

Full Compilation of Partial Reports  
Committee on Identity, Purpose and Organization

Committee #7 (ivory)

First Partial Report  
Committee on Identity, Purpose, and Organization

Re: Report of the Bishops

Whereas, the Committee on Identity, Purpose, and Organization has received and reviewed the Report of the Bishops presented to it at the 2018 Synod of the Moravian Church, Northern Province, and

Whereas, the Committee offers grateful appreciation for the ecumenical representation, intercession, presence, and healing that our Bishops provide, and

Whereas, the Committee extends its gratitude for all the ministries and numerous tasks of our Bishops that they provide individually and communally, and

Whereas, the Committee gives thanks for the Bishops who are currently under call to congregations in the Moravian Church, Northern Province; therefore be it resolved,

RESOLVED (1) The 2018 Synod of the Moravian Church, Northern Province receives with gratitude the Report of the Bishops Residing in the Northern Province; and be it further,

RESOLVED (2) The 2018 Synod of the Moravian Church, Northern Province gives thanks for the lives of the Rt. Rev. Jay Hughes and the Rt. Rev. Edwin Sawyer who entered the more immediate presence of their Lord and Savior during the intersynodal period, and be it further,

RESOLVED (3) The 2018 Synod of the Moravian Church, Northern Province encourage all congregations to uphold the Bishops in prayer.

Gregory Behrend, Chairperson  
Eric Renner, Secretary  
June 23, 2018

Committee #7 (ivory)

Second Partial Report  
Committee on Identity, Purpose, and Organization

Re: Report of the Interprovincial Board of Communications

Whereas, the Committee on Identity, Purpose, and Organization has received and reviewed the Report of the Interprovincial Board of Communication presented to it at the 2018 Synod of the Moravian Church, Northern Province; and,

Whereas, the committee gratefully appreciates the IBOC's openness to the usage of new media and 21<sup>st</sup> century communications; and,

Whereas, the committee acknowledges the ministry performed by the IBOC in both the Northern and Southern Provinces of the Moravian Church; and,

Whereas, the committee gives thanks to Mike Reiss, Executive Director, Jill Bruckart and Sue Kiefner, for their hard work and dedication; therefore, be it resolved.

RESOLVED: (4) The 2018 Synod of the Moravian Church, Northern Province receives with appreciation the Report of the Interprovincial Board of Communications (IBOC); and be it further

RESOLVED: (5) The 2018 Synod of the Moravian Church, Northern Province encourages all congregations to keep the ministry of the IBOC in prayer.

Gregory Behrend, Chairperson  
Eric Renner, Secretary  
June 23, 2018

Committee #7 (ivory)

Third Partial Report  
Committee on Identity, Purpose, and Organization

Re: Report of the Provincial Women's Board

Whereas, the Committee on Identity, Purpose, and Organization has received and reviewed the Report of the Provincial Women's Board presented to it at the 2018 Synod of the Moravian Church, Northern Province; and,

Whereas, the Committee affirms the ministries of the Provincial Women's Board, and,

Whereas, the Committee gives thanks for the exploration of the ever changing and increasing roles for women in ministry; therefore, be it

RESOLVED (6) The 2018 Synod of the Moravian Church, Northern Province receives with appreciation the Report of the Provincial Women's Board; and be it further

RESOLVED (7) The 2018 Synod of the Moravian Church, Northern Province encourages all congregations to keep the ministry of the Provincial Women's Board in their prayers.

Gregory Behrend, Chairperson  
Eric Renner, Secretary  
June 23, 2018

Committee #7 (ivory)

Fourth Partial Report  
Committee on Identity Purpose and Organization

Re: Report of the Provincial Elders' Conference

Whereas, the Committee on Identity, Purpose, and Organization has received and reviewed the Report of the Provincial Elders' Conference presented to it at the 2018 Synod of the Moravian Church, Northern Province; and,

Whereas, the committee gratefully acknowledges the leadership of the Provincial Elders' Conference during the intersynodal period, and

Whereas, the Provincial Elders' Conference structured its work around the following areas: Identity, Healthy Congregations, Care and Nurture of Leaders, Human Sexuality, Administration and Finance, and Relationship with Others; and

Whereas, the committee gives thanks for the graceful attention by the Provincial Elders' Conference to the matters directed to it by the 2014 Synod of the Moravian Church, Northern Province, and

Whereas, the committee offers grateful appreciation for the grace and sensitivity the Provincial Elders' Conference demonstrated as they addressed the challenges of ministry during the intersynodal period, and

Whereas, the committee acknowledges those who have been received into or retired from service to the Province during the intersynodal period (Appendix A pages, 2-3) and notes those servants and spouses who have entered the more immediate presence of their Lord and Savior (Appendix A, page 3);n therefore, be it

RESOLVED: (8) The 2018 Synod of the Moravian Church, Northern Province receives with appreciation the Report of the Provincial Elders' Conference in its entirety; and be it further,

RESOLVED: (9) The 2018 Synod of the Moravian Church, Northern Province acknowledges the difficult work that was directed to the Provincial Elders' Conference by the 2014 Synod of the Moravian Church, Northern Province, and commends their grace filled response.

Gregory Behrend, Chairperson  
Eric Renner, Secretary

June 23, 2018

Committee #7 (ivory)

Fifth Partial Report  
Committee on Identity, Purpose, and Organization

RE: Interprovincial Commission on Music and Worship

Whereas, the Northern and Southern Provinces of the Moravian Church in America share common worship resources (Moravian Book of Worship, 1995; Singing from the Heart, 2010; Sing to the Lord a New Song, 2013); and

Whereas, the New Worship Resource Study Committee submitted its final report in October of 2017 (attached to this resolution); and

Whereas, this report proposed several specific steps to enhance the music and worship life of the congregations and members; and

Whereas, the activities of this study committee, and response to the surveys, revealed a widespread energy and passion regarding the value of music and worship in the life of the Moravian Church in North America; and

Whereas, there is no designated agency dedicated primarily to the worship and music of the Moravian Church in North America; therefore, be it

RESOLVED: (10) The 2018 Synod of the Moravian Church Northern Province directs the Provincial Elders' Conference (PEC) to place on its fall 2018 meeting agenda with the Southern Province PEC the possible establishment of an Interprovincial Commission on Music and Worship; and be it further

RESOLVED: (11) The 2018 Synod of the Moravian Church Northern Province recommends that any potential Commission on Music and Worship consist of one representative from the Moravian Music Foundation; and three representatives of each Province to be appointed by the Provincial Elders' Conferences with term limits, rotations, and chair(s) to be determined by the Provincial Elders' Conferences; and be it further

RESOLVED: (12) The combined Provincial Elders' Conferences determine an appropriate method of financing for a possible new Commission on Music and Worship.

Gregory Behrend, Chairperson  
Eric Renner, Secretary  
June 24, 2018

Committee #7 (ivory)

Sixth Partial Report  
Committee on Identity, Purpose, and Organization

RE: Book of Order Revision Regarding Clergy Expectations

Whereas, The current Book of Order (BOO) of the Moravian Church Northern Province establishes “Standards of Responsible Behavior for Ordained Ministers of the Moravian Church”; and

Whereas, “At ordination, candidates ‘freely accept the obligations of an ordained minister to study, pray, care for souls, preach, and administer the sacraments in Christ’s church’ (The Liturgy for Ordination of a Deacon), and the prayer of the church for the one ordained is: ‘Grant that in all things he/she may serve without reproach, that your people may be renewed, and that your name may be glorified in the church.’ (The Liturgy for Ordination of a Deacon)” (BOO 202.b, final paragraph); and

Whereas, new awareness and enhanced sensitivity regarding clergy professional conduct is gained as cultural challenges and expectations change with time; and

Whereas, authentic pastoral relationships that are inherent to the care of parishioners can sometimes result in a desire on the part of the person receiving that pastoral care to reciprocate by offering gifts to the pastor, including but not limited to, financial rewards or bequests; and

Whereas, receiving such gifts can confuse and jeopardize the authentic nature of that pastoral relationship and the motivations for present and future care; and

Whereas, receiving such gifts, once made public, can also confuse and jeopardize the authentic nature of the pastoral relationship with the congregation itself; therefore be it

RESOLVED: (13) The Book of Order 202 (e).3.2 (second and third paragraph) be revised to include the following (bolded and underlined for purposes of identification within the paragraph)

“The ordained ministry is a position of ~~trust~~. ~~Therefore, it is a position of power,~~ **power and trust which may be subject to abuse. Therefore, ordained ministers are careful to avoid even the appearance of using their office to influence or impact**



**parishioners with regard to receiving gifts or personal favors or preferential consideration in the course of daily life or business.** Ordained ministers are careful to live and minister as Christ, who came not to be served but to serve. They do not use their office for personal advantage. They seek to be aware of, to reveal, and to address any conflict of interest. They preserve confidences that have been entrusted to them. Ordained ministers uphold the sacred responsibility entrusted to them in the administration of church finances. They avoid coercive or manipulative leadership. They strive in all things to lead a life worthy of their calling [Eph. 4:1].

“The ordained are aware that the power of their position may be misused for personal **gain and/or** sexual gratification. They avoid any sexual activity with those whom they serve”, and

Whereas, clergy serve in an ever-changing society, and

Whereas, education about boundaries, standards, and responsible behavior for ordained ministers is important; therefore, be it

RESOLVED: (14) The 2018 Synod of the Moravian Church Northern Province directs Provincial and District leaders to re-evaluate the training provided for all ordained ministers with regard to clergy expectations and provide appropriate training as necessary.

Gregory Behrend, Chairperson  
Eric Renner, Secretary  
June 24, 2018

Committee #7 (ivory)

Seventh Partial Report  
Committee on Identity, Purpose, and Organization

Re: Report of the Board of Elders Canadian District (BECD), Report of the Eastern District Executive Board (EDEB) and Report of the Western District Executive Board (WDEB)

Whereas, the Identity, Purpose and Organization Committee (IPO) received and reviewed the reports from the BECD, the EDEB and the WDEB of the Moravian Church, Northern Province; and

Whereas, the committee appreciates the work in ministries and mission of each district of the Moravian Church, Northern Province; and

Whereas, the omission of the past service of Sister Rebecca Craver on the BECD was noted, be it therefore

RESOLVED: (15) The 2018 Synod of the Moravian Church Northern Province accepts with gratitude the reports from the BECD, the EDEB and the WDEB; and therefore, be it further

RESOLVED: (16) The 2018 Synod of the Moravian Church Northern Province commends the Canadian District's current initiatives including the establishment of a Governance Task Force, and the district life and ministries including the ministry at Common Ground Community Café; and therefore, be it further

RESOLVED: (17) The 2018 Synod of the Moravian Church Northern Province commends the common ministry environment, the vision for congregational redevelopment through the AID (Assessment, appreciative Inquiry, and ministry plan Development) and new service ministry structure of the Eastern District; and, therefore, be it further

RESOLVED: (18) The 2018 Synod of the Moravian Church Northern Province highlights the senior care ministries, the camping ministries and the ongoing initiatives including Tricklebee Café in the Western District; and, therefore be it further

RESOLVED: (19) The 2018 Synod of the Moravian Church, Northern Province encourages all congregations to keep the districts and their ministries in prayer.

Gregory Behrend, Chairperson  
Eric Renner, Secretary

June 23, 2018

Committee #7 (ivory)

Eighth Partial Report  
Committee on Identity, Purpose, and Organization

RE: Credentialing Process for an Ordained Minister of the Moravian Church (Unitas Fratrum)

Whereas, The Church Order of the Unitas Fratrum (Moravian Church) 2016 states in # 863 (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.” p. 129, and

Whereas, The Church Order of the Unitas Fratrum (Moravian Church) 2009 states in the second paragraph of # 692 “in all cases every effort should be made to see that the theological training received be compatible with the teaching of the Moravian Church, and that instruction be given in the Moravian Church history, doctrine, tradition and practices, and polity.” p. 70, and

Whereas, The Church Order of the Unitas Fratrum (Moravian Church) 2016 states  
# 863 (b) “Their ordination will be commissioned by their Provincial Board and performed by a Bishop of the Moravian Church.” (see also # 682-684), and

Whereas, the office of the Bishop of the Moravian Church is consecrated to a special priestly pastoral ministry in the name of and for the whole Unity (Church Order of Unitas Fratrum # 687 p. 67), and

Whereas, The Church Order of the Unitas Fratrum (Moravian Church) 2016 states  
# 863 (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,” and

Whereas, there is a process in place for the “Reception of Ordained Personnel from other Provinces of the Unity,” adopted, June 1, 2001, a joint policy of the Northern and Southern Provinces; therefore be it

RESOLVED: (20) The 2018 Synod of the Moravian Church, Northern Province recommends that the Provincial Elders' Conference of the Northern Province works with the PEC of the Southern Province to review the "Reception of Ordained Personnel from other Provinces of the Unity;" and be it further

RESOLVED: (21) The 2018 Synod of the Moravian Church, Northern Province recommends that the PECs of the Northern and Southern Province seek input from those who have experienced the process as outlined in the "Reception of Ordained Personnel from other Provinces of the Unity."

Gregory Behrend, Chairperson  
Eric Renner, Secretary  
June 24, 2018

Committee #7 (ivory)

Ninth Partial Report  
Committee on Identity, Purpose & Organization

Re: Gratitude for the work of Identity, Purpose, and Organization teams, the Provincial Elders' Conference (PEC), the Eastern District Executive Board, the Western District Executive Board, and the Board of Elders, Canadian District

Whereas, the IPO Committee reviewed and discussed the memorial from the Provincial Elders' Conference regarding the reorganization of governance, and

Whereas the IPO Committee acknowledges with deep gratitude the extensive work that the IPO teams, the PEC, and all three District Boards put into the reorganizational proposal, therefore be it

RESOLVED: (22) The 2018 Synod of the Moravian Church Northern Province gratefully appreciates the work of the Identity, Purpose, and Organization teams, the Provincial Elders' Conference, the Eastern District Executive Board, the Western District Executive Board, and the Board of Elders, Canadian District.

Gregory Behrend, Chairperson  
Eric Renner, Secretary  
June 23, 2018

Committee #7 (ivory)

Tenth Partial and Final Report  
Committee on Identity, Purpose, and Organization

Re: Further Discussion and Examination Regarding Structural Reorganization

Whereas, The IPO committee reviewed and discussed the memorial from the Provincial Elders' Conference (PEC) regarding the Reorganization of Provincial and District Governance (attached), and

Whereas, The IPO committee, after extensive dialogue, believes the wider church would benefit from further conversation at congregational, regional, district, and provincial levels regarding the memorial from the (PEC) Reorganization of Provincial and District Governance, therefore be it

RESOLVED: (23) The 2018 Synod of the Moravian Church Northern Province directs the PEC and District Executive Boards to continue to examine the need for reorganization, specifically focusing on how reorganization will serve to meet congregational and missional needs across the province, using as its main resource congregational and regional conversation with local church leaders and members; following as closely as possible to the following timeline:

- Congregational and regional conversations to obtain feedback during 2019, led by district representatives, to provide corresponding recommendations for consideration at the regularly scheduled 2020 District Synods with these recommendations provided to all congregations in the Northern Province by December 2019 for review in advance of synods.
- The PEC and District Boards review with prayerful consideration the feedback and directives from the District Synods to develop legislation for consideration at the 2022 Provincial Synod, such draft legislation to be provided to all congregations in the Northern Province by December 2021 for review in advance of synods; and

Whereas, there are legal Canadian requirements for the configuration and membership of the Board of Elders, Canadian District, therefore, be it

RESOLVED: (24) The 2018 Synod of the Moravian Church, Northern Province directs the Provincial Elders' Conference and the Board of Elders

Canadian District to jointly seek legal counsel to assure compliance with Canadian law regarding any provincial reorganization and make any necessary accommodations in its recommendation to the 2020 Canadian District Synod; this process also to be applied to any recommendations coming to the 2022 Provincial Synod; and be it further

RESOLVED: (25) ): Every delegate at the 2018 Synod of the Moravian Church Northern Province pledges to participate by helping the PEC and District Boards to promote, attend, and lead regional conversations as a top priority in their schedule.

Gregory Behrend, Chairperson  
Eric Renner, Secretary  
June 23, 2018



**Attachment:**

***“Create In Me ...”***  
**A Report to the Provincial Elders’ Conferences**  
**Northern and Southern Province**  
**From the New Moravian Worship Resource Exploration Committee**

***Introduction***

In the fall of 2016, the Provincial Elders’ Conferences meeting jointly authorized the Rev. Nola Reed Knouse to form a committee, with three members from the Northern and three from the Southern Province, to explore the question of whether it is time for the two provinces to begin work towards a new hymnal. Over the next weeks, Nola invited six people to serve on this committee; all six accepted the invitation (Thomas Baucom, Rev. Rebecca Craver, Rev. Brian Dixon, Rt. Rev. Chris Giesler, Rev. Aaron Linville, and Lillian Britt Shelton), and the committee began work.

The committee met twice in person – in February 2017 in Winston-Salem, and in October 2017 in Bethlehem. During the first meeting, the committee laid out a plan and created two survey instruments: one designed for pastors, music directors, and other worship planners, and the other designed for “general” members of congregations. An article appeared in the March issue of the *Moravian*, with links to the surveys, and announcements were sent out through provincial and district newsletters and email lists. Members of the committee made presentations at various events to work to elicit as many responses as possible. Questions on the surveys were designed to find out not only what the respondents thought about the possibility of creating a new worship resource, but also what they are using now, what they would like to use, and what peripheral resources they would find helpful. Responses to many of the questions were readily quantifiable, while others were open questions, allowing an infinite range of responses. Surveys were made available through Survey Monkey, and “hard copies” were made available in a variety of ways.

855 responses were received for the “general” survey, and 254 responses to the “pastor/music director/worship planner” survey. Several committee members spent hours entering data from the “hard copy” responses, and Thomas Baucom compiled and analyzed the data. At its October meeting, the committee members reviewed all these responses and analyses as well as applying their own considerable experience and insight, to prepare the following observations and recommendations.

***Observations and Recommendations***

1. ***Neither the survey respondents nor committee members sense a clear need for a new printed hymnal in the near future.*** Many indicated that the current *Moravian Book of Worship*, *Singing from the Heart*, and *Sing to the Lord a New Song* both have rich worship resources that have not been fully used and that remain both fresh and relevant. We recognize a strong interest in learning to make better use of the resources we already have. Many are interested in more information about the context of the hymns – biographical information about composers and authors, the “story behind the song”, and so on. Many are interested in practical guidance and tools to

make better use of the songs and liturgies – copyright clearances, digital versions, editable formats, recordings, and so on. Financial challenges in the congregations seem not to have been a major factor in the responses we received.

2. ***The responses indicate that the “Moravian worship resource” to be developed is our people***, not a new publication. Many indicated a desire to learn to read music; to write hymn texts, liturgies, and music; how to teach and learn new songs; and to learn more about the printed resources we already have and how to use them. We believe that educating our leaders and our members in worship and music is the greatest need, empowering them to “mine” the existing resources and to find and evaluate new resources. People want to be better educated about what is already available, and to have better access to what is available.
3. ***We see a need to find ways to encourage, equip, and train our members – lay and clergy alike – to create new songs, hymns, and liturgies and a way to share them.*** We see a need for some sort of “hub” for Moravian worship development, a sort of “living resource” with information about existing hymns and liturgies and continuing additions to our repertoire. This might include such things as podcasts on a variety of subjects (someone telling how they created a specific liturgy, or telling the story behind several hymns/songs); a lectionary-based database of Moravian worship resources; a study of the scriptural basis of a specific liturgy; a periodical publication to include new materials, information about existing ones, related artwork, “how-to” articles, and so on. This evolves into a place where Moravians can go for whatever they need to plan and develop worship.
4. ***Many responses, and again our own experience, indicate a need to free the resources we have, especially the Moravian Book of Worship, from the limitations of the printed book.*** We need resources available in all technological formats, with copyright permissions for projecting, recording, printing words and music in bulletins. We need the ability to transpose hymns with the touch of a button, and to generate parts for any instrument. We need audio files for at least an identifiable core of Moravian-used music, including the hymns and songs that are uniquely ours as well as the “camp song” and contemporary-style songs that have become a standard part of our larger gatherings. We need simple guitar chords for all our standard hymns and songs. While no one indicated interest in dispensing with the printed hymnal or replacing it altogether, there is a strong desire for more flexibility in access to, and use of, its contents.

### ***Conclusions***

This is a very “Moravian” approach to worship and music -- focusing on people and process rather than product, and on story and context rather than just the hymn or liturgy as a free-standing entity. We see this as an exciting time for the Moravian Church, with breathtaking enthusiasm and energy at the grassroots level around worship and music, as we have noted that throughout our history, the spiritual vitality of the church *increases* in times of challenge. Singing and worshiping together remain a vital part of our Moravian identity, as the primary means of both forming and expressing our faith as a community.

Implementing these recommendations involves collaboration at a high level, involving the Interprovincial Board of Communication, the Provincial Elders' Conferences, possibly additional interprovincial-level staffing, and inviting participation with our ecumenical partners. We do not see a need for a specific proposal to synods at this time. We would like to highlight four initiatives that we believe do not need synod action, and which we are beginning to pursue, working within existing channels.

1. A “***Moravian Worship Journal***”, a low-cost periodical publication, with topical issues for which people would be invited to submit articles, liturgies, new songs, and the like.
2. ***Workshops*** (in-person, online, and video) to teach music reading, hymn and liturgy writing, and other topics related to worship and the development and use of the creative gifts of our members.
3. ***Create In Me: a Moravian Worship Workplace***, a new web page or “hub” for music and worship-related topics, hymns, etc., housed either on [www.Moravian.org](http://www.Moravian.org) or [www.MoravianMusic.org](http://www.MoravianMusic.org).
4. ***Expanding Moravian Music Festivals*** to include more workshops relating to worship, geared toward pastors as well as towards musicians.

Respectfully submitted,

The New Moravian Worship Resource Exploration Committee