is not any longer considered an ordained or consecrated minister. The ordination is suspended as long as the minister is under corrective discipline but may in case of repentance followed by the authorization of the Provincial Board be put into effect again. This reinstallation of the ordination takes place in a special service led by a Presbyterian, or a Bishop appointed by the Provincial Board. In the event of a Bishop's ordination and consecration being put into effect again, a Bishop of the Unity shall preside. It is not a reordination.

#684.b. Corrective discipline for ordained ministers.

- Corrective discipline for ordained ministers is exercised by the Provincial Board, after a process of testing other possible corrective measures and after careful consideration of the Provincial Board and bishops. The excluded minister can appeal to the Provincial Synod.
- Reasons for corrective discipline measures for ordained ministers are those mentioned in #103.c-e. and any reasons mentioned in Provincial constitutions concerning expectations of ministers.

In case of imposing corrective discipline measures on a bishop, the Provincial Board must contact the chairman of the region and at least one other bishop prior to starting the process of corrective discipline.

- The Unity Board must be advised of any bishop in the respec-

tive Province that has been placed under corrective discipline. The Unity Board may ask the PEC to investigate the need for corrective disciplinary measures against a bishop.

2. Orders of the Ministry

a) Deacon

#685. The ordination of a Deacon admits him/her to the first order of the ministry. As a Deacon he/she has authority to serve in the pastoral office and to administer the Sacraments under the rules and regulations of the Church in effect for such an office. The ordination as a Deacon embodies the understanding of ministry as service, which underlies all the orders. The newly ordained minister is normally guided and nurtured in establishing his/her work in the ministry by a Presbyterian who lives nearby or by someone appointed for this purpose by the Provincial Board.

b) Presbyterian

#686. Deacons are consecrated to the office of Presbyterian after a number of years in the ordained ministry.

In the service of consecration, the Church spiritually encourages the Deacon, recognizes his/her professional and spiritual maturity, affirms his/her ministry since ordination and renews its own commitment to serve Christ.

For the individual, the service of consecration should be an occasion to give witness to the Christian faith and to rededicate him/herself to the ordained ministry.

The consecration of a Presbyterian is also a celebration of the whole Church, calling all to renew their commitment to serve Christ.

A Provincial Board might assign a particular duty to Presbyteries in order to share leadership responsibilities and/or provide support for Deacons.

c) Bishop

i. The Office of Bishop

#687. We hold to the understanding, common both to the Ancient

and Renewed Unity, that only Christ is Head of the Church and pastoral oversight is exercised in responsibility to Him.

The Renewed Unity received the episcopacy as an inheritance from the Ancient Unitas Fratrum.

The Renewed Unity understands the fundamental function of a bishop as being a pastor of pastors.

A Bishop of the Moravian Church is consecrated to a special priestly pastoral ministry in the name of and for the whole Unity.

The office of Bishop represents the vital unity of the Church and the continuity of the Church's ministry, although the Unity does not place emphasis on any mechanical transmission of the apostolic succession.

The office and function of a Bishop is valid throughout the Unity as a whole.

Before consecration, a Bishop-elect shall receive appropriate orientation regarding the role and function of the office from at least one other Bishop of the Unity.

The Provincial Board appoints a bishop to give the orientation, with the affirmation of the Unity Executive Committee.

By virtue of their office, all Bishops shall have a seat at the Synod of the Province in which they reside, with the right to vote determined by each Province.

Bishops serve under the authority of the Provincial Board and Synod of the Province in which they reside. Once decisions have been reached by a provincial board or synod, Bishops are not to interfere with such decisions.

A Bishop is not by virtue of his/her office member of the Provincial Board but can be elected on the Provincial Board. However, the bishop cannot serve as President of the Provincial Board.

ii. Duties of Bishops

#688. A Bishop as a Bishop has responsibility primarily for providing pastoral care to pastors and the Church and assisting the Church in its faithfulness to Christ and the Gospel.

A Bishop has a special duty of intercession for the Unity, and also for the Church of Christ as a whole.

The opinion of a Bishop (Bishops) shall customarily be sought and given due consideration and weight in matters of doctrine and practice. A Bishop represents the Church in the act of ordination.

Only Bishops have the right to ordain or to consecrate to the various orders of the ministry, but only when commissioned to do so by a Provincial Board or Synod.

A Bishop, however, has the right to decline a commission to ordain, should he/she wish to do so.

In exceptional cases, the ordination of a Deacon may be performed by a Presbyterian on behalf of the Church, commissioned by the Provincial Board.

Bishops in active service should be enabled to visit congregations for the deepening of their spiritual life.

A Bishop (Bishops) should share in the decisions regarding the training of candidates for the ministry and should maintain a special pastoral relationship with such candidates throughout their training.

A Bishop may be assigned by his/her Province to represent the Province in ecumenical gatherings and before governmental agencies.

Each Province shall decide if it wishes to free its Bishops from congregational duties to enable them to function properly as pastors for all workers.

iii. Election and consecration of Bishops

#689. Wherever possible, every Mission Province and Unity Province shall have at least two bishops.

A Bishop shall be elected from among the Presbyters of a Province by a Provincial Synod with a secret ballot

A majority of two-thirds shall be required to secure the election of a Bishop.

On the occasion of the consecration of a Bishop, at least two Bishops of the Unity must officiate. Whenever possible, at least one of the officiating Bishops shall come from another Unity Province. The Provincial Board (or when applicable, the Provincial or Unity Synod, see #687), designates two or more bishops. Authorization for

these bishops to officiate the consecration is sought from the Unity Executive Committee's office.

The President of the Unity Board or his or her representative, on behalf of the Unity, shall attend the consecration of a Bishop.

#690. All Provinces entitled under the Constitution of the Unitas Fratrum to elect and consecrate Bishops shall, on the occasion of the consecration of a Bishop, send to the office of the President of the Unity Board notification of such consecration, giving the name of the brother or sister so consecrated, the names of the officiating Bishops and the date and place of the consecration, and the office of President of the Unity Board shall transmit this information to all Provinces of the Unity and to the Archivist at Herrnhut.

iv. Bishops' Conference

#691. A regular conference of Bishops for the purpose of furthering the faith, spiritual life, unity and doctrine of the Church shall be convened once in every seven years prior to Unity Synod and prior to a meeting of the Unity Board and the Bishops have the authority to organize such a conference. Each conference should include an in-depth reflection on the understanding of the role of the Bishop in the Unity.

- a. Each participating Province will pay the average cost of travel for one Bishop. If additional Bishops attend the full cost must be met by the respective Province.
- b. The expense of hosting the conference shall be met by the Moravian Church Foundation.

3. Reception of Acolytes

#692. The Renewed Moravian Church has taken from the Ancient Church the title of "Acolyte" which was one of the seven steps of ordination and has transformed this into a call of discipleship in the congregation and Church. Such a call is extended to any brother or sister who carries a particular responsibility in the congregation or Province who, upon acceptance of the call, is then received as an Ac-

olyte. This takes place in the presence of the assembled congregation by the Right Hand of Fellowship, given by the presiding pastor.

An Acolyte's selection should be made by the local congregation's board or boards and approved by the Provincial Board, and his/her reception authorized by the Provincial Board. The Provincial Board has the right to authorize the reception of Acolytes for denominational service. He/she should be a person who exemplifies the teachings of Christ and who is respected by fellow members of the Church.

The duties may include assisting the pastor in pastoral duties, special supervision for specific areas of service within the local congregations, assisting in serving the elements in Holy Communion when an ordained minister is present to consecrate the elements and preside at the Sacrament.

Provincial Boards shall have the authority to appoint a qualified person as an Acolyte to serve as pastor of a specific congregation. Such appointments shall be for a period of one year. These can be renewed. When an ordained person is not available for the administration of the Sacraments, the Provincial Board may, after special instruction regarding the meaning and observance of the Sacraments, authorize such a person to administer the Sacraments in the congregation for the period of time in which he/she has been appointed.

#693.

A MINISTER BEING DEPRIVED OF THE RIGHTS CONNECTED WITH ORDINATION

A minister deprived of the rights connected with his/her ordination, is deprived of the said rights, whether being a Deacon, a Presbyter, or a Bishop.

PART V

MISSION OUTREACH

#700. The Moravian Church still accepts the challenge and command of the Lord, "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and the Son and the Holy Ghost". It does this confessing that only by continuing to bring the message of the Cross to other people will it continue to be a living Church.

#701. The Moravian Church is a living Church with a mission relevant to the everyday life of all mankind. Therefore, the Church will, and must, meet the demands made upon it by society as a whole by ministering to the spiritual, social, physical and economic needs of humanity. This total ministry will express itself in the preaching of the Word, which may include the healing of the sick, the education of both the young and adults to fit them to face life in a competitive society and by social service to the needy in mind and body (see #150 and #151a, c, d, e).

#702. Opportunities for mission outreach are to be found within the borders of every Province. Therefore each has the responsibility of awakening its own congregations to this challenge.

#703. Through the years the Moravian Church has responded to calls for service in difficult places of the earth and still holds itself ready to follow the leading of the Lord into areas where the Gospel has never been preached or where other churches need support.

#704. If a call of the Lord is heard by any Province to carry the Gospel to people who do not belong to the people, nation or language group of the majority of its members, it shall be free to answer it with its own personnel and resources and shall decide upon the policies for the organisation and administration of the new churches in accordance with the Church Order of the Unity.

#705. The Moravian Church recognises the importance of cooperation with other Christian churches in joint action for mission. It also recognises the strengthening values of Christian service organisations, such as "The Theological Education Fund", "Bread for the World", "Church World Service", "Christian Literature Fund", "Agricultural Missions Inc.", "Christian Aid" and "Mission Aviation Fellowship".

#706. Every mission outreach should aim at the development of a local church as soon as possible by a vigorous programme of evangelism, leadership training, stewardship, and Christian education.

#707. We expect to find in all sections of our Church those who are ready to answer the call to the Lord's service for any phase of work. We commission them in the name of the Lord and the Church, that is, at His command. They should be able to rely on the constant intercession, love, and support of our congregations.

#708. Unity Synod 1988 acknowledged that throughout the Unity various mission boards, committees and other bodies for cooperative mission work have been developed, and stated:

- a) Every Province of the Unity should be a participant in mission at home and abroad.
- b) As far as possible Provinces should cooperate in this mission and seek appropriate instruments to make this possible. These may include existing mission boards, regional committees, or other appropriate groups.
- c) Each mission body shall circulate to the Unity Provinces and to the Unity Board, information on mission development and needs in their respective areas.

SECTION 2

RULES OF ORDER OF UNITY SYNOD

CHAPTER I

ORGANISATION OF THE SYNOD

#750. THE PRESIDING COMMITTEE

- a) The Presiding Committee of the Unity Synod shall consist of the President, and Vice-Presidents. The President signs in the name of the Synod. If he/she is prevented, one of the Vice-Presidents signs.
- b) The President shall be appointed by the Unity Board. One Vice-President shall be elected from each of the four Regional Conferences, namely, African, American, Caribbean and European. The Vice-Presidents shall be elected by a majority of votes cast, upon nomination of the delegates from each of the self-dependent Provinces.
- c) The members of the Presiding Committee may relieve one another in presiding in the sessions; and they divide among themselves the presidential duties during and outside the sessions.
- d) The Presiding Committee arranges the order of the day. The President conducts the sessions and deliberations, watches over their orderly and proper course, and declares the result of the voting.
- e) If a member of the Synod draws the attention of the Presiding Committee to a point of order, the Presiding Committee gives its decisions without discussion by the Synod.
- f) The Presiding Committee conducts the requisite correspondence and collects the synodal papers.

#751. OTHER OFFICIALS OF THE SYNOD

- a) Each delegation representing a self-dependent Province appoints a leader who, when necessary, calls the delegation together for consultation. He/she is the link between the delegation and the Presiding Committee.
- b) The minute secretaries and the synodal pages are appointed by the Synod on the motion of the President of the Unity Board.

CHAPTER II GENERAL SESSIONS

#752. HOURS, ATTENDANCE

- a) The times of sessions are decided by Synod.
- b) The sessions are opened each day with morning devotions.
- c) It is expected that members of Synod attend all the sessions except in case of necessity.
- d) Leave of absence for a whole day must be obtained from the Presiding Committee. Absence of more than one day requires the consent of the Synod.

#753. SUBJECTS OF DELIBERATION

- a) The President of the Unity Board lays before Synod a draft Order of Business (agenda), in which all the official reports and all proposals and memorials which have been sent in, are classified according to the subject.
- b) When the Synod has adopted the Order of Business, the Presiding Committee arranges the order of the day in accord with it. Any changes in the Order of Business require the sanction of the Synod.
- c) Proposals, memorials, and interpolations not connected with the order of the day must be handed to the Presiding Committee, and the Synod decides how they are to be dealt with.
- d) Nothing shall be printed at the cost of the Synod except proposals and resolutions with the name of the mover and seconder,

but without arguments in support, and such other matter as the Synod may expressly order to be printed.

#754. DISCUSSIONS

- a) The President must conduct the debate, and he/she alone may stay seated when speaking. If he/she wishes to speak to the matter in hand, his/her place is taken by one of the Vice-Presidents.
- b) The President calls on members to speak according to the order in which they have signified their wish to speak.
- c) A member who is speaking may be interrupted only by the President, but members of Synod may rise at any time to a point of order, which is then decided by the President or the Presiding Committee, without discussion by the Synod (see #750.e)).
- d) Speeches that do not bear upon the motion before Synod shall not be allowed.
- e) Except by way of short personal explanation, or in answer to a question, no member shall speak more than three times in the same debate, on the same motion or amendment; the presenter of a report or the mover of the original motion, but not of an amendment, has always the right of final reply before the vote is taken.
- f) A speech may not last longer than five minutes, exclusive of translation, but this rule does not apply to speeches introducing reports or proposals. The reading of long speeches and papers requires the permission of the Synod.

#755. REPORTS AND MEMORIALS

- a) If a report or memorial be in the hands of members of Synod, it may, with the sanction of Synod, be taken as read.
- b) After a report or memorial has been presented, and before the discussion is entered upon, the President may allow time for questions on matters contained in the report or memorial, but such questions shall be asked and answered without comment or debate.

#756. PROPOSALS

- a) Before any motion moved by a member of Synod can be discussed, it must be signed by the mover, handed to the President, and read out by him/her.
- b) Every motion not already framed in a language familiar to the delegates shall be translated if so requested.
- c) Every motion, before it can be discussed, must be supported by at least one member beside the mover. A motion to close the debate must be supported by four members.
- d) A motion entered on the agenda, or duly moved and seconded in Synod, may be withdrawn without being put to the vote, only with the unanimous consent of Synod.
- e) After the discussion the resolution shall be handed to the Secretary, who shall enter it in the minutes, with the name of the mover.

#757. DIVIDED MOTIONS AND REPORTS

- a) A motion may, before the vote is taken, be divided into two or more parts, provided that each part forms in itself a complete motion.
- b) In the case of motions and reports consisting of several parts a vote must finally be taken on the whole.

#758. VOTING

- a) As a rule the vote is taken by standing. At the request of the President those stand first who vote for a resolution. Their number is then declared by the President and noted by the secretaries. This procedure is repeated in the vote against the motion.
- b) In so far as no other direction applies, a majority of the voting members present decides. For changes in the Constitution of the Unity Synod or of the Unity Board a two-thirds majority of the voting members present is required; Synod may require such a majority in any particular case.
- c) If there is only a majority relative to the vote cast, for or against a motion, it lies on the table and may be taken up again, but only within three days.

- d) The President does not vote. In the case of a tie he/she has a casting vote.
- e) Amendments to proposals must be handed to the President in writing together with the names of the movers and seconders. Not more than one amendment may be under discussion at the same time, but notice of further amendments may be given, and the President communicates the wording of these to the Synod. Such amendments are then taken up in the order in which they have been submitted when the previous amendments have been voted upon. Discussion on both the proposal and the amendment is permitted.
- f) A motion to postpone the vote to the next day is adopted if at least twelve members vote for it, but no fresh discussion may take place on the next day.
- g) After the vote, the discussion is closed and no further statement of the reasons for the vote is allowed.

#759. PROPOSALS VOTED ON WITHOUT DEBATE

- a) Motion for closing the debate.
- b) Motion for the reading of long speeches or articles.

#760. RECONSIDERATION

A motion for the reconsideration of a resolution already passed may be made not later than the following day and only by a member who voted for it.

#761. FREE DISCUSSION

- a) On important or complex matters the Synod may depart from the regular course of debate, and resolve to have a "free discussion" (Committee of the Whole) both of principles and details.
- b) In such a "free discussion" the rule as to speaking only once to each motion does not apply.
- c) Resolutions adopted in such a "free discussion" must be voted on again in regular session before they become resolutions of the Synod.

#762. ELECTIONS

- a) All elections take place by ballot except with the unanimous consent of the Synod.
- b) In elections by motion moved and seconded, the procedure is the same as in regard to other motions.
- c) In election by ballot, the purpose of the election and the number of persons required to fill the offices is announced by the President. The voting papers are collected by the synodal pages and counted by a committee of three consisting of one of the Synod secretaries and two of the pages. The votes cast are communicated to the President, who then reads them out, and declares the names of the brothers and sisters elected.
- d) In so far as no other regulation applies, a majority of the voting members present decides.
- e) The Counting Committee furnishes a written report, to be signed by the President of Synod, and preserved with the minutes.

#763. OPEN SESSIONS

- a) Adult members of the Moravian Church, Unitas Fratrum, are free to attend the open sessions.
- b) Persons who are not members of the Brethren's Church require the permission of the Synod.

#764. CLOSED SESSIONS

- a) The Presiding Committee can at any time order a closed session. A motion for a closed session may be made by any member of the Synod but must be supported by four members and is subject to the decision of Synod.

CHAPTER III COMMITTEES

#765. APPOINTMENT

- a) Synod is free to appoint committees, whenever preparation for the general discussion seems appropriate or necessary. Reference of matters to synodal committees shall be made after adequate discussion in synodal sessions or in "free discussions" (Synod to decide when such a reference is necessary), and a full panel of committees shall be appointed by the Presiding Committee in readiness for such referral. Before the numbers of a committee are fixed and the members appointed, the Synod must be asked whether it will itself determine these points or leave them in the hands of the Presiding Committee.
- b) A committee is convened and opened by a member appointed by the President of the Synod. The committee chooses its own chairman, minute secretary and reporter to Synod.

#766. HEARERS AND ADVISORY MEMBERS

- a) Members of Synod may attend any meeting of any committee in addition to the one to which they have been appointed but may not speak or vote.
- b) Every committee may call in as advisory members without vote, members of Synod and others.

#767. SUBJECT OF DISCUSSION

- a) The subject to be dealt with in each committee shall be assigned to it by the Synod after recommendation by the Presiding Committee. No proposal shall be referred to a committee before the mover has had the opportunity of speaking to it in full Synod.
- b) No proposal shall be referred by Synod to more than one committee at once. But Synod may instruct this committee to consult with another committee before reporting.
- c) The mover of a proposal, even when not a member of the committee, is free to bring it forward in the committee.

#768. PROCEDURE

- a) In so far as not otherwise provided, procedure in a committee is the same as in a "free discussion" (Committee of the Whole) (see #761).
- b) More than half of the voting members of a committee form a quorum.
- c) The chairman of a committee may always vote with the rest, but has no second vote when the numbers are equal.
- d) Each committee, in a report of its deliberations, lays its proposals before Synod for acceptance or rejection.

CHAPTER IV
MINUTES AND RESOLUTIONS**#769. MINUTES**

The minutes of Synod shall only record:

- a) The number of members present.
- b) The subjects discussed.
- c) Motions which have been duly moved and seconded.
- d) The result of the voting.

#770. RESOLUTIONS

- a) The Synod appoints a committee of four persons to care for the translation, classification, and printing of the resolutions of the Synod.
- b) After each session, the minute secretaries shall supply to this committee a copy of every resolution, declaration, or other act of the Synod, including the results of all elections, as voted on in the Synod.
- c) The committee shall then select all those resolutions and other enactments of Synod which will have application after the close of Synod, omitting all such as refer solely to the present Synod or its business, and whose significance ends with the Synod.
- d) The committee shall carefully revise the wording of all such selected resolutions so as to secure an accurate correspondence

between the original and the translation and have them printed.

CHAPTER V

ALTERATION OF THE RULES OF ORDER

#771. The above rules may at any time be changed, added to, or suspended, if two-thirds of the members present so resolve.

SECTION 3

RESOLUTIONS FROM UNITY SYNODS WHICH HAVE CONTINUING FORCE

CHAPTER I

THE UNITY AND ITS PROVINCES

#800. UNITY PRAYER WATCH

Province	Dates
Alaska	March 15-22
America (Northern), Peru	December 1-22
America (Southern), Sierra Leone	January 1-18
Democratic Republic of Congo, Angola	December 23-31*
Costa Rica	January 19-23
Czech Republic Unity Province	February 4-7*
Eastern West Indies, Haiti (w. Jamaica)	April 3-17
European Continental Province and Star Mountain, Unity Archives Herrnhut	March 23-April 2*
Great Britain and Ireland, and South Asia	June 26-July 9
Guyana	January 24-31
Honduras Unity Province, Belize	May 8-25
Jamaica and the Cayman Islands, Haiti (w. EWI)	April 20 - May 7
Malawi	October 17-22*
Nicaragua	Sept. 7-October 5
South Africa	June 1-25*
Suriname, French Guyana	February 8-25
Tanzania (Lake Tanganyika), Sud Kivu & Katanga	August 1-9*
Tanzania (East) + Zanzibar	July 24-31
Tanzania (North)	October 6-10
Tanzania Rukwa	July 10-23
Tanzania South, Ruvumama/Njombe, South Sudan .	August 17-Sept. 6
Tanzania Southwest, Iringa	Oct. 26-Nov. 30

Tanzania West, Kenya, Kiwele, Rwanda, Uganda	Febr. 26 - March 14
Zambia	October 23-25
Burundi	August 10-16
Czech Mission Province	February 1-3
Cuba	October 11-16
Honduras Mission Province	May 26-31
Labrador	April 18-19

* time starts one day earlier to cover time difference with the previous Province. (2009)

#800. The Unity Synod 2016 requests that the Unity Prayer Watch Schedule be revised to reflect these changes and then be considered at each Unity Board, taking into consideration the membership of provinces, the number of congregations and other relevant information, and be revised as necessary to reflect the current make-up of the worldwide Unity.

The Unity Board 2016 takes measures to help improve the awareness and practice of the Unity Prayer Watch as a unique Moravian service to the world and to the church. (2016)

#801. UNITY PRAYER DAY OFFERING

- a. Once a year on the proposed Unity Prayer Day in all congregations of the Unity, a Unity Offering shall be collected. Monies received shall be sent *no later than the end of June* of that year to the Unity Office [Unity Board Administrator] who will administer the collected funds, distribute them to the recipient Province, and provide a written report to all Provinces.
- b. The Board of the recipient Province is to formulate a report on how it intends to use the funds received from the Unity Offering and forward this report to all Provincial Boards by the first of November before the date of the Offering. Prior to *November 1st*, the Unity Board President should remind the recipient Province to send this important information. This report should be communicated to all congregations at least *a fortnight (two weeks)* be-

fore the date of the Offering in order to inform all members of the special purpose of the Unity Offering. (2016)

- c. The UMDB, on behalf of the Unity, determines the projects that will receive the Unity Prayer Day offering, taking into consideration that the allocations will be distributed as fairly as possible within the regions and taking into consideration, which provinces have benefitted from the Unity Prayer Day offering in previous years. (2016)

#802. NORTH INDIA

It was resolved that

- a) The Mission Province in North India be known as "The Moravian Church in South Asia" (see #219.a));
- b) The Moravian Church in South Asia be recognised as a "Mission Province" by the Unity Board when it has fulfilled the criteria as outlined in "Stages of Development of Provinces" (see #201); and
- c) The Moravian Church in South Asia be encouraged to continue its development toward Unity Province status, with the continued partnership and supervision of the British Province.

(2002, #852)

#803. REPORT OF UNTY BOARD TO THE UNITY SYNOD

The President's Office, on behalf of the Unity Board offers a report to Unity Synod on the activities and dealings of the Unity Board in the intersynodal period.

#804. UNITY FUND CONTRIBUTIONS

It was resolved that Provinces, which have difficulty in transferring funds out of their countries and thus experience problems in meeting their obligations, be encouraged to arrange with their supporting Provinces/agencies to withhold and invest where appropriate on behalf of the Province their contributions to the Unity Fund, Unity Undertakings, and Unity Prayer Day Offering so that these shall be available at the appropriate time.

(1988, #829)

#805. ASSOCIATIONS AND AFFILIATIONS OF PROVINCES

- a) The Unity Synod welcomes the continued association of the following Provinces (subject to the approval of the Provincial Boards concerned):

South Africa Province with the European Continental Province.

Suriname Province with the European Continental Province.

Tanzania, West Province with the British Province.

Jamaica Province with the British Province.

Eastern West Indies Province with the American Provinces.

Tanzania, South Province with the European Continental Province.

Tanzania, South West Province with the European Continental Province.

Nicaragua Province with the American Provinces.

Honduras Province with the American Provinces.

Alaska Province with the American Provinces.

Guyana Province with the American Provinces.

Labrador Province with the American Provinces.

- b) The younger Provinces be encouraged to expand the work in their own Provinces as far as possible with their own men and women and finances and attempt to support Unity Undertakings.
- c) The Mission Boards in England and on the Continent of Europe be encouraged to continue the consultative committee for the carrying out of their common task in Missions and interprovincial aid.
- d) The Provinces in Africa and those in the Caribbean be encouraged to plan for consultative committees on missions as soon as they find it possible and when they have a mission opportunity which challenges their discipleship cooperatively.

(1981, #820)

#806. REGIONAL CONFERENCES

Unity Synod recommends that Regional Conferences may be held under the following scheme:

- a) The Provinces of the Unity are divided into four regions, as follows:

1. European Region:

British
Continental
Czech Unity Province
Czech Mission Province
South Asia Mission Province

2. North American Region:

Alaska
Labrador
America North
America South

3. Caribbean and

Latin American Region:

Eastern West Indies
Costa Rica
Guyana
Honduras
Honduras Mission Province
Jamaica
Nicaragua
Suriname

4. African Region:

Burundi Mission Province
D. R. Congo
Malawi
South Africa
Tanzania, East
Tanzania Iringa
Mission Province
Tanzania, Lake Tanganyika
Tanzania, Mbozi
Tanzania, North
Tanzania, Rukwa
Tanzania Ruvuma and
Njombe Mission Province
Tanzania, South
Tanzania, South West
Tanzania, West
Zambia

- b) The Provinces of each of the four regions may from time to time hold a Regional Conference.
- c) The Regional Conferences consist of ex-officio and appointed members. Ex-officio are the Chairpersons of the respective Pro-

vincial Boards. Each Provincial Board may send one further delegate.

- d) The functions of the Regional Conferences are:
 1. To further the acquaintance with neighbouring Provinces.
 2. To deal with affairs they have in common.
 3. To offer mutual advice and help.
 4. To submit questions to the Unity Board for decision.
- e) The expenses of the Regional Conferences are met by the respective Provinces. (1981, #827)
- f) A copy of the minutes of each Regional Conference is to be sent to the President of the Unity Board who will excerpt items of interest to the whole of the Unity and circulate in the Unity Newsletter. (1988, #819)

#807. UNITY STATISTICS

For Unity statistical purposes, each Province should report communicant membership only, and this total for the Unity should be the official statistic in any publication throughout the Unity.

(1974, #793.e)

#808. UNITY COMMITTEE ON THEOLOGY

The Committee on Theology be constituted as follows:

NAME: Unity Committee on Theology.

MEMBERS:

Three from the African Region

Two from the North American Region

Two from the Caribbean and Latin American Region

Two from the European Region

appointed by the Unity Board from recommendations made by Provincial Board Chairs from those regions, with no two members of the Committee from any single Province. The Committee recommends that gender diversity on the Committee be a priority of the Unity Board. The Unity Board may appoint up to two additional members.

TERMS: One seven-year term to coincide with the inter-synodal period between Unity Synods with the possibility of reappointment for a second term.

RESPONSIBILITY: Responsible to the Unity Board.

MEETINGS: Meetings to be at the discretion of the Unity Board. It is recommended that various communication technologies be used for the meetings. Meetings to be funded by the MCF up to an amount determined by the MCF.

TERMS OF REFERENCE: To discuss theological matters relevant to the Unity referred to it by Unity Synod or the Unity Board or to discuss issues the Committee deems relevant. The Committee shall produce a minimum of one report to the Unity Board between meetings. In addition, it shall produce any materials mandated by Unity Synod or the Unity Board.

DISSEMINATION OF THE COMMITTEE'S WORK: The reports of the Committee to be sent to the President of the Unity Board and to the Chairperson of each Provincial Board for dissemination. In addition, the Committee should have its own web page on the Unity website, where its reports and other relevant materials shall be publicly available; the page to display clearly a disclaimer that the opinions expressed in the material posted are those of the Committee on Theology and not necessarily of the Unitas Fratrum. Other pertinent information shall be included as well, including members' names and the times and dates of the Committee's meetings. Provinces will be asked to insert the links to this web space on their websites to facilitate the public distribution of its work. (2009)

#809. RELATIONSHIPS BETWEEN PROVINCES

Unity Synod declares that:

- a) Any intrusion by one Province into the affairs of a neighbouring Province is unacceptable and does not comply with basic principles of mutual respect and partnership in the Moravian Church.

- b) The Unity Board define the difference between intrusion and appropriate interaction between Provinces. (2002, #859)

#810. WOMEN'S STEERING COMMITTEE

1. The Unity synod affirms

- The UWD is responsible for coordinating the ongoing work with the women of The Unity in the future and be responsible for coordinating the efforts of planning and implementing future Consultations in addition to its regular work of looking out for the welfare of the women of The Unity as regards Education, Violence against Women, Alleviating Poverty and Unemployment, Health Issues of Women and Children, Parenting, and issues pertaining to Women in Ministry;
- The Unity Board and Unity Synod elect members to the Advisory Board in the following manner:
- The advisory board has 8 members, composed of:
 - 4 regional representatives nominated by Unity Board.
 - 3 representatives nominated by Advisory Board.
 - The Unity Women's Desk Coordinator
- Elections for the four regional representatives will be conducted at Unity Board or at Unity Synod. The candidates should meet the eligibility requirements of the UWD programme Manual. The three reps nominated by the advisory board will be forward to the Unity Board or Unity Synod.
- In the event of a vacancy occurring during the inter-synodal period, the position will be filled by nomination from the Unity Board.
- The Advisory Board have responsibility for appointing the program coordinators to be ratified by regions.
- A member of the UEC will attend an Advisory Board meeting each year and
- The UEC, UBA and Designated Advisory Board members meet once every two years helping to develop clear reporting structures back to Unity Board.
- The Advisory Board has the authority to revise the Program

Manual and NC 501 (C)(3) bylaws as long as they are completely in compliance with COUF. The bylaws will be submitted to the UBA annually for review (by 15 July) along with UWD annual report and financial statement.

- The Advisory Board will be responsible for appointing officers of the Advisory Board: Coordinator/President (with the approval of the Unity Board/Synod), Assistant Coordinator/Vice President, Secretary, and Treasurer and other officers as deemed necessary for the efficient operating of the UWD. Appointment of these officers to be made at the beginning of each calendar year at the first quarterly meeting of the Advisory Board.
 - Each Region be represented by an appropriate number of Sub-Desk Coordinators (three from the Africa Region, two from the Caribbean Region, one from the European Region, and one from the American Region), and by an appropriate number of Provincial Coordinators within each Province, Mission Province, and Mission Area to coordinate efforts within the Province and to report to the Advisory Board and to make requests for support and financial assistance as may be needed to award scholarships, micro-loans, and other project support. The Sub-Desk Coordinators will be approved by the Unity Board and Provincial Coordinators will be chosen with the cooperation of the Provinces and the Advisory Board.
 - The Advisory Board may appoint additional members to the Planning Committee for the purpose of planning the Consultations which have been approved by the Unity Synod. The Planning Committee will begin its work at least four years before the planned Consultation in accordance with the Unity Synod schedule.
 - This resolution replace Article #810 in the Church Order of the Moravian Church, effective upon the completion of the Unity Synod of 2023.
2. Unity Synod re-affirms
- a. The work of the UWD by providing funding to a maximum of fifteen thousand dollars US (\$15,000.00 US) per year, depend-

ing upon a budget being sent to the Unity Board, to sustain the work of the UWD for the future and to hire a parttime Coordinator.

- b. That each Province provide support for the UWD as may be available or by authorizing fundraising efforts in each of their Provinces for the Unity Women's Desk
 - c. That each Province will support the work of the UWD through prayer and providing any other resources available from that Province.
3. The Unity Women's Consultations be held every seven years, not less than one year prior to Unity Synod;
 4. The Unity Women's Desk and the Provincial Boards support and encourage each Province and Region to hold regional conferences and utilize relevant technology to maintain good communication within the region and with the Unity Women's Desk
- (2016)

#811. PROPER ACCOUNTING

Unity funding agencies should develop an instrument that would assist recipients to adhere to agreed conditions that will ascertain proper accountability and transparency of the use of funds.

(2002, #875)

#812. MENTORING

All Provinces are encouraged to embark upon a strategy for mentoring by:

- a) Developing and publicising structured mentoring programmes to be offered to the congregations.
 - b) Recognising persons currently involved in mentoring relationships.
- (2002, #909)

#813. MORAVIAN UNITY CULTURAL HERITAGE FOUNDATION (MUCHF)

MUCHF is directed by a Board with representatives from the four regions of the Unity: Africa, America, Caribbean & Latin America, and Europe and one additional person to serve as chair. There will be two representatives per region of the Unity.

Elections will be conducted at Unity Synod upon the recommendations of the Regions of the Unity. These names of elected candidate/s are forwarded to the Unity Board before the Unity Synod.

This MUCHF Board is charged to take into consideration, at a minimum, the following points:

- Develop a proposal to establish a Moravian Unity Cultural Heritage Foundation (MUCHF), as a Unity Undertaking
 - The MUCHF will be governed by a board, which, in the interim, may be appointed by the Unity Board, and beginning in 2023 will be elected by Unity Synod according to relevant rules approved by Unity Synod.
 - With the agreement of the MCF Board, to situate the capital of MUCHF with the MCF and arrange for financial operations to be managed by MCF under instruction of the chair of the board of MUCHF and/or the Unity Board.
- Identify internal Moravian and external National and international funding sources and to make efforts to establish a capital of 1.000.000 USD as the first goal, and possibly later a larger capital is established.
- Invite Moravian provinces to seek support for restoration projects of buildings and other structures considered a Cultural Heritage, doing it according to relevant bylaws,
- Develop a set of rules which, in the interim, may be approved by the Unity Board, and beginning in 2023 will be approved by the Unity Synod, taking preservation policies, architectural principles, financial viability, and general importance for the Moravian Unity.
- Identify and assemble a group of international experts in Moravian Architecture, Church History, restoration, historic crafts-

manship, cultural heritage management and other relevant subjects in order to offer guidance and advice to the Provinces.

- Begin a central register of structures to be considered as cultural heritage within the Unity.

(2016, 2023)

#814. MORAVIAN UNITY DISASTER RELIEF FUND

Unity Synod tasks the Unity Board, or a subcommittee or special working group appointed by the Unity Board to:

- Establish a Moravian Unity Disaster Relief Fund (MUDRF) and to identify internal Moravian and external international funding sources, including entities that provide matching funds for disaster relief.
- Make efforts to establish a capital of 500.000 USD as the first goal, and possibly later a larger capital is established.
- Create a communication plan within the Unity for responding to disasters wherever they may occur within the Unity.
- Involve the Unity Mission Development Board (UMDB) in decision making about and coordination of response to disasters within the provinces of the Unity, in cooperation with national and international relief agencies, and to include the delivery of resources, funds and supplies.
- Establish response teams within the regions of the Unity and to provide a disaster recovery plan template for their activities. These teams will consist of Moravians experienced in disaster relief work and with good knowledge of the Region and of the Unity.
- With the agreement of the MCF Board, to situate the capital of MUDRF with MCF, and the financial operation with MCF under direction of the Unity Board.
- Assist Moravian provinces to seek support for disaster relief from the MUDRF, and national and international agencies, in the event of natural disasters or manmade disasters occurring in the area of operation of the Moravian Provinces.

(2016)

#815. UNITY YOUTH COMMITTEE

A Unity Youth Committee is established.

The Unity Youth Steering Committee

- has a task in meeting the need to empower and inspire our youth from all areas of the worldwide Moravian Unity as pronounced by the Unity Synod; the committee is focusing their efforts on Unity youth and young adults from ages 1835.
- bears in mind that the need is integral and imperative to the present and future life of our communities and thus has called to action the forming of the Unity Youth Committee.
- sees its role as facilitator of furthering the interests of the youth of all provinces across the worldwide Unity; and be it further resolved that

The UYC

- oversees the work and operation of the Unity Youth Desk.
- supervises the Unity Youth Desk Coordinator.
- takes initiatives to further the interaction between youth across the Unity.
- takes responsibility for arranging and running a Unity Youth Camp/Conference at least once every 5 years, in cooperation with the Unity Youth Desk Coordinator.
- encourages the regional representative on UYC to stay in contact with provincial youth leaders and convey information to and from the Provinces.
- challenges the unity, the regions and the Provinces to support provincial/international/regional youth gatherings, mission trips, and youth exchange programs; and be it further

UYC will consist of the following elected for 7 years:

- 2 members from the African Region, (1 from the Southern and 1 from the Eastern part of the region)
- 2 members from the Caribbean/Latin American Region, (1 from the Caribbean and 1 from the Latin American side, respectively),
- 1 member from North American Region, and
- 1 member from the European Region,

- 2 Ex-officials: Unity Youth Desk Coordinator and Unity Board Administrator.

Elections will be conducted at Unity Synod upon the recommendations of the Regions of the Unity, preferably through the Unity Youth Region Conferences. These names of elected candidate/s are forwarded to the Unity Board before the Unity Synod.

A UYC member needs to be between 22 and 33 years of age, when elected. UYC members can be re-elected to serve, but upon re-election, they should not be older than 33 years of age, when they start their 2nd term. This should be taken into consideration when the nomination is made of the candidate, as their service only begins the following year after the Unity Synod.

In the event of a vacancy occurring during the inter-synodal period the position will be filled with a nomination from the Unity Executive Committee.

At the first meeting of the UYC after Unity Synod, the committee will constitute itself by electing among the UYC members, a convener/chairperson and secretary, meeting procedures and a vision for the new inter-synodal period.

UYC can call on advisor/s to help with planning the Unity Youth Tours/Conferences and other activities, that they see fit. These advisor/s will have no voting rights.

The Unity Youth Desk Coordinator reports normally to the moderator of UYC, who is the primary contact person.

The cost of operation of the UYC is included in the unity budget, with the unity seeking support from MCF, and

A representative of the committee will be a member of the Unity Synod.

The UYC meets once every two years.

(2016, 2023)

#816. UNITY YOUTH DESK

A Unity Youth Desk is established; and a Unity Youth Desk Coordinator, having the following responsibilities, is employed:

- be secretary of the Unity Youth Committee.
- establish and maintain means of communication for the youth in the worldwide Unity through social media like Facebook, Twitter, emails among others.
- establish and maintain a Unity youth website.
- collect material useful for practical youth work including Bible studies, songs, music, plays etc. and create a data base, available to the youth work in all provinces.
- provide information about existing structures for youth work within provinces to other provinces, which wish to set up youth work on provincial and district levels.
- through the social media initiate discussions and debates, prayers, words of encouragement etc., and thereby seeking to create a sense of unity among the youth of the worldwide Moravian Church.
- take a leading role in organizing a Unity youth event at least once every 5 years; and be it further resolved that
- The Unity youth coordinator (UYC) is answerable to the Unity Executive Committee.
- the Unity youth coordinator is employed in a job limited to 30 % of a full time job.
- the Unity Youth Desk Coordinator reports normally to the moderator of UYC, who is the primary contact person.
- the UYDC works in conjunction with the UBA.
- the salary of the Unity youth coordinator is paid, at least partly, through the contribution to the Unity from MCF.
- the Unity youth coordinator is employed for 5 years with the possibility of renewal by their provincial rules if applicable; and be it further resolved that
 - The Unity Youth Desk Coordinator has the following qualifications:
- is an active member of the Moravian Church, who knows the Moravian Church very well.

- has good theological knowledge.
- has proven knowledge of communication and administration.
- is at the beginning of the employment between 26 and 33 years old.
- has cross cultural understanding.
- is flexible as far as work time goes, ready to take on more work in some periods.
- is able to travel, when needed, and
- apart from the mother tongue and English, the Unity Youth Desk Coordinator speaks at least one of the larger languages of the Unity.

(2016)

817. Unity Synod 2016 affirms the mission effort at the Star Mountain Rehabilitation Center, and that Star Mountain Rehabilitation Centre continues as a Common Unity Undertaking, maintaining its distinctive Moravian Christian social outreach character.

(2016)

#818. The Unity Women's Desk be represented at meetings of the Unity Mission and Development Board by invitation of the Board.

(2016)

#819. Christian Marriage in the Moravian Church is between a man and a woman.

Unity Synod 2016 declares to the American Northern Province that the actions of its June 2014 Synod concerning the marriage of same gender couples and the ordination of homosexual people is not in accordance with the 2016 Unity Synod's understanding of marriage based on Unity Synod 2016's understanding of COUF, the Moravian Covenant for Christian Living and Scripture; and be it further.

Unity Synod 2016 commissions the Unity Board to observe the development in the American Northern Province, to take necessary measures.

#820. Unity Undertakings present their audited financial statements to the Unity Board annually.

#821. ARREARS OF ASSESSMENETS

1. a statement of their annual contribution including any arrears from previous years is sent to every Province at the beginning of the financial year.
2. every Regional Representative on the Unity Executive should receive this information for their Region to follow up on the reasons for the arrears in his/her Region. The representative should report back to the Unity Board; and be it

Each Province makes some payment during every financial year or informs the Unity Board the reasons for non-payment; otherwise funding from Unity Funds, including MCF, in the following year may not be considered and travel costs for Unity meetings may not be paid; and be it further resolved that

Any arrears prior to and including 2013 should be written off.

#822. UNITY FUND BUDGET

The Unity Board are given authority to make a rolling budget every two years, keeping within the overall boundary of the proposed budget carried at Unity Synod.

CHAPTER II
THE UNITY SYNOD

#823. RESOLUTION IMPLEMENTATION

The Unity Board should ensure that a process is in place for:

- a) Monitoring all resolutions and decisions of Unity Synod and Unity Board.
- b) Reminding the Unity Board of such resolutions as need action; and
- c) Reporting to the Unity Board on the implementation of resolutions within the Provinces. (2002, #929)

#824. THE NUMBER OF WORKING DAYS OF UNITY SYNOD

It was resolved that:

- a) Unity Synod take place over a period of six working days, including a Saturday;
- b) The Unity Board take appropriate steps to ensure that the business is conducted in a timely manner, amending the programme as necessary. (2009)

#825. UNITY BOARD REPORT TO UNITY SYNOD.

President's Office, on behalf of the Unity Board offers a report to Unity Synod on the activities and dealings of the Unity Board in the intersynodal period. (2016)

CHAPTER III

THE GENERAL DIRECTORY

#826. GENERAL DIRECTORY SUSPENSE ACCOUNT

Whereas the Unity work at Star Mountain needs the full income from the General Directory Suspense Account, and

Whereas the Continental Province and the British Province have given Unity Synod the assurance that funds needed by the Leper Hospital in Sikonge, Tanzania, West Province, which previously came from the General Directory Suspense Account, will be furnished if there is a deficit in the Leperworks account;

Therefore, it is resolved that the total income of the General Directory Suspense Account be directed to the use of the Unity Undertaking at Star Mountain. (1981, #836)

CHAPTER IV

THE UNITY ARCHIVES AND STAR MOUNTAIN – UNITY UNDERTAKINGS

#827. UNITY ARCHIVES, HERRNHUT

Each member of the Unity Board is requested to send one copy of all official and unofficial Moravian publications, at the expense of the Province which he/she represents, to the archives at Herrnhut, and to the several provincial archives throughout the Unity.

(1981, #838)

#828. UNITY UNDERTAKINGS FINANCES

Unity Undertakings present their audited financial statements to the Unity Board annually.

(2016)

CHAPTER V

THE MORAVIAN CHURCH FOUNDATION

#830. STAFFING IN THE FOUNDATION'S BUSINESSES

That Unity Synod recommend to the Board of Directors of the Moravian Church Foundation the following regarding staffing:

- a) To aim consistently at training local Christians, especially members of the Moravian Church, for responsible posts;
- b) Whenever it is necessary to appoint new staff members, to aim at appointing Christian people, who, besides possessing business-like efficiency, are able and willing to make a personal contribution to the life and work of the Church.

(1981, #837.a)

#831. MEMBERSHIP OF BOARDS OF DIRECTORS OF THE MORAVIAN CHURCH FOUNDATION'S BUSINESSES

Unity Synod recommends to the Board of Directors of the Moravian Church Foundation that, when appointing members of the Boards of Directors of the various companies owned or controlled by the Foundation, it should consult with the Provincial Boards of the Provinces in which the companies are located. (1981, #837.b)

#832. MEMBER OF THE UEC AS EX OFFICIO MEMBER OF MCF ANNUAL MEETING

a member of the Unity Executive Committee attends the MCF annual meeting as an ex-officio member in the event that the President of the Unity Board is a member of the MCF Board. (2016)

#833. AGE LIMIT FOR MEMBERSHIP OF THE BOARD OF DIRECTORS OF MORAVIAN CHURCH FOUNDATION

Whereas at its annual meeting in 1973 the Board of Directors of the Moravian Church Foundation took note of the fact that:

- a) The work involved in membership of the Board of Directors is becoming more and more exacting on account of rapidly changing circumstances in the business world of today; and
- b) Board members need to be in constant touch with, and to have up-to-date knowledge of, the present-day situation in Church and business.

Therefore, it was resolved that except in an emergency, there will be an upper age limit of 70 years for members of the Board of Directors of the Moravian Church Foundation. (1981, #837.c)

#834. ORDER OF PRIORITY OF GRANTS FROM THE MORAVIAN CHURCH FOUNDATION

The Moravian Church Foundation is urged to give financial support to the work of the Moravian Church during the next inter-synodal period (2017-2023) in the following order of priority:

1.
 - a. theological training within the world-wide Unity;
 - b. the Moravian Church Foundation offer financial support to seminaries that provide theological training, whether on site or via Distance Learning, for Moravian students who come from provinces that would receive MCF funding, even if those seminaries are located in provinces that do not normally receive MCF funding. (2016)
2. Unity undertakings, including but not limited to: the Moravian Rehabilitation Centre, Star Mountain, new Ramallah; the Uni-

ty Archives, in Hernnhut; and the Unity Mission Development Fund;

3. the Moravian Church in Suriname for economic, educational and social work. **Note:** This priority will remain unchanged until the Commission on Kersten Shares renders its report and recommendations to the Unity Board 2018 and the Unity Board reaches a decision;
4. grants for projects which play a significant role in the welfare of the requesting Province. Priority shall be given to projects which support mission, evangelism, justice, peace and the care of creation. For such grants, the MCF will work in cooperation with the Unity Mission and Development Board. Grants will only be given to start projects, not to cover operating costs;
5. grants may be given in emergency cases. For such help the Executive Committee of the Unity Board may act as an advisor if necessary;
6. other requests may be considered at the discretion of the Unity Board; and be it also

Resolved that for all grants, the MCF is empowered to request and receive appropriate documentation and reports, including such things as: statements of purpose and description of projects, an official recommendation from the respective Provincial Board, a final budget indicating the Province's own contribution, and written status reports to the MCF from those receiving grants until the work or project is completed.

The Unity Board should revise the list of priorities and prepare a recommendation for each Unity Synod. (2009, 2016, 2023)

#835. FUTURE OWNERSHIP OF C. KERSTEN & CO. N.V., PABAMARIBO, SURINAME

Whereas the Unity Synod 1974 was asked to declare that in principle one of the two measures be taken:

- a) That the ownership of C. Kersten and Co N.V. be transferred to the Suriname Province; or
- b) That the seat of the Moravian Church Foundation be transferred

to the Caribbean Area; and directed the Moravian Church Foundation Board in consultation with the Provincial Board of the Suriname Province, to carry out a thorough examination which of these alternatives would be preferable. The Unity Board was to be kept fully informed of the progress of these discussions and when they were complete the Unity Board was authorized at a special meeting of the Board to come to a decision. It was also authorized to call a special meeting of the Unity Synod;

Whereas the examination requested by Unity Synod 1974 was carried out, but no agreed conclusion could be reached between the Moravian Church Foundation and the Suriname Province and in consequence a report with two opinions was sent to the Unity Board, which met and discussed the matter in February 1977 in New York.

Whereas the Unity Board decided at this meeting to issue 51% of the shares of C. Kersten & Co N.V. on the Suriname market, and the remaining 49% to be retained by the Moravian Church Foundation.

Whereas the Suriname Province appealed against the authority of the Unity Board to take this decision and objected to the decision as such; and

Whereas the Chairman of the Unity Board requested both the Moravian Church Foundation and the Suriname Province to come to a compromise, the following joint proposal by the Moravian Church Foundation and the Suriname Province was then submitted to Unity Synod 1981:

PREAMBLE

Whereas It is thought to be advisable that the majority of the shares of C. Kersten & Co N.V. should remain in Moravian hands via the Moravian Church Foundation and the Suriname Moravian Church;

Whereas it may become advisable at some time in the future for the proper financing of C. Kersten & Co N.V. to issue a proportion of the shares of C. Kersten & Co N.V. to third parties in order to raise additional capital; and

Whereas it is thought not advisable to issue shares on the open

market at the present time because of the current political and economic situation in Suriname;

UNITY SYNOD RESOLVED AS FOLLOWS:

Resolve that, a 24% ownership interest in the C. Kersten & Co., N.V. be issued from the Moravian Church Foundation to the Suriname Province after the successful completion of the following process:

- a three-member “Commission on Kersten Shares” will be formed, with one nominated by the Moravian Church Foundation, one nominated by the Suriname Province, and the third appointed by the Unity Board Executive Committee. All three members of the commission must be acceptable to both the Moravian Church Foundation and the Suriname Province. This three member commission shall be determined and named on or before December 31, 2016, and shall meet to begin its work on or before July 1, 2017;
- the purpose of this commission is to thoroughly discuss financial, legal, regulatory, and any other matters related to the issue of 24% ownership interest from the C. Kersten & Co., N.V to the Suriname Province;
- the commission shall also review the Priorities of MCF Financial Support provided for the Moravian Church in Suriname and bring a recommendation to the Unity Board 2018 about the appropriate level of funding for this priority;
- the commission shall bring all reports and recommendation(s) to the Unity Board 2018 for its ratification prior to any transaction taking place.
- if the commission report is not unanimous, a minority report may also be presented to the Unity Board, which shall have final decision in this matter; and be it

Resolved that, this current resolution supersedes and replaces US 1981 Resolution #834. (2016)

CHAPTER VI

CHURCH LIFE

#840. YOUTH

It was resolved that Unity Synod, recognising the rapid and far-reaching changes in society and their direct influence on the total development of youth today, recommends that all Provinces and congregations consider:

- a) The continual importance of the family for the sound upbringing of their children.
- b) ##655-660 (The Family) as a basis of study within the local situation.
- c) The urgent review of their present youth programmes, their practical application and an ongoing process of evaluation.
- d) The challenge to acknowledge young people in their growing independence and to stimulate them to make their own contribution to church and community life. (1981, #814)

#841. TV AND FAMILY LIFE

It was resolved that:

- a) Unity Synod encourage each province to take steps to counteract the influence of the lifestyles portrayed on television, particularly where premarital sex, marital infidelity and divorce, as well as physical violence are glorified.
- b) Provinces of the Unity be encouraged to develop positive images of youth and family life, in cooperation with other churches and agencies, as well as with the aid of the press, radio and television wherever possible. (1988, #843)

#842. CEREMONIAL BURIALS

Whereas the Moravian tradition has been such that additional ceremonies following upon the burial service have not been regarded as acceptable; but

Whereas Unity Synod was of the opinion that this is a non-essential question.

Therefore it was resolved that Unity Synod 1974 reaffirms the right

of each individual Provincial Synod to make decisions regarding ceremonial burials and other related questions in the light of the "Word of God" as it is interpreted in the local situation (see also #667, #668). (1974, #793.d)

#843. VIOLENCE AGAINST WOMEN AND CHILDREN

It was resolved that Unity Synod:

- a) Recommends to all Provinces of the Unitas Fratrum to raise the awareness of its congregations and members in regard to this problem and its effects, through sermons, education programmes, and personal interactions.
- b) Recommends to all Provinces of the Unitas Fratrum to establish and support existing education and resource centres and shelters to benefit the victims of such violence.
- c) Mandates all Provinces of the Unitas Fratrum to form support and study groups to provide contexts for discussions, counselling and support to victims and perpetrators of violence.
- d) Mandates all Provinces of the Unitas Fratrum to address themselves to violence in the media in their respective areas, by bringing to bear pressure on their respective governments to pass legislation which will have the effect of controlling the volume of violence in movies and on television.
- e) Mandates all Provinces of the Unitas Fratrum to bring to bear pressure on their respective governments to pass legislation penalising violence against women and children.
- f) Mandates all Provinces of the Unitas Fratrum to educate its congregations and members of their rights under existing legislation. (1995, #909)

#844. EQUAL OPPORTUNITY FOR WOMEN

It was resolved that:

- a) Representation of women in Provincial and Unity Synods be considerably increased in order to reflect the actual participation of women in church life.
- b) In Provincial Boards and all other decision making bodies in all

Provinces and at all levels of church life, women be represented similarly.

- c) All Provinces of the Unity make every effort to encourage their own Provincial Boards and congregational boards to accord women the same opportunity with full access to lay or ordained, part- or full-time, Christian ministry, as is provided to men.

(1995, #910)

#845. JUSTICE FOR WOMEN

It was resolved that:

- a) Training for church service in the Unitas Fratrum include Biblical gender issues in order to avoid gender stereotyping and oppression of women.
- b) Unity Synod 2002 recommends that all Provinces develop and implement policies, including a focus on family life and values, which provide an environment for the well-being and equal moral and spiritual development of all persons.
- c) Unity Synod 2002 reaffirms COUF 1995, ##909-910 (##843-844 above). (2002, #907)
- d) Unity Synod 2016 affirms that both women and men are equally valued and loved by God; and any discipline exercised by the church should not be imposed on women disproportionately more than to men." (2016)

#846. CHARISMATIC GIFTS

It was resolved that while the Unity Synod recognizes the presence of the gifts of the Holy Spirit within the Church, it does not recognize the position that individual believers MUST experience or manifest specific spiritual gifts or manifestations of the Holy Spirit, such as, for example, speaking in tongues, in order to be a Christian. (2009)

#847. MEASURED COMMUNITY IMPACT

It was resolved that:

- a) The entire Unity seeks more ways to effectively engage their cultures and societies in tangible mission that addresses the many

issues of disparity, hardship, and distress that come from the experiences of life in the community;

- b) The Unity Board also engage in reporting issues that directly connect with the various social ministries of local congregations, provinces, and unity undertakings in order to elevate that work which was so closely intertwined with the work of Christ in his earthly ministry to those who suffered disease, poverty, oppression, destitution, etc; (2009) (Reaffirmed 2016)

#848. STATEMENT OF THE UNITY CONFERENCE OF ARCHIVISTS

October 10 -17, 2022 in Herrnhut

Concept of Archives in the Moravian Unity

In October 2022, representatives from eleven provinces gathered at Herrnhut for the Unity Conference of Archivists to discuss matters relating to the above resolution.

We have reflected on scripture passages including Deuteronomy 32,7: Remember the days of old; consider the generations long past (NIV). We have learned that we have the responsibility from previous generations of the Moravian Church for the preservation of historical records and thereby make the work of God visible. Thus we consider our work to be an important part of the ministry and spiritual life of the Church.

We became aware of our different situations in the provinces in the Unity regarding archives. We continue to think further concerning how we can support one another and find ways towards closer collaboration.

We recognize the importance of records kept in the Moravian archives not only for our Church and its congregations but also for the world.

We identified a number of themes to explore and are committed to exploring these further:

- Education and training
- Resource and documentation sharing

- Seeking and sharing information about funding opportunities
- Digitization
- Communication
- Establishment of a structure for the organization of provincial/congregational archives

We recognize that the Church Order of the Unitas Fratrum (COUF) does not offer any definition of archives. We will continue to develop a definition of the term and propose this to the Unity.

We encourage each province to:

- Maintain an individual archive and to appoint qualified and appropriate people to oversee the archives.
- Establish an archives committee.
- Keep and organize their current records according to best practices.
- Provide sufficient funding for the management of their archives.

We call upon the Unity Synod to establish a Unity Archives Committee.

CHAPTER VII

CHURCH DISCIPLINE

#850. CHURCH DISCIPLINE

It was resolved that Unity Synod 1974 draws the attention of all Provinces to the following insights into church discipline:

- a) Church discipline should be carried out only in the setting of pastoral care.
- b) Holy Communion be understood essentially as a means of grace rather than an instrument of church discipline.
- c) A spirit of legalism is not in accord with the basic purpose of church discipline.
- d) Singling out individual areas of human life (e.g. sexual life) when dealing with church discipline distorts its true meaning.

- e) In applying discipline, all members must pray that hypocrisy should constantly be conquered by love; and
- f) We should try to heal the basic spiritual and social sickness that affects all of us rather than treating only the symptoms.

(1974, #793.c)

CHAPTER VIII

BAPTISM

#855. BAPTISM

Whereas some Unity Provinces face such problems as:

- a) Persons baptized as infants seeking a second baptism.
- b) Persons seeking baptism who have no record of a possible previous baptism.
- c) Persons coming to the Moravian Church from sects which may have an inadequate understanding of baptism; or
- d) Some persons seeking a second baptism, particularly with a desire for immersion and as a personal faith response.

Whereas we desire to affirm the practice and theology of baptism contained in ##675-678 and COUF 1981, #812;

Whereas we desire to avoid the appearance of sanctioning rebaptism, and to affirm the legitimacy of the baptism of infants which bears adequate witness to God's saving action.

Whereas we consider baptism to be very important and at the same time, in the spirit of the Ancient Unity, we consider baptism to be a "ministerial", that which serves the "essential" of God's saving action; and²

2. The Ancient Moravian Church from the time of Luke of Prague divided matters of church and theology into three categories: that which was "essential" unto salvation (relationship with the Triune God responded to in faith, love and hope), that which was "ministerial" (serving the "essential" but not having value independent of it), and that which was "incidental" (the different ways in which things were done). Scripture, sacraments, church, preaching all served or were "ministerial" to the one and only "essential" (relationship with God). This is the special insight of Moravian theology.

(1995, #863)

Whereas Unity Synod (COUF 1988, #811) requested each Unity Province to consider the appropriate pastoral response to the problem of rebaptism or second baptism,

It was resolved that:

- a) All Provinces of the Unitas Fratrum educate their congregations in the Moravian understanding and practice of baptism.
- b) The Unitas Fratrum affirms the legitimacy and propriety of the three forms of baptism: sprinkling, pouring and immersion; allowing any of the three, according to the wishes and practices of a particular Province if the other forms be not denied.
- c) The Unitas Fratrum expresses appreciation for those who desire rebaptism as a way of experiencing the meaning of baptism, but believes that the theological implications of such rebaptism make it unacceptable and suggests that such desire be expressed in a "Rite for the Reaffirmation of Baptism" which could be designed by the Provinces which desire to do so.
- d) Where it is not certain, because of lack of records, whether a person has been baptized previously, the one option is to use the words, "If you were not baptized, I baptize you".
- e) Where the validity of a previous baptism is in question because of the beliefs or practices of a sect from which a person comes, baptism need not but may be performed at the discretion of the pastor and elders without it being considered rebaptism.
- f) Where persons have gone elsewhere to receive rebaptism, because baptism is a "ministerial", such rebaptism ought not to be considered as a basis for exclusion from the congregation; pastoral care should be provided which both supports the person's spiritual needs and clarifies the theology and baptismal practices of the Moravian Church.

#856. BAPTISM OF CHILDREN

It was resolved that:

- a) Baptism of children remains the normal practice of the Unitas Fratrum.
- b) Parents have the right to postpone baptism of their children.

- c) As the character of baptism is that of reception into the body of Christ, it follows that baptism cannot be repeated.
- d) Ministers of the Unitas Fratrum should be prepared to administer the sacrament of baptism of children in accordance with the principles and the practices of the Unitas Fratrum.

(1981, #812)

CHAPTER IX

THE MINISTRY

#860. OFFICE OF DEACON

A study of the New Testament leads one to the conclusion that it is not possible to find an exact definition of either the office of Deacon or Presbyter. Deacons, Presbyters, other ministers, charismatic persons and the Bishop played a role in the administration of a congregation.

In Church history, the Presbyter became, in Roman and Greek traditions, the priest. By ordination a priest entered the status of clergy definitely separated from the layperson. There were several steps of "lower consecration", in which the office of Deacon was preparatory to the priesthood.

Reformation, both in Bohemia and Germany, stressed the concept of the "priesthood of all believers". Nevertheless, it retained, or renewed, the ordination of priests for the special ministry of preaching the word and administering the sacraments.

In the renewed Unitas Fratrum, the three orders of the ministry – Deacon, Presbyter and Bishop – were taken over from the Ancient Unity. Ordained brethren served as pastors, missionaries and businessmen. In the first decades in Herrnhut, sisters were also ordained. Not only the order of a Presbyter, but also Deacon, embraced the right to administer the sacraments. (1981, #813)

#861. ORDINATION OF WOMEN

The 1957 Church Order of the Unitas Fratrum (#847.a and #847.h)

grants permission to each Province to ordain women. The 1967 Church Order (#759) reiterates this position.

Therefore, it was resolved that Unity Synod 1981 records its conviction that all of God's people whether male or female are equal. This means that persons feeling a call to ordained ministry of the Moravian Church shall be given equal consideration without reference to their sex. (1981, #807)

It was resolved that Unity Synod 2002:

- a) Reaffirms the resolution COUF 1995, #860.
- b) Strongly encourages the Provincial Boards and congregational boards to investigate and where necessary rectify this situation in their Provinces.
- c) Urges all Provinces actively to pursue the process of publicising, recruiting, training, and deploying for ministry by women; and
- d) Requests all Provinces to report on the progress of the implementation of this resolution to the inter-synodal meetings of the Unity Board. (2002, #905)

It was resolved that Unity Synod 2009 reaffirms COUF 1994, #860 and 2002, #905. (2009)

#862. FREEING BISHOPS FROM CONGREGATIONAL RESPONSIBILITIES

The question of freeing Bishops from congregational responsibilities, in order to enable them to function properly as pastors for all workers, should be left to the individual Provinces to decide upon. (1981, #808)

#863. MINISTERS WHO MOVE TO ANOTHER PROVINCE

- a) Candidates for the ministry in the Moravian Church perform their theological studies in accordance with the regulations of their Unity Province. When they have completed their studies,

they start their service in the Unity Province to which they belong unless otherwise agreed by their Provincial Board.

- b) Their ordination will be commissioned by their Provincial Board and performed by a Bishop of the Moravian Church (see also ##682-684).
- c) An ordained minister of the Moravian Church can serve in another Province in agreement with the Provincial Boards of the two Provinces concerned, and an exchange of ministers between the Provinces where it is deemed advisable is to be encouraged.
- d) If a minister withdraws from service without the consent of the Provincial Board, he/she is removed from the roll of ministers and all rights to function as a minister of the Moravian Church are withdrawn. A minister who receives leave of absence from his/her Provincial Board for a specific assignment shall retain his/her rights in the Moravian Church as an ordained minister.
- e) A minister is deprived of the rights connected with his/her ordination if:
 1. In the opinion of his/her Provincial Board he/she misuses these rights.
 2. He/she grossly violates the Church Order of the Moravian Church; or
 3. He/she leads a life that is contrary to the principles of the Christian faith.

(1981, #810)

CHAPTER X

THE TRAINING OF MINISTERS

#865. EDUCATION

It was resolved that:

- a) The Unity directs the Provinces to adopt a policy that mandates training in pastoral care and includes training to recognize and appropriately address violence against women and children.
- b) Pastors who have completed their training be given regular refresher training courses by means of retreats, conferences, sem-

inars as are appropriate to equip them to give pastoral care to victims and families of victims of violence. (2009)

CHAPTER XI

MISSION OUTREACH

#870. LEADERSHIP IN MISSION

It was resolved that:

- a) Research be initiated on the present state of youth work in all Provinces in order to identify needs and to propose existing and new ways to meet them.
- b) Each Province determines a profile for its youth leaders, undertakes and coordinates training of its youth leaders.
- c) World mission education and training should begin at the Sunday school level. Mission education could include activities which create awareness of other cultures, motivate and support the spread of the Gospel, allow opportunities for sharing Christ, and committing lives to service in Christian vocations. Such activities could include cross-culture exchanges of teams of young people for mission projects and the creation of Young People's Mission Associations.
- d) Leadership resources and mission materials be shared throughout the Unity. Mission Boards and agencies are encouraged to retrieve, find, generate and share reports, audio-visual materials and other forms of information which can then be adapted for use in mission education programmes in other Provinces or by other Mission Boards or agencies. This sharing may be accomplished through networking or through the Unity Secretariat if such an office is established.
- e) Multi-cultural leadership be encouraged in young people's organisations and in Mission Boards and agencies. (1995, #922)

#871. MISSION AND PATERNALISM

It was resolved that Unity Synod endorse the text from the World Mission Conference 2001 set out below:

Affirming the dignity and worth of every person

Unity relationships and *new world witness*³ begin with the affirmation of the infinite worth and value to God of every person from every ethno-linguistic group, Church and Province. Every human bears the divine image of the God who loves the whole world and who has affirmed, through the death and resurrection of Jesus Christ, his desire that all should be saved and come to a knowledge of the truth

Mutuality

Within our Unity we are brothers and sisters who share one Lord, one faith, one baptism; one God and father of all (Ephesians 4: 4-6). Thus, our lives and futures are intertwined as we work out the meaning and purpose of our salvation in Christ. We walk the same road together. Our sharing is mutual, and expression of *the variety of gifts* God has given us to enrich Christ's body. In *new world witness* we recognise also that the saving purposes of God obligate us to one another so that God may be glorified in the breaking down of human barriers and the reconciliation of the world to himself in Christ.

Transparency

Unity relationships and *new world witness* call for transparency, openness and honesty. The Gospel obliges all believers to live lives of integrity and honesty. Just as the ministry of Jesus was not one in a corner (Acts 26: 26), so too must our service be open to public scrutiny. The free and frequent giving and receiving of *information* about ministries at all levels of Church life builds trust and confidence, strengthens the effectiveness of our mutual work, and ena-

3. Synod 2009 changed the term '*new world witness*' in favour of the term '*mission and development*' (see #874).

bles us to pray for, support, encourage and admonish one another in ways that build up the Church.

Stewardship

God provides to his people everywhere resources of various kinds. Individual Christians, as well as congregations and Provinces, are *responsible to God* for the resources God puts at their disposal. All resources human, material, financial, environmental are to be cultivated and managed to the glory of God and in such a way as to enable the Church to serve fully and effectively.

Interdependency

As members of Christ's body, we belong to each other. Though different in function and giftedness, every part of the body needs all the other parts of the body. Moreover, every part of the body is equal to every other part of the body (1 Corinthians 12). Interdependency in Unity relationships encourages the gifts of Christ's body to be shared freely in response to the humble acknowledgement of need.

Contextualisation

Within the Unity, as well as in all *new world witness*, the Gospel must be contextualised. The Church's theology, government, structure, ministry, worship, forms and practices must all express a faithful and biblical fitting of the Gospel to indigenous culture and context. Through a true Unity in Christ, the worldwide Church will, of necessity, evidence wide varieties of *expressions and forms*. Unity relationships and *new world witness* must not only allow for such diversity, but encourage it as well, recalling the biblical admonition to maintain the unity of the Spirit in the bond of peace (Ephesians 4:3).

Empowerment

God has provided the Church with gifts of ministry for the building up of the body of Christ in order that it might attain the whole measure of the fullness of Christ (Ephesians 4:13). Unity relationships and *new world witness* may be properly evaluated by their ef-

fectiveness in contributing to this empowerment and equipping of the Church for the work of ministry.

Vigilance

Ongoing vigilance, expressed through continual evaluation and assessment, are necessary to *avoid paternalism*. Unity relationships and *new world witness* will never be completely free from the temptation to institute or maintain paternalistic structures, policies, methods or practices. Provinces, in their relationships with congregations and other Provinces, should exercise such vigilance.

Confidential decision making

neither individuals nor boards are immune from the possibility of making paternalistic decisions. However, a truly confidential decision making process that invites, welcomes and affirms *many voices* can help. Within the Unity and in *new world witness*, structures, governance and decision making processes should welcome the participation of many.

Prayer and intercession

prayer and intercession deserve special mention as a *guiding principle* in Unity relationships and *new world witness*. Consistent and vital prayer invites the wisdom and power of God into our relationships and witness.

It is further resolved that Unity Synod commends this text to all Provinces and mission organisations and asks them to consider it and to act upon it. (2002, #925)

#872. APPRECIATION AND SUPPORT FOR MISSION ENDEAVOURS

It was resolved that Unity Synod encourage all Provinces and mission organisations to continue with this work to proclaim the Good News of God's salvation through Jesus Christ and to investigate

new possibilities of missionary outreach in their own countries and abroad. (2002, #928)

#873. UNITY MISSION AND DEVELOPMENT PROGRAMME

It was resolved that:

- a) Unity Synod affirm the criteria for the awarding of funds as adopted by the Unity Board in 1999, namely:
 - The initiative applied for must be genuinely new, in the sense of a new geographic area, and/or of a new mission outreach within or outside an existing Province
 - The initiative must be in agreement with ##700-708 and COUF 2002, #875 (now #811)
 - The application must come from a Provincial Board.
 - The application for financial support, addressed to the Unity Board, must include a clear description of the mission project.
 - The Provincial Board submitting the application should contribute part of the financial support.
 - The mission outreach should, as far as possible, involve the beneficiaries or target people in the formulation and implementation, and look forward toward their support in human and financial resources.
 - The initiative should have its own explicit time frame.
 - Normally, after ten years mission and development initiatives either will have been completed or will have developed sources of income independent of mission and development.
 - Annual reporting to the Unity Board is required for continued funding.
 - An evaluation of the activities will be undertaken under the auspices of the Unity Board.
 - Unity Board shall issue an annual report.
- b) Unity Synod should encourage Provinces to identify new areas and target groups, noting the Mission Conference's request to give special attention to work with children and youth, and should affirm the application of the Three-self principles of mission: self-government, self-propagation and self-support.

- c) The Unity Mission and Development Programme should pay particular attention to mission education, noting that:
 - The training of those who are involved in new mission work is essential.
 - Within the Unity, both pastors and lay people should be educated in mission.
 - Mission education should include subjects such as tentmaking ministry, the 3-self principles of mission and courses such as "Perspectives" and the study of mission work in post-modern societies.
 - The Unity Board should explore the possibility of establishing a chair of missiology for the Unity.
- d) Unity Synod require all Provinces to fulfil their obligation to contribute to the Unity Mission and Development Fund.

(2002, #926)

#874. UNITY MISSION AND DEVELOPMENT FUND

Whereas the New World Witness Fund was established to fund mission work;

Whereas the term "New World" does not appropriately describe the mission activities of the Unity; and

Whereas there is a need to secure a better coordination and management of this fund;

Therefore it was resolved that:

- a) The New World Witness Fund be called the Unity Mission and Development Fund.
- b) The Unity Mission and Development Board administer the Unity Mission and Development Fund.
- c) The aim of the Unity Mission and Development Fund is to support the work of the Unity in Missions.
- d) Priorities are:
 - Mission to unreached people of different cultures;
 - Mission to people in countries, where there are other Christian churches, but previously no Moravian witness;
 - Expansion and development of existing Moravian provinces.

- e) Criteria for distributing monies from the Unity Mission and Development Fund are set out in #873. (2009)

#875. UNITY MISSION AND DEVELOPMENT BOARD

It was resolved that a Unity Mission and Development Board be established according to the following specifications:

Composition 15 members

Unity Board Administrator (or, if there is no UBA, an appointee of the Unity Board

Representatives:

Four from the African Region

Two from the Caribbean and Latin American Region

One from the North America Region

One from the European Region

One from each of the following Mission Agencies:

- American Board of World Mission
- Zeister Zendingen – Genootschap
- Brødremenighedens Dansk Mission
- Hernhutter Missionshilfe
- British Mission Board
- Mission 21

Frequency of meeting: At least once every two years

Responsibilities:

- Works under the jurisdiction of the Unity Board
- Considers and monitors new mission work
- Monitors and evaluates progression of established mission work
- Refers issues of concern to Unity Board
- Funds mission work
- Re-visits support to present projects and undertakings
- Prioritises mission projects
- Administers the use of the Unity Mission and Development Fund (formerly New World Witness Fund)

- Oversight and co-ordination of partnerships between mission areas/Provinces and Mission Agencies
- Concerning Star Mountain and South Asia, any proposed changes must be approved by the Unity Board. (2016)

CHAPTER VIII

GENERAL

#880. AIDS

Whereas AIDS has become the major plague of the last decades of the twentieth century.

Whereas there is no known cure.

Whereas there is great fear, much of it born of ignorance.

Whereas it is important to face moral questions raised by the disease.

Whereas the Church is called to be a healing community, and the people of God can be the family that embraces and sustains those who are sick with AIDS-related conditions and their friends and relatives; and

Whereas AIDS is no respecter of sex, race, nationality, nor social class.

Therefore, it was resolved that:

- Moral questions be addressed.
- Unity Synod 1988 recommend to the Provinces a programme of pastoral care, education for prevention, and a social ministry along lines suggested by the World Council of Churches' Hearing on AIDS at Geneva, January, 1987; and
- The Unity Board or President of the Unity Board procures material from the World Council of Churches and/or other sources for distribution throughout the Unity. (1988, #841)

#881. HIV/AIDS

It was resolved that:

- Unity Synod reaffirms COUF 1988, #841 (#880 above);

- b) The Unity Board, all Provinces and agencies, as a matter of urgency, draw on all resources available, including prioritisation by Unity Board, to address problems related to HIV/AIDS;
- c) To this effect Unity Board shall initiate and see to implementation of:
 - 1. Education and training programmes including women's skills' training and care giving for persons living with HIV/AIDS.
 - 2. Encouragement of pastors to draw the attention of their congregations to HIV/AIDS issues.
 - 3. Job creating initiatives primarily for persons living with HIV/AIDS.
 - 4. Provisions for AIDS orphans, including the provisions of housing, food, clothing and education in a loving Christian environment.
 - 5. Use of available vacant facilities as hospice homes, counselling centres, education and support services.
 - 6. Collaboration with non-governmental organisations (NGOs) for HIV/AIDS information and the distribution of materials and medication related to HIV prevention and treatment, thereby prioritising pregnant women; and
- d) The Unity Board shall monitor and report annually to the Provinces on ongoing developments and achievements to the effect of the above. (2002, #906)

It was resolved that Synod mandate Provinces to increase efforts for the stemming of the HIV/AIDS pandemic. (2009)

#882. REINVESTMENT IN SOUTH AFRICA

Whereas full democracy has been restored to South Africa with universal adult suffrage;

Whereas there has been a call by the Government of South Africa for reinvestment in that country; and

Whereas the South Africa delegation at Unity Synod 1995 endorses this call.

It was resolved that Unity Synod approve the investment already

made in South Africa by the Moravian Church Foundation and urges this Foundation and all Provinces to consider further investments in South Africa. (1995, #934)

#883. CHRISTIAN UNITY

We acknowledge with gratitude that the ecumenical movement has its roots in the missionary efforts of the Church. The last several years have given evidence of a growing trend towards cooperative endeavour in the work of the Church. A new spirit of understanding and concern is bridging over and breaking down divisions that have separated Christians for many years. We accept with joy and thankfulness these signs of the activity of "the living Lord and Shepherd leading His flock toward unity".

We heartily welcome the many occasions for discussion of the theological and doctrinal issues that have separated churches for a long time. These have been opportunities, "to learn from others and to rejoice with them in the riches of the love of Christ and the manifold wisdom of God". Opportunities for cooperative service have also made it possible for followers of Christ from many different traditions and backgrounds to learn to know each other and to experience their oneness in Christ. In this way many new avenues of unified service have opened for many Provinces in the divided state of Christendom.

But it is with humility and a sense of guilt that we confess that there still remain divisions which hinder the message and the power of the Gospel. Recognising that, "we, together with all Christendom, are pilgrims on the way to meet our coming Lord, we welcome every step that brings us nearer the goal of unity in Him." We pledge ourselves to do all in our power to hasten the day when the oneness of Christ's followers is manifested plainly to the whole world.

We recognise the task of the *Unitas Fratrum* to be that of helping to realize the brotherly love which overcomes divisions in the Church, through prayer for one another and for unity, through joint witness and action, through joint congregations, through interdenominational services and through joint Holy Communion.

All Provinces are urged to fuller involvement with other church-

es on all levels of Councils of Churches and Federations of Churches whilst not sacrificing relationships with other Provinces of the Unity as a whole. Synod 1974 urges that no Province should leave this historic fellowship unless clearly led to do so under the conviction of the guidance of the Holy Spirit.

Whilst a fully united universal Church can only be an eschatological reality as a consummation of the union-in-manifoldness, the Provinces of the Unity are free to enter into consultation with other churches where obedience to the will of the Lord of the Church calls for partial or full union.

For the execution of such Church union, the consent of the Unity Synod or the Unity Board is required. When such Union takes place the Unitas Fratrum will still be prepared to maintain a link if so desired. (1974, #789)

#884. WORLD'S RESOURCES

Unity Synod 1974 adopted the following statement on the unequal distribution of the world's resources, with particular reference to the developing nations and people of the world.

While this statement respects the sovereign right of each nation to make provision for its own people and ensure their material well-being, it is felt that certain ethical judgements must be made in the light of the Church's own responsibility towards the world, and its obligation towards the poor as set forth in our Lord's teaching in Matthew 25: 31ff.

There is acute hunger and poverty among many of the people of the world. We are conscious of the frustrations and strivings of the developing nations of the world as they seek to improve the lot of their people in the face of stiff world competition, the discriminatory fixing of prices and the fluctuations of the world market.

We are conscious of the rise of multinational corporations which many times embody no ethical principles, as states are obliged to do, but solely the profit motive. The multinational corporations have often grown large and powerful on the weaknesses of others and with reference to the developing countries, sometimes with complete disregard for the developing nations' own interests. On the other hand

we commend those corporations who by their actions have shown a concern for people in developing countries.

We observe also the tendency of the developing nations to be somewhat unconcerned for one another's problems. For example, the sudden steep increase in the price of crude oil has brought untold hardship to the poorer nations of the world, and we would urge a more humane and considerate attitude on the part of those who possess such important resources.

Above all, the Church stands by the principle of the developed nations assisting the underdeveloped nations to initiate a plan to improve their economics, so that they, the developing nations, will be able to alleviate their people's needs, give their people security, feed their people's aspirations and give them a hope for a brighter future. This may be achieved through governmental action and/or through voluntary organisations existing in developed nations (see COUF, 1967, #705).

We are aware of the corporate responsibility of a nation for its own shortcomings and inaction. However, it has to be borne in mind that countries are made up of individual people. In this respect, each man and woman bears a personal responsibility for the actions of their government. Further, there is each man's and woman's personal responsibility toward the starving, poor or developing *nations* of the world, and the starving, poor or developing *individuals* of the world, either at home or in a foreign country.

We as the world-wide Moravian Church, pledge ourselves to serve our fellow men and women by means of educational, social, medical and economic programmes and to look for new opportunities in these areas in the context of the continuation of our main work of communicating the Gospel through preaching and teaching (see COUF 1967, ##700-701). We regard it to be a special opportunity for the Unity to attempt projects even on a small scale to render specific services to developing nations as one means of our being faithful to our calling and a manifestation of the coming Kingdom of Christ.

As a Church, we are called by our Lord to bring the whole Gospel to the whole person. In the Gospel, not only the individual, but al-

so society and even humanity as a whole is looked at in the light of the coming Kingdom of God. This means that we, as members of the Church, and also as congregations and Provinces of the Moravian Church as a whole join in the efforts for *peace* and *social* and *economic* justice. (1974, #790c)

#885. HOMOSEXUALITY

In the light of the rising division on the issue of homosexuality experienced within and between the various Provinces;

It was resolved that:

- a) Unity Synod should speak to the issue of homosexuality as it relates to the ministry of the Church;
- b) The Church should not make a hasty decision at this time, but urges the Provinces towards further, in-depth examination of the subject of homosexuality and the Church. Until this in-depth examination is finished, the Synod places a moratorium on additional changes by the Provinces in this matter.
- c) This issue does not rise to the doctrinal equivalent of the New Testament confession, "Jesus is Lord," but it is a biblical, theological and pastoral issue on which the Church must dialogue. The Unity Board shall mandate the Standing Committee on Theology to develop discussion material that will guide the Provinces.
- d) All official documents and reports submitted to Synod 2002 on the issue of homosexuality shall be considered by the Standing Committee on Theology.
- e) Synod call upon all Moravians to be ministers of the grace, truth, forgiveness, mercy, and love of God to homosexuals even as we are called so to minister to all people; and
- f) The Church must continue to do theology in an attempt to discern the will of God. (2002, #908)

#886. POVERTY

It was resolved that

- a) Unity Synod reaffirm the 1974 Unity Synod statement on unequal distribution of world resources (1974, #884);
- b) The Unitas Fratrum shall become more vocal about issues that deal with the relief of poverty.
- c) The Unitas Fratrum worldwide pray for all people in authority in the public and private sectors and inspire them towards effective governance with honesty, accountability, transparency and ethical principles.
- d) The Unitas Fratrum support cancellation by institutions like the IMF and the World Bank and debt relief in general for developing nations.
- e) The Unitas Fratrum support programmes aimed at sustainable development and the empowerment of people affected negatively by social and economic conditions; and
- f) Members be encouraged to tithe to enable the spreading of the Gospel and the work of social ministry to alleviate poverty.

(2002, #911)

#887. OUR STEWARDSHIP OF CREATION

That the following statement be taken back to Provinces:

- a) We believe that God
 - Created and continues to create the whole universe;
 - Sustains and nurtures creation;
 - Through Christ, wills to redeem the whole of creation from its bondage to decay;
 - Entrusts creation to our care, calling us to be stewards of it;
 - Calls us to be partners in God's ongoing creative, renewing and redeeming activity;
 - Commands us to act justly and in righteousness not only towards our fellow human beings, but to all creation;
 - Requires us to care for creation so that future generations, whom God also loves, can enjoy it and benefit from it.
- b) We affirm that Christian mission includes caring for God's earth and of all creation.
- c) We know that human activity has contributed to the degrada-

tion of the earth in its land, seas and atmosphere, and that this is contrary to the will of God. We believe that this degradation limits the attainment of the fullness of life that God wills for all creation, and is a sin for which we should seek forgiveness. We recognise that urgent response is now required in the face of the catastrophic consequences of climate change caused by this environmental damage and the disproportionate suffering this brings to the poorest in the world, including brothers and sisters within our Moravian Unity.

- d) We challenge and encourage our congregations and members to care for the earth by following sustainable practice in their lifestyles. This will include conservation and careful consideration of how we use resources in church life and at home; active involvement in community initiatives aimed at sustaining and renewing the environment; and taking action on global environmental issues.

(2009)

SECTION 4

UNITY SYNOD 2023

PART I

OFFICIAL DOCUMENTS, OFFICERS AND MEMBERS OF SYNOD

CHAPTER I

Part I

OFFICIAL REPORTS TO UNITY SYNOD 2024

A. REPORTS RELATING TO THE WHOLE UNITY

- Unity Board President
- Unity Board Administrator
- Statistics of the Unity

B. REPORTS OF THE PROVINCES AND OTHER ENTITIES WITHIN THE UNITY

- 1. Report from the President
of the Moravian Church Foundation**
- 2. Reports from Unity Provinces, regions.**
 - 2.1. Africa
 - 2.1.1. South Africa
 - 2.1.2. Rukwa Tanzania
 - 2.1.3. Southern Tanzania
 - 2.1.4. South Western Tanzania
 - 2.1.5. Western Tanzania
 - 2.1.6. D.R. Congo

- 2.1.7. Lake Tanganyika Tanzania
- 2.1.8. Northern Tanzania
- 2.1.9. Malawi
- 2.1.10. Eastern Tanzania
- 2.1.11. Zambia
- 2.1.12. Mbozi Tanzania
- 2.2. Caribbean Region:
 - 2.2.1. Eastern West Indies
 - 2.2.2. Costa Rica
 - 2.2.3. Honduras
 - 2.2.4. Jamaica
 - 2.2.5. Nicaragua
 - 2.2.6. Suriname
 - 2.2.7. Guyana
- 2.3. European Region:
 - 2.3.1. British Province
 - 2.3.2. European Continental, ECP
 - 2.3.3. Czech Unity Province
- 2.4. North American Region:
 - 2.4.1. Alaska
 - 2.4.2. America North
 - 2.4.3. America South

3. Reports from Mission Provinces, regions:

- 3.1. African Region
 - 3.1.1. Burundi
- 3.2. Caribbean Region:
 - 3.2.1. Honduras Mission Province
 - 3.2.2. Cuba Mission Province
- 3.3. European Region:
 - 3.3.1. Czech Mission Province
- 3.4. North American Region:
 - . Labrador (*not available*)

4. Reports from Mission Areas, regions:

- 4.1. African Region

- 4.1.1. Kenya
- 4.1.2. Rwanda
- 4.1.3. Sierra Leone
- 4.1.4. Uganda
- 4.1.5. Zanzibar
- 4.1.6. Eastern Congo
- 4.1.7. Iringa (Mission Province from 1.1.2024)
- 4.1.8. Ruvuma and Njombe (Mission Province from 1.1.2024)
- 4.1.9. Tanzania South Central
- 4.2. Caribbean Region:
 - . Belize (*not available*)
- 4.2.1. French Guyana
 - . Garifuna (*not available*)
- 4.2.2. Haiti
- 4.2.3. Peru
- 4.3. European Region:
 - 4.3.1. Albania (*incl. ECP*)
 - 4.3.2. South Asia (Mission Province from 1.1.2024)

5. Prospective Mission Areas (*Reports not available*)

- 5.1. African Region
 - 5.1.1. Mozambique
 - 5.1.2. South Sudan
 - 5.1.3. Zimbabwe
 - 5.1.4. Angola
- 5.2. Caribbean and Latin American Region
 - 5.2.1. Brazil (Prospective Mission Area from 1.1.2024)
 - 5.2.2. Bolivia (Prospective Mission Area from 1.1.2024)
- 5.3. European Region
 - 5.3.1. Myanmar
 - 5.3.2. Bangladesh
 - 5.5.3. Korea, South

6. Reports from Unity Undertakings

- 6.1.1. Star Mountain Rehabilitation Centre
- 6.1.2. Unity Archive Herrnhut, Germany

7. Financial reports

- 7.1. Unity Fund
- 7.2. Unity Mission and Development Fund (UMDF)
- 7.3. Provinces in arrears

8. Reports from Unity Committees

- 8.1. Unity Committee on Theology (UCOT).
- 8.2. Unity Mission and Development Board (UMDB).
- 8.3. Unity Youth Committee (UYC).
- 8.4. Unity Women's Desk.

CHAPTER II

VOTING DELEGATES OF UNITY SYNOD 2023

A	Representing	Surname, name
1	Alaska	Jimmie, Clifford Dale
2	Alaska	Coolidge, Arthur Anvil
3	America North	Godhes-Luhman, Amy Rover
4	America North	Bennet, David
5	America North	Andersen, Jason
6	American South	Routh, Cornelius Bright
7	American South	Craver, John Andrew
8	American South	Hurt, Donna Dull
9	British province	Cooper, Philip James
10	British province	Carter, Jane
11	British province	Quildan, Edwin Alexander
12	Burundi	Nsengiyumva, Edward Augustino
13	Costa Rica	Pixley, Leopoldo
14	Costa Rica	Wills Zacarias, Tricia Ivania
15	Costa Rica	Pixley, Greshel, Escorcia,
16	Cuba	Martinez Lima, Obed Erelío
17	Czech UP	Krasny, Petr
18	Czech UP	Krivka, Jan
19	Czech UP	Brozova, Ester
20	ECP	Stuger-Kembel, Lilian

21	ECP	Hertzsch, Richard Raimund
22	ECP	Enkelmann, Damaris
23	EWI	Lewis, Algernon Mikhail
24	EWI	Job, Beverly Jo Ann
25	EWI	Warner, Erwin Randy Recaldo
26	Guyana	Phaul, Brinmore
27	Guyana	Levans Fitzgerald, Leroy
28	Guyana	Cumberbatch, Flora Henriette
29	Jamaica	Daley, Barrington Earle
30	Jamaica	Davy, Shantol Vanessa
31	Jamaica	Panther, Aron
32	Malawi	Kaliati, George
33	Malawi	Miamba, Juliana
34	Malawi	Lehman Mkwawira, Jere
35	Nicaragua	Fedrick Jhonson, Evenor Ismael
36	Nicaragua	Martinez Anigol, Adela
37	Nicaragua	Benliss Dash, Gerda Kay
38	South Africa	Abrahams, Martin
39	South Africa	Edson, Chrislin
40	South Africa	Telling, Joy Jo-Lynn
41	Tanzania East	Sikali, Gerhard Jackson
42	Tanzania East	Melele, Fedister Agrey
43	Tanzania East	Mwakanyamale, Adolf Edward
44	Tanzania Mbozi	Nzowa, Lawrence Michael
45	Tanzania Mbozi	Minga, Hilda Bernard
46	Tanzania Mbozi	Mtafaya, Imani Ambukege
47	Tanzania Lake T.	Mbulwa, Arnold Thomas
48	Tanzania Lake T.	Bukika, Damas Ndanda
49	Tanzania North	Siame, Isaac Gabriel
50	Tanzania North	Mboma, Zipora Daffa
51	Tanzania North	Mwandete, Nathanael Frank
52	Tanzania Rukwa	Simae, Erord Rupia
53	Tanzania Rukwa	Kibona, Nundwile Nsajigwa
54	Tanzania Rukwa	Simwaka, Raphael Matofali
55	Tanzania South	Mwasamboma, Ezekiel Andendekisye
56	Tanzania South	Mwaipopo, Stephen Anania

57	Tanzania South	Kamwela, Esther Brown
58	Tanzania SW	Pangani, Robert Yondam
59	Tanzania SW	Msola, Bora Bejamini
60	Tanzania SW	Mpembela, Kasebwa Joyce
61	Tanzania West	Mtunda, Emmanuel Samwel
62	Tanzania West	Lwali, Rev. Richard Andrea
63	Tanzania West	Mtunda, Flora Douglas
64	Zambia	Sichilima, John
65	Zambia	Sinkala, Alimani Pythius
66	Zambia	Sichone, Marachi

CHAPTER III

OTHER VOTING DELEGATES

B	Function	Surname, name
67	Unity Synod President	Appel, Abe
68	Unity Board President	Hoey, Roberta
69	Unity Youth Representative	Daniels, David Williams

CHAPTER IV

NON VOTING DELEGATES, EX-OFFICIO

C	OFFICE/FUNCTION	SURNAME, NAME
69	MCF PRESIDENT	MENDES, HUGO FERNANCES
70	UNITY BOARD ADMINISTRATOR	BØYTLER, JØRGEN
71	UNITY BISHOP (AMERICAN)	COUCH, BLAIR
72	UNITY BISHOP (BRITISH)	KREUSEL, MATTHIAS JOACHIM
73	UNITY WOMAN'S DESK	LWALI, RACHEL JULIANA MATHEW

D Unity Support

		Surname/name
1	Unity Chaplain	Bishop Augustine Joemath
2	Translator	Rabbach, Justin Dennis
3	Translator	Kategile, Mary Lameck
4	Translator	Mlimuka, Dick
5	Translator	Henriquez Bent, James
6	Translator	Meza, Revocatus

E Scribes

		Surname/name
1	Unity Synod Secretary	Vincent Morta
2	Scribe	Sylvia Larke
3	Scribe	Jeremy Wyngaard
4	Scribe	Anthony Botha

F Ushers

		Surname/name
1	Usher	Monwabisi Mahlasela
2	Usher	Lungiswa Letsika
3	Usher	Raylene Williams
4	Usher	Ronel Adams
5	Usher	Somelezi Gwabeni

G Guests

		Surname/name
1	Alaska	Jimmie, Freda Lizann
2	Burundi	Benimana, Pascal
3	EWI	Job, Edwin Nickles
4	EWI	Lewis, Albert Kingsley O'Reilly
5	Jamaica,	Panther, Maxine
6	Jamaica,	Ferguson, Sandie Margie

CHAPTER V

OBSERVERS

H	Observers	Surname/name
1	Cuba	Bishop Armando Rusindo
2	Star Mountain	Kattan, Ranya
3	Unity Youth Desk	Kaletova, Jirina
4	Unity Woman's Desk Coord	Tomberlin, Julie
5	MCF President	Fernandes Mendes, Hugo
6	North Carolina USA	John Dyers
7	North Carolina USA	Sallie Greenfield
8	USA	Regina Lambeth
9	USA	Mike Lambert
10	USA	Richard Key
11	USA	Joel Sapp
12	SA Observers	Angeline Swart
13	SA Observers	John Swart
14	SA Observers	Marjorie George
15	SA Observers	Martin Wyngaard
16	SA Observers	Suelitha Van Breda
17	SA Observers	Colleen Cunningham
18	SA Observers	David Cunningham
19	SA Observers	Karel August
20	SA Observers	Goddfrey Cunningham
21	SA Observers	Br Martin Wyngaard
22	SA Observers	Br Tyokolwana, Vice -President
23	SA Observers	Appel, Stephanie
24	SA Observers	Appel, Maureen
25	SA Observers	Appel,, Christopher
26	SA Observers	Engel, Gloria

CHAPTER VI

SYNODAL COMMITTEES

A. PRESIDING COMMITTEE

Caribbean and Latin American	Leopoldo Pixley
European	Roberta Hoey
African	Erord Simae
American	Cornelius Routh

B. VOTE COUNTERS

Caribbean and Latin American	Beverly Job, Algernon Lewis
European	Lilian Stuger-Kempel
African	Chrislin Edson
American	Donna Hurt

C. MINUTES COMMITTEE

European	Jane Carter, Phillip James Cooper
African	Isaac Siame

D. FINANCE COMMITTEE

British Province	Quildan, Edwin Alexander (Chair)
EWI	Job, Beverly Jo Ann (Secretary)
Jamaica	Panther, Aron
Nicaragua	Fedrick Jhonson, Evenor Ismael
Nicaragua	Martinez Anigol, Adela
South Africa	Abrahams, Martin
Tanzania Lake T.	Bukika, Damas Ndanda
Tanzania North	Mboma, Zipora Daffa
Tanzania Rukwa	Kibona, Nundwile Nasjigwa
Tanzania South	Mwaipopo, Stephen Anania
Tanzania West	Mtunda, Emmanuel Samwel
Tanzania Mbozi	Nzowa, Lawrence Michael

E. MINISTRY COMMITTEE

Alaska	Jimmie, Clifford Dale
EWI	Warner, Erwin Randy Recaldo (Chair)

Guyana	Phaul, Brinmore
Jamaica	Davy, Shantol Vanessa
Nicaragua	Benliss Dash, Gerda Kay (Secretary)
Tanzania East	Sikali, Gerhard Jackson
Tanzania Mbozi	Mtafya, Imani Ambukege
Tanzania North	Siame, Isaac Gabriel
Tanzania West	Lwali, Rev. Richard Andrea
Zambia	Sichone, Marachi
British bishop	Kreusel, Matthias Joachim

F. MISSION IN CULTURE COMMITTEE

British Province	Carter, Jane (Presenter)
ECP	Stuger-Kembel, Lilian (Secretary)
ECP	Enkelmann, Damaris
Guyana	Levans Fitzgerald, Leroy
Jamaica	Davy, Shantol Vanessa
Malawi	Lehman Mkwawira, Jere
Tanzania Rukwa	Simwaka, Raphael Matofali
Tanzania South	Kamwela, Esther Brown
Tanzania West	Mtunda, Flora Douglas
Tanzania SW	Pangani, Robert Yondam
Tanzania SW	Mpembela, Kasebwa Joyce
Zambia	Sichilima, John
UYC	Daniels, David Williams (Chair)

G. THEOLOGICAL EDUCATION COMMITTEE

America North	Bennet, David
America North	Andersen, Jason
American South	Craver, John Andrew
British province	Cooper, Philip James (Chair)
Costa Rica	Pixley Greshel Escorcía (Secretary)
Cuba	Martinez Lima, Obed Erelío
Guyana	Cumberbatch, Flora Henriette
Malawi	Kaliati, George
Tanzania Lake T.	Mbulwa, Arnold Thomas
Tanzania North	Mwandete, Nathanael Frank

Zambia	Sinkala, Alimani Pythius
Zambia	Sichone, Marachi
Tanzania East	Mwakandamale, Adolf Edward

H. UNITY AFFAIRS AND CONSTITUTIONAL MATTERS COMMITTEE

America North	Godhes-Luhman, Amy Rover (Chair)
American South	Routh, Cornelius Bright
British province	Hoey, Roberta Margaret Ann
Costa Rica	Pixley, Leopoldo
Czech UP	Krasny, Petr
Czech UP	Krivka, Jan
EWI	Lewis, Algernon Mikhail (Secretary)
South Africa	Telling, Joy Jo-Lynn
Tanzania Mbozi	Minga, Hilda Bernard
Tanzania East	Melele, Fedister Agrey
Tanzania Lake T.	Sikazwe, Elody Green
Tanzania south	Mwasamboma, Ezekiel
Tanzania Rukwa	Simae, Erord Rupia

I. FAITH, ORDER AND ECUMENICAL COMMITTEE

Alaska	Coolidge, Arthur Anvil
America South	Hurt, Donna Dull (Secretary)
Burundi	Nsengiyumva, Edward Augustino
Jamaica	Daley, Barrington Earle
ECP	Hertzsch, Richard Raimund (Chair)
Costa Rica	Wills Zacarias, Tricia Ivania
Czech UP	Brozova, Ester
South Africa	Edson, Chrislin
Malawi	Miamba, Juliana
Tanzania East	Mwakandamale, Adolf Edward
Tanzania East	Melele, Fedister Agrey
Tanzania SW	Msola, Bora Bejamini
Zambia	Sichilima, John

PART II

RESOLUTIONS AMENDING CHURCH ORDER

CHAPTER I

THE UNITY AND ITS PROVINCES

RESOLUTION 1

South Asia Mission Area being granted the status as Mission Province.

Passed and accepted per acclamation.

RESOLUTION 5

The Mission Area of Ruvuma and Njombe becoming a Mission Province.

Whereas the Moravian Church Mission Area of Ruvuma and Njombe was designated in 2006, and

Whereas the Mission has been in place and seen considerable development in number of pastors and members from five pastors and 300 church members, and

Whereas to date thus has developed to 20 pastors and 13 evangelists, with 31 congregations and over two thousand four hundred and fifty (2,450) members, and

Whereas they have been able to elect mission area board and conduct church conference for the last eight years, and

Whereas they are now able to pay salaries to the pastors and evangelists for four years, and

Whereas the mission run two vocational training colleges, be it

Resolved that the Mission Area be considered to become Mission Province of Ruvuma and Njombe in Tanzania.

RESOLUTION 6

The Iringa Mission Area becoming a Mission Province.

Whereas the Moravian Church Iringa Mission Area, Tanzania was designated as a Mission Area in 2012 under the super-

vision of the Moravian Church Tanzania, Southwestern Province, and

Whereas the performance of Iringa Mission Area has been magnified in terms of building infrastructure for main office and Congregations, and

Whereas the said Mission Area has been able to collect finances for pastors' emoluments including supporting all services required by congregations in its area, and

Whereas the mission has been in place and seen considerable development in number of 31 pastors 31 (26 male and 5 female), 6 evangelists (4 male and 2 female), counting a total of more than 3075 members in 26 congregations, be it

Resolved that the Iringa Mission Area is given the status of a Mission Province.

RESOLUTION 7

Members of MCF Board, retirement age.

Whereas a MCF Letter received, proposed to amend the retirement age for members of MCF in COUF #550.e to allow completion of the term when members are appointed.

Be it resolved that US2023 recommends that MCF consider the implementation of a two-term limit of a 7-year term and

Be it further resolved that US2023 recommends that #550.e be changed to read, "A candidate shall not be eligible for appointment for the MCF Board if the candidate will not be able to serve at least 4 years before reaching the retirement age of 70 years."

RESOLUTION 8

(COUF), Replacement of non-racist formulation. (8.a. Church Order)

Whereas the worldwide Moravian Church regards all who are one in the Lord Jesus as wanted, loved and equal by God so that origin, gender, and nationality are irrelevant (cf. COUF#7) and

Whereas in view of the mission history and current tendencies in

some of our societies it is necessary to deal with the topic of racism and discrimination and

Whereas the wording, although always intended to be positive in the above paragraphs, might have a racist effect and

Whereas it is scientifically proven that there are no different human races

Be it resolved that these suggested changes be considered for paragraphs 201, 214, 259 and 704 of the Church Order of the Unitas Fratrum (COUF) is replaced by non-racist formulation:

#201. The Provinces of the Unitas Fratrum are found in many areas of the world and are among many peoples and of many tongues.

#214. Each Province works for the extension of the Kingdom of God in its own area and wherever possible among peoples, nations, or language groups of the majority of the members of the province concerned.

#259. To foster a common responsibility in regard to the problems of contemporary life and to further a spirit of mutual understanding and peace among the nations and peoples.

#704. If a call of the Lord is heard by any Province to carry the Gospel to people who do not belong to a nation or language group of the majority of its members, it shall be free to answer it with its own personnel and resources and shall decide upon the policies for the organisation and administration of the new churches in accordance with the Church Order of the Unity.

- Be it further resolved that Unity Synod 2023 strongly urges the Unity Board to commission a revision of COUF in order to replace words and phrases deemed patronizing, discriminatory, or otherwise insulting with words and phrases that are inclusive.
- Be it further resolved that the proposed revision be presented to Unity Synod 2030 for ratification.

RESOLUTION 9

Unity Youth Committee (UYC) Composition, Terms of Office. (COUF)

- Whereas the Unity Youth Committee consisting of 6 members, presently is up for election every 2 or 4 years, depending on the decisions of the regions or Unity Board, and
- Whereas COUF mentions that the UYC members are elected by Unity Synod, and
- Whereas the Unity Board is acting on behalf of the Unity Synod in the inter-synodal period,
- Be it resolved that the Unity Synod 2023, amend COUF, changing the term of the service of UYC members to 7 years in which way the term of election for the UYC Board members falls in line with the general Unity Committee structures:

The UYC will consist of the following:

- 2 members from the African Region, (1 from the Southern and 1 from the Eastern part of the region)
- 2 members from the Caribbean/Latin American Region, (1 from the Caribbean and 1 from the Latin American side, respectively),
- 1 member from North American Region, and
- 1 member from the European Region,
- 2 Ex-officials: Unity Youth Desk Coordinator and Unity Board Administrator.

The UYC can call on advisor/s to help with planning the Unity Youth Tours/Conferences and other activities, that they see fit. These advisor/s will have no voting rights.

Elections will be conducted at Unity Synod upon the recommendations of the Regions of the Unity, preferably through the Unity Youth Region Conferences. These names of elected candidate/s are forwarded to the Unity Board before the Unity Synod.

A UYC member needs to be between 22 and 33 years of age, when elected. UYC members can be re-elected to serve, but upon re-election, they should not be older than 33 years of age, when they start their 2nd term. This should be taken into consideration when the

nomination is made of the candidate, as their service only begins the following year after the Unity Synod.

In the event of a vacancy occurring during the inter-synodal period the position will be filled with a nomination from the Unity Executive Committee.

At the first meeting of the UYC after Unity Synod, the committee will constitute itself by electing among the UYC members, a convener/chairperson and secretary, meeting procedures and a vision for the new inter-synodal period.

RESOLUTION 12

Moravian Unity Cultural Heritage Foundation (MUCHF)

Whereas the Moravian Unity Cultural Heritage Foundation (MUCHF) Steering Committee has met and discussed the further development of the kind and scope of action of MUCHF,

Be it resolved that the Steering Committee be changed to the Board of MUCHF with representatives from the four regions of the Unity: Africa, America, Caribbean & Latin America, and Europe. There will be two representatives per region of the Unity.

Elections will be conducted at Unity Synod upon the recommendations of the Regions of the Unity. These names of elected candidate/s are forwarded to the Unity Board before the Unity Synod.

Be it further resolved that the Board of MUCHF explore the implications of becoming a Unity Undertaking and report to the Unity Board at the earliest opportunity. The Unity Board is authorized to ratify the decision.

And whereas the Steering Committee has developed a detailed plan of action to function as a Board of MUCHF,

Be it resolved that the Board of MUCHF continue to follow through with their plan of action and report regularly to the Unity Executive Committee.

RESOLUTION 13

Unity Women's Desk.

Whereas the Unity Women's Desk (UWD) is doing very valuable work with the Unity among women, and

Whereas the Unity Board acknowledges the value of the work of the UWD, and

Whereas the UWD is part of the Unity and has celebrated 10 years anniversary, and

Whereas there is a mutual desire between the Unity Board and UWD Advisory Board to strengthen the considerable and commendable work already being done by the UWD, and

Whereas the UWD has a structure unusual to the Unity that could be understood to be a parallel structure and there is a desire to integrate the UWD with the Unity's conferential system.

Be it resolved that COUF is amended to:

Expand the advisory board to 8 members, composed of:

- 4 regional reps nominated by Unity Board.
- 3 representatives nominated by Advisory Board.
- The Unity Women's Desk Coordinator
 - Be it further resolved that elections for the four regional representatives will be conducted at Unity Board or at Unity Synod. The candidates should meet the eligibility requirements of the UWD programme Manual. The three reps nominated by the advisory board will be forward to the Unity Board or Unity Synod.

In the event of a vacancy occurring during the inter-synodal period, the position will be filled by nomination from the Unity Board.

Be it further resolved that the Advisory Board have responsibility for appointing the program coordinators to be ratified by regions.

Be it further resolved that a member of the UEC will attend an Advisory Board meeting each year and

Be it further resolved that the UEC, UBA and Designated Advisory

Board members meet once every two years helping to develop clear reporting structures back to Unity Board.

Be it further resolved the Advisory Board has the authority to revise the Program Manual and NC 501 (C)(3) bylaws as long as they are completely in compliance with COUF. The bylaws will be submitted to the UBA annually for review (by 15 July) along with UWD annual report and financial statement.

RESOLUTION 19

Prospective Mission Area Application: Bolivia.

Whereas the congregations of Boliva have actively advanced the mission of our Chief Elder in their region, and

Whereas the Moravian congregation in Bolivia has requested to become a member of the Unitas Fratrum as a Prospective Mission Area, and

Whereas Unity Synod is charged with ratifying developmental classifications proposals (COUF #201).

Be it resolved that Moravian congregations in Bolivia receive the designation of Prospective Mission Area, and

Be it further resolved that the Unity Board assign a supervising administration to partner with the Moravian siblings in Bolivia.

RESOLUTION 23

Unitas Fratrum Apologetic Efforts for its Complicity in the Institution of Slavery.

Whereas the Body of Christ is not just a body that exists at any one time; it exists across history and we therefore share the shame and the sinfulness of our predecessors, and part of what we can do, with them and for them in the Body of Christ, is prayerful acknowledgment of the failure that is part of us, not just of some distant “them”; (The Rt. Rev. and Rt. Hon. Prof. Rowan Williams), and

Whereas the Unitas Fratrum does seek to “Oppose any discrimination in our midst because of ethnic origin, sex, or any so-

cial standing, and we regard it as a commandment of the Lord to bear public witness to the world and to demonstrate by word and deed that we are [siblings] in Christ” (COUF #7), and

Whereas the Moravian Church and its members were directly involved in the ownership of enslaved people and was complicit in the commodification of hatefully discriminate subservience throughout the Unity; and

Whereas the Unitas Fratrum has yet to apologize for this complicity in sustaining and profiting from the system of slavery.

Be it resolved that the Unity Synod of the Unitas Fratrum does now sincerely, and with the deepest regret, apologize to all past and every present descendant of enslaved people for our church’s complicity in sustaining and murderously profiteering from all violence and every system of slavery in which our members and organizations participated; and

Whereas no measure of any language could begin to replace the desolation to humanity in the enterprise of human bodies, of mothers and fathers, sisters and brothers, friends and family, or any relation or community, and

Whereas the generational equity of slavery and the value that enslaved persons’ labour through the violent desecration of humanity and Imago Dei can be quantifiably extrapolated in the modern Unitas Fratrum.

Be it resolved that the Unity affirms its commitment to racial reconciliation, standing against modern forms of slavery and the elimination of every form of exploitation, and

Be it further resolved that the Unity Committee on Theology (UCOT) and any other agency shall research, identify, and report the modern tangible and financial benefits of slavery in each of the Unity regions to US2030, and

Be it further resolved that each Regional Representative on the Unity Executive Committee shall identify, to be recorded within the Unity Board President’s report each Uni-

ty Synod, at least two initiatives based in their regions which actively seek to fulfil antiracists reparations, and Be it finally resolved that the first Sunday in February be designated an annual prayer day on which all Moravian ministries and Unity Provinces are encouraged to consider how their communities have been affected by slavery and to donate.

RESOLUTION 36

Brazil as a Prospective Mission Area.

Whereas the congregations of Brazil have actively advanced the mission of our Chief Elder in their region, and

Whereas the Moravian congregation in Brazil has requested to become a member of the Unitas Fratrum as a Prospective Mission Area, and

Whereas Unity Synod is charged with ratifying developmental classifications proposals (COUF #201).

Be it resolved that Moravian congregations in Brazil receive the designation of Prospective Mission Area, and

Be it further resolved that the Unity Board assign a supervising administration to partner with the Moravian siblings in Brazil, and

Be it further resolved that the individual leading the group, or the “designated pastor” be theologically trained and exposed to Moravian practices and customs.

RESOLUTION 37

Acceptance of Archivist Conference Statement.

The Archivist Conference Statement will be incorporated in COUF.

Statement of the Unity Conference of Archivists:

October 10-17, 2022 in Herrnhut

Concept of Archives in the Moravian Unity

In October 2022, representatives from eleven provinces gathered

at Herrnhut for the Unity Conference of Archivists to discuss matters relating to the above resolution.

We have reflected on scripture passages including Deuteronomy 32,7: Remember the days of old; consider the generations long past (NIV). We have learned that we have the responsibility from previous generations of the Moravian Church for the preservation of historical records and thereby make the work of God visible. Thus we consider our work to be an important part of the ministry and spiritual life of the Church.

We became aware of our different situations in the provinces in the Unity regarding archives. We continue to think further concerning how we can support one another and find ways towards closer collaboration.

We recognize the importance of records kept in the Moravian archives not only for our Church and its congregations but also for the world.

We identified a number of themes to explore and are committed to exploring these further:

- Education and training
- Resource and documentation sharing
- Seeking and sharing information about funding opportunities
- Digitization
- Communication
- Establishment of a structure for the organization of provincial/congregational archives.

We recognize that the Church Order of the Unitas Fratrum (COUF) does not offer any definition of archives. We will continue to develop a definition of the term and propose this to the Unity.

We encourage each province to:

- Maintain an individual archive and to appoint qualified and appropriate people to oversee the archives.
- Establish an archives committee.
- Keep and organize their current records according to best practices.

- Provide sufficient funding for the management of their archives.

We call upon the Unity Synod to establish a Unity Archives Committee.

RESOLUTION 38

Priorities MCF Financial Support 2024-2030

Whereas the Unity Synod 2016 (COUF #834) resolved the priorities of financial support of MCF to the Unity, read:

The Moravian Church Foundation is urged to give financial support in the following order of priority:

1. a. theological training within the world-wide Unity;
b. the Moravian Church Foundation offer financial support to seminaries that provide theological training, whether on site or via Distance Learning, for Moravian students who come from provinces that would receive MCF funding, even if those seminaries are located in provinces that do not normally receive MCF funding. (2016)
2. Unity undertakings, including but not limited to: the Moravian Rehabilitation Centre, Star Mountain, new Ramallah; the Unity Archives, in Herrnhut; and the Unity Mission Development Fund;
3. the Moravian Church in Suriname for economic, educational and social work. NOTE: This priority will remain unchanged until the Commission on Kersten Shares renders its report and recommendations to the Unity Board 2018 and the Unity Board reaches a decision;
4. grants for projects which play a significant role in the welfare of the requesting Province. Priority shall be given to projects which support mission, evangelism, justice, peace and the care of creation. For such grants, the MCF will work in cooperation with the Unity Mission and Development Board. Grants will only be given to start projects, not to cover operating costs;

5. grants may be given in emergency cases. For such help the Executive Committee of the Unity Board may act as an advisor if necessary;
6. other requests may be considered at the discretion of the Unity Board; and

Whereas the COUF #834 further directs that “The Unity Board should revise the list of priorities and prepare a recommendation for each Unity Synod,” and

Whereas Unity Synod 2016 resolved that priority 3 will remain unchanged until the Commission on Kersten Shares renders its report and recommendations to the Unity Board 2018 and the Unity Board reaches a decision,

Be it resolved that Unity Synod 2023 retains the priorities as resolved by Unity Synod 2016, and

Be it further resolved that Unity Board in consultation with MCF is tasked with reviewing and possibly changing the priorities if deemed necessary after the transfer of Kersten & Co shares.

CHAPTER II

THE UNITY SYNOD

CHAPTER III

THE UNITY BOARD

CHAPTER IV

THE MINISTRY

RESOLUTION 20

Ethical Guidelines

Whereas the Unity at times experience situations in provinces that go from tension within the provinces to become a conflict, and

Whereas the Unity Committee on Theology (UCOT) has noticed the need for a set of ethical guidelines for governance in the Moravian Church, and

Whereas the Unity Synod has engaged in a discussion on the topic.

Be it resolved that the Unity Synod agrees on a set of ethical guidelines for governance in the Moravian Church, and

Be further resolved that the Unity Synod work from the text offered to the Unity Synod by UCOT:

Ethical guidelines for governance in the Moravian Church

- Directed at all brothers and sisters involved in church governance, whether provincial synods, Unity synods, Provincial Boards, local Church Boards, other church boards and bodies with executive responsibilities, serving the Moravian Church under the authority of the Chief Elder.
- All decisions of the authorities in the Moravian Church should
 - be made, bearing in mind the wellbeing of the church of Christ in the Unity. *(GoU #1 and #2),
 - abide by the decisions made by the Unity Synod and the Provincial synods. (COUF #413),
 - be led by the effort to maintain the unity of the Moravian Church (GoU #6),
 - strive to settle differences with others in a Christian manner amicably, if necessary, with mediation, and, if at all possible, avoid resort to a court of law.

*Appendix: refer to Section 1 Part 1: #1 and #2 of the Unity Grounds of COUF.

CHAPTER V

MISSION OUTREACH

RESOLUTION 24

Unity Mission Agreement.

Whereas the Unity Mission Conference 2017 in Cape Town, put together a Unity Mission Agreement (UMA), and

Whereas this document is important for the Moravian Church in expressing our understanding of mission in the 21st century, and

Whereas it is important that this document is understood as one of the important markers of Moravian identity and

Whereas UMA will be helping the Moravian Church to articulate its calling to mission,

Be it resolved that the Unity Mission Agreement be included in COUF as a document of importance to the worldwide Unity.

Be it further resolved that the UMA is translated into Spanish, Swahili, German a.o. languages.

UNITY MISSION AGREEMENT

The Moravian Church Missions in a time of Globalization

Mission is our calling

We are living in a challenging time for the Moravian Church and our global mission. There are more brothers and sisters in the Moravian Unity today than ever before. Moravians praise God and read the Scriptures in dozens of languages across the globe, and the Moravian Church is more culturally diverse than ever. This growth, geographical spread, and diversity means that Moravians are also faced with significant challenges in our globalized economy. There is an ever-growing gap between rich and poor throughout the world. Civil wars and other conflicts ravage many nations, leaving millions as stateless refugees. Countless people are living on the margins of society and suffer from poverty, hunger, addiction, and despair. The

destruction of nature is accelerating rather than abating, and climate change now threatens the well-being of over a billion people.

It can be tempting to retreat from the challenges, but mission has been at the heart of the Moravian Church since its renewal in Herrnhut in 1727. Moravians were called to go to the despised, rejected, and frightened people in the margins of the world to share their lives to show them Christ's love. "Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy." (I Peter 2:10) Moravians still believe that no one on this earth is God-forsaken; all people are made in the image of God. All people are our brothers and sisters because we share the same image of God. Our mission may be anywhere at any time whenever and wherever God calls us to go and serve.

In 1957 our modern Moravian Unity was established to facilitate and expand our global mission while retaining our unity as Moravian brothers and sisters. We are living in the midst of globalization, which provides extraordinary new opportunities for mission and building communities of faith. But globalization also brings great challenges.

Our Unity: a gift, a witness, and a task

Our Moravian Unity is a gift, a witness, and a task.

- It is a precious gift we have received as a heritage from our ancestors in faith. This gift we need to maintain as a source of inspiration for our own mission. It is part of our heritage that we believe that our Unity is a gift of our Chief Elder, Jesus Christ.
- Through our Lord and Savior, we are bound together in a fellowship of love and forgiveness. Unity does not mean agreement in all things, but it does mean a willingness to love one another, care for one another, and pray for one another.
- Our Unity is a powerful witness to the world that we remain together despite our cultural, economic, and linguistic differences. More than that, we Moravians care for each other in our Unity: "If one part of the body suffers, all parts suffer with it." (I Cor. 12:22)
- Our Unity is also a task given to us. We have to invest energy,

time, prayer, and money to maintain the Unity and renew it. We do this not for the sake of the Unity itself, but because of our witness to the world.

- We therefore commit ourselves to work together to maintain our Moravian Unity. We will not allow theological and cultural differences to break our communion but will seek the open dialogue with each other to solve conflicts among us. In this we are a token of Christ's reconciliation working through us in the world.

Sent out as agents of God's love

Mission means "being sent". We are sent to other people and cultures in humility following Jesus Christ and proclaiming his Good News. In the past, missionaries were sent from Europe to cross oceans and geographical boundaries to reach out to the so-called "heathen", but we have learned that there are many other borders and barriers we have to cross. Our mission is not just cross-cultural, it is multicultural and intercultural. Missionaries today are sent to overcome barriers of race, class, and gender. It is our mission to speak out wherever barriers divide humanity and harm our brothers and sisters. "Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God." (Eph. 2:19)

Following the example of Christ, we Moravians strive to overcome the barriers which exclude people and God's creation from living a sustainable life in peace and dignity, such as racism, power imbalances, and poverty or climate injustice.

We are living in the midst of globalization, which provides extraordinary new opportunities for mission, but also brings great challenges. In the 18th century, Moravians saw their mission in helping those who were hurt by colonization, yet our church also profited from the colonialism and colonial structures, at times even from slavery. The church is still repenting for its role in the slave-economy. In the 21st Century, we have to learn from the lessons of the past. We need to draw each other's attention to how we Moravians participate in economic globalization and profit from unjust

economic and political mechanisms. We are called to be advocates for those who are being harmed by globalization, wherever we and they are. As Christians, we are called to change our way of life so that all God's creation can be sustained. As missionaries we are called to be agents of God's justice, love and mercy in a suffering world: South and North, East and West.

Proclaiming the Good News

Mission takes many forms, but it is always a witness to Christ beyond the walls of the church building. Mission includes evangelism and the proclamation of the good news of salvation through Christ. It also includes concrete acts of justice, mercy, hospitality, forgiveness, and reconciliation. The biblical mandate of mission includes tending to the sick, feeding the hungry, hosting the stranger, embracing the enemy, and removing the chains of bondage. Mission is going out into the world in love as Christ loves the world.

Since the time of Zinzendorf, Moravian mission was bold and courageous, but it has also been culturally sensitive, respectful, humble, and mutual. In our mission today, we must be self-critical and seek continually to learn, change, and grow. At this Unity Mission Conference (2017), we heartily affirmed the ecumenical statement Christian Witness in a Multi-Religious World as being consistent with Moravian values.

Moravian mission is guided by the Holy Spirit. We celebrate that the Holy Spirit is at work in the world and we seek to follow the leading of the Holy Spirit. Our mission therefore always begins with careful listening and observing the times. Our theological understanding is sensible to the context and at times we are called to raise a prophetic voice in the midst of an unjust world. We go where we feel God is sending us, and we seek those places where the Spirit beckons. We acknowledge that the working of God's Spirit goes beyond our understanding and our church structures. We are open for the signs of the Holy Spirit working outside the church and even outside Christianity revealing God's love for this world. (John 3:16-17)

Participating in God's mission to the world

Mission belongs to God. We become co-workers and servants of Christ in mission. This gives us confidence despite our own pitfalls and failures. Christ gives us strength and courage to sow the seed of love even though we are not always able to harvest the fruit.

Missionaries are not only those who are physically sent to reach out to others in other lands and cultures. Wherever we are, with our different gifts, we can be involved in Christ's mission. Those who support this mission through their prayers, their financial and other gifts, and their compassion are equally part of the Unity's mission. Those who live a life of obedience and mindfulness, in respect for God's creature and in love of the neighbor, are part of the mission. We acknowledge that the people in the margins of our globalized world have their unique contribution to Christ's mission. Our Moravian mission does not discriminate against people. Our mission is for all people - women and men, children, youth, and adults in every land. Our mission is carried out by all kinds of people. It is part of our mission to promote the dignity and worth of each person. At times we are called to offer a contrast community to demonstrate what the Kingdom of God might look like on earth.

As Moravians we see our mission as part of the worldwide ecumenical missionary movement. Together with all Christians we are on a missionary pilgrimage. In the unity of our mission we embody the prayer of Jesus in John 17. We will therefore cooperate with other Christian churches in our mission because our goal is not to increase the size of the Moravian Church. We also commit ourselves to building sustainable communities of faith that are empowered to engage in their own unique forms of mission and ministry.

Our goal as Moravian in mission is simply to do the work of Christ in this world. We follow the One who came into the world to give life in abundance to all. We embrace our calling and mission with joy and hope because this mission brings us ever closer to our Savior and the reign of God on earth.

PART III

OTHER RESOLUTIONS WHICH HAVE CONTINUING FORCE

CHAPTER I

THE UNITY AND ITS PROVINCES

RESOLUTION 10

Change of The Quorum for Unity Board Mail Vote. (COUF).

Whereas the worldwide Unity is growing, as is the number of its
Provinces, and so does the number of Unity Board mem-
bers, and

Whereas the present quorum required before a Unity Board mail
vote can be considered complete (that is, nine members of
the Unity Board) does not consider the growing number
of Unity Board members,

Be it resolved that the quorum for Unity Board email vote be
changed from “nine members of the Unity Board” to “a
simple majority”, i.e. that #352 of the COUF be amended
as in the wording below:

Where necessary, the Unity Board will conduct its voting by digi-
tal communication or any other secure, efficient manner. This vote
shall, in each case, reflect the opinion of the Provincial Board which
each member represents. After one month from the date the com-
munication was sent, the President is authorized to count and an-
nounce the vote. A quorum of half of the persons eligible to vote is
required before a digital vote process can be considered bona fide
and complete.

Alternatively, a special meeting of the Unity Board may be con-
vened virtually to facilitate the voting process. The applicable quo-
rum rules will be strictly applied for this virtual meeting. Notice
of the meeting shall be given two weeks in advance of the meeting
date.

RESOLUTION 11

The use of the term “evangelical” and any other term, in combination with the name “Moravian church”.

Whereas naming of churches has been a major cause of disruptions and divisions

Be it resolved that the Unity Synod 2023 urges Provincial Boards to be careful in its consideration of naming new congregations and new forms of ministries to avoid disruptions in an effort to maintain Worldwide identity and connection to the Unitas Fratrum.

RESOLUTION 15

Performance of the Unity Executive Committee (UEC).

Whereas the members of the UEC are elected Regional Representatives of Unity Provinces; and

Whereas the UEC in absence of the Unity Synod and the Unity Board, makes decisions on behalf of the Unity; and

Be it resolved that information that goes to the UBA, to carry out actions on behalf of the UEC, the Regional Representative from where the information comes must be informed likewise.

Be it resolved that when decisions are taken on behalf of the UEC, the Regional Representative where the decision taken will be executed, he/she must be informed of the decision.

RESOLUTION 42

Nicaragua “Letter drawn up by UBA to promote unity in Nicaragua.”

The letter was accepted by the Synod.

CHAPTER II

THE UNITY SYNOD

CHAPTER III

THE MORAVIAN CHURCH FOUNDATION

CHAPTER IV

CHURCH LIFE

RESOLUTION 41

Practical Creation Care.

Whereas climate change is a reality of life in our time, and we are called in Genesis 1:28-31 to maintain the dominion of God's Creation, and

Whereas many Unity Province's reports identify agricultural initiatives through which funds may be raised for congregations and other ministries within the Moravian Church, and

Whereas Unity Synod reports do not currently require any ministries to address climate change at all, and

Whereas Unity Synod has the responsibility to encourage the Unitas Fratrum to enact practical methods by which ministries "Care for the Earth by following sustainable practice[s] in their lifestyles (COUF #887)."

Be it therefore resolved that all Unitas Fratrum ministries shall identify challenges, shortcomings, and successes related to Creation Care as part of their Unity Synod reports. Examples of categories and specific initiatives that ministries are encouraged to participate in include:

1. Recycling/Sustainable Practices: practical steps taken such as the consumption of locally produced goods and food, reducing waste, recycling plastic, conserving water, the reduction of the use of fossil fuels, and utilizing eco-friendly materials, save energy by turning off lights and electronics when they are not in use, using energy-efficient appliances and light bulbs.
2. Education and Advocacy: educate congregations and communities about environmental issues, including or-

ganizing seminars, workshops, outreach programmes, and the biblical values underpinning.

3. Community Engagement: involvement in local environmental initiatives and demonstrations, including partnerships with environmental organizations and participation in community clean-up.
4. Liturgical Integration: incorporating environmental themes and prayers into worship services and liturgical calendar, emphasizing the spiritual importance of environmental care.
5. Youth Involvement: engaging youth in environmental education and action, ensuring that younger generations are equipped to carry forward the mission of environmental stewardship.
6. Agrarian Initiatives: Planting trees which absorb carbon dioxide from the atmosphere and provide oxygen. Fruit trees also help with food security. Development of community gardens as carbon sinks and to eliminate food deserts.
6. Be it finally resolved that all Unity Provinces and Synods begin and report upon initiatives which address one or more of the recommendations in the above categories."

RESOLUTION 14

The Church as a Voice in National Political Contexts.

Whereas Scripture calls us to give visible and vocal witness (Luke 4:18-19; Matthew 25:31-44) which includes addressing public matters in times of crisis, political unrest, and injustice, and whenever possible speaking as one voice to the world through the Unity Board; and

Whereas several Provinces belong to ecumenical partnerships that readily make important public statements in times of crisis, unrest, or injustice on behalf of their partner communions – but at times these statements are not effectively disseminated through Provincial areas where the statements are relevant; and

Whereas at other times there are public matters that impact one or more Provincial areas but where public statements may not be relevant for other Provincial areas, and the Provincial leadership of that area discerns a prophetic responsibility to speak up and give public witness, but other Provincial areas do not feel compelled to do the same; and

Whereas when matters impact a specific Provincial area, it is more effective to have statements coming from the Provincial leadership of the area, the Unity Board should be made of aware of such public statements in order to keep the Unity Board informed.

Be it further resolved that the Unity Synod 2023 affirms our shared responsibility to be visible and vocal in the public arena in times of crisis, unrest, and injustice when a message of compassion is needed; and

Be it further resolved, for Provinces that are partners with ecumenical bodies (i.e., World Council of Churches, or National Council of Churches, et al) that statements developed by these ecumenical bodies to address a matter of public crisis, political unrest, or injustice that the Provincial leadership place a high priority in sharing these messages to their areas as efficiently as possible while also informing the Unity Board when statements are being shared; and

Be it further resolved that 2023 Synod encourage Provincial leadership to work with the Unity Board to form and share statements where there is a common spirit of concern to address a given crisis or matter of unrest or injustice; and finally

Be it further resolved that witness in a given Provincial area should come through public statements at the Provincial leadership level, the 2023 Synod calls upon Provincial Leadership in each Province to be prepared to share statements of encouragement and give public witness to faith, love, and hope when public crises arise (i.e., natural disaster, war, and political unrest) to remind our members, congregations and the public that “Love never gives up; and

its hope, faith, and patience never fail.” (1 Corinthians 13:7 Good News Version).

CHAPTER V

THE MINISTRY

RESOLUTION 30

United International Moravian Ministry.

Whereas the entity United International Moravian Ministry is influencing several Moravian Church Provinces by inviting Moravian Ministers and Moravian Church members to join the UIMM, and

Whereas this at times is done without the Moravian Church ministers and members not being aware of the organization and nature of UIMM, and

Whereas UIMM is using the name “Moravian” without being part of or having any affiliation with the Worldwide Moravian Church, Unitas Fratrum, and

Whereas the UIMM is using the word “Moravian”, claiming to be having roots in the Moravian Church and tradition, and

Whereas the theological and organizational profile of UIMM is not in accordance with the Moravian theological discourse, tradition and ecclesiological understanding and

Whereas UIMM is claiming to have been excluded by the Moravian Church at the Unity Synod 2016, while the Moravian Unity maintains the understanding that UIMM had excluded itself through actions and words preceding the Unity Synod 2016, and

Whereas the actions of UAMM, later renamed UIMM has been hurtful to the Alaska Moravian Unity Province,

Be it resolved that the Unity Synod 2023 declare that since UIMM for several years, through its actions in Moravian Church (Unitas Fratrum) Unity Provinces and Mission Provinces has distanced itself from the Moravian Church theology, organization, tradition and code of conduct, and

Be it further resolved that any minister of the Moravian Church being associated with or being member of UIMM be called to order by the Provincial Board of his/her Moravian Province, and

Be it further resolved that, if after a process of listening and advising the person in question, it is established that the said minister of the Moravian Church does not repent and discontinue his/her association and/or membership of UIMM, his/her credentials shall be removed, and

Be it further resolved that the Unity Office is informed about the matter and what the outcome of the process is.

CHAPTER VI

THE TRAINING OF MINISTERS

CHAPTER VII

MISSION OUTREACH

CHAPTER VIII

GENERAL

PART IV

RESOLUTIONS RELATING TO THE INTER-SYNODAL PERIOD 2024-2030

CHAPTER I

THE UNITY AND ITS PROVINCES

RESOLUTION 3

Members of Unity Committee on Theology (UCOT) 2024-2030:

Africa Region

Samwel Kabigi, MCST
Denver Graumann, South Africa
Emmanuel Meliyo, Tanzania North

America Region

John D. Rights, MCSP
Heather Vacek, MCNP

Caribbean and West Indies

Adrian Schmith EWI
Freddie Mill Müller, Nicaragua

Europe Region

Philip Cooper, British Province
Erdmute Frank, ECP

RESOLUTION 4

Members of Unity Mission and Development (UNDB) elected:

Africa Region

Lizwi Mtumtum, MC South Africa
Dick Mlimuka, MCWT
William Sungura, MCLT
Emeliana Kasebele, MCET

America Region

Andrew Craver, America North Province

Caribbean and West Indies
Doreen Nelson, Guyana
Marscha Edward Brown, Jamaica
Europe Region
Peter Krasny, CZ UP

RESOLUTION 8

(COUF), Replacement of non-racist formulation. *(8.b. intersynodal period)*

Whereas the worldwide Moravian Church regards all who are one in the Lord Jesus as wanted, loved and equal by God so that origin, gender, and nationality are irrelevant (cf. COUF #7) and

Whereas in view of the mission history and current tendencies in some of our societies it is necessary to deal with the topic of racism and discrimination and

Whereas the wording, although always intended to be positive in the above paragraphs, might have a racist effect and

Whereas it is scientifically proven that there are no different human races

Be it resolved that these suggested changes be considered for paragraphs 201, 214, 259 and 704 of the Church Order of the Unitas Fratrum (COUF) is replaced by non-racist formulation:

#201. The Provinces of the Unitas Fratrum are found in many areas of the world and are among many peoples and of many tongues.

#214. Each Province works for the extension of the Kingdom of God in its own area and wherever possible among peoples, nations, or language groups of the majority of the members of the province concerned.

#259. To foster a common responsibility in regard to the problems of contemporary life and to further a spirit of mutual understanding and peace among the nations and peoples.

#704. If a call of the Lord is heard by any Province to carry the Gospel to people who do not belong to a nation or language group of the majority of its members, it shall be free to answer it with its own personnel and resources and shall decide upon the policies for the organisation and administration of the new churches in accordance with the Church Order of the Unity.

- Be it further resolved that Unity Synod 2023 strongly urges the Unity Board to commission a revision of COUF in order to replace words and phrases deemed patronizing, discriminatory, or otherwise insulting with words and phrases that are inclusive.
- Be it further resolved that the proposed revision be presented to Unity Synod 2030 for ratification.

RESOLUTION 17

Arrears of Assessment.

Whereas the Finance Committee has given this matter serious consideration, and

Whereas the Committee thanked those Provinces that were up to date with their payment, and

Whereas the committee noted that encouragement is the preferred vehicle rather than exclusion or negation consequences. Money is a challenge and without the income it will be difficult to administer the development fund or grants other needy projects, and

Whereas the information noted in the spreadsheet-Provincial arrears was reviewed.

The Finance Committee proposed the following:

Be it resolved that each Province and The Unity Board Administrator agree on a payment plan towards liquidation of their arrears and that the province continue to pay current assessment to the Unity Board Administrator.

Be it further resolved that the Unity Board Administrator provide regular invoices to each province and follow-up as necessary to obtain payments.

Be it further resolved that each province add income generation to their business agenda and seek to improve their financial situation.

RESOLUTION 18

Unity Fund Budget Financial Statement.

Consistency of Unity Statistics

Whereas there are inconsistencies in the reporting of statistics on the Unity, and

Whereas these inconsistencies tend to affect the reliability of Unity data, and

Whereas there is a challenge in assimilating and presenting inconsistent data, and

Whereas these challenges were highlighted in the Unity Budget 2017-2023-comments,

Be it resolved that the Unity Board develops a format to achieve consistency of Unity data, for example:

- a. Consistent concept of membership
- b. Consistent counting of members (communicant and otherwise)
- c. Consistent reporting of “Congregation” in relation to “Parish”,

Be it further resolved that this new format is circulated and explained to all Provinces, and

Be it further resolved that all Provinces be mandated to use this new format for future reporting, and

Be it further resolved that the Unity mandates the frequency of which Statistical Surveys are performed. Some surveys are annually and every four years.

RESOLUTION 27

Unity Budget expenditures

	USD p.a.	2024-2030
Unity Office	10000	70000
Unity Staff	37000	259000
Unity Synod	44000	308000
Unity Fund	22000	154000
Star Mountain	40000	280000
Unity Archives	95000	665000
UMDF	110000	770000
UCOT	10000	70000
Unity Women	15000	105000
Unity Youth	15000	105000
UYT 2025 and 2028	20000	140000
MUCHF	1000	7000
MUDRF	1000	7000
Mission Conference	10000	70000
Archivist Committee	1000	7000
	431000	3017000

RESOLUTION 29

Unity Budget Income

Income budget Unity Fund 2024-2030

Province	%	USD p.a.
Alaska	2,0	8620
America North	20,6	88786
America South	13,5	58185
Britain	10,5	45255
Burundi	0,5	2155
Congo UP	0,5	2155
Costa Rica	0,5	2155
Cuba	0,5	2155
Czech UP	1,5	6465
Czech MP	0,7	3017

Eastern West Indies	3,2	13792
European Continental	18,4	79304
Guyana	1,0	4300
Honduras UP	1,0	4300
Honduras MP	0,5	2155
Jamaica	2,4	10775
Labrador	1,0	4300
Malawi	0,2	862
Nicaragua	1,5	6465
South Africa	4,5	19395
Suriname	3,0	12930
Tanzania Eastern	1,4	6034
Tanzania L. Tanganyika	0,5	2155
Tanzania Mbozi	1,0	4300
Tanzania Northern	0,5	2155
Tanzania Rukwa	1,5	6465
Tanzania Southern	2,5	10775
Tanzania South Western	2,0	8620
Tanzania Western	2,1	9051
Tanzania Iringa	0,1	430
Tanzania Ruvuma Nj.	0,1	430
Zambia	0,4	1720
South Asia	0,4	1720
Total	100	431381

RESOLUTION 28

Unity Mission and Development Fund budget, expenditures and income

Annual budget 2024-2030

Albania	5000
Angola	3000
Bangladesh	3000
Belize	3000
Bolivia	2000

Brazil	1000
Burundi	4000
Central South Tanzania	4000
Congo Eastern	3000
Cuba	3000
Garifuna, Honduras	7000
French Guyana	1000
Haiti	7000
Iringa, Tanzania	3000
Kenya	4000
Latvia	0
Mozambique	2000
Myanmaar	4000
Ruvuma Njombe	3000
Peru	5000
Rwanda	4000
Sierra Leone	1000
South Asia	14000
Star Mountain Rehab. Ctr	30000
Uganda	4000
Zanzibar	3000
Zimbabwe	1000
South Central Tanzania	3000
Total Mission Areas/Prov.	127000
UB Discretionary	40000
Projects by UMDB	28500
Guyana Radio project	1500
New Mission areas	16000
Total expenditure annually	213000
Income	
Available from Unity	110000
Income from investment/Interest	24000
Available from MCF	14000

Expected income from Mission Agencies:

BDM	15000
HMH	15000
ZZG	10000
BMB	5000
NABWM	15000
Mission 21	5000
Total income annually	213000

RESOLUTION 31

Tanzania East, finances

Whereas it is Unity's practice of sending a Unity Delegation to areas of concern in the Unity, and

Whereas Tanzania East is experiencing financial challenges,

The committee proposes a delegation be commissioned to visit, evaluate, and encourage the implementation of income generating strategies and best practices in relation to financial management towards financial sustainability.

RESOLUTION 32

Tanzania Southern Province

Whereas it is Unity's practice of sending a Unity Delegation to areas of concern in the Unity, and

Whereas Tanzania Southern Province is experiencing financial challenges,

The committee proposes a delegation be commissioned to visit, evaluate, and encourage the implementation of income generating strategies and best practices in relation to financial management toward financial sustainability.

RESOLUTION 33

Zambia Unity financial situation and Mbala and Nakonde area

Whereas it is Unity's practice of sending a Unity Delegation to areas of concern in the Unity, and

Whereas Zambia is experiencing financial challenges,

The committee proposes a delegation be commissioned to visit,

evaluate, and encourage the implementation of income generating strategies and best practices in relation to financial management towards financial sustainability.

Proposal: Acceptance of Mbala and Nakonde becoming a Mission area

Whereas the Province has recommended that Mbala and Nakonde become a Mission Area, and

Whereas the committee affirms the work that is being carried out. The committee proposes that once the requirements outlined in COUF 201.3 (regarding the stages of development of provinces) are met, that the Unity grant the request.

The committee further proposes that the Unity alongside the Supervising Province closely monitor and motivate the area to meet the requirements.

RESOLUTION 35

Cuba, financial situation

Whereas it is Unity's practice of sending a Unity Delegation to areas of concern in the Unity, and

Whereas Cuba is experiencing financial challenges,

The committee proposes a delegation be commissioned to visit, evaluate and encourage the implementation of income generating strategies and best practices in relation to financial management to ensure financial sustainability of the province.

RESOLUTION 39

Moravian Unity Cultural Heritage Foundation Board (MUCHF) elected

Name	Area
Revocatus Meza	TEKU African
Walter Linnert	South Africa African
Martha Hartley	MCNP American
Jeffrey Long	MCNP American
Samone Patterson	Jamaica Caribbean/Latin American
Andrew Parris	EWI Caribbean/Latin American
David Johnston	British European
Weland Menzel	ECP European
Jørgen Bøytler	UBA Unity

RESOLUTION 40

Unity Youth Committee elected

Name	Area
Chrislin Edson	South Africa
Yohana Kalinga	Tanzania Mbozi
Angelica Regalado	American South
Orelbis Pierce Horta	Jamaica
Julie Smith	Caribbean/Latin America
Phil Batelle	British Province
Jorgen Bøytler	Ex officio
Jirina Kaletova	UYDC

RESOLUTION 45

Unity Archives Committee

Whereas the Unity Synod 2016 (US2016) resolved that Provinces make proper arrangements for the safe keeping of their archival materials; and

Whereas US2016 further resolved that Provinces should seek further local and international funds for their safekeeping and management costs; and

Whereas US2016 further resolved that Provinces move into digitalization as this will enhance access, and reduce costs; and

Whereas US2016 resolved that Unity Synod (2016) directs that the Unity Board look further into the role of the Unity Archives in relation to the provincial archives, and

Whereas representatives from 11 Provinces of the Unity, together with Archives staff and Unity staff gathered in Herrnhut for the Unity Conference of Archivists in October 2022 identified the need to establish a closer working relationship among the archives in the Unity in the future,

Be it resolved that the Unity Synod 2023 establish a Unity Archives Committee, and

Be it further resolved that the Unity Board be tasked with establishing the Unity Archives Committee, and

Be it further resolved that the Unity Board be tasked with developing Term of Reference for the Unity Archives Committee, and

Be it further resolved that the Unity Synod 2023 includes cost of operation for the Unity Archives Committee in the Unity Budget 2024-2030.

CHAPTER II

THE GENERAL DIRECTORY

CHAPTER III

THE UNITY BOARD

RESOLUTION 16

Representation at the Unity Synod (that COUF #265 remains in place until 2030)

Whereas the original proposal points to the ideal situation, where no gender mandate for election to a leadership role is needed.

Whereas a gender mandate can make the woman elected ques-

tion her true welcome around the table. A required mandate for provinces to elect representatives based on gender may seem to fail to acknowledge the diverse talents, abilities, and spiritual callings that both men and women possess.

Whereas emphasizing merit-based selection should promote a more inclusive environment where individuals are recognized and valued for their expertise and gifts, yet we find this does not always happen.

Be it resolved that the mandate for gender inclusion #265(i) be given continued force.

Be it further resolved that Unity Synod 2030 review the mandate to determine if our Unity has grown to a place where the mandate can be rescinded for the following inter-synodal period following Unity Synod 2030.

Be it further resolved that following Unity Synod 2030, Provincial Synods advocate for the election of capable individuals based on merit and their demonstrated commitment to answering God's calling and phase out the practice of mandated gender representation with the hope that we should see a positive increase of election of women to places of leadership throughout the Provinces of our Unity.

Be it further resolved that, Provinces should be encouraged to seek representation from individuals, who possess the necessary skills and genuine desire to serve and represent the Provinces at Unity Synod.

CHAPTER IV

THE MORAVIAN CHURCH FOUNDATION

RESOLUTION 2

Moravian Church Foundation Funding

Whereas Proposal US2023.4.13 proposed a significant shift in the practice of accepting, assessing and providing funding by

the MCF for various Moravian projects based on an established order of priority, and

Whereas the current practice has been in place for many years and

Whereas there has not been any significant or substantial complaint or criticism of the MCF's handling of this activity, and

Whereas the MCF has expressed their sentiments to the Finance Committee, which notes,

- a) It is surprised and was not informed about the said proposal, and
- b) It was not given the opportunity to discuss, comment or advise, and
- c) There is no need for the proposed change of the structure, and
- d) It is unclear of the background of this proposal and the problem it is intended to solve, and
- e) If accepted, the consequences for the MCF are unknown, unclear and could potentially have negative legal and governance reaction from stakeholders, and

Be it resolved that this proposal be rejected by this Synod, and

Be it further resolved that the MCF and the Unity Executive use the intersynodal period to consider if any proactive changes are needed and the impacts.

CHAPTER V

CHURCH LIFE

RESOLUTION 22

Editorial committee for Our Moravian Treasures

Whereas the present edition of the book (Our Moravian Treasures) is deemed good, and is being widely used in educating Moravians around the world in the Moravian tradition and identity, and

Whereas the book is offering descriptions of many of the historical

and contemporary treasures and traditions of the Moravian Church, relevant to the Worldwide Unity, and

Whereas the book is not fully describing the width of traditions, treasures and practices used in the Worldwide Moravian Church, and

Whereas it is important to reflect traditions and treasures having developed in the 19th and 20th century in parts of the Unity situated in a multitude of provinces around the world.

Be it resolved that a group of Moravians is tasked with making a new additional book, under the theme “Our Hidden Moravian Treasures”, taking into consideration the above-mentioned concerns, and

Be it further resolved that the Unity Board coordinates a group of Moravians from across the Unity, and

Be it further resolved that each Province is asked to find a person, who can contribute to the new book, and

Be it further resolved that UCOT establishes an editorial committee, with representatives from all four regions tasked with collecting articles and other forms of responses already described and on new subjects, being free to include sisters and brothers.

CHAPTER VI

THE MINISTRY

CHAPTER VII

THE TRAINING OF MINISTERS

RESOLUTION 21

Pilot Project for Contextual Theology

Whereas Resolution 54 of US2016 initiated a process by which to develop contextual theological programs, and

Whereas various complications prevented the implementation of US2016 Resolution 54, and

Whereas the Unity does not yet have Moravian Contextual theology in several provinces around the Unity, and

Whereas there are few opportunities to learn and do research on contextual theologies in the Unity,

Be it resolved that the Unity Committee on Theology shall establish a committee to review the advice and objectives of US2016 Resolution 54 in order to develop a Unity initiative that would establish contextual theological programs throughout the Unitas Fratrum.

CHAPTER VIII

MISSION OUTREACH

RESOLUTION 25. HAITI

Whereas the committee acknowledges that we have not received a dedicated report from Haiti but has thoroughly examined the section within Jamaica's report. The concerning socio-political and economic conditions in Haiti, as outlined in the report, undoubtedly has a grave impact on the church. In light of these circumstances,

Be it resolved: The committee proposed that Haiti be respectfully requested to provide the Unity Board with a comprehensive report highlighting the current status of the Moravian Church in Haiti, including whether there is still an active Moravian Church presence, the challenges it faces, and its ongoing activities.

Be it further resolved that the Unity Board convenes a meeting with the Supervising Provinces and representatives from Haiti to examine the challenges and offer advice on the way forward.

RESOLUTION 26

D. R. Congo Unity Province concerning Angola

Whereas the Faith, Order, and Ecumenical Relations committee has reviewed the report, and

Whereas, at this stage, there is not sufficient information available to make a well-informed decision regarding the creation of the mission area in the district of Lualaba in Kolwezi. We commend them for expressing this vision, and we eagerly hope to see it fulfilled in the future, and

Whereas the committee noted the reference to Unity Synod 2016 on Angola in the report. However, no official resolution was taken on the topic, and

Whereas Angola is still being considered as a prospective mission area but is being supervised by the Unity Board,

Be it resolved that the Unity Board is asked to make a definitive decision on who would be supervising Angola, should it become a mission area.

RESOLUTION 34

Meeting with supervising provinces of the Haiti Mission. Unity Delegation to Jamaica

Whereas there are ongoing challenges facing the Jamaica and Cayman Islands Province in managing the Moravian Mission in Haiti.

The committee proposes that the Unity Board convenes a meeting with the Supervising Provinces and representation from Haiti to examine the challenges and offer advice on the way forward.

Proposal: Unity Delegation to Jamaica

Whereas it is Unity's practice of sending a Unity Delegation to areas of concern in the Unity, and

Whereas Jamaica is experiencing financial challenges,

The committee proposes a delegation be commissioned to visit, evaluate and encourage the implementation of income generating strategies and best practices in relation to fi-

nancial management to ensure financial sustainability of the province.

RESOLUTION 43

Unity Mission Conference

Whereas the Unity Synod 2023 commends the planning committee of the Unity Mission Conference 2024 for the groundwork that has been invested so far, and

Whereas the Unity Synod 2023 endorses the initiative of having such a conference in the Moravian Church, and

Whereas the Unity Synod 2023 encourages the committee to continue the work as we seek to strengthen and expand the mission work within our regions.

Be it resolved that the Unity Synod 2023 state as follows:

Considering the challenges shared in the report, the Ministry Committee poses the following recommendations:

- Lower the number of delegates required to attend the conference from each province, so as to better manage the financing of the event.
- If numbers exceed the required amount, have persons finance their way if desirous to attend.
- With regards to the theme of the conference, which has not yet been decided on, the committee recommends that there be an inclusion of the concept of the Church having a ‘public’ voice in society. This would be geared toward the church visibly and audibly weighing in on matters that affect the general society, as well as the Church itself.
- Be intentional about delegation, follow-up and reporting on implementations and progress of initiatives/goals shared at conference. To achieve this, the committee recommends that the planning committee develops a standard means by which each province can be accountable to the conference on what is expected to be done during the period.

RESOLUTION 44

Potential Engagement of Mission Boards, Unity Mission Development Board and Provinces of the Unitas Fratrum with churches of the Evangelical Movement

Whereas “The Unitas Fratrum cherishes its unity as a valuable treasure entrusted to it by the Lord. It stands for the oneness of all mankind given by the reconciliation through Jesus Christ.” (COUF page 13), and

Whereas “The ecumenical movement is of “the Moravian Church’s “very lifeblood.” (COUF page 13), and

Whereas “All Provinces are urged to fuller involvement with other churches on all levels of Councils of Churches and Federations of Churches whilst not sacrificing relationships with other Provinces of the Unity as a whole.” (COUF page 141), and

Whereas “a fully united universal Church can only be an eschatological reality” (COUF page 141) it is also recognized that working together with other churches can - in certain settings - create divisions or is not possible for several reasons, and that the local situations and terminologies can vary tremendously,

Be it resolved that wherever ecumenical relations seem to do more harm than good the call goes to the local committees and leadership to pray and discern which course to take. If the local leadership cannot come to a conclusion, suitable councillors can be called upon.

CHAPTER IX GENERAL

RESOLUTION 46

Statement against Russian aggression against Ukraine

We are Unitas Fratrum, a church established amidst the war years of the middle ages (the Hussite Revolution), a church that experienced first-hand the fury of the Thirty Years’ War, expulsions from

homes, suppression of human identity, culture and dignity, and that, during its mission work in every corner of the world, had to witness, time and again, the violent subjugation of one nation by another. Throughout our history, we have seen the violence on man, contempt, and humiliation many times, which is why we are a reliable and long-time witness of how devastating such an aggression is.

Therefore, we unconditionally and absolutely condemn the undeniably unjust war that Russia has started against Ukraine in 2022. Causeless assault on a neighbour is an inexcusable arrogance, which can only be attributed to want for power. As spiritual descendants of John Amos Comenius, we agree with his words: *"We are all citizens of one world, we are all of one blood. To hate people because they were born in another country, because they speak a different language, or because they take a different view on this subject or that, is a great folly. Desist, I implore you, for we are all equally human.... Let us have but one end in view: the welfare of humanity."* (J. A. Comenius: General Consultation on an Improvement of All Things Human)

We agree that Ukraine stands entirely justified in its defensive reaction. *"Sometimes it happens that peace may not be achieved by other means than by power of arms. For example, against evil neighbours, who attack us and our property..."* (J. A. Comenius: General Consultation on an Improvement of All Things Human). We appreciate that Ukrainians heroically defend their land and people, and we humbly admit that they lead their valiant fight for the freedom and peace in all of Europe as well.

We appreciate every country that does not cease to show their support to Ukraine by practical help as well as by caring for war refugees.

We deeply regret that the Russian Orthodox Church by the words of the Patriarch Kirill approves of the aggression of its government, closing his eyes before war crimes and not showing any compassion for the suffering Ukrainian civilians, not even for the children. The teachings of Christ are in total contrast to such action.

We also pray for the people of Ukraine, especially for Christians, so that despite the injustice that is done on them, they do not succumb to hatred, that they endure and not curse their enemies, but

pray for them. To give up vengeance, however the desire for it is humanly comprehensible, is the best that can be done for the future generations, so that their children and grandchildren are not pulled back into bloodshed in the future, and so that reconciliation shall prevail in the end.

We do not take our stance toward the Russian aggression only for the apparent injustice against Ukraine, but also regarding flourishing or decline of mankind. In words of J. A. Comenius: *“When man pulls away from another man, when man cannot stand another man, when man is furious with another man, it is a clear decline of humanity”* (J. A. Comenius: General Consultation on an Improvement of All Things Human).

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