

**Resolutions of the 2018 Synod  
Moravian Church in America, Southern Province**

**Resolution #1** (Proposal 9)

**Subject: Full Communion between the United Methodist Church and Moravian Church, Southern Province**  
**From: Partnership Committee**  
**Topic Area: Partnership**

**WHEREAS**, A proposed “Full Communion Agreement” was completed by a dialogue team consisting of appointed representatives of the Moravian Church (Northern and Southern Provinces) in September 2014. The team included these Moravian representatives: The Right Rev. Christian Giesler and The Rev. Dr. Lynette Delbridge (both ordained in the Southern Province, but currently serving in the Northern Province) and the Rev. Gary Harke; and,

**WHEREAS**, The proposed agreement notes “that our two Christian traditions had many points of contact over two and a half centuries,” our “eighteenth-century leaders, Count Nicolas Ludwig von Zinzendorf (1700-1760) of the Moravians and The Reverend John Wesley (1703-1791) of the Methodists, had significant contact with one another.” It affirms that, while we had drifted apart, when coming together, “We discovered that our traditions share a passion for music, living the Christian life, mutual tolerance for all people, pragmatic approaches for contextual mission, commitment to ministry by the laity, and yearning for the unity of the Church...We return as those who are, in a very real sense, in full communion already....We hope that the vitality of our shared faith will leave no doubt to any that we are united with one another in the love, mission, and ministry of Jesus Christ”; and,

**WHEREAS**, When Jesus on the night before he died prayed, in His High Priestly Prayer, concerning his followers “that they may be one...so that the world may believe that thou hast sent me” (John 17:21) was calling his followers to unity; and,

**WHEREAS**, *The Ground of the Unity* declares that “it is the Lord’s will that Christendom should give evidence of and seek unity in Him with zeal and love,” and “in our own midst we see how such unity has been promised us and laid upon us as a charge,” and “we welcome every step that brings us nearer the goal of unity in Him” (Par. 6); and,

**WHEREAS**, our ancestors in the Unitas Fratrum put forth persistent efforts toward the unity of Christians; and, for their great bishop, John Amos Comenius, reunification of the church was part of the work of Christ, who cannot be divided, and must be a part of the mission of the community of faith; and,

**WHEREAS**, Count Nicholas Ludwig von Zinzendorf, leader of the Moravians who settled on his estate, was such a force for Christian unity that he has been called “the Ecumenical Pioneer,” and the Moravian Church that emerged has continued to pursue this goal, maintaining close relationships with other communions, especially with Lutherans, Anglicans, and Reformed/Presbyterians; and,

**WHEREAS**, we “Both seek to live by Augustine’s maxim, ‘In essentials unity, in non-essentials liberty, in all things, love’;” and,

**WHEREAS**, the Moravian Church (Northern and Southern Provinces) and The United Methodist Church find that we have deep historic ties and many parallels in the life and ministries of our two churches, and that we are united in the wish to deepen our witness and work together for the sharing of the love of Christ in the world and its communities, and we feel a particular sense of

urgency to be instruments of the healing power of Christ's love in this time of political, religious, and social division; and,

**WHEREAS**, The Moravian Church (Northern and Southern Provinces) and The United Methodist Church agree that in their legislative bodies there shall be one vote to accept or reject, without separate amendment, the resolution that follows.<sup>1</sup> If adopted by these churches, each church agrees to take the following measures to establish a relationship of full communion; therefore be it,

**RESOLVED, that** the Moravian Church (Northern and Southern Provinces) and The United Methodist Church hereby:

- 1. Affirm that a relationship of full communion exists between our churches and that we commit ourselves to working actively and faithfully together.
- 2. For the purposes of this relationship, full communion is understood to entail
  - 2.1. Recognizing and valuing the diverse gifts present in each church;
  - 2.2. Respecting each other as part of the one holy catholic and apostolic church as affirmed in the Apostles' Creed and the Nicene Creed;
  - 2.3. Committing each church to cooperate in common ministries of evangelism, witness, and service;
  - 2.4. recognizing the validity of each other's sacramental life and ministerial orders, allowing for the transfer of membership between churches as within each church and the orderly exchange of clergy (subject to the regulations of church order and practice of each church); and
  - 2.5. Committing each church to continue to work for the unity of the church, recognizing that this relationship of full communion is but a step toward the unity to which we are called.
- 3. To facilitate growing into this relationship of full communion, the two churches appoint a coordinating committee consisting of no fewer than three representatives each (that is, three representatives of The United Methodist Church and three representatives of the Moravian Church (Northern and Southern Provinces)). This committee shall make policy recommendations to the two churches to aid in the reception of the relationship and shall explore opportunities for common ministries of evangelism, witness, and service. Both The United Methodist Church and the Moravian Church, Northern and Southern Provinces, commit to urging central conferences of The United Methodist Church and other provinces of the Unitas Fratrum to explore formal relationships of full communion, especially in Africa and Europe, where these do not already exist.

This agreement will take effect upon an affirmative vote by the General Conference and concurring votes of approval by the synods of the Northern and Southern Provinces of the Moravian Church.

---

<sup>1</sup> Note: The 2016 General Conference of the United Methodist Church approved this resolution. (2016 Book of Resolutions, #3149)

**Resolution # 2 (Proposal 15)**

**Subject: Moravian Day of Service**  
**From: Mission Committee**  
**Topic Area: Mission**

**WHEREAS**, Moravians have always celebrated their faith through service and mission work locally, regionally and globally; and,

**WHEREAS**, Moravians derive a sense of common Unity and identity from serving together and with others; and,

**WHEREAS**, we can join together in common ministries without being in the same location; and,

**WHEREAS**, coordinated efforts of Moravians can help engage others in service and ministry and raise awareness of the Gospel message; therefore be it

**RESOLVED, That**, Provincial Elders Conference (PEC) of the Southern Province designates a Saturday to be an annual “Moravian Day of Service” starting in the spring of 2019; and,

**RESOLVED, That**, that the PEC of the Southern Province will provide an outline for worship and commission a core group to develop and implement this resolution; and,

**RESOLVED, That**, individuals will serve together as a congregation, RCC or other organized groups on the Saturday designated as the “Moravian Day of Service” supporting ongoing efforts suggested by the core team; and,

**RESOLVED, That**, pictures and stories from these acts of service will be shared to be celebrated through communications of the Interprovincial Board of Communications (IBOC), BWM, BCM, Mission Society and/or Province.

**Resolution # 3 (Proposal 16)**

**Subject: Interprovincial Collaboration**  
**From: Partnership Committee**  
**Topic Area: Partnership**

**WHEREAS**, both the Southern and Northern Provinces of the Moravian Church in North America are provinces of the Unitas Fratrum and adhere to the Church Order of the Unitas Fratrum (COUF), which governs the polity of the provinces; and

**WHEREAS**, the Southern and Northern Provinces of the Moravian Church in North America profess the same faith as expressed in the *Ground of the Unity* and the Liturgy for Easter Morning; and

**WHEREAS**, the Southern and Northern Provinces of the Moravian Church in North America share a theological seminary (Moravian Theological Seminary), the Book of Worship, the Moravian Covenant for Christian Living, and a denominational magazine (*The Moravian*); and

**WHEREAS**, the Southern and Northern Provinces currently share several interprovincial ministries, including the Board of World Mission (BWM), the Moravian Music Foundation (MMF), The Interprovincial Board of Communication (IBOC); the Moravian Ministries Foundation in America (MMFA) and the Interprovincial Faith & Order Commission (F&O) and the Interprovincial Women's Board, and

**WHEREAS**, both the Southern and Northern Provinces of the Moravian Church in North America have administrations and ministries specific to their jurisdictions; and

**WHEREAS**, effective collaboration and resource sharing among diverse teams results in more innovation, better relationships, creative problem solving, and improved efficiency and stewardship; and

**WHEREAS**, we have already experienced the benefits of provincial and interprovincial agency collaboration, such as college ministry initiatives, youth and young adult convos, *Sing to the Lord a New Song* songbook, *Simply Moravian* resources, *Living Branches* Moravian curriculum, FIT First mission events, women's conferences, learning opportunities and more; therefore be it resolved that the Synod of 2018 endorse the expansion of intentional collaboration with the Northern Province and interprovincial agencies; and be it further

**RESOLVED, That** agency heads and representatives from both PECs and all provincial and interprovincial agencies meet together for a multi-day summit\* within the next year to develop collaborative initiatives between the provinces. This should include any additional entities whose presence would be beneficial to this process; and be it further

**RESOLVED, That** this group report on its activities at any upcoming synod or intersynodal gatherings; and be it further

**RESOLVED, That** this resolution be provided to the Northern Province Provincial Elders' Conference for consideration at the 2018 Northern Province Synod.

---

\*Each entity involved should cover travel and meeting costs for their representative(s) using budgeted or designated funds. If this proves a hardship for individual groups, each PEC shall consider how best to cover such costs.

\*The BCM, IBOC, and BWM will form a small team to plan this event.

**Resolution # 4 (Proposal 10)**

**Subject: Election of Bishops**  
**From: Leadership Committee**  
**Topic Area: Leadership**

**WHEREAS**, bishops have a duty of intercession for the Unity and for the Church of Christ as a whole; and,

**WHEREAS**, there is a significant and increasing need to uphold the role of bishops as they serve as pastors to pastors and provide spiritual leadership for the church; and,

**WHEREAS**, since the Synod of 2010, the Rt. Rev. Robert Iobst and the Rt. Rev. James Hughes have entered the more immediate presence of our Lord; and,

**WHEREAS**, no bishops were elected during the Synod of 2014; and,

**WHEREAS**, the synods of the Southern Province occur every four years; therefore be it

**RESOLVED, That** the Synod of 2018 elect two bishops.

**Resolution #5** (Proposal 30)

**Subject:       Sharing Moravian Best Practices with Southern Province Families**  
**From:           Community Committee**  
**Topic Area:   Community**

**WHEREAS**, Families are fertile soil whereby daily practices of faith nurture and practice are developed and observed; and,

**WHEREAS**, Guiding families in their daily practices is an essential element of faith formation; and,

**WHEREAS**, Permission has been granted both through both the Northern and Southern Provinces to use *Loving Hearts United*\* as a resource; and,

**WHEREAS**, The approximate cost of setting up such a link is \$300; and,

**WHEREAS**, Members of the Family Nurture Sub-Committee, after their research, have agreed to share individual best practice findings with the province through the Board of Cooperative Ministries' weekly blog "Spotlight"; therefore be it

**RESOLVED, That** the Board of Cooperative Ministries add a link to its website whereby parents/guardians can sign up for a weekly communication from *Loving Hearts United*,\* offering family nurture ideas to come to one's phone or inbox. Contacts for this process are Beth Hayes (Board of Cooperative Ministries), Mike Riess (Interprovincial Board of Communication), and Margaret Norris (Family Nurture Sub-Committee); and,

**RESOLVED, That** funding would be provided by the Board of Cooperative Ministries.

---

\**Loving Hearts United: A Moravian Guide for Family Living* is an Interprovincial Moravian spiral bound "resource for forming a spiritual bond in family, church, and home which includes a workbook containing activities, organized for the 52 weeks of the year, plus more for liturgical celebrations. A CD accompanies the workbook with hymns and interactive songs for the family."  
"(Source: IBOC website)

**Resolution #6** (Proposal 24)

**Subject: Membership Status for Election by Synod**  
**From: Government Committee**  
**Topic Area: Government**

**WHEREAS**, Section 9.1 of the Constitution of the Moravian Church in America, Southern Province reads as follows:

**Section 9. Elections and Appointments**

1. Members of the Provincial Elders' Conference and of other boards shall be elected at stated Synods; and,

**WHEREAS**, Section 9.1, does not adequately describe the membership status of those elected by Synod;

**RESOLVED, That** Section 9.1 be changed to read as follows:

**Section 9. Elections and Appointments**

1. Members of the Provincial Elders' Conference and of other boards shall be elected at stated Synods ***from among the communicant membership or Moravian clergy serving under call of or appointment by the Southern Province.***

---

*Notes:*

a) Portion in ***bold italic*** is added.

b) This Proposal would change the Constitution, and requires a 2/3 majority vote.

**Resolution # 7 (Proposal 23)**

**Subject: Term of Office for PEC President**

**From: Government Committee**

**Topic Area: Government**

**WHEREAS**, Section 9.5 of the Constitution of the Moravian Church in America, Southern Province reads as follows:

**Section 9. Elections and Appointments**

5. Members of the Provincial Elders' Conference and the various boards elected by synod, shall serve for one term of four years after which they may be eligible for re- election to a second term of four years, subject to a reasonable rotation of membership established by the board. After serving two consecutive full terms, they may be eligible again for election after an interval of four years; and

**WHEREAS**, Section 10.3 of the Constitution of the Moravian Church in America, Southern Province reads as follows:

**Section 10. Provincial Elders' Conference**

3. The Synod shall elect the President of the Conference, after which the remaining six (6) members shall be chosen in accordance with the Constitution.

**WHEREAS**, it has been the practice that the office of President of the Provincial Elders' Conference has not been subject to term limits; and

**WHEREAS**, this practice is not stated clearly in the sections of the Constitution dealing with Elections and Appointments, or with the Provincial Elders' Conference;

**RESOLVED, That** Section 9.5 be changed to read as follows:

**Section 9. Elections and Appointments**

5. Members of the Provincial Elders' Conference ***(with the exception of the President, who shall not be subject to term limits)*** and ***members of*** the various boards elected by synod, shall serve for one term of four years after which they may be eligible for re-election to a second term of four years, subject to a reasonable rotation of membership established by the board. After serving two consecutive full terms, they may be eligible again for election after an interval of four years.

---

Notes:

a) Portion in ***bold italic*** is added.

b) This Proposal would change the Constitution, and requires a 2/3 majority vote.

**Resolution #8** (Proposal 20)

**Subject: Laurel Ridge 60th Anniversary Capital Campaign**  
**From: Stewardship Committee**  
**Topic Area: Stewardship**

**WHEREAS**, 2020 marks the 60th anniversary of the ministry of Laurel Ridge Moravian Camp and Conference Center (“Laurel Ridge”); and,

**WHEREAS**, For almost 60 years Laurel Ridge has offered individuals, families, churches, and other groups an incredible mountain location for relaxation, recreation, spiritual growth, reflection, and renewal with the mission being a mountain place set apart for forming disciples of Jesus Christ who live and learn in community to serve in the world; and,

**WHEREAS**, Since 1977 the Higgins Lodge facility (“Higgins”) at Laurel Ridge has served thousands of persons of all ages in the Moravian Church Southern Province as our primary year-round conference and retreat building on the mountain; and,

**WHEREAS**, Resulting from the increased Moravian use of Higgins and the request for more conference and retreat space at Laurel Ridge, the Synod of 2002 approved the needed Higgins expansion project, which was completed in 2007; and,

**WHEREAS**, Due to unforeseen issues with the lodge septic and water systems on the ridge, the need to have a completely new lodge kitchen completed before the rest of the expansion could begin, and delays in getting the work on the new sleeping and meeting wings started while construction costs were on the rise, the Provincial Financial Board worked with the Laurel Ridge Board of Directors (the “Board”) to secure a loan which resulted in a debt load of about \$1,400,000 (with a 30-year mortgage) from the expansion; and,

**WHEREAS**, Due to requirements of the State of North Carolina, Laurel Ridge had to construct a completely new kitchen for the summer camp facilities in 2011, which prompted the Synod of 2010 to approve a capital campaign with a goal of \$900,000 (the Feed My Sheep Campaign: of nearly \$764,000 raised during the campaign, \$522,426 was spent to complete the new summer camp kitchen, and \$241,000 was applied in reducing Higgins debt); and,

**WHEREAS**, Even with significant fundraising efforts by Laurel Ridge, cost-cutting work by the Laurel Ridge staff and Board, and crucial support from provincial funds, the remaining Higgins debt is still nearly \$750,000, and the debt service continues to be a significant challenge; and,

**WHEREAS**, Renovations and improvements in the original Higgins sleeping wing (private baths, new heating/cooling, etc.) will greatly enhance the use of the facility; and,

**WHEREAS**, Providing the means for using renewable solar energy at Higgins will have a major impact on reducing current year-round energy costs, thus reducing its operational budget; and,

**WHEREAS**, Additions to reserve funds for Higgins will ensure capacity to meet seen and unforeseen future needs and costs; therefore be it

**RESOLVED**, That the Board, in consultation with the Provincial Elders’ Conference, be directed to establish and execute a Laurel Ridge 60th Anniversary Capital Campaign of no more than \$1,500,000.00 during the next intersynodal period, which shall be used to meet the following goals:

- 30% for renovations, repairs and improvements in the Bishops Wing (original sleeping wing) of Higgins, in Tise Lodge, and for installation of solar energy components in Higgins;
- 30% for all financial debt obligations;
- 30% to build up endowment and maintenance reserve funds for Higgins;

- 10% to be used at the discretion of the Board as pertaining to the previously listed items; and,

**RESOLVED**, That the Board shall present a complete report to the Synod of 2022 on the success of the capital campaign and other 60th anniversary celebration efforts.

**Resolution # 9 (Proposal 25)**

**Subject: Southern Province Mission and Ministry Fund**  
**From: Stewardship Committee**  
**Topic Area: Stewardship**

**WHEREAS**, defined ways to provide financial support for the current and future mission and ministry needs of the Southern Province are needed; and

**WHEREAS**, the establishment of a fund or funds with the Moravian Ministries Foundation in America (MMFA) would be beneficial to this end; and

**WHEREAS**, the Provincial Elders' Conference, during 2006-2010 developed a plan for such a fund, but did not move forward due to the economic recession that began in 2007-2008; and

**WHEREAS**, the Provincial Elders' Conference has established the "Southern Province Mission and Ministry Fund" with the MMFA, with an initial amount of \$25,000 from the PEC-designated Church Aid and Extension Endowment Fund; and

**WHEREAS**, the Provincial Elders' Conference established the purpose, structure and guidelines for this Fund as described in the attachment to this Proposal;

**RESOLVED**, That Synod recognizes the creation of the "Southern Province Mission and Ministry Fund", and encourages individuals, groups and congregations to make contributions to this Fund, and

**RESOLVED**, That the PEC has authority to make adjustments in details and implementation of the Fund, and to communicate throughout the province, and to make any disbursements during the 2018-2022 inter-synodal period; and

**RESOLVED**, That the PEC bring a report to the Synod of 2022 of its activity in the establishment and management of this Fund, and a recommendation on any proposed future expenditures as outlined in the attachment to this Proposal.

---

**Description: Southern Province Mission and Ministry Fund**

The Southern Province Mission and Ministry Fund will not be used to support on-going administrative expenses of the Province.

The Mission and Ministry Fund is a permanent endowment, the earnings from which may be used to enable and support any or all of the areas of ministry described below.

The PEC will appoint a Board of Overseers who collaborate with the PEC and the Provincial Support Services Board in identifying areas of need, and who are responsible for developing and implementing strategies to promote private philanthropy to support the Fund. This Board is composed of six members who serve for terms of six years each on a rotating basis.

Based upon the Board of Overseers recommendations, the PEC will, every four years, report to Synod and present a plan for addressing specific priority needs and opportunities in the following three areas:

### Sustaining Pastoral Leadership

Supporting those who are preparing for ordained ministry, including those who come to ministry after a career in another occupation. Providing for continuing education, sabbaticals, and other leadership development opportunities and education for pastors. Assisting pastors and their families when they face personal or financial emergencies.

The Mission and Ministry Fund will provide financial resources for the Province to respond faithfully in order to prepare and sustain our pastoral leadership.

### Mission & Outreach

Whether it was serving the poor, lifting the downcast, or coming to the aid of the forgotten, Jesus offered an example of how we are to put faith into action. Such mission outreach is part of our Moravian identity. We cannot predict the future, but we know that the spiritual and human needs around and within our Province are many, growing, and will always be with us.

The Mission and Ministry Fund will support and enable the Province to continue to respond with compassionate action when we are called to serve.

### Congregational Development and Renewal

We face different challenges today from those the founders of our Province confronted. Nevertheless, we are called to the same task: to proclaim the Good News of Jesus Christ and His saving grace. This will mean aiding current congregations in programs of development and renewal. It may also mean establishing new congregations, or fresh expressions of church where there is the opportunity to witness and serve.

The Mission and Ministry Fund will undergird these and other aspects of congregational development and renewal, and the establishment of new expressions of church.

As approved by Synod, funds will then be allocated by the PEC from the earnings of the Fund to support those priority needs and opportunities during the intersynodal period. A full report on the activities of the Fund will be provided at the following Synod

The Mission and Ministry Fund will rely solely on gifts and contributions from individuals and organizations. The PEC encourages all Moravians to consider making estate and legacy gifts to the Fund. These can be made by contributions or by will, trust, or through other forms of planned giving. The appreciation and earnings from all gifts will then be used to support the Fund's ministries in the three areas described above.

**Resolution # 10** (Proposal 8)

**Subject: Provincial Share Methodology**  
**From: Finance Committee**  
**Topic Area: Finance**

**WHEREAS**, The Provincial Support Services Board (the "PSSB"), through its Finance and Administrative Support Committee (the "FASC") developed, approved, tested, and recommended to the Provincial Elders' Conference (the "PEC") a new provincial share methodology at the Synod of 2014 (Resolution #6); and,

**WHEREAS**, The PEC approved use of new provincial share methodology that moved from an expense based budget to one that is income or revenue based; and,

**WHEREAS**, This new methodology has been implemented, monitored, and evaluated by the FASC, PSSB, and PEC for several years; and,

**WHEREAS**, During this time of evaluation it has been determined that our provincial share methodology needs some changes that will no longer penalize the congregations most in need of relief; and,

**WHEREAS**, A new methodology can help to measure the overall health of a congregation and its ability to support our provincial share; therefore be it

**RESOLVED, That** we implement a new provincial share methodology during the inter-synodal period; and,

**RESOLVED, That** the FASC shall review the status of congregational giving and ongoing effectiveness of the provincial share methodology and make recommendations to the PSSB for necessary action or changes when needed; and,

**RESOLVED, That** the PEC shall be given the authority to make any adjustments in the required amounts of provincial share, as determined by the criteria prior to the submission of the requirements to the congregations when, in the opinion of the PEC, such adjustments are needed for an equitable allocation; and,

**RESOLVED, That** the PEC shall be given the authority to adjust the amount required of a congregation if, after consultation with the Board of Trustees or Church Board of a congregation, the circumstances warrant an adjustment; and,

**RESOLVED, That** the PSSB may be given the authority by the PEC to make adjustments to this policy during the inter-synodal period; and,

**RESOLVED, That** the determination of the percentage for each congregation be measured through a point system, these points are totaled and applied to a predetermined table with set percentages based upon the following criteria: average worship attendance, Line 1 income, years relief granted, transfers to or from investments, meets share obligations and reserve cushion % of operating expenses; and,

**RESOLVED, That** this new methodology to be implemented will introduce a 4-tier percentage approach (10%, 12%, 15%, and 18%) for congregations that will remain the same during this inter-synodal period.

Percentage Ranges

18%	> 10 points
15%	< 10 points > 7.5 points
12%	<7.5 points > 2.25 points
10%	< 2.25 points

Average Attendance	Points
150+	4
125-149	3
80 - 124	2
50 - 79	1
Less than 50	0

Line 1 Income*	Points
\$250,000+	4
\$180,000 - \$249,999	3
\$140,000 - \$179,999	2
\$75,000 - \$139,999	1
Less than \$75,000	0

Relief Granted	Points
4 years	- 4
3 years	- 3
2 years	- 2

1 year	- 1
--------	-----

Meets Share Obligation	Points
Always	3
Struggles	2
Does Not	1

Reserves Transfers	Points
To	3
From	- 1
Neither	0

The “reserve cushion % of operating expenses” is calculated by taking the total of all operating funds and unrestricted investments, and dividing them by the total operating expenses (without share). This quotient is then added to the total points.

The definition of what has been termed “Line 1 Income” shall mean all components of “annual operating receipts” as broken out under Line 1 on the budget form. Annual operating receipts shall include receipts garnered for the general operations of the church congregation, as follows:

1. Offering plate collections, in the year received:
  - a. regular pledged tithes and offerings of church members;
  - b. unpledged tithes and offerings of church members;
  - c. offerings/donations from non-members of the congregation;
  - d. all loose offerings;
2. Memorial gifts not designated to a specific non-operating cause;
3. Fundraising income not designated to a specific non-operating cause;
4. Transfers into the operating account from investment accounts or other funds – if funds are originally classified as “non-operating,” but are subsequently transferred into the operating account, they should be treated as “Line 1 Income” when they are moved to the operating account;
5. Income on operating funds (e.g. interest on the operating fund checking account);  
Rental income if not designated for a specific non-operating cause.

**Resolution #11** (Proposal 7)

**Subject: Our Church's Concern for Ministry in Prisons**  
**From: Mission**  
**Topic Area: Mission**

**WHEREAS**, Jesus spoke of a Day of Judgment when there will be recognition of those who fed the hungry, gave drink to the thirsty, clothed the naked, welcomed the stranger and visited those in prison, and affirmed that in doing these things for the least of these brethren (sisters) “you did it to me” (Matthew 25: 31-46), we Christians are called and challenged to provide ministry in prisons; and,

**WHEREAS**, Thousands are imprisoned in our communities whose lives are diminished because they cannot show love to their spouses, cannot parent and provide for or comfort their children, cannot help needy parents and relatives, and cannot build sustainable careers of profitable work; and,

**WHEREAS**, Most of us lack training and sufficient insight into how to minister and counsel those in prison; and,

**WHEREAS**, We recognize our easy tendency to “pass by on the other side of the road”; and,

**WHEREAS**, Many of our churches have participated in their local community “Yokefellow” ministries and perhaps in other ministries in prisons; and,

**WHEREAS**, We have a rich history in Forsyth County where a significant proportion of the population is Moravian we have supported the twenty-three year ministry of Chaplain Robert Wolfe—a ministry recognized and appreciated widely—and there are ongoing plans to extend that chaplaincy position, including raising funds for its continuation; therefore be it

**RESOLVED**, That prison ministry be commended to all of our churches in the many locations where we have churches, and that congregations participate on the Sunday designated by the province as a day of prayer for prison ministry to remind us all of the multiple needs for ministry among those who are imprisoned and in jail, and on that designated Sunday churches and congregations pray the liturgy, “A Prayer for Ministry among the Imprisoned”; and,

**RESOLVED**, That our churches be encouraged to provide ongoing efforts to support prison ministries through prayer, mission committees, fellowship fund-raising, and individual financial giving for these various prison ministries in their communities.

**Resolution # 12 (Proposal 6)**

**Subject: Moravian Statement Concerning Immigration**  
**From: Mission**  
**Topic Area: Mission**

**WHEREAS**, In Genesis 12:1 we read that God told Abraham and his family to be immigrants; and,

**WHEREAS**, In Exodus 2:11-22 we are told that Moses fled illegally to the land of Midian and that Jethro gave him asylum; and,

**WHEREAS**, In Exodus 3:1-7 God commanded Moses to take the Israelites out of Egypt and into a new land where they would find better economic conditions (“flowing with milk and honey”); and,

**WHEREAS**, We find in Leviticus 19:33-34 that “the foreigners residing among you must be treated as your native-born. Love them as yourselves, for you were foreigners in Egypt”; and,

**WHEREAS**, Deuteronomy 10:18-19 states that God “defends the cause of the fatherless and the widow, and loves the foreigner residing among you, giving them food and clothing. And you are to love those who are foreigners, for you yourselves were foreigners in Egypt”; and,

**WHEREAS**, Jesus was a descendant of an immigrant, Ruth the Moabite (Matthew 1:5); and,

**WHEREAS**, Jesus began his life as a sojourner, journeying in the womb to Bethlehem because of a political decree, and then fleeing to Egypt with his parents after his birth to escape political violence (Luke 2:1-7; Matthew 2:13); and,

**WHEREAS**, We can see that throughout his ministry on earth our Savior cared for the poor and marginalized, often crossing borders, and challenging unjust laws in the process (John 4; Luke 15:21-28; Matthew 12:1-14; Matthew 25:35); and,

**WHEREAS**, New Testament churches were commanded to welcome the foreigner, immigrant, and refugee (Ephesians 2:12; Hebrews 13:2); and,

**WHEREAS**, We are commanded to share the good news of Jesus with people of all nationalities and social classes; and,

**WHEREAS**, Church leaders in New Testament times respected government authorities and the law, but they also understood that there are times when “we must obey God rather than human beings” (Acts 5:29); and,

**WHEREAS**, In the Old Testament, the prophets were called to speak up against the legal structures that allowed injustices (Amos 5:12-15; Micah 7:2-3; Isaiah 10:1-4; Jeremiah 7:1-7); and,

**WHEREAS**, The founders of Herrnhut were refugees who crossed the border from Moravia to Saxony illegally; and,

**WHEREAS**, Count Zinzendorf protected the Moravian immigrants at great personal risk; and,

**WHEREAS**, On August 13, 1727, God blessed the Herrnhut community with an outpouring of the Spirit; and,

**WHEREAS**, In 1732 Herrnhut began sending out missionaries who crossed borders, learned new languages, and welcomed people of many nations into the church; and,

**WHEREAS**, The Southern Province Synod of 1995 resolved to create a fund for the purpose of providing assistance in preparing the necessary documentation and other needs to comply with U.S. Citizenship and Immigration Services regulations for those persons coming from overseas; and,

**WHEREAS**, The Southern Province Synod of 2002 resolved to offer “legal assistance to immigrant pastors” (resolution 9: Florida District Immigration Assistance Program); and,

**WHEREAS**, The 2016 Unity Synod resolved to “encourage all provinces with their congregations and institutions to stand by refugees who seek shelter and protection in their countries; clearly speak out against hatred, racism, and rejection within their societies; and advocate on behalf of those who have neither right nor voice to express their needs” (Resolution 21: Statement Concerning Refugees); and,

**WHEREAS**, In response to a growing number of immigrants in the Southern Province, in 2017 the PEC Southern Province created a called position for a new and emerging ministry reaching out to immigrants, and this position is currently served by our sister the Reverend Angelica Regalado; therefore be it

**RESOLVED, That** the Moravian Churches in the Southern Province reaffirm the position of opening our church doors to share the Gospel with everyone in the community, including immigrants, regardless of their legal status; and,

**RESOLVED, That** both as individuals and as a Christian body, our Moravian church should stand against injustices to the marginalized and the voiceless among immigrants; and,

**RESOLVED, That** congregations in the Southern Province should be aware of challenges the Church faces in working with immigrants within local communities and to support mission efforts to go and share the Good News of Christ to everyone and anyone in love.

**Resolution #13** (Proposal 37)

**Subject: Mutual Respect and Acceptance**  
**From: Community Committee**  
**Topic Area: Community**

**WHEREAS**, The 1995 Southern Province Synod acknowledged “we are not agreed on the question of the morality and acceptability of sexual relations between homosexuals”; and,

**WHEREAS**, The 1995 Southern Province Synod resolved that “on the question of homosexuality we will strive at all times in our hearts and in our actions to love one another, to respect one another’s understanding and search for truth and God’s will concerning the question of homosexuality...” and further resolved “that we affirm certain basic human rights and civil liberties are due all persons”; and,

**WHEREAS**, Moravian pastors in their ordination “freely accept the obligations of an ordained minister to study, pray, care for souls, preach, and administer the sacraments in Christ’s church”; and,

**WHEREAS**, although we do not specifically list homosexuality in our non-discrimination clause, “We realize that all areas of Christian life and conduct cannot be covered in this statement of principles by which we live and bear our witness, and we call attention, therefore, to the Christian’s responsibility to follow Christ as Lord of all areas of life.” (MCCL, V. *Our Witness in the World*, E. Other Areas, par. 34.), meaning that many who believe that sexual orientation should be included in our non-discrimination statements see how that would fit in our current understanding of the MCCL; and,

**WHEREAS**, we claim “We will not hate, despise, slander, or otherwise injure anyone.” (MCCL, V. *Our Witness in the World*, A. Love Toward All, par. 29.); and,

**WHEREAS**, the MCSP PEC has acknowledged, “The decisions made by the 2016 Unity Synod do not set aside the resolutions made by the 2002 Unity Synod which said: ‘[Unity Synod] urges the Provinces towards further, in-depth examination of the subject of homosexuality and the church,’” and “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 issues on which the church must dialogue,”; and,

**WHEREAS**, no legislation passed by the 2018 Southern Province Synod will likely result in the complete agreement of the delegates and other members of the Southern Province, on topics related to homosexuality; therefore be it

**RESOLVED, That** the Moravian Church Southern Province will recognize among its membership the adherence to and expression of differing opinions related to homosexuality; and,

**RESOLVED, That** any person, group, congregation, agency and entity within the Southern Province retains the right to make opinions related to LGBTQ+ issues known, without fear of recrimination, provided such opinions live up to our covenant: “We will not hate, despise, slander, or otherwise injure anyone.” (MCCL, V. *Our Witness in the World*, A. Love Toward All, par. 29.).

**Resolution # 14** (Proposal 28)

**Subject: Leadership Roles and Diversity of Views**  
**From: Community**  
**Topic Area: Community**

**WHEREAS**, the 1995 Southern Province Synod, and the 2002 Unity Synod, acknowledged:

“we are not agreed on the question of the morality and acceptability of sexual relations between homosexuals. The interpretation of Scripture, theological sources, scientific, psychological and sociological data is in dispute among Christians who are sincerely and conscientiously concerned with the question of homosexuality.” (1995 Synod); and,

“the church is not of one mind on the issue of homosexuality at this time and honest differences of opinion exist within the Unity based upon our varied understanding of the Scripture.” (2002 Unity Synod in Church Order of the Unitas Fratrum ((COUF)) 2002, #908); and

**WHEREAS**, the Unity Synod of 2002, and Unity Board meeting of 2010 affirmed;

“This issue does not rise to the doctrinal equivalent of the New Testament confession, “Jesus is Lord,” but is a biblical, theological, and pastoral issue on which the Church must dialogue.” (2002 Unity Synod, 2016 COUF #885); and

“our faith in Jesus Christ as Lord and Savior is far greater than this issue,” and “that this issue is not belonging [does not belong] to the essentials of the faith and the church.” (2010 Unity Board); and,

**WHEREAS**, the *Moravian Covenant for Christian Living* (MCCL) and *Ground of the Unity* call us to unity in our diversity:

“We will be eager to maintain the unity of the Church, realizing that God has called us from many and varied backgrounds, we recognize the possibility of disagreements or differences. Often these differences enrich the Church, but sometimes they divide. We consider it to be our responsibility to demonstrate within the congregational life the unity and togetherness created by God who made us one. How well we accomplish this will be a witness to our community as to the validity of our faith.” (MCCL #14)

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.” (*Ground of the Unity*); and

**WHEREAS**, our 1995 Synod affirmed:

“In our discussions and dialogue with one another on the question of homosexuality we will strive at all times in our hearts and in our actions to love one another, to respect one another’s understanding and search for truth and God’s will concerning the question of homosexuality as befits Christians of good will seeking to bring unity in Christ.” (1995 Synod); and

**WHEREAS**, during 2015-2017, at the direction of the 2010 and 2014 Synods, a Steering Committee led a conversation process open to all members which included: table conversations among members holding similar views, public forums on various perspectives, table conversations in groups holding diverse views, preparation of video resources for discussion in congregations, and a series of prayer services; and, the Steering Committee has delivered its report to this Synod; therefore, be it

**RESOLVED, That**, Synod receives the 2014 Resolution 12 Steering Committee Report with thanksgiving, accepts its conclusions and observations, and affirms that, through this conversation process, we have learned and experienced that our unity in Christ is far greater than our differing views and understanding about homosexuality and the church and, that we can be welcoming, respectful and loving toward one another in our differences; and

**RESOLVED, That**, on matters that do not rise to “the doctrinal equivalent of the New Testament confession, ‘Jesus is Lord,’” Synod affirms the role of pastors and Boards of Elders (or Church Boards) in determining the following within the congregation:

- who is or is not admitted into the membership and leadership;<sup>1</sup>
- who may or may not participate in rites (confirmation, marriage) and sacraments (baptism, communion);<sup>2</sup> and
- the purposes for which church buildings [and property] may be used<sup>3</sup>, and

**RESOLVED, That**, on matters that do not rise to “the doctrinal equivalent of the New Testament confession, ‘Jesus is Lord,’” Synod affirms the freedom of conscience of pastors to decide whether or not to administer a rite or sacrament in any particular situation; and

**RESOLVED, That**, Synod affirms the role of the Provincial Elders’ Conference in: overseeing candidacy for ordination (including defining requirements for ordination); approving ordination of Deacons, and consecration of Presbyters; and administering the call process and appointment procedures including calling and superintending the ministers of the Province, and,<sup>4</sup>

**RESOLVED, That**, Synod affirms the respective roles, discernment and decision-making of the Provincial Elders’ Conference, church boards, and pastors in the call process including the privilege of:

- The Provincial Elders’ Conference to determine which individuals are considered for call,
- Church Boards to decline consideration of individuals, and
- Pastors to decline a call.

**RESOLVED, That**, Synod affirms there are differences among us in the above matters, and we will be respectful of one another’s viewpoints, and of the roles, discernment and decisions of our pastors and church boards, and of the Provincial Elders’ Conference.

**RESOLVED, That**, to assist pastors, church boards and congregations in their dialogue, discernment and decision-making to fulfill their roles as described above, the PEC is directed to task an existing group or to form a new group to build on the work of the Resolution 12 Steering Committee, to develop resources and materials, and to provide them to pastors and congregations.

**RESOLVED, That**, Synod encourages all congregations to make use of these resources and to engage in continued study, prayer, reflection and conversation.

---

<sup>1</sup> *Synod Approved Recommendations of Rules and Regulations*, Article II Membership, Section 1. Communicant Members; and Article IV Executive Boards, Section 3. The Board of Elders. 2. Duties

<sup>2</sup> Ibid.

<sup>3</sup> *Synod Approved Recommendations of Rules of Regulations*, Article IV, Section 3.2.

<sup>4</sup> *Constitution*, Section 10. Provincial Elders' Conference, 5. Duties, b., c., d.

*Notes:*

- *The PEC convened a group of pastors with diverse views on homosexuality and the church, who developed this proposal and reached consensus on it moving forward.*
- *It was provided to active clergy prior to Synod, with an opportunity for them to share their responses using the five-position consensus decision-making model furnished to Synod Committees.*
- *A numerical summary of those responses was shared with the Synod Committee to which this proposal was assigned, for its information.*

**Resolution #15** (Proposal 39)

**Subject: Representation at Synod (a)**  
**From: Leadership** (approved by Government without prejudice)  
**Topic Area: Leadership and Government**

**WHEREAS**, The Constitution of the Moravian Church in America, Southern Province establishes the Provincial Synod as the governing body of the province.

Section 3 of the Constitution states:

*The Provincial Synod has the supreme legislative power of the Province in all things not committed to the Unity Synod. It shall consist of elected delegates and official members; it shall determine the qualification of its own members; it shall prescribe what bodies shall be entitled to representation, and on what basis, and in what manner to be elected; and,*

**WHEREAS**, According to that same section, the Synod itself determines what bodies are entitled to representation at Synod; and,

**WHEREAS**, Entities and agencies such as Laurel Ridge Camp, Conference, and Retreat Center (Laurel Ridge), the Interprovincial Board of Communication (IBOC), the Moravian Music Foundation (MMF), the Moravian Ministries Foundation (MMFA), and Sunnyside Ministry (Sunnyside) are important partners in the ministry of the Moravian Church Southern Province (MCSP); and,

**WHEREAS**, Laurel Ridge, IBOC, MMF, MMFA, and Sunnyside do not currently have official representation and voting privileges at Synod; therefore be it

**RESOLVED, That** Section 7 of the Constitution of the MCSP be amended to include Laurel Ridge, IBOC, MMF, MMFA, and Sunnyside as members of the Provincial Synod; and,

**RESOLVED, That** the amended Section 7 read (changes are highlighted in **bold**):

**Section 7. Members of Provincial Synods**

The following shall be members of the Provincial Synods, provided however, that in the event one or more of the entities below shall cease to exist, then such entity shall cease to have a representative at Provincial Synods:

1. Delegates from the congregations in the Province.
2. Members of the existing Provincial Elders' Conference.
3. The Chair of the Provincial Services Support Board.
4. The Provincial **Chief Financial Officer**.
5. All Bishops residing in the Southern Province.
6. All ordained ministers serving under call in the Southern Province and all ordained ministers or Provincial Acolytes, who are in full charge of organized congregations in the Southern Province.
7. One representative of Salem Academy and College.
8. The President of the Provincial Women's Board.
9. The Chair of the Board of Cooperative Ministries.
10. The Executive Director of the Board of Cooperative Ministries.
11. The Executive Director of the Bd. of World Mission of the Moravian Church in America.
12. One representative of the Moravian Home (Salem towne).
13. All retired ordained ministers residing in the Southern Province or retired from the Southern Province.
14. The Archivist of the Moravian Church in America, Southern Province.
15. The President of the Mission Society of the Moravian Church, South, Inc.

16. All certified Moravian full-time professional Church Educators currently employed by congregations or provincial boards and agencies in the Southern Province.
17. The Assistant to the President of the Provincial Elders' Conference who is a member of the Moravian Church.
- 18. The Director of Laurel Ridge Camp, Conference, and Retreat Center**
- 19. The Executive Director of the Interprovincial Board of Communication**
- 20. The Director of the Moravian Music Foundation**
- 21. The President and Chief Executive Officer of the Moravian Ministries Foundation in America**
- 22. The Director of Sunnyside Ministry of the Moravian Church.**

---

*This proposal would change the Constitution and requires a two-thirds majority vote.*

**Resolution #16** (Proposal 29)

**Subject: Representation at Synod (b)**

**From: Leadership**

**Topic Area: Leadership**

**WHEREAS**, Representation at the Synod is currently granted when financial obligations of a congregation are not met; and,

**WHEREAS**, Voting privileges at Synod are conditional upon a Synod resolution to allow communicant member delegates to vote when financial obligations of a congregation are not met; and,

**WHEREAS**, Costs are incurred by the Southern Province for each communicant member delegate at the Synod; therefore be it

**RESOLVED, That** Representation at the Synod is not granted when financial obligations of a congregation are not met; and,

**RESOLVED, That** representation and voting privileges at Synod maybe granted by the Provincial Elders' Conference in its discretion

**RESOLVED, That** section 8.1 of the Constitution be modified to read as follows:

**Section 8. Representation at Synod**

1. Every regularly organized congregation shall be entitled to one delegate for every one hundred twenty-five (125) adult communicant members or major fraction thereof, based on the membership list at the close of the last statistical year as determined by the Provincial Elders' Conference; provided, however, every regularly organized congregation shall be entitled to at least one delegate. Communicant members are those described in the Synod Approved Recommendations of Rules and Regulations (in an Appendix of this Book of Order). Such entitlement shall, however, be subject to the fulfillment of the following requirements:
  - a. The payment of the pastor's salary, such salary to be agreed upon by the Board of Trustees or the Church Board of the Congregation and the Provincial Elders' Conference.
  - b. The payment of its current expenses.
  - c. The payment annually of all contributions required by Synod as described in the Constitution.

Congregations that do not meet these requirements shall **not** be entitled to have delegate(s). If the Provincial Elders' Conference deems there are justifiable reasons for waiving the prohibition to **representation for a particular congregation, the Provincial Elders' Conference may grant representation with voting privileges.**

**Resolution #17** (Proposal 44)

**Subject:** Provincial Organization Core Team  
**From:** Leadership Committee  
**Topic Area:** Leadership

**WHEREAS**, the world around us is increasingly complex and constantly changing, and all major institutions are undergoing major shifts and increasing their adaptive capacity to respond to changing conditions and complex problems; and

**WHEREAS**, like other major Protestant denominations in North America, MCSP is not quickly reorganizing for a new ministry context or for the evolving needs of the congregations we serve; and

**WHEREAS**, Our Moravian ancestors organized themselves into communities created by the movement of the Holy Spirit and committed to spreading the good news of Jesus Christ. "Our Lamb has conquered; let us follow Him!" And so they did, making necessary changes along the way to ensure a mission-focused future. This self-organizing, adaptive system of voluntary cooperation by the early Moravians illustrates that inspired innovation in the hands of the people is powerful, effective, and sustainable; and

**WHEREAS**, The Church today is a whole, living system of individuals who are instruments of the Holy Spirit always moving and creating within and around us; therefore, be it

**RESOLVED**, that we re-energize our congregations and other ministry groups as places for cultivating spiritual growth, community, and mission now and for future generations, and, be it further

**RESOLVED** that the Provincial Elders Conference establish a core team by September 2018 with the opportunity for anyone interested in serving to be able to provide their names for consideration, and whose members share a deep commitment to our mission heritage while helping guide MCSP as it meets the emerging future with courage; and be it further

**RESOLVED** that this group, with assistance, input, and support from PEC and provincial agencies, shall clarify the primary functions of the provincial system (that encompasses but is not bound by the current system of boards and agencies), which may include, but is not limited to:

- Support of the mission(s) of congregations and other ministry groups;
- Support and development of clergy and lay leaders;
- Collaborative partnerships and initiatives with the wider community, other provinces and denominations;
- Purchasing and administrative support for local communities of faith; and
- Accessible, relevant faith formation resources; and be it further

**RESOLVED** that the core team educate themselves and Southern Province Moravians about **other organizational models** which allow for a system based on openness, transparency, mutual trust, loving relationships, collective intelligence, healthy conflict, clear communication, peer accountability, and distributed authority; and be it further

**RESOLVED** that the core team use knowledge gained to provide practical recommendations which will enable MCSP to remove institutional barriers and grow a system of distributed authority, which requires upgrading existing management structures and systems; and be it further

**RESOLVED** that the core team seek the input, opinions, and advice of both those who have relevant expertise and those who will be affected by any changes through listening sessions, provincial gatherings, and other appropriate means of communication and dialogue; and be it further

**RESOLVED** that this group provide ongoing reports to the province and submit recommendations to the PEC by the spring of 2020; and be it further

**RESOLVED** that the PEC review these recommendations, and utilize the core team in proposing potential organizational changes to the structure of the Moravian Church, Southern Province; be it further

**RESOLVED, That** the PEC be authorized to determine whether to implement any or all recommended changes on an interim basis during the intersynod period and report at the Synod of 2022; and be it further

**RESOLVED** that funding of up to \$2000, if necessary, be made available for any work and gatherings of the core team.

**Resolved** that Proposal 44 does not have an effect on Proposal 31, which seeks to set a different and/or concurrent time frame than one set forth in Proposal 44 and,

**Resolved** that if Proposal 44 is defeated, its defeat has no bearing on Proposal 31, which is similar in spirit to Proposal 44.

**Resolution #18** (Proposal 31)

**Subject:       Renewing and Reimagining Faith Communities**  
**From:           Stewardship**  
**Topic Area:   Stewardship**

**WHEREAS**, Moravians throughout our history developed and changed our faith communities to meet the unique demands of the time; and,

**WHEREAS**, Historically, the Moravian Church had settlement congregations like Salem, town congregations like those in New York and London, country congregations like Hope and Friedberg, mission congregations like those in the Caribbean, and diaspora societies scattered across Europe, and each was developed to meet a particular need, create community, and serve others in Christ's name, based on the particular challenge and context of the time and place; and,

**WHEREAS**, According to the Church Order of the Unitas Fratrum (COUF), Moravian congregations should be "living stones' out of which the Lord will build His Church on earth. 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"; and,

**WHEREAS**, *Church Life in the Southern Province* says, "congregations of the Southern Province are very different in their outward form, and exist in different contexts. Each of these types has its own value for the stability and extension of our church"; and,

**WHEREAS**, The Southern Province Book of Order describes congregations as, "a Christian community in which individuals can respond to the love of God in Jesus Christ by growing in their love of God, in their discipleship as followers of Jesus Christ, and in their love, and service toward others; and,

**WHEREAS**, Our world is changing quickly but still needs traditional churches as well as churches that take different forms and can adapt to the changing culture; and,

**WHEREAS**, We must explore new ways of doing and being church, re-energizing our congregations as places for cultivating spiritual growth, community, and mission for future generations; therefore be it

**RESOLVED, That** we organize our faith communities to reflect their specific ministry context and audience; and,

**RESOLVED, That** Synod create the following framework for congregational & ministry organization:

- Parish Communities, large and small: These are full-service congregations with a variety of worship, ministry, and outreach opportunities. They could sponsor or even supervise chapel or mission communities.
- Chapel Communities: These exist primarily as worshipping communities. They do not require full-time or professional clergy and might share space/resources with another chapel, parish, or mission community.
- Mission Communities: These include "fresh expressions of church," "Manna Ministries," and "Emerging Ministries," which might be affiliated with parish communities, RCCs, or provincial entities. They might meet in "third spaces" or involve ministry not traditionally considered "church"; and,

**RESOLVED, That** the congregation, along with a team selected by the PEC, shall determine its own designation through a process developed by the PEC that includes examination of the following criteria:

- **Self-examination**
  - What is God calling your faith community to do and be?
  - What are you?
  - What do you want to be?
- **Resources**
  - Budget
  - Income (line 1)
  - Staff (ability to pay for ministry)
  - Leadership (diverse, committed volunteers willing to serve)
  - Building (% of budget used for maintenance and/or % tied up in building)
- **Location/Geography**
  - Proximity to other Moravian Churches
  - Space where worship (traditional church, other kind of space)
  - Use of space beyond worship (internal use, external use, community use)
- **Statistics**
  - Average Worship Attendance (AWA), total membership
  - Demographics: Distribution of age ranges, gender, etc.
  - Member distance from church building (geographic membership distribution)
  - Giving units
- **Ministry Footprint (Engagement)**
  - Spiritual growth (Bible study, formation/CE, discipleship efforts)
  - Community (small groups, fellowship, congregational care)
  - Mission (outward, outreach); and,

**RESOLVED, That** once designated, our faith communities shall be continuously working on development, for example:

- A parish might develop partnerships with chapels or missions, or be developing its own mission communities;
- A chapel might be working to become a parish community or to develop partnerships with other chapels, parishes, missions, or even community organizations; or
- A mission might develop partnerships with chapels, parishes, missions, or even community organizations; and,

**RESOLVED, That** this framework requires each community evaluate its future course on a bi-annual basis, (once during a quadrennial review and once 2 years before or after the quadrennial review) choosing to:

- Maintain the status quo (stay the same);
- Expand (become more by adding ministries/outreach efforts);
- Partner (merge or collaborate with another community);
- Reinvest (begin legacy preparations including closure and reinvestment of its assets); or
- Transform (become a different community entirely); and,

**RESOLVED, That** each Southern Province congregation in conjunction with the PEC should establish its initial faith community designation by January 2021. The PEC is authorized to administer this process with flexibility regarding current criteria and definitions within the Book of

Order. The next Synod should incorporate these designations into the Book of Order with appropriate defining language; and,

**RESOLVED, That** the Provincial Support Services Board, with assistance and advice from those most affected by this change, revise the provincial share system to reflect these new designations, moving over a period of years to a more interest-based system of provincial support (for example, parishes might have a higher minimum share than chapels, because they might use more provincial resources than chapels. But any community could choose to give more than the minimum in support of provincial ministries that provide a needed service, meet a specific need, or they believe are truly necessary to the work of the church).

**Resolution 19** (Proposal 26)

**Subject:** Continuing the Journey of Reconciliation  
**From:** Spiritual Growth Committee (Approved by Finance Committee)  
**Topic Area:** Spiritual Growth

**WHEREAS** the Synod of 1998 affirmed an Interprovincial Faith and Order “*Statement on Racism and the Church*” as an official position of the Moravian Church, Southern Province; and,

**WHEREAS** the Synod of 2006 resolved “the Southern Province expresses its regret and apologizes to the African American community for the past participation of the Moravian Church in the institution of slavery,” and endorsed “a mandate to the Provincial Elders’ Conference to expand their efforts in respect to racial reconciliation, the elimination of institutional racism, and the fostering of diversity in churches of the Southern Province; and

**WHEREAS**, a Moravian Team for Racial Reconciliation was formed, worked between 2006 and 2012 to further these goals, and was reconvened in 2018 by the Provincial Elders’ Conference; and

**WHEREAS**, since the adoption of the “*Statement*” in 1998, it is apparent that the work of naming and dismantling racism in our society continues to be an urgent need, and that further confession, repentance and reconciling work among ourselves and in our witness to our community is also needed, and,

**WHEREAS**, the sin of racism is not limited to one “race, kindred, or tongue,” the sin of slavery and its legacy continues in many forms, and our need for reconciliation extends across all cultures and ethnicities, therefore be it

**RESOLVED, That** the Synod of 2018 reaffirms the “*Statement on Racism and the Church*” as the official position of the Moravian Church, Southern Province, and directs the Provincial Elders’ Conference to publish and commend it to our congregations, fellowships, boards and agencies for study, discussion and implementation in the life and ministry of the church; and,

**RESOLVED, That** the Synod of 2018 calls the Southern Province to live what we profess:

“The *Unitas Fratrum* recognizes no distinction between those who are one in the Lord Jesus Christ. We are called to testify that God in Jesus Christ brings His people out of ‘every race, kindred and tongue’ into one body, pardons sinners beneath the cross and brings them together. We oppose any discrimination in our midst because of race or 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.” (Ground of the Unity, paragraph 7); and,

**RESOLVED, That** this Synod supports the renewed work of the Moravian Team for Racial Reconciliation, and requests that this Team be reformed as the Moravian Team for Racial, Cultural and Ethnic Reconciliation, and develop resources, materials, experiences and programs to assist congregations and the Province in engaging the tasks to which the “*Statement*” calls the church; and,

**RESOLVED, That** congregations, through their church board(s), will report to the Provincial Elders’ Conference on an annual basis until the next Synod how they are using and implementing the “*Statement on Racism and the Church*,” and are utilizing the resources developed by the Moravian Team for Racial, Cultural and Ethnic Reconciliation; and,

**RESOLVED, That** in the next inter-synodal period, the PEC will initiate intentional conversation with one or more churches or denominations of diverse racial, cultural and ethnic membership to explore cooperation in mission and service and to “bear public witness and to demonstrate by word and deed that we are brothers and sisters in Christ;” and,

**RESOLVED, That** during the inter-synodal period 2018-2022, up to \$2,000 per year (a total of \$8,000) be available through the Provincial budgeting process to support the work of the Moravian Team for Racial, Cultural and Ethnic Reconciliation, under the oversight of the Provincial Elders' Conference, which shall bring a report of activities to the Synod of 2022.

### **A Statement on Racism and the Church**

Racism has been defined as an institutionalized socioeconomic system or a pattern of behavior "which divides people into groups identified by characteristics of origin or color for the purpose of establishing and perpetuating, on the basis of those characteristics, the subordinate status and the denigration and exploitation of one group to the benefit of the other."<sup>1</sup>

The church must declare that racism is sin. The Moravian Catechism describes sin as disobedience to the known will of God.<sup>2</sup> God's will is made known to us in Jesus' teaching that we are to love God and love our neighbor as we love ourselves (Mark 12:29-31). Racism then is sin, because it contradicts the teaching of Jesus and violates the known will of God.

The sin of racism is also evidenced in its violation of God's call for the members of Christ's church to be reconciled to God and one another and to be engaged in a ministry of reconciliation in the world (2 Corinthians 5:16-21). Contrarily, racism separates and perpetuates divisions, thus denying the unity of the church proclaimed in Holy Scripture: "As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise" (Galatians 3:27-30). Through its struggle with the issue of including outsiders, the early Christian church discovered that God shows no partiality (Acts 10:34) and that Christians are called upon to do likewise (James 2:1).

The *Ground of the Unity* states, "The *Unitas Fratrum* recognizes no distinction between those who are one in the Lord Jesus Christ. We are called to testify that God in Jesus Christ brings His people out of 'every race, kindred and tongue' into one body, pardons sinners beneath the cross and brings them together. We oppose any discrimination in our midst because of race or 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."<sup>3</sup> Further, the *Moravian Covenant for Christian Living* teaches that Moravians oppose any discrimination based on color, gender, race, creed, or land of origin.<sup>4</sup> The Moravian Church, despite sound biblical teaching and clear statements of belief, has, from time to time, demonstrated the values of the surrounding world and thus has denied the very affirmation it professes. It has been affected by the very racism that is contrary to our beliefs.

As evidence, we identify:

- an absence of racial diversity in some areas of the workplace and the classroom;
- the disproportionate number of black and biracial churches that have been arson victims;
- the segregation apparent in our church's worship life and congregational life in general, and the tendency of congregations and Provincial Elders' Conferences to extend calls only to pastors of the same race as the congregation;
- the absence of widespread dialogue on the issue and the resulting congregational inaction to overcome the effects of racism in our society in housing, health care, and equitable salaries; and
- the inability of the majority to hear the expression of frustration, pain, and anger on the part of minority peoples or even to recognize the hostility growing out of their experiences in

our society.

The church of Jesus is called to be salt and light:

- to set an example and show the way for a society which cries out for racial healing;
- to match our fine statements with worthy deeds;
- to confess the sinfulness of our failure to practice what we preach about discrimination;
- to examine our personal and corporate life and repent; and,
- under the guidance of the Holy Spirit, to turn from our racism and take a new direction in keeping with the teachings of God in Christ Jesus.

Thus the church shall practice racial inclusion in every area of its congregational and denominational life; and individual Christians and congregations shall work actively to identify and eliminate the patterns of discrimination both within the church and within society at large.

- 
- 1** Arthur Freeman, "The Cross and Racism," paper presented to the World Faith and Order Conference, January 27, 1992, p. 1.
  - 2** Provincial Synods of Moravian Church in America, Northern and Southern Provinces, 1956. "Catechism of the Moravian Church in America for the Instruction of Candidates for Confirmation and Church Membership," reprint (Bethlehem: Interprovincial Board of Publications and Communications, 1994), p. 18.
  - 3** Synod of the Unitas Fratrum 1995, *The Ground of the Unity, A Doctrinal Statement*, p. 6.
  - 4** *The Moravian Covenant for Christian Living* (Bethlehem: Interprovincial Board of Publications and Communications, 1982), Section V, p. 32.

**Resolution #20** (Proposal 4)

**Subject: Global Missions**  
**From: Mission**  
**Topic Area: Mission**

**WHEREAS**, the Moravian Church has a long and fruitful history of proclaiming the Good News of salvation in many nations and languages; and,

**WHEREAS**, the *Ground of the Unity* states: “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.”; and,

**WHEREAS**, the *Ground of the Unity* states: “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.” And “Whereas the Essential Features of the Unity states: 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. 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.”; and,

**WHEREAS**, the 2017 Unity Missions Conference in Cape Town, South Africa formally adopted the ecumenical statement *Christian Witness in a Multi-religious World* (attached) as a guideline for missions in the Unity; therefore be it

**RESOLVED, That** the Southern Province endorse the statement *Christian Witness in a Multi-religious World* (attached); and,

**RESOLVED, That** this endorsement be communicated to the Board of World Mission, the Mission Society, and all congregations of the Southern Province, and that *Christian Witness* statement be published on our provincial website.

**Resolution #21** (Proposal 13)

**Subject: Gun Safety**  
**From: Community**  
**Topic Area: Community**

**WHEREAS**, the rise in gun violence and mass shootings over the past ten years has been clearly documented; and,

**WHEREAS**, Jesus warned that “those who take the sword will perish by the sword.” (Matthew 26:52); and,

**WHEREAS**, Jesus also promised blessing to those who work for peace when he said, “Blessed are the peacemakers, for they will be called children of God.” (Matthew 5:6); and,

**WHEREAS**, we faithfully join in prayer for victims of gun violence and their families knowing that “faith without works is dead.” (James 2:26); and,

**WHEREAS**, the Moravian Church is called and commissioned to be a follower of Jesus; therefore be it,

**RESOLVED, That** the Moravian Church, Southern Province calls upon the President and Congress of the United States and the Governors and Legislatures of the states in which the Southern Province has congregations and fellowships to enact laws banning the sale of military style assault weapons and requiring universal background checks for all purchases of firearms; and,

**RESOLVED, That** that the Provincial Elders’ Conference of the Moravian Church, Southern Province communicate this resolution to the President of the United States, and U. S. Senators and representatives, as well as the Governors, state senators and representatives of those areas in which Moravian congregations and fellowships are located by whatever means the Provincial Elders’ Conference deems to be most effective (e.g., personal letter, published open public letter, petition, etc.).

**Resolution #22** (Proposal 11)

**Subject: Affirming the Essentials**

**From: Spiritual Growth**

**Topic Area: Community**

**WHEREAS**, the Ancient Unity understood the Essentials to be: The Triune God, Father, Son, and Holy Spirit, creates, redeems, and makes us holy; and we respond in Faith, Love, and Hope; and,

**WHEREAS**, the wisdom of the Scriptures, the faithful example of the Ancient Unity, and the life and witness of the Renewed Church provide a way to understand our Moravian experience today;

**RESOLVED, That** the Moravian Church in North America, Southern Province affirms the ancient Moravian understanding that the Essentials are: God creates, God redeems, and God makes us holy; and we respond in Faith, Love, and Hope; and,

**RESOLVED, That** Moravians in the twenty-first century are grounded in the living experience of faith in Christ, active love for others, and joyful hope; and,

**RESOLVED, That** this living relationship with Christ is born and nurtured in faith communities, in relationship with and in service to one another and the world; and,

**RESOLVED, That** the Moravian Church in North America, Southern Province prayerfully and thoughtfully live out the Essentials as they continue to lead us into Faith, Love, and Hope; and,

**RESOLVED, That** the Provincial Elders Conferences of the Moravian Church in North America (Northern and Southern provinces) be encouraged to prepare resources that enable us to study, further understand, and live out the Essentials of the Moravian Church; and,

**RESOLVED, That** a copy of this resolution be given to the PEC of the Northern Province for potential inclusion in their synod in 2018.