

CHURCH ORDER OF THE UNITAS FRATRUM (MORAVIAN CHURCH) 2016



Incorporating Resolutions
From Previous Unity Synods

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PREFACE

As directed by the Unity Synod held in Montego Bay, Jamaica, 12th-19th of August 2016, the standing order of the Unitas Fratrum or Moravian Church as revised by Unity Synod 2016 is hereby published as the Church Order of the Unitas Fratrum (Moravian Church) 2016. 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 2016 edition the formatting has been standardised throughout. Section 4 now covers all the various aspects of Unity Synod 2016 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 2016 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 Jackie Morton and Br Robert Hopcroft, Great Britain

TABLE OF CONTENTS

Preface	Page	3
Contents	Page	5
Introduction – Origin and Growth of the Unitas Fratrum	Page	11

SECTION 1 – CHURCH ORDER OF THE UNITAS FRATRUM

Part I	Page	15
The Ground of the Unity	#	1-11

Part II	Page	20
Essential Features of the Unity	#	50-151
Chapter I The Unitas Fratrum and its Congregations	#	50-56
Chapter II The Vocation of the Unitas Fratrum		
and its Congregations	#	100-104
Chapter III The Witness of the Unitas Fratrum	#	150-152

Part III	Page	27
Constitution of the Unitas Fratrum	#	200-608
Chapter I The Unity and Its Provinces	#	200-245
A. General Features	#	200-203
B. Tasks, Rights and Duties of the Provinces	#	204-217
C. Extent of the Church	#	218-220
D. Legal Position	#	221-237
E. Church Order of the Unitas Fratrum	#	240-245
Chapter II The Unity Synod	#	250-290
A. Constitutional Position	#	250-251
B. Sphere of Action	#	252-264
C. Membership	#	265
D. Election of Members	#	266-268
E. Time and Place of Meeting	#	269-270
F. Expenses	#	271-272
G. Reports and Proposals	#	273-279
H. Procedure for Unity Synod	#	280-290

Chapter III	The General Directory	# 300-302
Chapter IV	The Unity Board	# 350-356
Chapter V	The Provinces	# 400-413
A.	Constitution of the Provincial Synods	# 400-403
B.	Sphere of Action of Provincial Synods	# 404
C.	Sphere of Action of Church Conferences ..	# 405
D.	The Provincial Boards	# 406-409
E.	The Congregations	# 410-411
F.	Provincial Books of Order	# 412-413
G.	A Unitas Fratrum Code of Conduct	# 414
Chapter VI	The Unity Fund	# 450-453
Chapter VII	The Unity Archives	# 500-503
Chapter VIII	The Moravian Church Foundation	# 550-551
Chapter IX	Appeals	# 600-608

Part IV		Page 73
Church Life in the Unitas Fratrum		# 650-692
Chapter I	Congregation Life	# 650-653
Chapter II	Church Discipline	# 654
Chapter III	The Family	# 655-660
Chapter IV	Schools and Education	# 661-664
Chapter V	Relation to the Civil Authorities	# 665
Chapter VI	Peace	# 666
Chapter VII	Worship	# 667-668
Chapter VIII	Holy Communion	# 669-671
Chapter IX	The Lovefeast	# 672-673
Chapter X	The Cup of Covenant	# 674
Chapter XI	Baptism and Confirmation	# 675-680
Chapter XII	Church Festivals and Memorial Days	# 681
Chapter XIII	The Ministry	# 682-693
A.	Ordination	# 682-691
B.	Training of Ministers	# 692

Part V		Page 89
Mission Outreach		# 700-708

SECTION 2 – RULES OF ORDER OF UNITY SYNOD

	Page 91
Chapter I Organization of the Synod	# 750-751
Chapter II General Sessions	# 752-764
Chapter III Committees	# 765-768
Chapter IV Minutes and Resolutions	# 769-770
Chapter V Alteration of Rules of Order	# 771

SECTION 3 – RESOLUTIONS FROM UNITY SYNODS WHICH HAVE CONTINUING FORCE

	Page 101
Chapter I The Unity and its Provinces	# 800-822
Chapter II The Unity Synod	# 823-824
Chapter III The General Directory	# 825
Chapter IV The Unity Archives	# 826
Chapter V The Moravian Church Foundation	# 830-835
Chapter VI Church Life	# 840-847
Chapter VII Church Discipline	# 850
Chapter VIII Baptism	# 855-856
Chapter IX The Ministry	# 860-863
Chapter X The Training of Ministers	# 865
Chapter XI Mission Outreach	# 870-875
Chapter XII General	# 880-887

SECTION 4 – UNITY SYNOD 2016

	Page 147
Official Documents, Officers and Members of Synod	Page 147
Chapter I Official Reports	Page 147
A. Reports relating to the Whole Unity	Page 147
B. Reports of the Provinces and other entitites within the whole Unity	
1.1. Report from the President of the Moravian Church Foundation	
2.1. Reports from Unity Provinces, regions.	

	African Region	
	2.2. Caribbean Region	
	2.3. European Region	
	2.4. American Region	
	3.1. Reports from Mission Provinces, African Region	
	3.2. Caribbean Region	
	3.3. European Region	
	3.4. American Region	
	4.1. Reports from Mission Areas, African Region	
	4.2. Caribbean	
	4.3. European	
	5.1. Reports from Unity Undertakings	
	6.1. Report from Prospective Mission Areas	
	7.1. Financial Reports	
	8.1. Reports from Unity Committees	
Chapter II	Voting Delegates of Synod	Page 149
Chapter III	Other voting Delegates of Synod	Page 152
Chapter IV	Non Voting Delegates of Synod	Page 153
Chapter V	Observers	Page 153
Chapter VI	Synodal Committees	Page 154
A.	Presiding Committee	Page 154
B.	Finance Committee 1	Page 154
C.	Finance Committee 2	Page 154
D.	Ministry Committee	Page 154
E.	Mission in Culture Committee 1	Page 155
F.	Mission in Culture Committee 2	Page 155
G.	Theological Education	Page 155
H.	Unity Affairs, Constitution Committee 1 .	Page 155
I.	Unity Affairs, Constitution Committee 2	Page 155
J.	Faith and Order Committee 1	Page 155
K.	Faith and Order Committee 2	Page 155
L.	Confirmation Committee	Page 155
Part II		
	Resolutions Amending Church Order	Page 156

Chapter I	The Unity and its Provinces	Page 156
Chapter II	The Unity Synod	Page 162
Chapter III	The Unity Board	Page 163
Chapter IV	The Ministry	Page 163
Chapter V	Mission Outreach	Page 171

Part III

Other Resolutions which have Continuing Force		Page	172
Chapter I	The Unity and its Provinces	Page	172
Chapter II	The Unity Synod	Page	185
Chapter III	The Moravian Church Foundation	Page	189
Chapter IV	Church Life	Page	189
Chapter V	The Ministry	Page	189
Chapter VI	The Training of Ministers	Page	189
Chapter VII	Mission Outreach	Page	189
Chapter VIII	General	Page	190

Part IV

Resolutions relating to the Inter-synodal Period 2016-2023

Chapter I	The Unity and its Provinces	Page	191
Chapter II	The General Directory	Page	199
Chapter III	The Unity Board	Page	200
Chapter IV	The Moravian Church Foundation	Page	200
Chapter V	Church Life	Page	203
Chapter VI	The Ministry	Page	205
Chapter VII	The Training of Ministers	Page	206
Chapter VIII	Mission Outreach	Page	211
Chapter IX	General	Page	219
Index	Page	220

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 Wyclif 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 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 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 selfrighteousness 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.

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 races 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 fulfills 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

records 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 define clearly the relationship/accountability between the supervising Province and the Mission Area. In most cases, work should be leading toward formation of con-

gregations. 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 Text Book 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 de-

velopment, 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 Text Book 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 people who do not belong to the race, nation or language group 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): Jednota bratrská in the Czech Republic;
- b) The European Continental Province (1722): 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): 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): La Iglesia Morava en Nicaragua;
- k) The Alaska Province (1885): The Moravian Church in Alaska;
- l) The Tanzania, South Province (1891): Kanisa la Moravian Tanzania, Jimbo la Kusini;
- m) The Tanzania, West Province (1897): Kanisa la Moravian Tanzania, Jimbo la Magharibi;
- n) The Honduras Province (1930): La Iglesia Morava en Honduras;
- o) The Tanzania, South West Province (1978), established from the Tanzania, South Province: Kanisa La Moravian Tanzania Jimbo la Kusini Magharibi;
- p) The Costa Rica Province (1980): La Iglesia Morava en Costa Rica.
- q) The Tanzania, Rukwa Province (1986), established from the Tanzania, West Province: Kanisa la Moravian Tanzania, Jimbo la Rukwa;
- r) Moravian Church in D. R. Congo (2010), established from the Tanzania, West Province and the 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, South Province: The Moravian Church in Malawi
- u) Moravian Church in Tanzania, Lake Tanganyika Province (2012), established from the Tanzania, West Province: Kanisa la Moravian Tanzania, Jimbo la Ziwa Tanganyika
- v) Moravian Church Zambia (2014), established from the Tanzania, South-Western Province: Moravian Church in Zambia.
- w) Moravian Church Tanzania, Eastern Province (2014), established from the Tanzania, Southern Province: Kanisa la Moravian Tanzania, Jimbo la Mashariki.
- x) Moravian Church Guyana (2016), was affiliated with the American Provinces

2. Mission Provinces

- a) The Labrador Province (1771): The Moravian Church in Newfoundland and Labrador, Canada (affiliated with the American Provinces);
- b) Honduras Unity Undertaking (2012). The Moravian Church Mission Province in Honduras (under supervision Moravian Church in Nicaragua).
- c) Czech Unity Undertaking (2012). The Moravian Church Mission Province in the Czech Republic, (under supervision: European Continental Province).
- 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.

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, West Province);
- g) Kenya (2001): under supervision of the Tanzania, West Province);
- h) Uganda (2007): (under supervision of the Tanzania, West Province).
- i) South Asia (1856, former Unity Undertaking, Mission Area 2010). (under supervision of the British Province)
- j) Sierra Leone (2010). (Under supervision of the Southern Province, North America)
- k) Zanzibar (2010). (under supervision of the Moravian Church Tanzania, Eastern Province

- l) Ruvuma + Njombe (2010). (under supervision of the Moravian Church Tanzania, Southern Province
- m) Moravian Church in Sud Kivu and Katanga, Eastern Democratic Republic of Congo (2014). (Under supervision of the Moravian Church Tanzania, Lake Tanganyika Province.
- n) Moravian Church Iringa (2014). Supervision: Moravian Church Tanzania, South-Western Province
- o) Moravian Church Kiwele (UB2016). Supervision Moravian Church Tanzania, Western Province

#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 British 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.

E. CHURCH ORDER OF THE UNITAS FRATRUM

#240. 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.

#241. 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.

#242. 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.

#243. 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.

#244. 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.

#245.

- 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 races.

#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 proposed 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 va-

lidity 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 VicePresident 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; and
 - 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. The Unity Board will normally conduct its business by correspondence, with voting papers mailed to all members on any question requiring a vote. This vote shall in each case reflect the opinion of the Provincial Board which each member represents. After a period of two months from the time the voting papers are mailed, the President is authorised to count and announce the vote. The replies of nine members are required before a mail vote can be considered complete. A majority of this quorum of nine is sufficient to determine the vote, provided the above mentioned two-month period has elapsed.

#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 ex-

tension 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 social 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 ministers 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 (Moravian Church)".

#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 (Moravian Church)" 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;
- 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.

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.

- 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) The pensionable age is deemed to be 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)

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 Janszoon 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 appointed 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 repre-

mented 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 elect-

ed, 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 related 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 reading, 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 onethird 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.

#652. These various types of spiritual life serve to foster a deeper sense of fellowship and an outward concern for evangelism.

#653. 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.

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 un-

ion 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 char-

acter, 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 Text Book, 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 neighbors. 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 Presbyterian 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 PEC 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 PEC 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 PEC. 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.

- 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 PEC 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 respective 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 PEC 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 PEC, but can be elected on the PEC. However, the bishop cannot serve as President of the PEC.

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 Presbyter on behalf of the Church, commissioned by the PEC.

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 con-

gregational 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 Acolyte. 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 Sac-

raments, 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 race, 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 pol-

icies 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 second-

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

#754. DISCUSSIONS

- a) The President has to 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 se-

lected 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.

#801. UNITY 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 Business 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) before the date of the Offering in order to inform all members of the special purpose of the Unity Offering.

- 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 Unity Undertaking 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

2. North American Region:

Alaska
Labrador
America North
America South

**3. Caribbean and
Latin American Region:**

Eastern West Indies
Costa Rica
Guyana
Honduras
Jamaica
Nicaragua
Suriname
Cuba

4. African Region:

D. R. Congo
Malawi
South Africa
Tanzania, East
Tanzania, Lake Tanganyika
Tanzania, North
Tanzania, Rukwa
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 Presidents of the respective Provincial 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 PEC 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 President of each PEC 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 continue to elect members to the Advisory Board in the following manner: There will be one woman from each of the four Regions of The Unity on the Advisory Board. Each Advisory Board member will be elected for a four year term with the possibility of re-election for one additional four year term. Two Board members to be elected every two years by the Unity Board or Unity Synod with the terms staggered so that there will be continuity for the Board members with two members remaining on the Board and two new members being elected every two years;
- 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 2016 to continue the work of the Unity Women's Desk and the planning of future Consultations. (2016)

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, depending upon a budget being sent to the Unity Board, to sustain the work of the UWD for the future and to hire a part-time 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 (2002,#902);
- c. That each Province will support the work of the UWD through prayer and providing any other resources available from that Province. (2016)

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 com-

munication 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)

Unity Synod charges the Unity Board Executive Committee to form a Steering Committee composed of one appropriately qualified individual from each region of the Unity and one additional person to serve as chair. This steering committee will be in place before the 2018 meeting of the Unity Board;

This Steering Committee 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 craftsmanship, 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.

#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 decisionmaking 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.

#815. UNITY YOUTH COMMITTEE

A Unity Youth Committee is established; and be it further
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

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 con-

tact 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

The UYC

- Consists of 6 persons:
 - a. Africa Region (2),
 - b. American Region (1),
 - c. Caribbean Region (2),
 - d. Europe Region (1);
- the committee members of the UYC are elected by their regional meetings for a period of 2 or 4 years (term length optional per region) with the option to reelect the same committee member (maximum of 8 years of service on the committee);
- the UBA and the UYDC are exofficio members of the UYC;
- the UYC reports to the Unity Executive Committee;
- the UYC meets once every two years;
- elects moderator and a secretary for a period of two years;
- 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.

#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

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

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.

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.

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

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

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 ASSESSMENTS

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 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

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)

CHAPTER III

THE GENERAL DIRECTORY

#825. GENERAL DIRECTORY SUSPENSE ACCOUNT

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

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

#826. 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)

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 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.

#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 presentday 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 Unity 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 sta-

tus 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)

#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.

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 life styles 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 regards 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)

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

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

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 effectiveness 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 Zendings – 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.

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:

- a) Moral questions be addressed;
- b) 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
- c) 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:

- a) Unity Synod reaffirms COUF 1988, #841 (#880 above);
- b) The Unity Board, all Provinces and agencies, as a matter of ur-

gency, 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 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. 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 2016

PART I

OFFICIAL DOCUMENTS, OFFICERS AND MEMBERS OF SYNOD

CHAPTER I

OFFICIAL REPORTS TO UNITY SYNOD 2009

A. REPORTS RELATING TO THE WHOLE UNITY

Unity Board

Statistics of the Unity

B. REPORTS OF THE PROVINCES

AND OTHER ENTITIES WITHIN THE UNITY

1.1. Report from the President of the Moravian Church Foundation

2.5. Reports from Unity Provinces, regions. African Region

- 2.5.1. South Africa
- 2.5.2. Rukwa Tanzania
- 2.5.3. Southern Tanzania
- 2.5.4. South Western Tanzania
- 2.5.5. Western Tanzania
- 2.5.6. D. R. Congo
- 2.5.7. Lake Tanganyika Tanzania
- 2.5.8. Northern Tanzania
- 2.5.9. Malawi
- 2.5.10. Eastern Tanzania
- 2.5.11. Zambia

- 2.6. Caribbean Region:
 - 2.6.1. Eastern West Indies
 - 2.6.2. Costa Rica
 - 2.6.3. Honduras
 - 2.6.4. Jamaica
 - 2.6.5. Nicaragua
 - 2.6.6. Suriname
- 2.7. European Region:
 - 2.7.1. British Province
 - 2.7.2. European Continental, ECP
 - 2.7.3. Czech Unity Province
- 2.8. North American Region:
 - 2.8.1. Alaska
 - 2.8.2. America North
 - 2.8.3. America South

3.1. Reports from Mission Provinces, regions: African Region

- 3.1.1. Burundi
- 3.2. Caribbean Region:
 - 3.2.1. Guyana
 - 3.2.2. Honduras Mission Province
- 3.3. European Region:
 - 3.3.1. Czech Mission Province
- 3.4. North American Region:
 - 3.4.1. Labrador

4.1. Reports from Mission Areas, regions: 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
- 4.2. Caribbean Region:
 - 4.2.1. Belize
 - 4.2.2. Cuba

- 4.2.3. French Guyana
- 4.2.4. Garifuna
- 4.2.5. Haiti
- 4.2.6. Peru
- 4.3. European Region:
 - 4.3.1. Albania
 - 4.3.2. South Asia (supervised by the British Province)

5.1. Reports from Unity Undertakings

- 5.1.1. Star Mountain Rehabilitation Centre
- 5.1.2. Unity Archive Herrnhut, Germany

6.1. Reports from Prospective Mission Areas

- 6.1.1. Ruvuma-Njombe (Tanzania)
- 6.1.2. Iringa (Tanzania)
- 6.1.3. Mozambique
- 6.1.4. South Sudan

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 Steering Committee (UYSC).
- 8.4. Unity Women's Desk.
- 8.5. Moravian Theological Institutions' network

CHAPTER II

VOTING DELEGATES OF UNITY SYNOD 2016

ALASKA

- 1 Rev. Isaac Amik
- 2 Rev. Clifford Jimmie
- 3 Rev. Arthur Coolidge

AMERICA NORTH	4	Rev. Dr. Michael Johnson
	5	Rev. Dr. Staci Marrese-Wheeler
	6	Rev. Dr. Elizabeth Miller
AMERICA SOUTH	7	Rev. John D. Rights
	8	Rev. David Guthrie
	9	Rev. Craig Troutman
BURUNDI		no delegate present
D.R. CONGO		no delegate present
COSTA RICA	10	Sr. Sandra Nicolas
	11	Br. Alfredo Leopoldo Pixley
	12	Sr. Shirley Martinez
CUBA MISSION PROVINCE*	13	Rev. Armando Rusindo arrived later Friday
CZECH UNITY PROVINCE	14	Bishop Petr Krasny
	15	Br. Jan Krivka
	16	Br. Jan Horalek
CZECH MISSION PROVINCE	17	Rev. Ondrej Halama
EASTERN WEST INDIES	18	Rev. Adrian Smith
	19	Sr. Jeaneta Waithe
	20	Rev. Dr. Cortroy Jarvis
EUROPEAN CONTINENTAL	21	Rev. Raimund Hertzsch
	22	Rev. Christoph Reichel
	23	Sr. Rita Norine Harry
GREAT BRITAIN	24	Sr. Gillian Taylor
	25	Br. Edwin Quildan
	26	Sr. Patricia Holdsworth

GUYANA	27 Br. Noel Adonis
HONDURAS	28 Rev. Harlan Maclin
UNITY PROVINCE	29 Bishop Evelio Romero
	30 Sr. Maria Lety Wood
HONDURAS	31 Rev. Cristobal Smith
MISSION PROVINCE	
JAMAICA	32 Rev. Dr. Paul Gardner
	33 Rev. Jermaine Gibson
	34 Sr. Sherol Watson
MALAWI	35 Rev. Robert Moses
	Henry Mwakibinga
NICARAGUA	36 Rev. James Henriquez Bent
	37 Br. Joseph Rivera
	38 Rev. Evenor Ismael Fedrick
	– not present
SOUTH AFRICA	39 Br. Simpiwe Dinga
	40 Rev. Lizwi Xolisile Mtumtum
	41 Rev. Elise Theunissen
SURINAME	42 Bishop John Kent
	43 Rev. Hesdie Zamuel
	44 Br. Clifford Marica
	arrived Sunday
TANZANIA EAST	45 Rev. Samuel Mwaiseje
	46 Sr. Pauline Mwambenja
	47 Rev. Adolf E. Mwakanyamale
TANZANIA	48 Rev. Charles Katale
LAKE TANGANYIKA	49 Rev. Elias Mlewa

TANZANIA NORTHERN

- 50 Sr. Anastazia Sikapizye
51 Rev. Peter Malema

TANZANIA RUKWA

- 52 Rev. Nebort Sikazwe
53 Br. John Elias Mballah
arrived later Friday
54 Bishop Conrad Nguvumali
arrived Saturday

TANZANIA SOUTHERN

- 55 Rev. Samwel Kabigi
56 Bishop Kenan Salim Panja
arrived Saturday
57 Sr. Rebecca Mbila

TANZANIA SOUTH WEST

- 58 Rev. Zakaria Sichone
59 Bishop Alinikisa Felick Cheyo
arrived Saturday
60 Dr. Victoria Kanama
arrived Saturday

TANZANIA WESTERN

- 61 Rev. Richard Lwali
62 Br. John Kadutu
arrived Saturday
63 Br. Dick Mlimuka

ZAMBIA

- 64 Rev. Happy Sikafunda
65 Rev. Paul Silwamba
66 Br. Edward Mumba
arrived Saturday

CHAPTER III

OTHER VOTING DELEGATES

- 67 Rev. Dr. Errol Connor Synod President, casting vote only
68 Rev. Robert Hopcroft Unity Board President
69 Br. Graham Kerslake Moravian Church Foundation President

CHAPTER IV

NON VOTING DELEGATES

EX-OFFICIO

70	Bishop Kingsley Lewis	
71	Bishop Samuel Gray	
72	Rev. Devon Anglin	Synod Chaplin

STAFF

Rev. Dr. Jørgen Bøytler	Unity Business Administrator
Rev. Judith Ganz	Synod Secretary
Rev. Phyllis Smith-Seymour	Synod Secretary
Sr. Sharon Gardner	Synod Secretary
Rev. Juanita Escortia (Pixley)	Translator – Spanish
Sr. Angelica Regalado	Translator – Spanish
Sr. Khaliah Steward	Translator – Spanish
Rev. Philimon Nyirenda	Translator – Swahili
Sr. Rose Nyirenda	Translator – Swahili
Br. Alvin Nickle	Technical Steward
Sr. Joan Swaby-Nickle	Technical Steward
Br. Viles Dorsainvil	Synod Steward
Sr. Joy Baker-Gibson	Secretarial support
Sr. Sandia Ferguson	Synod Steward
Sr. Janice Anglin	Secretarial support

INVITEES

Rev. Christopher Valencia	Peru – arrived August 12th
Rev. David Mgombele	Moravian Church in Tanzania arrived August 12th
Br. Stanley Noffsinger	World Council of Churches

CHAPTER V

OBSERVERS

Rev. Erdmute Frank	Unity Women's Desk
Sr. Maureen Lewis	Visitor, Antigua
Sr. Maude Adonis	Visitor, Guyana
Sr. Althea Jarvis	Visitor, Antigua

Br. Eckart Carl Pfeiffer	Visitor, Germany
Br. Age Kramer	Visitor, Holland – arrived August 13th
Sr. Freda Jimmie	Visitor, Alaska
Sr. Fern Kerslake	Visitor, Canada
Sr. Wilhelmina Aardenburg	Visitor, Holland – arrived August 13th
Sr. Adriana Craver	Visitor, Unity Women's Desk
Sr. Sascha Lambert	Visitor, Jamaica
Rev. Joan Smith	Visitor, Jamaica

*Cuba was approved as a Mission Province by Unity Board 2016 and was ratified at Unity Synod 2016 so now has voice and vote.

CHAPTER VI

SYNODAL COMMITTEES

A. PRESIDING COMMITTEE

Michael Johnson	North American region
Jermaine Gibson	Caribbean region
Dick Mlimuka	African region
Rita Harry	European region

B. FINANCE 1

D. Guthrie, Rita Harry, J. Henriquez Bent, Lizwi Mtumtum, Clifford Marica, G Kerslake, V. Kanama, D. Mlimuka, (A.K. Lewis)

C. FINANCE 2

Jan Krivka, Gillian Taylor, Paul Gardner, A. Sikapizye, Rebecca Mbi-la, John Kadutu, John Mballah

D. MINISTRY

Sherol Watson, John Kent, Nebort Sikazwe, Kenan Panja, Alinikisa Cheyo, Richard Lwali, Clifford Jimmie, R. Hopcroft

E. MISSION IN CULTURE 1.

M. Johnson, Sandra Nicolas, Harlan Maclin, A. Coolidge, S. Mwaiseje, H. Sikafunda, C. Valencia, (E. Franck)

F. MISSION IN CULTURE 2

J. Waithe, Cortroy Jarvis, Evelio Marmol, R. Hertzsch, C. Katale, (S. Noffsinger)

G. THEOLOGICAL EDUCATION

Theunissen, Z. Sichone, P. Silwamba, S. Kabigi, S. Martinez, J. Fedrick, C. Nguvumali

H. UNITY AFFAIRS, CONSTITUTION 1.

John D Rights, Petr Krasny, E. Quildan, Noel Adonis, S. Dingel, Leopoldo Pixley, A. Rusindo, (D. Mgombele)

I. UNITY AFFAIRS, CONSTITUTION 2.

Reichel, J. Gibson, Hesdie Samuel, E. Mlewa, E. Mumba, P. Mwambenja, (E. Connor)

J. FAITH AND ORDER 1

SA Marrese-Wheeler, C. Troutman, Jan Horalek, Adrian Smith, P. Malema, A. Mwakanyamale, (Sam Gray)

K. FAITH AND ORDER 2

B. Miller, O. Halama, P. Holdsworth, Maria Wood, C. Smith, H. Mwakibinga

L. CONFIRMATION COMMITTEE

Sr. Jeaneta Waithe, Br. Clifford Jimmie, Sr. Elise Theunissen, Br. Jan Horalek

PART II

RESOLUTIONS AMENDING CHURCH ORDER

CHAPTER I THE UNITY AND ITS PROVINCES

RESOLUTION 1:

The Unity Business Administrator right of speaking at Unity Synod.

Whereas the Unity Synod approved the appointment a UBA (COUF #351), but did not at the time give the UBA the right to speak at Unity Synod; and

Whereas there is a need for the Unity Business Administrator to be able to speak to Unity Synod in order to deliver reports and offer advice to the Unity Synod; be it

Resolved that the UBA is given the right to speak to Unity Synod; and be it

Resolved that COUF #351 be amended to include giving the right of the Unity Business Administrator to have a voice at the Unity Synod.

RESOLUTION 4

Ratifications of Designations as Mission Areas, granted status as Mission Provinces and Unity Provinces.

Whereas the following changes in status of Unity Undertakings, Mission Areas and Mission Provinces have been resolved by Unity Board in the intersynodal period 2010-2016, the Unity Synod is asked to ratify these resolutions.

Ref.: COUF #201

Designation as Mission Area

- South Asia (UB2010). Supervision the British Province

- Sierra Leone (UB2010). Supervision: Southern Province, North America
- Zanzibar (UB2010): Supervision: Moravian Church Tanzania, Eastern Province
- Ruvuma + Njombe (UB2010): Moravian Church Tanzania, Southern Province
- Moravian Church in Sud Kivu and Katanga, Eastern Democratic Republic of Congo (UB2014). Supervision: Moravian Church Tanzania, Lake Tanganyika Province.
- Moravian Church Iringa (UB2014). Supervision: Moravian Church Tanzania, South-Western Province
- Moravian Church Kiwele (UB2016). Supervision Moravian Church Tanzania, Western Province

Granted the status of a Mission Province:

- Honduras Unity Undertaking (UB2012). Supervision Moravian Church in Nicaragua
- Czech Unity Undertaking (UB2012). Supervision: European Continental Province.
- Moravian Church in Burundi (UB2014). Supervision Moravian Church Western Tanzania.
- Moravian Church in Cuba (UB2016). Supervision Moravian Church Southern Province, America.

Granted the status of a Unity Province:

- Moravian Church in D. R. Congo (UB2010)
- Moravian Church Tanzania, Northern Province (UB2012)
- Moravian Church in Malawi (UB2012)
- Moravian Church in Tanzania, Lake Tanganyika Province (UB2012)
- Moravian Church Zambia (UB2014)
- Moravian Church Tanzania, Eastern Province (UB2014 and written ballot Dec. 2014)
- Moravian Church Guyana (UB2016)

RESOLUTION 25

Formal Adoption of the Motto “Our Lamb Has Conquered”

Whereas there is uncertainty about what is the motto or if there is a motto of the Unity; be it

Resolved that, “Our lamb has conquered. Let us follow Him” be accepted as the motto of the Unity.

RESOLUTION 28

Designation of Unity Undertakings, Prospective Mission Areas, Mission Areas, Mission Provinces or Unity Provinces

Amendment to COUF #201.1.c (previous):

Whereas COUF #201.1.c. directs that a Mission Area can be so designated by the Unity Board and then ratified by Unity Synod; and

Whereas the procedure for recognition of a Unity Undertaking, a Mission Province or a Unity Province is not suggested in COUF; be it

Resolved that COUF #201.1.c. is amended as follows and removed to become paragraph 3 of the introduction to COUF #201:

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.

RESOLUTION 29

Prospective Mission Area

Whereas a number of new Mission Areas is part of the Unity and we even see areas, which are not yet officially recognized as Mission Areas, the term “prospective mission areas” has been introduced; and

Whereas some of the new Mission Areas and the prospective mis-

sion areas are established churches or congregations, wishing to join up with the Moravian Unity, but further investigation is still needed; be it

Resolved that the Unity Synod include the term “prospective mission area” in the terminology of the Unity. The detailed set of criteria for a “prospective mission area” shall be an amendment to COUF#201.1

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

RESOLUTION 49

Geographical Borders of Provinces to be Respected

Whereas it is recognized that within the Unity there are places where a Province and Mission Province exist in the same geographic area; be it

Resolved 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.

RESOLUTION 5

A Unitas Fratrum Code of Conduct

in the event of a major conflict within a Moravian Church Province
The code of conduct includes the following:

- When a conflict, as a rule between several groups or entities within a Province⁴ 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;
- The Unity Synod, the Unity Board and the Unity Executive Committee, whichever is applicable, has the right and duty to

4. 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.

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 II

THE UNITY SYNOD

RESOLUTION 35

Unity Women's Desk Representation at Unity Synod

Whereas Unity Women's Desk has become an entity structured in accordance with the Unity structures by adopting proposal 43; and

Whereas the gender balance of delegates at the Unity Synod is still an aim the Provinces have to achieve; and

Whereas the UWD does important work in networking, supporting women throughout the Unity and addressing their issues; be it

Resolved Unity Provinces are mandated to elect at least one female delegate into their delegations to Unity Synod; and be it further

Resolved 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.

CHAPTER III

THE UNITY BOARD

RESOLUTION 31

Title of the Unity Business Administrator

Whereas the Unity Business Administrator has been a position created by the 2009 Unity Synod; and

Whereas the title Unity Business Administrator does not readily convey the function of the office holder within the Unity as well as within the ecumenical community; be it

Resolved that the name Unity Business Administrator be changed to 'Unity Board Administrator'.

CHAPTER IV

THE MINISTRY

RESOLUTION 51

A Minister Being Deprived of the Rights Connected with Ordination

Whereas COUF #863.e states that:

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); and

Whereas a minister while Ordained as a deacon, later on might be

consecrated as a Presbyter and eventually as a Bishop;
be it
Resolved that 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.

RESOLUTION 52

The Ministry

Whereas UB2012 commissioned UCOT to work on a revision of
COUF #687-688 and
Whereas UCOT 2013 presented a proposal of a revised COUF #687-
688 to UEC2013 and
Whereas UEC2013 passed the proposal to UB2014 with the rec-
ommendation to pass it as a resolution recommending
US2016 to adopt the amendments,
Be it resolved that UB2014 asks US2016 to replace COUF #682-691
for the reasons mentioned:

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
neighbors. 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 PEC 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 PEC be put into effect again. This re-installation of the ordination takes place in a special service led by a Presbyter or a Bishop appointed by the PEC. 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 re-ordination.

- 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 PEC 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 respective 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 PEC 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 PEC, but can be elected on the PEC. However, the bishop cannot serve as President of the PEC.

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 vari-

ous 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 PEC.

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 Acolyte. 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 de-

nominal 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.

CHAPTER V

MISSION OUTREACH

PART III

OTHER RESOLUTIONS WHICH HAVE CONTINUING FORCE

CHAPTER I

THE UNITY AND ITS PROVINCES

RESOLUTION 6

Moravian unity cultural heritage foundation (MUCHF)

Unity Synod charges the Unity Board Executive Committee to form a Steering Committee composed of one appropriately qualified individual from each region of the Unity and one additional person to serve as chair. This steering committee will be in place before the 2018 meeting of the Unity Board;

This Steering Committee 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 craftsmanship, 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.

RESOLUTION 7

Moravian Unity Disaster Relief Fund (MUDRF)

Whereas natural disasters and manmade disasters occur in areas, where the Moravian Church is present; and

Whereas Moravian Provinces, in the event of natural or manmade disasters, experience expectations of assistance from victims of the disasters, without often being able to meet the expectations due to limited financial resources; and

Whereas it is the call and duty of the Moravian Church to offer any possible assistance to humanity when needed; be it

Resolved that Unity Synod tasks the Unity Board, or a sub-committee or special working group appointed by the Unity Board to:

- Establish a Moravian 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.

RESOLUTION 8

Funding for the Unity Women's Desk (UWD)

Whereas the First Unity Women's Consultation (1995) affirmed the need for a Unity Women's Desk (hereafter referred to as the UWD) to address the needs and concerns of the women of the Moravian Unity; and

Whereas women represent the majority of members within most Provinces, and

Whereas each succeeding Unity Women's Consultation (2002, 2008, and 2016) has reaffirmed the need for the UWD; and

Whereas the Unity Women's Desk was officially formed in January 2011 and recognized by the Unity Board; and

Whereas the UWD has been responsible for working on global change for improving the lives of Moravian women from that time; and

Whereas the Unity Women's Desk has impacted the lives of countless women since its inception at the first Consultation in 1995; and

Whereas the UWD has been responsible for raising its own funds to provide for the needs of the UWD and the women it

- supports and by heretofore using all volunteers for its work; and
- Whereas the work of the UWD grows exponentially each year; therefore be it
- Resolved that the Unity Synod re-affirm the work of the UWD by providing funding to a maximum of fifteen thousand dollars US (\$15,000.00 US) per year, depending upon a budget being sent to the Unity Board, to sustain the work of the UWD for the future and to hire a part-time Coordinator; and be it further
- Resolved that each Province provide support for the UWD as may be available or by authorizing fund-raising efforts in each of their Provinces for the Unity Women's Desk (2002,#902); and be it further
- Resolved that each Province will support the work of the UWD through prayer and providing any other resources available from that Province.

RESOLUTION 11

Unity Prayer Day Offering allocation

- Whereas previously the projects receiving Unity Prayer Day Offerings have been determined for a whole 7 year period; and
- Whereas it is generally not viable to precisely identify a specific project, which may only be executed after up to 7 years; and
- Whereas Unity Synod 2009 created the Unity Mission and Development Board (UMDB) with the task of taking responsibility for mission and development projects throughout the Unity; and
- Whereas UMDB is now the entity within the Unity receiving applications and proposals for mission and development projects from the provinces; be it
- Resolved that 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 tak-

ing into consideration, which provinces have benefitted from the Unity Prayer Day offering in previous years.

RESOLUTION 12

Amendment COUF#801, Unity Offering

Be it resolved that COUF#801 is amended to say:

#801. UNITY OFFERING

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.

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)* before the date of the Offering in order to inform all members of the special purpose of the Unity Offering.

RESOLUTION 13

Unity Youth Committee (UYC)

Whereas the Youth is the present and the future of the Unity; and
Whereas the Unity wishes the youth to grow in the Christian faith and maturity with an understanding of the lives and contexts of brothers and sisters around the world; and
Whereas the Worldwide Moravian Unity is focusing on the Moravian identity and needs means of preserving and developing this common and worldwide identity; and
Whereas the Worldwide Moravian Church is one church and wishes to uphold and strengthen its identity as one church, situated in many different ethnic and cultural contexts; and

- Whereas a Unity Youth Committee (UYC) has been preparing (2012-2013) and running a Unity Youth Heritage Tour in 2013, as instructed by Unity Synod 2009; and
- Whereas the UYC has convened in 2014 and established that there is a need for having a standing committee for the youth work on Unity level; and
- Whereas the Unity will be strengthened by having a UYC; be it
- Resolved that a Unity Youth Steering Committee is established; and be it further
- Resolved that 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 18-35;
 - 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 gath-

erings, mission trips, and youth exchange programs;
and be it further

Resolved that the UYC

- Consists of 6 persons:
 - 9. Africa Region (2),
 - 10. American Region (1),
 - 11. Caribbean Region (2),
 - 12. Europe Region (1);
- the committee members of the UYC are elected by their regional meetings for a period of 2 or 4 years (term length optional per region) with the option to reelect the same committee member (maximum of 8 years of service on the committee);
- the UBA and the UYDC are ex-officio members of the UYC;
- the UYC reports to the Unity Executive Committee;
- the UYC meets once every two years;
- elects moderator and a secretary for a period of two years;
- 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.

RESOLUTION 14

Unity Youth Desk

Whereas the Youth is the present and the future of the Unity; and

Whereas the Unity wishes the youth to grow in the Christian faith and maturity with an understanding of the lives and contexts of brothers and sisters around the world; and

Whereas the Worldwide Moravian Unity is focusing on the Mora-

vian identity and needs means of preserving and developing this common and worldwide identity and

Whereas the Worldwide Moravian Church is one church and the means of communication and exchange between the different parts of the Unity are increasingly available; and

Whereas the members of the Unity live in different cultures and contexts, but all parts of the Unity are dependent on youth; and

Whereas some provinces in the Unity have a vibrant youth work, while other provinces are still trying to organize provincial youth work; and

Whereas there is a need to create a platform of information and material useful for Moravian youth work in most parts of the Unity and to disseminate these materials to enhance the work throughout the Unity; be it

Resolved that a Unity Youth Desk is established; and be it further

Resolved that 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, e-mails 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.

RESOLUTION 16

Resolution to Replace COUF #810 on the Unity Women's Desk and Consultations

Whereas the First Unity Women's Consultation affirmed the need

- for a Unity Women's Desk to address the needs and concerns of the women of the Moravian Unity; and
- Whereas each succeeding Unity Women's Consultation (2002, 2008, and 2016) has reaffirmed the need for such an organization; and
- Whereas the Unity Women's Desk (hereafter referred to as the UWD) was officially formed in January 2011 and recognized by the Unity Board; and
- Whereas the Unity Board elected/appointed an official Advisory Board for the UWD that took office in January of 2013; and
- Whereas the UWD has been responsible for working for global change for Moravian women from that time; and
- Whereas the UWD Advisory Board took responsibility for the planning and implementation of the Fourth Unity Women's Consultation held in 2016; and I
- Whereas the UWD is the most likely organization to arrange for the planning of future Consultations; therefore be it
- Resolved that the UWD be 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; and be it further
- Resolved that the Unity Board and Unity Synod continue to elect members to the Advisory Board in the following manner: There will be one woman from each of the four Regions of The Unity on the Advisory Board. Each Advisory Board member will be elected for a four year term with the possibility of re-election for one additional four year term. Two Board members to be elected every two years by the Unity Board or Unity Synod with the terms staggered so that there will be continuity for the Board

members with two members remaining on the Board and two new members being elected every two years; and be it further

Resolved that 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; and be it

Resolved that 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; and be it further

Resolved that 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; and be it further

Resolved that this resolution replace Article #810 in the Church Order of the Moravian Church, effective upon the completion of the Unity Synod of 2016 to continue the work

of the Unity Women's Desk and the planning of future Consultations.

RESOLUTION 18

The Timing of Unity Women's Consultations

Whereas the Unity Synods of 2002 and 2009 affirmed the gathering of the women of the Moravian Church once every five years for a Consultation; and

Whereas the Unity Synod meets every seven years; and

Whereas these Consultations are costly to the Provinces and the Unity Women's Desk; and

Whereas more provincial and regional Women's Conferences are being held on a regular basis; be it

Resolved that the Unity Women's Consultations be held every seven years, not less than one year prior to Unity Synod; and be it further

Resolved that 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.

RESOLUTION 19

Resolution to include the Unity Women's Desk in the Unity Mission and Development Board

Whereas the Unity Women's Desk functions as a ministry of the Unity; and

Whereas some of the Focus Areas of the Unity Women's Desk overlap with the work of UMDB; be it

Resolved that the Unity Women's Desk be represented at meetings of the Unity Mission and Development Board by invitation of the Board.

RESOLUTION 17

Star Mountain Rehabilitation Centre as a Common Unity Undertaking

Be it resolved that Unity Synod 2016 affirms the mission effort at the Star Mountain Rehabilitation Center, and be it further

Resolved that Star Mountain Rehab Centre continues as a Common Unity Undertaking, maintaining its distinctive Moravian Christian social outreach character.

RESOLUTION 27

New name of the Caribbean Region

Whereas there are 4 regions that comprise the Moravian Unity; and,

Whereas the current membership composition of the Caribbean Region has expanded; be it

Resolved that the name of the Region be changed to the "Caribbean and Latin American Region".

RESOLUTION 30

Members of Unity Committee on Theology (UCOT)

Whereas the Unity Committee on Theology plays an important role in discussing and discerning the theological developments within the Unity; and

Whereas the Worldwide Moravian Unity exists in a diversity of cultures, traditions, consisting of members with a wide range of world views; and

Whereas it is important that the regions of the Worldwide Moravian Unity to some extent are well represented in the Unity Committee of Theology; be it

Resolved that COUF is amended and reads as follows:

#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

RESOLUTION 46

Unity Undertaking Finances

Whereas the Unity Undertakings, Star Mountain and the Unity Archives, are the two entities receiving the largest financial support from the Unity budget; be it

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

CHAPTER II

THE UNITY SYNOD

RESOLUTION 3

Report of Unity Board to the Unity Synod

Whereas the Unity is an entity under the leadership of the Unity Board and its President; and

Whereas the nature of the Unity, due to an increased number of provinces is changing and more issues are being dealt with by Unity Board now; and

Whereas the Unity Synod 2009 consequently installed the office of a Unity Business Administrator; be it

Resolved that 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.

RESOLUTION 2

Confirmation Committee of the Unity Synod

Whereas COUF #283 states that the Synod, through a committee, examines the statement of election or appointment of delegates; be it

Resolved that a Confirmation Committee is elected at the begin-

ning of the Unity Synod, consisting of 4 delegates, one from each region; and be it further
Resolved that the statement of election or appointment of delegates is declared to be true by each delegate signing a declaration, listing the delegates.

The nominees for the Confirmation Committee were approved by the Synod:

Caribbean region	Jeaneta Waithe
American region	Clifford Jimmie
African region	Elise Theunissen
European region	Jan Horalek

CHAPTER III

THE MORAVIAN CHURCH FOUNDATION

RESOLUTION 9

MCF Funding of Theological Education

- Whereas COUF #833 identifies Theological training within the worldwide Unity as Priority 1 for the Moravian Church Foundation, and
- Whereas MCF currently funds the theological education for most Moravians around the worldwide Unity, be it therefore
- Resolved the 2016 Unity Synod extends its heartfelt appreciation to MCF for this priority funding that makes theological education possible for Moravians throughout the worldwide Unity.
- Whereas the provinces of the Unity benefit when their leaders are theologically trained, and
- Whereas seminaries in the America North, Britain, and Europe do not currently receive MCF funding for theological education, and
- Whereas some individuals from provinces that do receive MCF funding for theological education choose to obtain fur-

- ther theological education at Moravian seminaries located in provinces that do not receive MCF funding, and
- Whereas at least one seminary (Moravian Theological Seminary in Bethlehem, PA) has educated a number of students from Moravian provinces outside North America and has funded this education through its own shrinking operating budget, thus limiting the number of such Moravian students it can accept without financial support,
- Whereas Moravian Theological Seminary offers distance theological education to Moravians who live in various provinces around the Unity via technology that allows for students to learn from scholars in Bethlehem while living in the context in which they will lead and serve, therefore be it
- Resolved 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.

RESOLUTION 26

Unity Board representation on the Board of MCF

- Whereas there is an established practice for the President of the Unity Board to attend the MCF annual meeting as an ex-officio member, and
- Whereas the President of the Unity Board may be a board member of the MCF; be it
- Resolved that 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.

RESOLUTION 40

Replacement Articles of Association of MCF

- Whereas the Articles of Association of the Moravian Church Foun-

dation have been amended by Unity Synod 2002 by Resolution 809 – 2002 and

Whereas these Articles of Association have been amended by notarial deed of December 1, 2003, and

Whereas the Articles of Association were also synchronized with the current Dutch law, and

Whereas the text of Resolution 809 – 2002, has been incorporated in 2002 COUF #551 and 2009 COUF #551 does not reflect the actual wording of the Articles of Association, and

Whereas the Amended Articles of Association were shared with the Unity Synod 2009 as an attachment to the report to Unity Synod by the Moravian Church Foundation, which report was approved by Unity Synod 2009, NOW THEREFORE BE IT:

Resolved 1) That COUF #550 (a) be amended by deleting the words “Article 2” and replacing it with the words “Article 3” in the second last line of the paragraph; and be it

Resolved 2) That COUF #550 be amended to include – (e) where the term “pensionable age” is referenced in the Articles of Association contained in COUF #551, that pensionable age is deemed to mean the age of 70 years. (2009 COUF #551 Article 5 (1)); and be it

Resolved 3) That COUF #550 be amended to include (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); and be it

Resolved 4 That 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); and be it

Resolved 5) That the Articles of Association as mentioned in COUF #551 be replaced by the present Articles of Association of the Moravian Church Foundation, dated December 1, 2003.

CHAPTER IV

CHURCH LIFE

CHAPTER V

THE MINISTRY

CHAPTER VI

THE TRAINING OF MINISTERS

CHAPTER VII

MISSION OUTREACH

RESOLUTION 36

Membership on Unity Mission and Development Board (UM-DB)

Be it resolved that COUF #875 be amended as follows:

Be it 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
- Brodremenighedens 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
- Prioritizes mission projects
- Administers the use of the Unity Mission and Development Fund (Formerly new World Witness Fund)
- Oversees and coordinates partnerships between Mission Areas/Provinces and Mission Agencies
- Concerning Star Mountain and South Asia, any proposed changes must be approved by the Unity Board.

CHAPTER VIII

GENERAL

PART IV

RESOLUTIONS RELATING TO THE INTER-SYNODAL PERIOD 2016-2023

CHAPTER I

THE UNITY AND ITS PROVINCES

RESOLUTION 10

UAMM (United Alaska Moravian Ministries)

Whereas The Unity Board has received reports on the ongoing matter of the group in Alaska calling themselves United Alaska Moravian Ministries (UAMM) in 2012 and 2014; and

Whereas Delegations from the Unity Board have made multiple trips to seek to bring about reconciliation between the Alaska Provincial Board (APB) and UAMM; and

Whereas the leadership of UAMM has repeatedly demonstrated an unwillingness to adhere to the directions of the Unity Board concerning the polity and practices of the Moravian Church; therefore be it

Resolved Unity Synod 2016 affirms UB2016 that no longer recognizes the group UAMM as an organized group of Moravians within the worldwide Unity; and be it further

Resolved by this resolution, Resolution UB2012.11 is no longer in force; and be it further

Resolved the Unity requests that UAMM, or part of it, no longer uses the name “Moravian”, nor that they represent themselves as part of the Moravian Church, nor that they interfere in the life and ministry of any Moravian Provinces, especially the Alaska Moravian Church; and be it further

Resolved should present members of the UAMM (as a group or as individuals) at a later date wish to be part of the Uni-

ty and follow its polity and practices, the Unity may be open to consider this.

RESOLUTION 15

The New World Unity Youth Tour in the USA 2018

Whereas the unity youth heritage tour took place in 2013 in Czech Republic, Germany, Netherlands; and

Whereas the youth tour proved to show the importance of having a unity youth tour/conference in the minds of the 2013 participants; and

Whereas the group forming the unity youth heritage tour in 2013 desired to have another tour five years later; and

Whereas in an increasingly diverse world, the worldwide Moravian unity needs to offer opportunities for young adults to meet across the borders of the Unity; and

Whereas there is a need for Moravians to understand the history of the Moravian church in different parts of the world; and

Whereas the Unity youth steering committee, meeting during September of 2015 in Winston Salem, North Carolina, looked into the need for a new tour to provide these opportunities for young people across the unity; be it

Resolved that a New World Youth tour takes place in 2018 in the United States, including visits to the Bethlehem area in Pennsylvania and Winston Salem, North Carolina in order to expose the participants to the Moravian history in the United States of America; and be it further

Resolved that participants are invited from all Unity and Mission provinces, two persons from each province, one male and one female; and be it further

Resolved that participants from the mission areas are invited, one from each area; and be it further

Resolved that all costs for this proposals be borne by the individual provinces; however, in order to make the cost manageable for all provinces financial support from MCF shall be sought out; and be it further

Resolved that the Unity Youth Committee takes the responsibility to set up the tour in the United States with the support of a local steering committee in the United States of America; and be it further

Resolved that the New World Tour 2018 takes place on August 9 – 22, 2018.

RESOLUTION 23

Unity Prayer Watch Schedule

Whereas the number of Mission Areas, Mission Provinces and Unity Provinces has grown and will continue to change; be it

Resolved that 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; and be it further

Resolved that 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.

RESOLUTION 32

MCT Acknowledged as Affiliated/ associate Member of the Unitas Fratrum

Resolved that this proposal not be accepted because of the lack of such provisions and guidelines in COUF; and be it further

Resolved that 1) the Unity Board does further study and reflection on the matter of affiliate/ associate membership of the Unity and 2) If it deems necessary, establish guidelines/ criteria for affiliate/ associate membership and makes recommendation to the next Unity Synod.

RESOLUTION 38

South Asia and Star Mountain Rehabilitation Centre supported through UMDF

Whereas South Asia after being a Unity Undertaking was designated a Mission Area; be it

Resolved that South Asia is supported through UMDF with an amount of 15.000 USD p.a.; and

Whereas Star Mountain Rehabilitation Centre is a Unity Undertaking and as such a responsibility, and

Whereas the proposed support through the Unity Fund is decreased from USD 117.000 USD p.a. to 40.000 USD p.a., and

Whereas the Star Mountain Rehabilitation Centre serves as a witness of Christ in Palestine and as such is a project of mission as well as a humanitarian project, be it

Resolved that the Star Mountain is supported through UMDF with an amount of at least 30.000 USD p. a.

RESOLUTION 41
Unity Budget 2017-2023

Income Proposed

Province	% 2017-2023	USD p.a. 2017-2023
Alaska	2.0%	\$8,200
America North	20.6%	\$84,460
America South	13.5%	\$55,350
Britain	10.5%	\$43,050
Burundi	0.5%	\$2,050
Congo	1.0%	\$4,100
Costa Rica	1.0%	\$4,100
Czech UP	1.1%	\$4,510
Czech MP	0.5%	\$2,050
Eastern West Indies	3.4%	\$13,940
European Continental	18.4%	\$75,440
Guyana	1.0%	\$4,100
Honduras UP	1.0%	\$4,100
Honduras MP	0.5%	\$2,050
Jamaica	2.5%	\$10,250
Labrador	1.0%	\$4,100
Malawi	0.5%	\$2,050
Nicaragua	1.5%	\$6,150
South Africa	5.0%	\$20,500
Suriname	3.0%	\$12,300
Tanzania Eastern	1.0%	\$4,100
Tanzania L. Tanganyika	0.5%	\$2,050
Tanzania Northern	0.5%	\$2,050
Tanzania Rukwa	1.5%	\$6,150
Tanzania Southern	2.5%	\$10,250
Tanzania South Western	3.0%	\$12,300
Tanzania Western	2.0%	\$8,200
Zambia	0.5%	\$2,050
MCF to UMDf		\$14,286
Total	100.0%	\$424,286

Expenditures

Item	USD p.a.	2017-23
Unity office	\$22,500	\$175,000
Unity staff	\$17,500	\$140,000
Unity Synod	\$38,000	\$280,000
Unity Fund	\$35,000	\$245,000
	\$-	\$-
Star Mt	\$40,000	\$280,000
Unity Archives	\$95,000	\$665,000
UMDF	\$115,000	\$805,000
MCF to UMDF	\$14,286	\$98,000
UWD	\$15,000	\$105,000
Unity Youth	\$15,000	\$105,000
Unforeseen	\$17,000	\$140,000
Total	\$424,286	\$3,038,000

RESOLUTION 48

Unity Fund Budget

Whereas a 7-year fixed budget is hard to fulfill, be it
 Resolved that the Unity Board are given authority to make a roll-
 ing budget every two years, keeping within the overall
 boundary of the proposed budget carried at Unity Syn-
 od.

RESOLUTION 44

Message to the America North Province

Whereas since the Unitas Fratrum was founded in 1457, marriage,
 as a bond between one man and one woman, has been
 a principal and widely affirmed article of both the faith
 and life of our congregations; and
 Whereas the statements of COUF in sections 656 and 657 and the
 Moravian Covenant for Christian Living 21 through 23
 understand marriage to be a bond between one man and
 one woman; and

- Whereas the declarations of the Bishops' conference from the years 2007 and 2014 affirm the statements in the Moravian Covenant for Christian Living 21 through 23; and
- Whereas the Worldwide Unity in 2016 accepts the principle, based on its understanding of faith and biblical testimony, that marriage is a bond between one man and one woman and is a precious gift from God; and
- Whereas in June 2014, the Synod of the American Northern Province approved a resolution named "The ordination and pastoral service of gay and lesbian individuals, whether single, married, or in covenanted relationships", in which it allows that ordained ministers of the church practice homosexuality (if they live in a "same-sex marriage" or in a same-sex "covenanted relationship", and in "sexual fidelity to their partner"); and
- Whereas the decision of the American Northern Province in 2014 concerning the ordination and/or marriage of same gender couples does not involve only the American Northern Province, since the issue of ordination and marriage concerns the very essence of practice and life of the worldwide Unitas Fratrum; and
- Whereas according to the COUF, "the Holy Scripture of the Old and New Testaments is the sole standard of the doctrine and faith of the Unitas Fratrum" (Church Order of the Unitas Fratrum, The Ground of the Unity, #4), and the practice of homosexuality is in contradiction with Unity Synod 2016's understanding of Scripture; and
- Whereas the issue concerning homosexual lifestyle has been appearing in every Unity Synod since 1995 without resolution; be it
- Resolved that Christian Marriage in the Moravian Church is between a man and a woman; and be it
- Resolved that the 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 accord-

ance 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.

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

RESOLUTION 47

Arrears of Assessments

Whereas some Provinces are in arrears and to make sure this is communicated to Provinces; and

Whereas in the effort to achieve progress; be it

Resolved that

3. a statement of their annual contribution including any arrears from previous years is sent to every Province at the beginning of the financial year;

4. every Regional Representative on the Unity Executive should receive this information for their Region to follow up the reasons for the arrears in his / her Region. The representative should report back to the Unity Board; and be it

Resolved that 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.

RESOLUTION 53

Concept of Archives in the Moravian Unity

Notwithstanding, the designation Unity Archives in Herrnhut as a

Unity Undertaking, there are other Archives that serve the Unity in the British Province, North America and others, be it

Resolved that Provinces make proper arrangements for the safe keeping of their archival materials; and be it further

Resolved that Provinces should seek further local and international funds for their safekeeping and management costs; and be it further

Resolved that Provinces move into digitalization as this will enhance access, and reduce costs; and be it further

Resolved that Unity Synod directs that the Unity Board look further into the role of the Unity Archives in relation to the provincial archives.

RESOLUTION 56

Discussion Paper on the role of the Worldwide Moravian Unity

Be it resolved that the committee has studied the discussion paper with interest and recommends that the paper be disseminated to the Provinces, Unity Committees and Unity Desks for further study and discussion and that the reports of the study and discussion be submitted to the UCOT, and be it further

Resolved that the UCOT shares the results of the discussions, after further refinement, with the Unity Board.

CHAPTER II

THE GENERAL DIRECTORY

RESOLUTION 27

The General Directory

Whereas COUF #302 requires the election of the President of the General Directory;

Whereas the Provincial Board of the European Continental Province appoints one of its members as overseer of the Unity archives; and

Whereas this position is presently held by Br J Bøytler;

It was resolved that Unity Synod elects Br J Bøytler as President of the General Directory (2009)

CHAPTER III

THE UNITY BOARD

RESOLUTION 1

The Unity Business (Board) Administrator right of speaking at Unity Synod.

The UBA is given the right to speak to Unity Synod; and be it COUF #351 be amended to include giving the right of the Unity Business (Board) Administrator to have a voice at the Unity Synod.

CHAPTER IV

THE MORAVIAN CHURCH FOUNDATION

RESOLUTION 42

Future Ownership of C. Kersten & Co. N.V. Paramaribo, Suriname

Whereas the Unity Synod of 1981 passed Resolution #834, mandating (among other actions) the transfer of 24 % of the ownership interest in C. Kersten & Co., N.V., from the Moravian Church Foundation to the Suriname Province; and

Whereas this resolution has not been implemented; and

Whereas the Provincial Board of the Moravian Church in Suriname submitted a proposal for resolving this matter to the Unity Synod 2016, which was discussed in Committee; be it

Resolved 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.

RESOLUTION 43

Priorities of MCF Financial Support

Whereas COUF #834 states that the Unity Board should revise the list of priorities and prepare a recommendation for each Unity Synod; and

- Whereas a proposal to Unity Synod concerning transfers of shares of MCF to Suriname were forwarded to Unity Synod; and
- Whereas the proposed budget for the Unity proposes an increased contribution to UMDf; and
- Whereas the Unity Board 2016 determined that theological education should remain as Priority 1 for MCF financial support, and asked Unity Synod to determine other priorities based on the outcome of the above-mentioned proposals; and
- Whereas the outcome of these proposals have been taken into account by the Committee; therefore be it
- Resolved that 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. theological training within the world-wide Unity;
 2. Unity undertakings, including but not limited to: the Moravian Rehabilitation Centre, Star Mountain, new Ramallah; the Unity 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.

CHAPTER V

CHURCH LIFE

RESOLUTION 24

Resolution pertaining to Justice for Women

Whereas Church discipline in some areas of the Unity is being imposed on women in a disproportionate manner than to men; be it

Resolved that COUF #845 be amended to read “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.”

RESOLUTION 33

Reaffirmation of Resolution 11 (US 2009)

Whereas mission is still the heartbeat of the Church; and

Whereas resolution 11 (2009) which is similar in text to #847 COUF encourages congregations and Provinces to be engaged in measured community impact; and

Whereas the sharing of information among Provinces is of vital importance for our Unity and can be a means of encour-

aging and inspiring each other in the work of mission;
be it

Resolved that this Unity Synod reaffirms resolution 11 and #847
COUF; and be it further

Resolved that appropriate means (Newsletter, webpage etc.) be
employed to share the information received with the en-
tire Unity.

RESOLUTION 37

Violence Against Women and Children

Whereas we affirm Article #843 of the Church Order of the Unitas
Fratrum (COUF) addresses Violence against Women and
Children, and

Whereas Article #843 “Mandates all Provinces of the Unitas
Fratrum to form support and study groups to provide
contexts for discussions, counselling and support to vic-
tims and perpetrators of violence;” and

Whereas this matter still does not receive sufficient attention in
all Provinces because the victims are afraid to raise their
hurt and pain in the church, be it

Resolved that every Province mandates a process by which an in-
dividual can safely report the abuse by another individ-
ual (including the pastor, other church leaders, teacher,
family member, etc.):” and be it further

Resolved that said Provincial policies be formulated and sent in
written form to the Unity Board President and the Unity
Board Administrator by the year 2018 and copied to the
Unity Women’s Desk; and be it further

Resolved that a Provincial Code of Conduct wherever it exists be
made public, and in cases where a Code of Conduct does
not exist, efforts be made to develop one.

CHAPTER VI

THE MINISTRY

RESOLUTION 34

Removal of Wincap Cassy as a Bishop in the Honduras Unity Province

Whereas the Provincial Board of the Moravian Church in Honduras has submitted this proposal to the Unity Synod; and

Whereas in the Honduras Unity Province Wincap Cassy has been removed from serving as a bishop at their Provincial Synod in 2013 (in Brus Laguna); and Wincap Cassy continues to create problems and confrontations in the churches and also with the government; be it

Resolved that Unity Synod 2016 affirms the decision to remove Wincap Cassy as a bishop serving in the Honduras Unity Province; letters are to be sent to the Honduras Unity Province and the relevant Honduras government official confirming this decision; and be it further

Resolved that this decision of the Honduras Unity Province is effective throughout the Unity and Wincap Cassy will no longer be recognized as a bishop in the Unity.

RESOLUTION 50

Resolution Pertaining to Ordination of Women

Whereas the Unity Synods of 1957, 1967, 1981, 2002, and 2009 have affirmed the call of women to the ordained ministry of The Unity; and

Whereas the Synod of 2002 requested that all Provinces report on the progress of the implementation of this resolution to the intersynodal meetings of the Unity Board (2002, #905); and

Whereas such a report has not been compiled; therefore be it

Resolved that the research and writing of this report be assigned to the Unity Women's Desk; and be it further

Resolved that said report shall be completed by the time of the

Unity Board meeting of 2018 to establish that the goals set by the foregoing resolutions have been fulfilled and that women are being included in all forms of ministry within the church; and be it further

Resolved that this report be widely distributed to all Provinces, Mission Provinces, and Mission Areas by 2020.

CHAPTER VII

THE TRAINING OF MINISTERS

RESOLUTION 54

Pilot project for Moravian African Studies

The following questions, needs, objectives and scope have been identified:

A. Introduction:

1. **Project History:** This project has come up as a result of several reasons, some of them are as follows:
 - a. *Frequent questions:* There have been frequent questions from various people from inside and outside of Africa, but particularly more specifically people from Europe and America concerning African Moravian Theology. People from outside have shown interest on knowing and experiencing more on the history, traditions, growth, and challenges which the African people are facing or experiencing.
 - b. *Academic Needs:* Students and scholars have been longing to study and research more on issues of Moravian Church in the African context and perspectives on theological issues.
2. **Project Objectives:** To foster students and scholars to get an opportunity to learn and do research in all issues related to Moravian scholarships in the African context. Also to share the Moravian African Studies research findings with other people within and outside Unity.

3. **Scope:**

- a. *Institutions to Begin with:* Teofilo Kisanji University and Moravian Theological Seminary/College
- b. *Location:* Tanzania and USA
- c. *Classes Involved:* Second year students of Masters Programme (MTh) or Bachelor of Divinity (BD) after one year
- d. One PhD Student doing research
- e. *Lecturers:* One lecturer each year for one to three months.

B. Planning:

1. **Description of the project characteristics:** The project intends to research, survey, learn and share experiences in order to create awareness on Moravian African Studies. This project will build the bridge/relationship between the Moravians in Africa and those in other places in the world through educational institutions in the Unity. Moravian African Studies will be a source of sharing knowledge and expertise in different institutions of the Unity (Unitas Fratrum) and to inform other Moravians about the findings on the Moravians in Africa.

2. **Activities to be deployed**

Through this project students and lecturers will be given opportunities to learn and research on Moravian issues in African context and be able to share with others. This will involve learning and addressing the following:

- a. Moravian Contemporary issues in an African context and its challenges.
- b. Research on the understanding Moravian Theology in African context (African Moravianism) in comparison with the Western and other Countries around the globe.
- c. Students' Exchange program so as to expose students to a cross-cultural experience of learning in different environment.
- d. To enable students and scholars to study the cross-cultural gospel witness and its value.

- e. Lecturers' Exchange program (sabbatical leave, visiting lecturing, public lectures etc.)
- f. Lecturers from the two institutions to partner in research and publications.
- g. The Moravian Theological Seminary and Teofilo Kisanji University will work together in Developing a Center for African Studies. This will meet the need for many non-African to know more on African culture, languages, arts to name but a few.

3. Roles and Responsibilities

- a. To learn and experience what others are doing in fulfilling the needs of the Moravian Church and the nation at large.
- b. To teach and share cultural and faith experience in the context of both parties
- c. To develop a common course curriculum which is transnational and worldwide applicable.

4. Budget and Funding Sources

- a. Accommodation and Meals: The host institution will fund the project for the accommodation and meals for all the days one spent.
- b. Transport: The cost for transport outside the country will be funded by the outside source (i.e. MCF or any other Mission Agencies etc.)
- c. Other Costs: (i.e. Pocket money\stipend, health insurance, etc) will be carried out by the host institution.

5. Timeline

This pilot project is expected to go for 3 years until when it goes to a full swing collaborating with other institutions and involving more activities and educational programmes/faculties.

Project Duration:

- 1. Commencement Dates: September 2017
- 2. Completion Dates: June 2020

C. Execution

The President/Dean of MTS and Vice Chancellor of TEKU will be the contacting people on the whole procedure of running the project in collaboration with the office of the Moravian Unity. The two institutions will ensure the smooth running of the project for the period allocated for the whole process and further implementation of the plan.

D. Monitoring and Evaluation Plan

The report of involved personnel will be prepared in each semester (After three months). This report will be presented to the President of MTS and the VC of TEKU who will finally send the full report to the Executives of the Moravian Unity at the end of the year (after two semesters).

E. Budget for the Project

The budget is estimated for eight people who include three students from the two institutions and two lecturers for three years.

S\N	Item	2017\2018	2018\2019	2019\2020	Total US \$ for 3 Years
1	No: People	8	8	8	
2	Transport Return ticket @ \$1700	13600	13600.....	13600	40.800.00
3	Stipend @ \$500	4000	4000.....	4000	12000.00
4	Insurance @ \$500	4000	4000.....	4000	12000.00
5	Grand Total				64.800.00

Be it solved that the Teofilo Kisanji University and Moravian Theological Seminary/College, Bethlehem are asked to prove the viability of this project and if possible take steps to initiate and execute the project.

Be it further resolved that Teofilo Kisanji University and Mora-

vian Theological Seminary/College, Bethlehem are asked to secure the necessary funding for the project.

RESOLUTION 55

Standards in Theological Education

Whereas there is a need for a list of subjects which should include the minimum theological subject areas and specific Moravian topics which are aimed at equipping ministers who function in the Moravian Church, with requisite tools to provide leadership and advance the work of the Church in the proclamation of the gospel and in building lives for the Kingdom of God within the Moravian church; and

Whereas it is important to have basic requirements that will allow Moravian Ministers the competence to function effectively within the Moravian Unity with the confidence that should allow them to be effective in meeting and responding to the needs of congregations, specifically and generally; and

Whereas we acknowledge that because of some cultural differences some subjects will be cultural specific, and therefore there should be opportunities for some subjects to be required subjects while some should be electives; be it

Resolved that the Unity establishes of an Association of Moravian Theological Schools Committee, and be it further

Resolved that the Moravian Theological Schools Committees look into list of subjects:

1. for ordination, Moravian Provinces should require a basic minimal standard of two years of full time theological training;
2. the starting academic qualification requirement of each student;
3. number of academic subjects and Moravian topics.

CHAPTER VIII

MISSION OUTREACH

RESOLUTION 20

Statement on Food Speculation

Be it resolved that Unity Synod issues the following statement be distributed throughout the Unity and forward to respective governments:

The Unity Synod strongly encourages a ban on food speculation.

We make this appeal for the sake of justice, because ...

- Food speculation is immoral as long as it has not been proven beyond doubt that food speculation does not influence food prices in such a way that human beings are no longer able to meet their basic needs.
- Trading food and raw materials in the form of future contracts develops its own momentum and thus moves away from real economy and human needs.
- Food speculation can result in food being held back and thus lead to hunger, distress and finally death.

We make this appeal for the sake of peace, because ...

- Food speculation leads to aggression and violence up to the point of war (e.g. the hunger revolution in Haiti, the Arabellion etc.)
- It results in people fleeing from their home countries

We make this appeal for the sake of the protection of creation, because ...

- Speculating with food favours industrialized agricultural practice which is primarily profit-oriented, which in turn favours pollution of the environment and exploitation of nature. This leads to the destruction of our common basis of existence on this earth.

RESOLUTION 21

Statement Concerning Refugees

- Whereas the world is presently confronted with an unprecedented stream of more than 60 million refugees, fleeing their homes because of war, violent conflicts, oppression and great poverty, many of them losing their lives on their way; and
- Whereas this situation affects many of the countries where the Moravian Church is present; and
- Whereas the growing number of refugees and migrants in some countries has created a climate of fear, rejection, discrimination and hatred against foreigners – a climate which is being exploited by politicians who call for a closure of borders and who further incite hatred; and
- Whereas the Bible calls us to offer hospitality to foreigners and to protect refugees; and
- Whereas our forefathers and -mothers were welcomed as refugees in Herrnhut and offered shelter and protection; be it
- Resolved that the 43rd Unity Synod 2016 accepts the present situation of refugees in the world as a challenge to her witness of the love of Christ to all people. It encourages all provinces with their congregations and institutions to stand by the refugees who seek shelter and protection in their countries. It calls provinces and congregations to clearly speak out against hatred, racism and rejection within their societies and be advocates of those who have neither right nor voice to express their needs. It expresses this in the following statement, which is communicated to all provinces and members:

STATEMENT by the 43rd Unity Synod 2016, Montego Bay

Take a stand for refugees – a word of encouragement:

The Unity Synod in Montego Bay / Jamaica, 12-20 August 2016, is concerned with the present situation of a growing stream of refugees worldwide, having to leave their homes because of war, violence, oppression and harsh poverty. In many countries where the

Moravian Church is present, we are affected by this global situation and we experience a growing hostility against refugees and foreigners. We see racial prejudice becoming prevalent again.

The Bible calls us to stand up for justice, to be hospitable and to protect the foreigner.

Therefore we refuse to go along with those who stir up fear and mislead people to hatred. We refuse to believe that refugees are a threat to our way of life, our cultures and our values.

Because we believe in the God of love and justice who sides with the homeless and deprived through Jesus Christ, we encourage our congregations and members in the worldwide Unity to side with the refugees, to lend them their voice, to speak out against hatred and discrimination.

We believe that there is a blessing of God in the encounter with the stranger who seeks our protection, our hospitality and friendship. In embracing him we grow in love and in wisdom. In the encounter with people of other faiths we learn to let behind our prejudices and to discover the value of humanity across cultures and religions.

We bear in our collective memory that our forefathers and –mothers were welcomed as refugees in Herrnhut – this is paramount to our church. This history challenges us to take a stand and to support refugees wherever we have the chance to do so.

RESOLUTION 22

Human Trafficking

Whereas human trafficking is a global phenomenon which constitutes modern day slavery; and

Whereas human trafficking is an increasingly serious problem in many parts of the world; be it

Resolved that the Moravian Church stands firmly against all forms of human trafficking, stands in solidarity with victims of Human Trafficking and seeks opportunities

within our own contexts to advocate on their behalf; and
be it further

Resolved the Unity Synod 2016 makes the following statement:

The Moravian Church believes that human trafficking is illegal and immoral. It is a serious crime which violates human rights, and which should be clearly condemned and prosecuted.

We affirm the statements made against human trafficking by the World Council of Churches (Refer to “Minute on Human Trafficking and Migrant Smuggling” dated June 27, 2016) and by various denominations.

We believe that all human beings should be treated with dignity and respect. Victims of human trafficking need loving care and support.

In this regard, we endeavour to promote the awareness of human trafficking by educating our members and our wider communities so that we can respond appropriately.

We acknowledge the definition of human trafficking as published in Article 3 of the UN Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children, Supplementing the UN Convention Against Transnational Organised Crime, as shown below:

“the recruitment, transportation, transfer, harbouring or receipt of persons, by means of threat, use of force or other means of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the receiving or giving of payment or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of

organs... The consent of a victim of trafficking in persons to the intended exploitation set forth [above] shall be irrelevant where any of the means set forth [above] have been used.”

RESOLUTION 38

South Asia and Star Mountain Rehabilitation Centre supported through UMDF (See also Section 4, Part IV, Chapter I)

Whereas South Asia after being a Unity Undertaking was designated a Mission Area; be it

Resolved that South Asia is supported through UMDF with an amount of 15.000 USD p.a.; and

Whereas Star Mountain Rehabilitation Centre is a Unity Undertaking and as such a responsibility, and

Whereas the proposed support through the Unity Fund is decreased from USD 117.000 USD p.a. to 40.000 USD p.a., and

Whereas the Star Mountain Rehabilitation Centre serves as a witness of Christ in Palestine and as such is a project of mission as well as a humanitarian project, be it

Resolved that the Star Mountain is supported through UMDF with an amount of at least 30.000 USD p. a.

RESOLUTION 39

Terrorism and Violent Acts

Whereas we face escalating violence and terrorism in different parts of the world; be it

Resolved that the Moravian Church stand in solidarity with the victims of violence and terrorist acts; and be it further

Resolved that the Moravian Church condemns all actual or attempted terrorist and other violent acts; and be it further

Resolved that the Moravian Church also condemns any attempts or pursuits to misuse the refugee status for unjust goals, and be it further

Resolved that we condemn any attempts or pursuit to misuse the refugee status for unjust goals; and be it further

Resolved that the Moravian Church in all of its Provinces make every effort to pursue peace and justice.

RESOLUTION 45

Unity Mission and Development Fund Budget 2017-2023

Whereas the Unity Mission and Development Fund is part of the Unity Household; and

Whereas the Unity Synod is responsible for passing the Unity budget for the coming intersynodal period; be it

Resolved bearing in mind the comments found below that the Unity Mission and Development Fund works with the following budget for 2017 – 2023, both years included, is:

Unity Mission and Development Fund Budget 2017 – 2023

Expenditure	Budget Annually
	2017 – 2023
Area supported	USD
Albania	5000
Belize	3000
Burundi	7000
Congo Eastern	5000
Cuba	5000
French Guiana	4000
Haiti	10000
Honduras, Garifuna	7000
Iringa, Tanzania	2000
Kenya	3000
Latvia	4000
Njombe/Ruvuma, Tanzania	2000
Peru	3000
Rwanda	4000
Sierra Leone	1000
South Asia	15000
Star Mountain Rehab. Ctr	30000
Uganda	1000
Zanzibar	4000
	115000
UB Discretionary	25000
Projects by UMDB	49000
New Mission areas	10000
Total Expenditure	199000

Income Budget, annual

Available from Unity	115000
Available from MCF	14000
Expected from Mission Agencies	
BDM	15000
HMH	15000
ZZG	5000
BMB	15000
NABWM	15000
Mission 21	5000
Total Income	199000

Comments for consideration

- The budget is with 100,500 USD p.a. on the following background:
 - a. The subsidy from Unity Fund to Star Mountain Rehabilitation Centre is reduced from 114,000 USD p.a. to 40,000 USD direct from the Unity Fund. In addition a budgeted 30,000 USD through will result in a total subsidy from the Unity of 70,000 USD.
 - b. South Asia used to be a Unity Undertaking and as such was subsidized by the Unity Fund with the amount of 36,000 USD p.a. After attaining the status of a Mission area, the subsidy to South Asia will come through UMDF, with the granted, reduced amount of 15,000 USD p.a.
 - c. The budget line UB Discretionary has been increased from 15.000 USD to 25,000 USD. A new budget line is proposed, namely Projects by UMDB with the proposed amount of 49,000 USD. The aim is to build more flexibility into UMDF budget. Experience shows that having almost all the money tied down in a fixed 7 years budget, does not sufficiently cater for the many changes and development the worldwide Moravian Church experiences. Still 58% of the budget is tied to specific areas, and as a rule those areas should have priority if the budgeted income is not received.

- d. On the income side, significant changes are proposed: In former intersynodal period, the Unity contribution was 75,000 USD, now increased to 115,000, made possible especially because the contributions to Star Mountain Rehabilitation Centre, Unity Archives and South Asia are proposed reduced or eliminated.
- e. The MCF contribution was 7,143 USD p.a. This amount is proposed to be increased to 14,000 USD.
- f. In the intersynodal period 2009 – 2016, some Mission Agencies started conveying funds to UMDF. The proposed budget appeals to the Mission Agencies to increase the total amount from 23,500 USD to 70,000 USD. Unity Synod cannot order the Mission Agencies to pay, but can appeal to the whole Unity, including the Mission Agencies to follow the vision of the Unity Mission and Development Fund, namely the Mission is the task of the whole Worldwide Unity and the UMDF and UMDB are the means of making that happen.

CHAPTER IX

GENERAL

INDEX TO THE CHURCH ORDER

OF THE UNITAS FRATRUM 2009

Subject	References
Accountability	
in accounting	#811
of Mission Areas	#201.2.c.3
of Provinces	#203
people in authority	#886.c
Acolytes	#104.b, #691
Adult baptism (see <i>Baptism</i>)	
Advisory	
at an appeal	#604
delegates to Unity Synod	#265.f
members of Synod Committees	#766.b
members of Unity Board	#356
Advocacy (see <i>Violence against women and children</i>)	
Affiliation of Provinces	#201, #207, ##212-213, #218.2, #805
AIDS	##880-881
Alaska Province	#218.k, #223
affiliation	#805
United Alaska Moravian Ministries	Resolution 10 (p.191)
Albania	#218.3.a
Alterations	
MCF Articles of Association	#551
Rules of Order, Unity Synod	#771
Amendments to Synod proposals	#754.e, #758.e
America, North Province	#218.1.f, #223
American Provinces	
affiliations	#805.a
supervisory role	#218.3.f
America, South Province	#218.1.h, #223
Antigua	#218.1.c
Appeals	##600-608

Archive, tasks of UBA	#351.b.5
Archives	
Provincial	##502-503, #825, Resolution 53 (p.198)
Unity	##500-503, #825, Resolution 53 (p.198)
grants for	#833.c, Resolution 43.2 (p.201), Resolution 45 (p.216)
Unity Board documents for	#354.l
Unity Synod papers for	#289
Assistance	
from other Provinces	#201
Associations of Provinces (see <i>Affiliations</i>)	
Baptism	#100.a and c, ##675-679, ##855-856
in Prospective Mission Areas	#201.1.c.5, Resolution 29 (p.158)
in Mission Areas	#201.2.c.3
in Mission Provinces	#201.3.d
of adults	#56.b, ##678-679
of children	##675-677, 679 #856
reaffirmation of baptism	#855.c
rebaptism	#855, #856.c
Barbados	#218.1.c
Belief	
of the Church	#2
personal	#3
Belize	#218.3.d
inability to fund major work	Resolution 45 (p.216)
Bible	#4
in Mission Provinces	#201.3.g
in Unity Provinces	#201.4.h, #208
use of	#665
Bishops	#104.b, #682, ##687-691
conference of	#691

consecration of	#104.b, #404.f, ##687-690
duties of	#688
election of	#265, #404.f, #689
freeing from congregation	#862
membership of Unity Synod	#265.e
notification of consecration	#690
office of	#687
officiating at ordination	#683, #863
order of ministry	##687-690
seat at Provincial Synod	#687
visits to Provinces	#203
Boards	
appeals	#601
(see under <i>Provincial Boards</i> and <i>Unity Board</i>)	
Book of Order	
Provincial	##412-413
Unity (see <i>Church Order</i>)	
Borders of Provinces	#206, #702, Resolution 49 (p.161)
British Province	#218.1.g, #222
affiliations	#805.a
supervisory role	#219.a
Burials (see <i>Ceremonial burials</i>)	
Burundi	#218.2.d, Resolution 4 (p.156)
Caribbean Region	
(see <i>Caribbean and Latin American Region</i>)	
Caribbean and Latin American Region	#806, Resolution 27 (p.184)
Caring	
for the sick and aged	#151.b
for the God's earth/creation	#887.b
Cayman Islands	#218.1.j
Ceremonial burials	#842
Change of Province	
by congregations/districts	#206
by ministers	#863
Charismatic gifts	#846

Chief Elder, Christ as	#104.a and c, #682
Children, violence against	#843, #865
Choirs	#651, #655, #673.b
Christ, the Head of the Church	#11, #687
Christian unity	#258, #692, #883
Church	
as a community of service	##8-10
as a fellowship	#7
as a Unity	#6
characteristics of	##51-52
discipline (see <i>Discipline</i>)	
festivals (see <i>Festivals</i>)	
life in the	##650-692, ##840-847
Church Conferences	#201.2.c.2 and 6, #400, #405
appeals to	#600
constitution of	#405.a
functions of	#405.b
Church Order of the Unitas Fratrum	##1-708
agreement with	##412-413, #704
amendments to	##240-245
divergence from	#354.e, #863.e.2
publication after each Synod	##241-245
Civil authorities	
recognition by	#201.3.a
relation to	#665
responsibility to	#102.b
Code of conduct	
provincial	Resolution 37 (p.203)
Unity	#414, Resolution 5 (p. 161)
Committee on Theology (see <i>Unity</i>)	
Committees (see <i>Unity Synod</i>)	
Communicant membership	
reception into	#56, #100.c, #678
membership of Unity Synod	#266
Community impact	#847, Resolution 33 (p.203)
Communion (see <i>Holy Communion</i>)	

Conferences	
Bishops' Conference (see above)	
Church Conference (see above)	
preparation for	#351.b.5
Regional	#806
Unity Elders'	##300-302
Confessions	#5
Confirmation	#56.a, 100.c, #669, #680
in Mission Areas	#201.2.c.3
in Prospective Mission Areas	#201.1.c.5
in Mission Provinces	#201.3.d
Congo	#218.1.r, Resolution 4 (p.156)
Congregations	##53-55, #151.e, ##204-207, ##410-411
appeals	#601
as living church	#52
community impact	#847
congregation life	##650-653
equal opportunity	#844
in Mission Areas	#201.2.c.3
in Prospective Mission areas	#201.1.c.5
in Mission Provinces	#201.3.c
life in the	##650-653
membership	#51
mentoring	#812
stewardship	#871
stewardship of creation	#887.d
violence against women	#843.a and f
vocation	##100-104
worship	##667-668
youth	#840
Consecration	
of bishops	#687
of presbyters	#686
Constitution	##200-608
changes in	#758.b
Contributions to Unity Fund	##451-452, #804

Cooperation	
with other churches	#705, #841.b
within the Unity	#203
Costa Rica Province	#218.1.p
Creeds	#5
Cuba	#218.2.e, Resolution 4 (p.156)
Cultural Heritage Foundation	#813, Resolution 6 (p.172)
Cup of Covenant	#674
Czech Province	#218.1.a, #224
Czech Unity Undertaking	#218.2.c, Resolution 4 (p.156)
Daily Watchwords/Texts	#151.b, 201.3.g, #201.4.h, #208
Deacons	#104.b, #685
office of	#860
ordination of	##682-683, #688
reception from other denominations	#683
Denmark	#218.1.b, #221
Devotional literature	#201.3.g
Designations	Resolution 4 (p.156), Resolution 28 (p.158), Resolution 53 (p.198)
Disaster Relief Fund	#814, Resolution 7 (p.173)
Discipline in the congregation	#103, #408, #654, #850
Discrimination – opposition to	#7
Discussion paper	Resolution 56 (p.199)
Divorce	##659-660, #841.a
Doctrine of the Church	#4, #5 Note (p.17) #207, #240
discussions regarding	#253
duty of bishops	#688
duty of Church Conferences	#405.b.1
duty of Provincial Synods	#404.a
training of ministers	#692
Dominican Republic	#220
Eastern West Indies Province	#218.1.c

affiliation	#805.a
Education	#404.h, #405.b.5, ##661-664
(see also <i>Training of ministers</i>)	
Christian	#201.4.d, #701, #706
in mission	#870.c - d, #873.c
in Suriname	#834.3, Resolution 43 (p.201)
of ministers	#865.b
programmes and centres	#843.a-b, #865.a, #884
regarding AIDS	#880.b, #881.c.1, 4-5
Election to service	#104.c)
Elections	
(see <i>Bishops, General Directory</i> <i>Moravian Church Foundation,</i> <i>Provincial Boards, Provincial Synods,</i> <i>Unity Board and Unity Synod</i>)	
Environment, care of	#887
Estonia	#218.1.b
European Continental Province	#218.1.b, #211
affiliations	#805.a
supervisory role	#218.3.a
Evangelism	#201.4.d, ##652-653, #834.4
Exchange	
cross-cultural	#870.c
of ministers	#863.c
Extent of the Church	##218-220
Family	##655-660, #840.a-b, #841, #845.b
Festivals of the Church	#672, #673.b, #681
Fellowship, Church as a	#7
in congregation life	##652-653, #673
in the Unity	#50, #100.b, #101, #102.a, #201, #255
Fellowship with God/Christ	#3, ##51-52, #671, #673
(see also <i>Right hand of fellowship</i>)	
Finance	
monitoring	#351.b.5
proper accounting	#811

Food speculation	Resolution 20 (p.211)
French Guiana	#218.3.b
Garifuna, Honduras	#218.3.c
General Directory	##300-302, #820,
president of	#302
election of president of	#302.a and c
suspense account	#825
Germany	#218.b
Gospel of Jesus Christ	
proclamation/preaching of	#1, #4, #6, #151.b and e, #253, #273.g, ##703-704, #870.c, #884, #886.f
contextualisation	#871
Ground of the Unity	##1-11
Guyana	#218.1.x, #230, Resolution 4 (p.156)
affiliation	#805.a
HIV/AIDS (see AIDS)	
Holy Communion	#6, #100.a, ##669-671, #850
admission to	#680
interdenominational	#883
Homosexuality	# 819, #885, Resolution 44 (p.196)
message to the North Province	Resolution 44 (p.196)
Honduras Mission Province	#218.2.b, Resolution 4 (p.156)
Honduras Province	#218.1.n, #229
affiliation	#805.1
removal of bishop	Resolution 34 (p.205)
supervisory role	#218.3.c and d
Human trafficking (see <i>Trafficking</i>)	
Hymnbooks	#201.3.g, #201.4.h, #208
Hymns	#673 and #667
India, North (see South Asia)	
Institutions	#601
Interchange of personnel	#210
Interest in work of other Provinces	#215
Jamaica Province	#218.1.i, #227
affiliation	#805.a

Kenya	#218.3.g
Kersten & Co (see <i>MCF</i>)	
Kigoma, see <i>Lake Tanganyika</i>	
Labrador	#218.2.a, #233
affiliation	#805.a
Ladakh	#219.a)
Lake Tanganyika	#218.1.u, Resolution 4 (p.156)
Lamb (see <i>Motto</i>)	
Latvia	#218.1.b
Legal position of Provinces	##221-236
Leper Work, Sikonge	#825
List of members	#205
Liturgy	#201.4.h, #208
Living Church	#2, #51, #55, ##700-701
Lord's Supper (see <i>Holy Communion</i>)	
Lovefeast	##672-673
Malawi	#218.1.t, Resolution 4 (p.156)
Marriage	##656-659, Resolution 44 (p.196)
MCF (see <i>Moravian Church Foundation</i>)	
Measured community impact	#847, Resolution 33 (p.203)
Members	
appeals	#601
fellowship of	#101.a, #102.a
interdependency of	#871
of body of Christ	##2-3, #8, #100.b and d
of congregation	#51
reception of	#56, #100.c, #201.2.c.3 #201.3.d, #678
relationship within the Unity	##202-204
Membership	
exclusion from	#103.e.3, #654.c
responsibility of	#104.a, #151.e, #205, #884, #886.f, #887.d
welcome back into	#103.e.4, #654.d
Memorial Days	#681
Mentoring	#812
Mergers	

between Provinces	#265.g
with other Churches	#216
Ministers (see also under <i>Deacons</i> , <i>Presbyters</i> , <i>Bishops</i> and <i>Ordination</i>)	
commission and authority	#104.a
deprived of rights	#693, #863.e, Resolution 51 (p.163)
exchange of	#863.c
leave of absence from service	#863.d
moving to other Provinces	#863
reception from other Churches	#683
service	#684
training of	#209, #683, #692, #845.a, #863.a, #865, Resolutions 54-55 (p.206)
grants for	#833.a
withdrawal from service	#863.d
Ministry	##682-693, ##860-863, Resolution 52 (p.164)
in church schools	#663
of the church	#52, 103.b, #104.a
orders of	##685-691
Mission (see also <i>Unity Mission and Development</i>)	
consultative committees	#805.d
education in	#870.c-d, #873.c
grants from MCF for	#834, Resolution 43 (p.201)
leadership in	#870
of the Church	#4, #8, 100.b, #151.a 214, #847.a, #883, #887.b
new work, authorisation for	#201.1, #201.2
outreach	##700-708, ##870-875
paternalism	#871
Mission Areas	#201.2, #218.3
appeals	#600
Church Conference in	#400, #405
membership of Unity Synod	#265.f
South Asia	#218, #800, #802, #875

Mission Areas, Prospective	#201.1, Resolutions 28-29 (p.158)
Mission Provinces	#201.3, #218.2
election of bishop	#689
membership of Unity Synod	#265.a
membership of Unity Board	#350
Moravian Church Cultural Heritage Foundation (see <i>Cultural Heritage Foundation</i>)	
Moravian Church Foundation (MCF)	##550-551, #830-835, Resolutions 9 (p.186), 40 (p.187), 42 (p.200)
amendment of articles	#551 Article 10
articles of association	#551, Resolution 40 (p.187)
assets	#450
assistance from (see <i>grants</i>)	
businesses	
Board of Directors	#551 Articles 5 - 11, #831
staffing of	#830
directors	#551 Articles 1, 5, 6, 7, 8, 10, 11
age limit for	#551, #833, Resolution 40 (p.187)
appeals	#606
decision making	#551 Article 8
election of	#263, #551 Article 5
meeting of	#551 Article 8
dissolution of	#551 Article 11
executive committee	#551 Article 6
financing	
of Unity Business Administrator	#351.b.6
of Unity Board meetings	#356
funding of Theological Education	#834, Resolution 9 (p.186)
grants from	#833, Resolution 43 (p.201)
for Bishops' Conference	#688
order of priority of	#833, Resolution 43 (p.201)
investments	#882
Kersten & Co N V	
future ownership	#835, Resolution 42 (p.200)
management of	#551 Article 4

membership of Unity Synod	#265.d
new regulations	#551 Article 7
object of	#551 Article 2
priorities of financial support	#834, Resolution 43 (p.201)
property	#550.c, #551 Article 3.1
	#551 Article 14
protection of assets	#551 Article 3
purchasing contracts	#551 Article 9
relocation of	#551 Article 13
report of	#551 Article 6
representation of	#551 Article 8
right of appeal	#606
status of	#550
Moravian Church Tanzania (MCT)	Resolution 32 (p.193)
Moravian Unity Disaster Relief Fund	
(see <i>Disaster Relief Fund</i>)	
Motto	#152, Resolution 25 (p.158)
Netherlands, The	#218.1.a, #221
Netherlands Antilles	#218.1.d
New life in congregation	#103.a
Nicaragua Province	#218.1.j, #228
affiliation	#805.a
Orders of ministry	##685-691
Ordination	##682-691
deprived of rights	#693, #863, Resolution 51 (p.163)
in general	#104.a, #209, ##682-684, #688
of deacons	#685, #860
of women	#861, Resolution 50 (p.205)
Origin and growth of Unitas Fratrum	Introduction (pp.11-13)
Peace	#10, #100.b, #259, #666, #833.d, #884
Peru	#218.3.e
Poverty	#847.b, #884, #886
Prayer Watch (see <i>Unity Prayer Watch</i>)	
Presbyters	
consecration of	#104.b, #682, #686
election as bishop	#689

guidance of deacons	#685
office of	#860
ordination of deacons	#688
reception from other denominations	#683
Priesthood of all believers	#104.a, #860
Property	
acquisition of	#404.e, #405.b.3
administration of	#301, #354.j
disposal of	#404.e, #405.b.3
holding of	#207, #222, #262
limit of responsibility for	#550.c
(see also under <i>MCF</i>)	
Prospective Mission Area	
(see <i>Mission Areas, Prospective</i>)	
Provinces of the Unity	##200-245, ##400-413, Resolution 56 (p.199)
affiliations and associations	#218.2-3, #219, #805
boundaries of	#256
congregations of	#410-411
contribution to Unity Fund	##451-452
duties of	##204-217
extent of	##218-220
financial responsibility	#450, #453
freedom of choice	#151.f
general features	##200-203
legal position of	##221-236
list of	##218, #219
membership of Unity Synod	##265-268
membership of Unity Board	#350, #352
mergers	#265.g
regional groupings	#806
relationship with other churches	#258
relationships between	#255, #809
responsibility for archival material	##500-503, #825
rights of	##204-217, #254

stages of development	#201
status of	#218
tasks of	##204-217
(see also under <i>Mission Areas</i> , <i>Mission Provinces and Unity Provinces</i>)	
Provincial Boards	##406-409
appeals by	#602 #604
appeals to	##600-601, #607
election of	#404.d, #406
representation of women on	#844.b
Provincial Books of Order	##412-413
Provincial Synods	##400-404
appeals by	##603-604
appeals to	##600-601
constitution of	##404-403
elections	#404.d, f-g
representation of women at	#844.a
sphere of action	#404
Ramallah (see <i>Star Mountain</i>)	
Ratification of designations	#201, Resolution 4 (p.156)
Reception	
as acolytes	#104.b, #691
of members	#56
of ministers from other churches	#683
Refugees	#653, Resolution 21 (p.212)
Regional Conferences	#806
Regional representatives	
on Unity Board Executive	#353.a
on Unity Synod Presiding Committee	#750.b
Resources	
development of	#211
for mission outreach	#704, #870.d, #871, #873.a, #874
for the Unity	#201.4.g
responsibility for world's	#871, #884, #886.a, #887.d
sharing of	#210

Resolutions	
of Provincial Synods	#407
of Unity Synods	##241-245, #286, #756.e, #761.c, #770
implementation of	#815
reconsideration of	#760
Right hand of fellowship	#56.c, #691
Rules of Order	
alteration to	#771
of Provincial Synods	#402
of Unity Synod	#273.c, #282, #283, #284, ##750-771
suspension of	#771
Rwanda	#218.3.f
Sacraments	#2, #52, #100.a
administration of	#682, #685, #691, #860
(see also <i>Baptism</i> and <i>Holy Communion</i>)	
Schools	##661-664
Service	
diaconal	#201.4.d
in an official capacity	#104.c
in the world	#9
mission	#703
of acolytes	#691
of members	#103.b, #707
of ministers	#104.a, #682, #685, #863
of the church	##1-2, ##8-10, #101, #150, #151.b, #653, #667
organisations	#705
social	#701
training for	#692, #845, #870.c
Social ministry	#847
South Africa, reinvestment in	#882
South Africa Province	#218.1.e, #226
affiliation	#805.a
South Asia	#218.3.i, #802
grants for	#833.c

St Croix	#218.c
St John	#218.c
St Kitts	#218.c
St Thomas	#218.c
Stages of development of Provinces	#201, Resolution 4 (p.156)
	Resolution 29 (p.158)
Star Mountain	#219.b, #820, Resolution 17 (p.184)
grants for	#833.c, Resolution 46 (p.185)
Statistics of the Unity	#273.f, #807
Stewardship of creation	#887
Suriname Province	#218.d, #225, #833.b
affiliation	#805.a
C Kersten & Co	#835
grants from MCF	#834.c
	Resolution 43 (p.198)
supervisory role	#218.3.b
Sweden	#218.1.b
Switzerland	#218.1.b, #221
Synod (see <i>Provincial Synod</i> and <i>Unity Synod</i>)	
Tanzania	
East	#218.1.w, Resolution 4 (p.156)
supervisory role	#218.3.k, Resolution 4 (p.156)
Kigoma (see <i>Lake Tanganyika</i>)	
Lake Tanganyika	#218.1.u, Resolution 4 (p.156)
supervisory role	#218.3.m
North	#218.1.s, Resolution 4 (p.156)
Rukwa Province	#218.1.q, #235
South Province	#218.1.l, #231
affiliation	#805.a
supervisory role	#218.3.l
South West Province	#218.1.o, #234
affiliation	#805.a
supervisory role	#218.3.n
West Province	#218.1.m, #232
affiliation	#805.a

supervisory role	#218.2.d, #218.3.f-g-h, Resolution 4 (p.156)
Leper hospital Sikonge	#820
Television – influence of	#841, 843.d
Terrorism and Violent Acts	Resolution 39 (p.215)
Theological Education (see <i>Ministers, training of</i>)	
Theology, Committee on (see <i>Unity</i>)	
Tobago	#218.1.c
Tortola	#218.a.c
Trafficking	Resolution 22 (p.213)
Training of ministers (see <i>Ministers</i>)	
Trinidad	#218.1.c
Uganda	#218.3.h
Undertakings of the Unitas Fratrum	#219, Resolution 4 (p.156)
grants for	#834.2, Resolution 43 (p.201)
membership of Unity Synod	#265.f
right of appeal	#607
Unitas Fratrum	
as a community of service	##8-10
as a fellowship	#7
as a living church	#52
as a Unity	#6
call into being	#50
church life	##650-692
Church Order (see <i>Church Order</i>)	
constitution of	##200-608
extent of	##218-220
general features of	##200-203
origin and growth	Introduction
vocation of	##100-104
witness of	##150-151
Unity	##200-245, ##800-816, Resolutions 6, 7, 13, 14
Archives (see <i>Archives</i>)	
Board	##350-356

appeals to	##602-608
constitution of	#350
changes to	#758.b
executive committee	#353
implementation of	
Unity Synod	#823
meetings of	#356
president of	
at consecration of bishops	#689
election of	#351.a
at opening of Unity Synod	#282
seat at Unity Synod	#265.c
vote at Unity Synod	#265.b
quorum	#352
representation	Resolution 26 (p.187)
responsibility to Unity Synod	#354
voting procedure of	#352
Board Administrator (UBA)	#351.b, Resolution 1 (p.200), Resolution 31 (p.163)
Budget	
adjustments of	Resolution 48 (p.196)
contributions to	#201.3.f, #201.4.g
2017-2023	Resolution 41, (p.195) Resolutions 47-48 (pp.196-198)
Committee on Theology	#808, Resolution 30 (p.184), Resolution 56 (p.199)
Elders' Conference (<i>see General Directory</i>)	
essential features	##50-151
Fund	##450-453
administration of	#803
assets of the Unity	#450
annual report to Provinces	#354.k, #450
contributions to	#451 #804
expenses of Unity Synod	##271-272
expenses of Unity Board	#353.c, #356
failure to contribute	#453

financing of UBA	#351.b.6
financing of women's work	#810.i
statement to Unity Synod	#273.i
transfer of funds to	#804
treasury	#803
use of income	#452
Mission and Development	
Board	#875, Resolution 36 (p.189)
convenor of	#351.b.5
Fund	#874
budget for 2017-2023	Resolution 38 (p.194), Resolution 45 (p.216)
allocations from	#201.2.c.5
grants for	#834.4, Resolution 43 (p.201)
monitoring of	#351.b.5
Programme	#871, #873
Prayer Day Offering	#801, #804, Resolution 11 (p.175) Resolution 12 (p.176)
Prayer Watch	#800, Resolution 23 (p.193)
proper accounting	#811
Province (see also Provinces)	#201.3
statistics	#807
Synod	##250-290, ##823-824
appeals to	##602-606, #608
committees of	##765-768
confirmation	Resolution 2 (p.185)
constitution of	##250-251
changes to	#758.b
convening of	##269-270, #354.i
discussions in	#754, #758.e, #761
election of president of	
General Directory	#302.a
election to	#265.h, ##266-268, #404.g
elections at	#762
enacting decisions of	#354.d, f, g
expenses of	##271-272, #274

functions	##252-264
membership of	#265
memorials to	#275, #279, #753.c, #755
minutes of	#769
monitoring decisions of	#351.b.5
number of working days of	#824
officials of	#751
order of business at (agenda)	#753
organisation of	##750-751
papers for	##273-274
place of meeting	#270
points of order	#750.e, #754.c
preparation for	#351.b.5
presiding committee	#750
procedure for	##280-290
proposals at/for	##273.h, ##275-279, #285, #753.c, #756, #757, #759
amendments to	#758.e
reports to	##273.g, #755, #757.b, Resolution 3 (p.185)
representation of women at	#844.a
resolutions of	##241-245, #286, #770
implementation of	#815
reconsideration of	#760
Resolutions 2016	pp.154-216
rules of order of	#273.c, #284, ##750-771
alterations to	#771
sessions of	#752-764
attendance at	#752.c-d
closed	#764
leave of absence from	#752.d
open	#763
time of meeting	##269-270, #290
voting in	#758
Unity Youth Committee (see <i>Youth</i>)	
Undertakings (see <i>Undertakings of the Unitas Fratrum</i>)	

Women's Consultation	#810, Resolutions 16 (p.180), Resolution 17 (p.184)
Women's Desk	#810, Resolution 16 (p.180)
included in UMDB	Resolution 19 (p.183)
funding	Resolution 8 (p.174)
representation at Unity Synod	Resolution 35 (p.162)
(see also <i>Women's Steering Committee</i>)	
Youth Steering Committee (see <i>Youth</i>)	
Violence against women/children	#843, #845.d, #865, Resolution 16 (p.180), Resolution 37 (p.204)
Witness of the Church	#4 paragraph 2, ##7-8, #51, ##150-151, #202
Women	
equal opportunities for	#844, #861
justice for	#845, Resolution 24 (p.203)
ordination of	#844.c, #861
violence against (see <i>Violence</i>)	
Women's Steering Committee	#810, Resolution 16 (p.180)
appointment of members	Resolution 43 (p.201)
Word of God	#4
World Council of Churches	
membership of	#217
World's resources	
distribution of	#884
Worship	##667-668
Young churches	
freedom in	#151.f
Youth	#151.b, #840, #841.b
work among	#870, #873.b
Youth Committee	#815, Resolution 13 (p.176)
Unity Heritage Tour	Resolution 13 (p.176)
Youth Desk	#816, Resolution 14 (p.178)
Youth Tour 2018	Resolution 15 (p.192)
Zambia	#218.1.v, #237
Zanzibar	#218.3.k