

RESOLUTIONS AND ELECTIONS

OF THE

PROVINCIAL SYNOD

OF THE

MORAVIAN CHURCH NORTHERN PROVINCE

2018

Moravian College
Bethlehem, Pennsylvania
June 21-25, 2018

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OFFICERS AND DELEGATES

Synod Officers

Chair	Richard E. Santee, Jr.
Vice-Chair	Melida Hodgson
Secretary	Jill Westbrook
Assistant Secretary	Carole Stamets
Parliamentarian	Gary L. Harke

I. Voting Delegates by Virtue of Office (see *Book of Order* ¶108.a)

- A. Ordained ministers of the Moravian Church–Northern Province serving under call, appointment, in specialized ministry, or released for other service:
 1. Jason Andersen, DeForest, WI – Christian Faith/WDEB
 2. William Andrews, Upper Marlboro, MD – St. Paul’s
 3. Richard Beck, Calgary, AB – Good Shepherd
 4. Gregory Behrend, Altura, MN – Our Savior’s
 5. Darryl Bell, Sparta, MI – MCNP Staff
 6. David Bennett, Bethlehem, PA – PEC/EDEB
 7. Barbara Berg, Watertown, WI – London
 8. Jennika Borger, Palmerton, PA – Moravian College
 9. Marian Boyle Rohloff, Green Bay, WI – West Side
 10. Mark Breland, Lititz, PA – Lititz
 11. C. Hopeton Clennon, Bethlehem, PA – Central/Bishop
 12. Rebecca Craver, Edmonton, AB – Edmonton
 13. M. Lynette Delbridge, Bethlehem, PA – Central
 14. Brian Dixon, Victoria, MN – Lake Auburn
 15. Otto Dreydoppel, Jr., Nazareth, PA – Specialized Ministry
 16. Eileen Edwards, Sherwood Park, AB – Good News/Common Ground
 17. Ian Edwards, Sherwood Park, AB – Good News/Common Ground
 18. Nasel Ephraim, Philadelphia, PA - Redeemer
 19. Wellesley Ferguson, Staten Island, NY – Fellowship/Vanderbilt Ave.
 20. Garritt Fleming, Nazareth, PA – Schoeneck
 21. Sanette Fleming, Nazareth, PA – Schoeneck
 22. Lance Fox, Staten Island, NY – Castleton Hill
 23. Derek French, Hellertown, PA – East Hills
 24. John Fritts, York, PA – Covenant
 25. Judith Ganz, Monticello, MN – Wisconsin Rapids, WI
 26. Jane Gehler, Unionville, MI – Unionville/WDEB
 27. Jeffrey Gehris, Nazareth, PA – Nazareth
 28. David Geyer, Bethlehem, PA – College Hill
 29. J. Christian Giesler, Bethlehem, PA – Emmaus/Bishop
 30. Matthew Gillard, Edmonton, AB – Heimtal/BECD
 31. Stephen Gohdes, Calgary, AB – Christ
 32. Amy Gohdes-Luhman, Waconia, MN – Waconia
 33. Lloyd Gooden, New Philadelphia, OH – Sharon
 34. Laura Gordon, Cinnaminson, NJ – Palmyra
 35. Earl Goulbourne, Springfield Gardens, NY – Grace (Queens)
 36. Charles Harewood, Jamaica, NY – First (NY)
 37. Keith Harke, Bethlehem, PA – West Side
 38. Jodie Harney, Bethlehem, PA – Mountainview
 39. James Heroux, Appleton, WI – Freedom
 40. Trina Holmberg, Dublin, OH – Church of the Redeemer
 41. Patricia Honszer, Easton, PA – First (Easton)
 42. Christine Johnson, Gnadenhutten, OH – Fry’s Valley/First (Uhrichsville)
 43. Darrell Johnson, Gnadenhutten, OH – John Heckewelder/EDEB
 44. Melissa Johnson, Nazareth, PA – Advent

45. Michael Johnson, Brooklyn, NY – John Hus/EDEB
46. Franklin Jones, Rochester, MN – Berea
47. Dean Jurgen, Lititz, PA – Lititz
48. Andrew Kilps – Hope, IN – Hope
49. Matthew Knapp, Sturgeon Bay, WI – Sturgeon Bay
50. Sue Koenig, Thurmont, MD – Graceham
51. Kerry Krauss, Sister Bay, WI – Sister Bay
52. Reid Lauderman, West Salem, IL – West Salem
53. James Lavoy, Edmonton, AB – Rio Terrace/BECD
54. Kurt Liebenow, Watertown, WI – Watertown
55. Benjamin Lippert, New Philadelphia, OH – Schoenbrunn
56. Sayward Lippincott, Dover, PA – First (York)
57. Staci Marrese-Wheeler, McFarland, WI – Lakeview/Glenwood
58. Mandy Mastros, Lancaster, PA – Lancaster
59. Andrew Meckstroth, Bethlehem, PA – Released for Other Service
60. Christie Melby-Gibbons, Milwaukee, WI – Tricklebee Café
61. Elizabeth Miller, Bethlehem, PA – PEC
62. Daniel Miller, Bethlehem, PA – Edgeboro
63. Bruce Nelson, Lake Mills, WI – WDEB
64. Mark Newman, Nazareth, PA – Newfoundland
65. Jay Petrella, Coopersburg, PA – MorningStar
66. Nigel Powell, Mt. Vernon, NY – United
67. Tracy Pryor, Staten Island, NY – Great Kills
68. Cynthia Rader Geyer, Bethlehem, PA – Eastern District Staff
69. Eric Renner, Hawley, MN – Shepherd of the Prairie
70. Janel Rice, Coopersburg, PA – Calvary
71. Tammie Rinker, College Park, MD – Trinity
72. Tracy Robinson, Bethlehem, PA – Esperanza for Bethlehem
73. Dorothy Rohn-Habegger, Davenport, ND – Canaan
74. Joel Russell, Leonard, ND – Bethel/Goshen
75. Gregg Schafer, Banning, CA – Morongo
76. F. Rowan Simmons, Brampton, ON – New Dawn
77. Rebecca Sisley, Riverside, NJ – First (Riverside)
78. David Sobek, Lake Mills, WI – Lake Mills
79. Richard Thierolf, Lititz, PA – Specialized Ministry
80. Duane Ullrich, Staten Island, NY – New Dorp
81. Katie Van Der Linden, Watertown, WI – Ebenezer
82. Dawn Volpe, Ephraim, WI – Ephraim
83. John Wallace, Dover, OH – First (Dover)
84. Bruce Weaknecht, Egg Harbor City, NJ – Egg Harbor City
85. Bevon White, Silver Spring, MD – Faith

- B. Bishops residing in the Northern Province (not included in A above):
86. M. Blair Couch, Allentown, PA
87. Paul A. Graf, Sturgeon Bay, WI
88. Douglas H. Kleintop, Easton, PA
89. Kay Ward, Watertown, WI

- C. Lay members of the Provincial Elders' Conference and District Executive Boards:
90. Nancy Chandler, Columbus, IN – WDEB
91. Lauren Dougherty, Audubon, NJ – EDEB
92. Cindy Fahney, Jefferson, WI – WDEB
93. Donna Gordon, Calgary, AB – BECD
94. Wilton Grannum, Brooklyn, NY – PEC
95. Bob Hawkesworth, Calgary, AB – BECD
96. Holly Heffernan, Calgary, AB – BECD

- 97. Blondel Jones-Grant, Bronx, NY – EDEB
- 98. Mike Koenig, Thurmont, MD – EDEB
- 99. Tammy Lavoy, Greentown, PA – EDEB
- 100. Jackie Pasquinelli, New Philadelphia, OH – EDEB
- 101. Bryan Peacock, Edmonton, AB – PEC/BECD
- 102. Megan Smock, Yorba Linda, CA – WDEB
- 103. Ralph Wanamaker, Jr., Bethlehem, PA – EDEB
- 104. Greg Weir, Calgary, AB – BECD
- 105. Jill Westbrook, New Philadelphia, OH – PEC

- D. Other *ex officio* voting delegates:
- 106. Richard Santee, Bethlehem, PA – Chancellor/Synod Chair
- 107. Patricia Baldwin, Hope, IN – Provincial Women's Board

II. Voting Delegates by Virtue of Election (see *The Book of Order* ¶108.b)

- A. Lay representatives selected by congregations
- 108. Marie Abbuhl, Tuscarawas, OH – Sharon
- 109. Charlene Adam, Leduc County, AB – Millwoods
- 110. Joy Alessi, Staten Island, NY – Castleton Hill
- 111. Jonathan Angel, Port Washington, OH – Fry's Valley
- 112. Deb Ankeney, Fargo, ND – Shepherd of the Prairie
- 113. John Bates, Wayne, MI – Grace (Westland)
- 114. Peter Behrens, Bethlehem, PA – Central
- 115. Brenda Bell, Hustler, WI – Wisconsin Rapids
- 116. Stacy Billiard, Hammonton, NJ – Egg Harbor City
- 117. Nancy Bishell, Cambridge, WI – London
- 118. Audrey Blickensderfer, Easton, PA – Palmer
- 119. Donald Bodden, Easton, PA – First (Easton)
- 120. Carole Bounds, Mays Landing, NJ – Egg Harbor City
- 121. Terri Boyd, Bethlehem, PA – Advent
- 122. Barbara Brooks, Waconia, MN – Waconia
- 123. Alecia Brown-Smith, Cambria Heights, NY – Grace (Queens)
- 124. Stephanie Bruno, Stephenson, MI – Daggett
- 125. Grace Campbell, Bowie, MD – Faith
- 126. Ethel Campbell, Calgary, AB – Good Shepherd
- 127. Carolyn Carter, Emmaus, PA – Emmaus
- 128. Ken Chandler, Columbus, IN – Hope
- 129. Deb Charles, Pen Argyl, PA – Schoeneck
- 130. Maxine Charlton, Edmonton, AB – Edmonton
- 131. Marie Clarke, Darby, PA – Redeemer
- 132. Darrell Crook, Nazareth, PA – Nazareth
- 133. Suzanne Curtis, Wind Gap, PA – Nazareth
- 134. Mary Dal-Favero, Thurmont, MD – Graceham
- 135. Elfrieda Daniel, New York, NY – United
- 136. Carolyn Davis, Uhrichsville, OH – First (Uhrichsville)
- 137. Brian Diehl, Hellertown, PA – Mountainview
- 138. Gerry Downes, Toronto, ON – New Dawn
- 139. Jill Edwardsen, Cologne, MN – Chaska
- 140. John Egerton, Bath, PA – Advent
- 141. Fred Ewald, Jr., Appleton, WI – Freedom
- 142. Melissa Fenske, St. Charles, MN – Berea
- 143. Barry Frey, Lititz, PA – Lititz
- 144. Jon Gehler, Unionville, MI – Unionville
- 145. Joyce Gerdman, Ephraim, WI – Ephraim
- 146. Keith Gesinger, Waconia, MN – Waconia
- 147. Keith Gohdes, Mapleton, ND – Canaan

148. Terri Harney, Bethlehem, PA – College Hill
149. Julie Heroux, Sturgeon Bay, WI – Sturgeon Bay
150. John Hiscox, Montgomery, MN – Northfield
151. Patricia Holm, Calgary, AB – Christ
152. Diane Horst, Coopersburg, PA – MorningStar
153. Daphne Irish-Hunter, Bronx, NY – Tremont Terrace
154. Yvonne Johnson, Brooklyn, NY – John Hus
155. Patricia Jones, Upper Marlboro, MD – St. Paul's
156. Bernalyn Jones-Clarke, Bronx, NY – United
157. Hilary Josiah, Gouldsboro, PA – Newfoundland
158. Marty Karow, DeForest, WI – Christian Faith
159. Laura Kemmerer, Bethlehem, PA – East Hills
160. Carolyn Knauss, Tatamy, PA – Schoeneck
161. Reginald Knowlton, Cinnaminson, NJ – Palmyra
162. Lisa Linton, Banning, CA – Morongo
163. Carolyn Menapace, New Philadelphia, OH – Schoenbrunn
164. George Mentzer, Schaefferstown, PA – Lebanon
165. Eileen Mera, Bethlehem, PA – East Hills
166. Cindy Miller, Lake Mills, WI – Lake Mills
167. Mike Miller, Lake Mills, WI – Lake Mills
168. Vicki Minard, Columbus, OH – Church of the Redeemer
169. Hank Naisby, Coopersburg, PA – Central
170. Deborah Nasta, Staten Island, NY – Great Kills
171. Rick Nelson, Sturgeon Bay, WI – Sturgeon Bay
172. Nicholas Noel, III, Easton, PA – Palmer
173. Winston Peart, Brooklyn, NY – John Hus
174. Sally Pfeifer, Sister Bay, WI – Sister Bay
175. David Piper, Durbin, ND – Goshen
176. Linda Rabbach, Watertown, WI – Ebenezer
177. Lynn Reichman, New Philadelphia, OH – Sharon
178. Laurie Reid, Edmonton, AB – Rio Terrace
179. Kathy Rinker, Allentown, PA – Emmaus
180. Bonnie Robertson, Lanham, MD – Trinity
181. Brandy Rowe, Thurmont, MD – Graceham
182. Joe Rudy, Staten Island, NY – New Dorp
183. William Sachs, Princeton, NJ – Central
184. Sharon Salyzyn, Ft. Saskatchewan, AB – Good News
185. Michael Schlader, Green Bay, WI – West Side (WI)
186. Randolph Schmirler, Madison, WI – Glenwood
187. Barbara Schulter, Mount Joy, PA – Lancaster
188. Jodi Schumacher, Rollingstone, MN – Our Savior's
189. Ellen Schuster, Sun Prairie, WI – Lakeview
190. Sally Scrogam, Columbus, IN – Hope
191. Bruce Shoger, Victoria, MN – Lake Auburn
192. Tom Snavelly, Lebanon, PA – Lititz
193. Naomi Solomon, Branchburg, NJ – Vanderbilt Ave.
194. Matthew Spies, Dover, OH – First (Dover)
195. Jeannette Sprenkle, Thomasville, PA – First (York)
196. Jeff Stearns, Port Washington, OH – Gnadenhutzen
197. Sharon Storm, Palmyra, NJ – First (Riverside)
198. Shannon Swingle, Bethlehem, PA – Edgeboro
199. Mary Catherine Tachovsky, Bethlehem, PA – Central
200. Jim Tellstrom, Sturgeon Bay, WI – Sturgeon Bay
201. Susan Testa, Bethlehem, PA – Edgeboro
202. Sue Trumpf, Lake Mills, WI – Lake Mills
203. Bob Turgyan, Lititz, PA – Lititz

- 204. Carol Van Matre, West Salem, IL – West Salem
- 205. Maxine Veacock, Brooklyn, NY – Fellowship
- 206. David Venditta, Allentown, PA – Calvary
- 207. Michele Vesely, Gnadenhutten, OH – Gnadenhutten
- 208. Eric Voight, Pittsville, WI – Wisconsin Rapids
- 209. Barbara Walters, Bethlehem, PA – Palmer
- 210. Paul Wolfgang, York, PA – Covenant
- 211. Mark Worthy, New York, NY – First (NY)
- 212. Britt Wudel, Edmonton, AB – Heimtal
- 213. Douglas Yochum, Bethlehem, PA – West Side (PA)
- 214. April Yoder, Dover, OH – First (Dover)
- 215. Marie Yorke, East Orange, NJ – Battle Hil
- 216. Frances Zimmerman, Leonard, ND – Bethel

B. Retired ministers

- 217. Peg Chamberlin, Minneapolis, MN
- 218. Dennis Rohn, New Philadelphia, OH
- 219. Gary Straughan, Green Bay, WI
- 220. Margaret Wellert, Bethlehem, PA
- 221. David Wickmann, Nazareth, PA

III. Voting Delegates by Virtue of Selection (see *The Book of Order* ¶108.c):

- A. Youth delegates selected by District Boards**
- 222. Aaron Baxter-Betz, Edmonton, AB – Canadian District
- 223. Laura Davison, Bethlehem, PA – Eastern District
- 224. Sylvia Hauser, Sturgeon Bay, WI – Western District
- 225. Shantel Isaac, South Stone Park, NY – Eastern District
- 226. Emma Martin, Edmonton, AB – Canadian District
- 227. Pete Trotter, Columbus, IN – Western District

IV. Ecumenical and Advisory Delegates (Non-voting):

- 228. J. C. Austin – Presbyterian Church (USA)
- 229. Hans Becklin – Evangelical Lutheran Church in America
- 230. Jørgen Bøytler – Unity Board Administrator
- 231. D. Wayne Burkette – Synod Chaplain
- 232. Brenda Cahill – MCNP Staff
- 233. Peggy Carter – Southern Province PEC
- 234. Marie Coutts – ED Staff
- 235. Frank Crouch – Moravian Theological Seminary
- 236. Maria Cruse – Tricklebee Café
- 237. Jacobo DeLeon – Esperanza for Bethlehem
- 238. Prema Devadhar – United Methodist Church
- 239. Sudarshana Devadhar – United Methodist Church
- 240. David Guthrie – Southern Province PEC
- 241. Gary L. Harke – Synod Parliamentarian
- 242. Melida Hodgson – Synod Vice-Chair
- 243. Graham Kerslake – Provincial Finance Committee
- 244. Larry Koslovsky – Unity of the Brethren
- 245. Gwyneth Michel – Moravian Music Foundation
- 246. Susan Nienaber – Guest Speaker
- 247. Steve Pasquinelli – Larger Life Foundation
- 248. Jacquie Petko – MCNP Staff
- 249. Paul Peucker – Moravian Archives
- 250. Justin Rabbach – Board of World Mission
- 251. Michael Riess – Board of Communication
- 252. Charles Robertson – The Episcopal Church

- 253. Chris Spaugh – Moravian Ministries Foundation
- 254. Carole Stamets – Synod Assistant Secretary
- 255. June Sterling – BECD Staff
- 256. Juan Valles – St. Mark’s Episcopal Church
- 257. B. Michael Watson – United Methodist Church
- 258. Laura Watson – Moravian Ministries Foundation
- 259. Renee Williams – United Methodist Church
- 260. Robert Williams – United Methodist Church

SYNOD COMMITTEES

CHURCH AND SOCIETY

1. Nancy Bishell
2. Marian Boyle Rohloff, *chair*
- 3.
4. Darrell Crook
5. Brian Diehl
6. Charles Harewood
7. Laura Kemmerer

8. Carolyn Knauss
9. Reid Lauderman
10. Ben Lippert
11. George Mentzer
12. Hank Naisby
13. Nicholas Noel, III
14. Paul Peucker, *secretary*

15. David Piper
16. Matthew Spies
17. Jeff Stearns
18. David Venditta
19. Doug Yochum
20. Jill Westbrook

CONGREGATIONAL LEADERSHIP

1. Carole Bounds
2. Barbara Brooks
3. Frank Crouch
4. Lynnette Delbridge
5. Eileen Edwards
6. Jill Edwardsen
7. Nasel Ephraim

8. Earl Goulbourne, *chair*
9. Sylvia Hauser, *secretary*
10. Diane Horst
11. Daphne Irish-Hunter
12. Bernalyn Jones-Clarke
13. Dean Jurgen
14. Douglass Kleintop

15. Deborah Nasta
16. Bruce Nelson
17. Beth Rohn-Habegger
18. Lisa Linton
19. Michele Vesely
20. Britt Wudel

EMERGING MINISTRIES

1. Darryl Bell
2. Jennika Borger
3. Blair Couch
4. Jacobo DeLeon
5. Brian Dixon
6. Lauren Dougherty
7. Ian Edwards

8. Barry Frey, *chair*
9. Bob Hawkesworth
10. Trina Holmberg
11. Christine Johnson
12. Andy Kilps
13. Emma Martin
14. Christie Melby-Gibbons

15. Dan Miller
16. Mark Newman
17. Tracy Robinson
18. Rhonda Robinson
19. Rebecca Sisley, *secretary*
20. Dawn Volpe

FINANCE

1. David Bennett
2. Brenda Cahill
3. Lance Fox
4. Jane Gehler
5. Keith Gohdes
6. Jodie Harney, *secretary*

7. Graham Kerslake
8. Rex Knowlton
9. Andrew Meckstroth, *chair*
10. Audrey Blickensderfer
11. Michael Schlader
12. Randolph Schmirler

13. Bruce Shoger
14. Chris Spaugh
15. June Sterling
16. Paul Wolfgang
17. Mark Worthy

HEALTH CARE AND RETIREMENT BENEFITS FOR CLERGY

1. Barbara Berg
2. Peg Chemberlin
3. Marie Clarke
4. Wellesley Ferguson
5. Sanette Fleming
6. Tammy Lavoy

7. Steve Pasquinelli
8. Jacquie Petko
9. Sally Pfeifer, *chair*
10. Kathy Rinker
11. David Sobek
12. Gary Straughan

13. Jim Tellstrom
14. Duane Ullrich
15. David Wickmann, *secretary*
16. Marie Yorke

HEALTHIER CONGREGATIONS

1. Marie Abbuhl
2. Stacy Billiard
3. Stephanie Bruno
4. Rebecca Craver, *chair*
5. Carol Van Matre
6. Stephen Gohdes
7. Wilton Grannum

8. Terri Harney
9. Gerry Downes
10. Julie Heroux
11. Marty Karow
12. Kerry Krauss, *secretary*
13. Kurt Liebenow
14. Eileen Mera

15. Vicki Minard
16. Tom Snavelly
17. Sue Trumpf
18. Ralph Wanamaker
19. April Yoder
20. Frances Zimmerman

IDENTITY, PURPOSE, AND ORGANIZATION

1. Jason Andersen
2. William Andrews

3. Gregory Behrend, *chair*
4. Alecia Brown-Smith

5. Ethel Campbell
6. Nancy Chandler

7. Maxine Charlton
8. Laura Gordon
9. Patricia Holm
10. Frank Jones
11. Betsy Miller

12. Jackie Pasquinelli
13. Bryan Peacock
14. Cynthia Rader Geyer
15. Laurie Reid
16. Eric Renner, *secretary*

17. Dennis Rohn
18. Richard Thierolf
19. John Wallace
20. Kay Ward

LAY LEADERSHIP DEVELOPMENT

1. Charlene Adam
2. Patricia Baldwin
3. Deb Charles
4. Marie Coutts
5. Mary Dal-Favero
6. Fred Ewald, Jr.
7. Jon Gehler

8. Amy Gohdes-Luhman
9. Holly Heffernan, *secretary*
10. John Hiscox
11. Shantel Isaac
12. Blondel Jones-Grant
13. Carolyn Menapace
14. Winston Peart, *chair*

15. Ellen Schuster
16. Megan Smock
17. Eric Voight
18. Barbara Walters
19. Greg Weir
20. Margaret Wellert

MISSIONAL ENGAGEMENT IN LOCAL NEIGHBORHOODS

1. Jonathan Angel
2. Mark Breland
3. Carolyn Carter
4. John Egerton
5. Cindy Fahney
6. Melissa Fenske
7. Keith Harke

8. Pat Honszer
9. Darrell Johnson
10. Patricia Jones
11. James Lavoy
12. Sayward Lippincott
13. Staci Marrese-Wheeler
14. Mandy Mastros, *secretary*

15. Cindy Miller, *chair*
16. Lynn Reichman
17. Janel Rice
18. Barbara Schalter
19. Sally Scrogam
20. Jeannette Sprenkle

MISSIONAL ENGAGEMENT AROUND THE WORLD

1. Peter Behrens
2. Terri Boyd
3. Carolyn Davis
4. David Geyer, *chair*
5. Donna Gordon
6. Michael Johnson
7. Hilary Josiah

8. Sue Koenig
9. Mike Koenig
10. Larry Koslovsky
11. Gwyneth Michel
12. Rick Nelson
13. Linda Rabbach
14. Justin Rabbach

15. Bonnie Robertson
16. Naomi Solomon
17. Mary Catherine Tachovsky
18. Peter Trotter
19. Katie Van Der Linden, *secy*
- 20.

RELATIONSHIPS WITH OTHERS

1. Joy Alessi
2. Aaron Baxter-Betz
3. Maria Cruse
4. Otto Dreydoppel
5. Judith Ganz
6. Chris Giesler
7. David Guthrie

8. James Heroux
9. Yvonne Johnson
10. Tracy Pryor, *secretary*
11. Tammie Rinker, *chair*
12. Joel Russell
13. William Sachs
14. Sharon Salyzyn

15. Sue Testa
16. Gregg Schafer
17. F. Rowan Simmons
18. Sharon Storm
19. Bob Turgyan
20. Juan Valles
21. Bruce Weaknecht

SPIRITUAL FORMATION

1. Rick Beck
2. Brenda Bell
3. Donald Bodden
4. Grace Campbell
5. Ken Chandler
6. Suzanne Curtis
7. Elfrieda Daniel

8. Laura Davison
9. Derek French
10. John Fritts
11. Joyce Gerdman
12. Matt Gillard
13. Lloyd Gooden
14. Paul Graf

15. Jay Petrella
16. Nigel Powell, *chair*
17. Joe Rudy
18. Jodi Schumacher, *sec'y*
19. Shannon Swingle
20. Maxine Veecock

STEWARDSHIP

1. Deb Ankeney
2. John Bates
3. Peggy Carter
4. C. Hopeton Clennon
5. Garritt Fleming, *secretary*

6. Jeffrey Gehris
7. Keith Gesinger
8. Melissa Johnson
9. Matthew Knapp
10. Mike Miller

11. Brandy Rowe
12. Laura Watson
13. Bevon White, *chair*

ELECTIONS

Provincial Elders' Conference

The Rev. Dr. Elizabeth D. Miller, Bethlehem, PA
Susan Dreydoppel, Nazareth, PA
Ralph Wanamaker, Jr., Bethlehem, PA
Valerie Bean Wagner, Waconia, MN
Holly Heffernan, Calgary, Alberta, Canada

Larger Life Foundation

Wendy Brockert, Lake Mills, WI
James McMahan, Macungie, PA
Steve Pasquinelli, New Philadelphia, OH

Linden Hall School for Girls Trustee

Carol Dague, Lancaster, PA

Moravian Academy Trustee

Barbara Dietterich, Nazareth, PA
Christian Rice, Coopersburg, PA
Karen Pearce Sonier, Center Valley, PA

Moravian Theological Seminary Trustee

The Rev. Dr. Eileen Edwards, Sherwood Park, Alberta, Canada
The Rev. Judy Ganz, Monticello, MN
The Rev. Katie Van Der Linden, Watertown, WI

Provincial Women's Board

Linda Rabbach, Watertown, WI – Western Region
Pat Baldwin, Hope, IN – Mid-States Region
Margo Harris – Markham, Ontario, Canada - Eastern Region

**RESOLUTIONS ADOPTED
2018 SYNOD
MORAVIAN CHURCH NORTHERN PROVINCE**

Church and Society

**First Partial Report
(Adopted in the 7th Plenary Session)**

Re: Immigration

- Whereas, the acceptance, treatment, and care of immigrants and refugees continues to be a serious issue in both the United States and Canada; and
- Whereas, The 2006 Synod of the Moravian Church Northern Province stated: “foreigners living in our lands are children of God who need to be shown Christian love and compassion,” and “the Bible tells us not to mistreat or oppress foreigners living in our lands (Lev. 19:33-34; Zec. 7:10; Matt. 25:35; John 13:15) and “there is no longer Jew or Greek, there is no longer slave or free, there is no longer male or female, for all of you are one in Christ Jesus (Gal. 3:28)””; and
- Whereas, our spiritual ancestors became illegal migrants as they left Moravia and came to Herrnhut because of their faith; and
- Whereas, the 2006 Synod of the Moravian Church Northern Province encouraged “each congregation, board, and agency to hold discussion for the purpose of sharing information on the issue of immigration” and “to teach the Biblical concepts of hospitality as it relates to the issue of immigration”; and called for Districts to consider and act on these issues; therefore be it
- RESOLVED (1) The Moravian Church Northern Province stands united in Jesus and his boundless love for all children, and their families, particularly those who, like Jesus, experienced homelessness, vulnerability, and unjust treatment by the powers of government, secular and religious; and be it further
- RESOLVED (2) The Moravian Church Northern Province calls for the humane treatment of any person coming across our borders, legally or illegally; and be it further
- RESOLVED (3) The Moravian Church Northern Province calls for steps to be taken immediately to reunite families that have been separated at the border.

**Second Partial Report
(Adopted in the 8th Plenary Session)**

Re: Reducing Violence and Promoting Responsible Weapon Ownership

Whereas, we believe that the perfect love of Jesus Christ casts out the fear that reigns in human hearts and sows violence (1 John 4:18); and

Whereas, we affirm the words of the Moravian Covenant for Christian Living (section V, par. A): “We will not hate, despise, slander, or otherwise injure anyone. We will ever strive to manifest love towards all people, to treat them in a kind and friendly manner, and in our dealings with them to approve ourselves upright, honest, and conscientious, as becomes children of God.”; and

Whereas, as citizens of free, democratic nations we have the capacity and responsibility to advocate with our leaders for measures that will reduce violence in all its forms and protect potential victims; and

Whereas, we must allow our Christianity to drive our sense of civic responsibility; be it therefore

RESOLVED: (4) The 2018 Synod of the Moravian Church, Northern Province, rejects violence as a problem-solving method and rejects the idea that the only way to reduce violence is with more violence; and be it further

RESOLVED: (5) The 2018 Synod of the Moravian Church, Northern Province, asks the PEC to provide congregations with appropriate tools on non-violence and restorative justice from our ecumenical partners and/or other sources, and encourages congregations to become familiar with non-violent and restorative justice practices and to develop non-violent problem-solving skills; and be it further

RESOLVED: (6) The 2018 Synod of the Moravian Church, Northern Province, directs the Provincial Elders’ Conference and encourages the congregations to call on civil authorities to take immediate effective action to reduce violence and the opportunities for violence among the populace, and to provide for and fund adequate mental health facilities where those who are judged to be a danger to themselves and/or others may receive prompt care.

Whereas, we recognize that there are legitimate reasons for private ownership of deadly weapons, including firearms, for purposes of safety, sport, entertainment, historic collecting and re-enacting, and provision of food for family and community; and

Whereas, many members of the Moravian Church, Northern Province, own and use weapons for such legitimate purposes; be it therefore

RESOLVED: (7) The 2018 Synod of the Moravian Church, Northern Province, calls on its members to act at all times with the highest standards of safety in storage, transport, handling, and use of such weapons, and to encourage others to adhere to the same standards; and be it further

RESOLVED: (8) The 2018 Synod of the Moravian Church, Northern Province, encourages all members to act in accordance with our motto (*in essentials unity, in non-essentials liberty, and in all things love*), refusing to allow differences of opinion on the rightness or wrongness of private ownership of weapons to distract us from the common goal of reducing violence, and the resulting injuries and deaths, in our society.

**Third Partial Report
(Adopted in the 9th Plenary Session)**

Re: Care and Concern for Women and Girls

Whereas, Holy Scripture reveals that all of humankind are made in the image of God, blessed by God, and declared “good” by God (Genesis 1:26-31); and

Whereas, Jesus’ ministry included giving women a voice and treating women with dignity and respect in a world in which they had no voice (Luke 8:1-3, John 4:25-29); and

Whereas, the Moravian Church in the eighteenth century had a tradition of giving women positions of authority and using female terminology referring to the Holy Spirit as mother; and

Whereas, The Moravian Church Ground of the Unity states: “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” (Church Order of the Unitas Fratrum, Part I, #7); and

Whereas, The 1994 Provincial Synod of the Moravian Church Northern Province called upon the Provincial Elders’ Conference to find ways to “[empower] women to challenge oppressive structures in the global community, their country, and their church; [affirm] women through shared leadership and decision making, theology and spirituality — the decisive contributions of women in churches and communities; [give] visibility to women’s perspectives and action in the work and struggle for justice, peace, and the integrity of creation; [enable] the churches to free themselves from racism, sexism, and classism, and from teachings and practices that discriminate against women; and [encourage] the churches to take actions in solidarity with women;” therefore be it

RESOLVED: (9) The 2018 Synod of the Moravian Church Northern Province affirms the dignity and rights of women and girls everywhere; and be it further

RESOLVED: (10) The 2018 Synod of the Moravian Church Northern Province commits to confront and eliminate any means of discrimination against women and girls throughout all of society; and be it further

RESOLVED: (11) The 2018 Synod of the Moravian Church Northern Province directs the Provincial Elders' Conference to encourage and support congregations and other related entities working to address issues specific to the care and concern of women and girls; and be it further

RESOLVED: (12) The 2018 Synod of the Moravian Church Northern Province directs the Provincial Elders' Conference to partner with congregations, the Board of World Mission, the Unity Women's Desk, the Eastern District Church In Society Ministry Team, and other relevant entities to continue to offer a ministry of healing and empowerment for women, girls, and all who love them everywhere; and be it further

RESOLVED: (13) The 2018 Synod of the Moravian Church Northern Province calls upon all members to be strengthened by faith in Jesus Christ to overcome fear and become informed about gender inequality and gender-related violence and its impact on all human lives; confess the sin of injustice and inequality; speak and act in love for all people; and work in every aspect of life to eliminate institutional, systemic, and personal gender bias.

Fourth Partial Report (Adopted in the 9th Plenary Session)

Re: Elimination of Racism: Institutional, Systemic, and Personal

Whereas, The Ground of the Unity states: "The Unitas Fratrum recognizes no distinction between those who are one in the Lord Jesus Christ. We are called to testify that God in Jesus Christ brings His people out of 'every race, kindred and tongue' into one body, pardons sinners beneath the cross and brings them together. We oppose any discrimination in our midst because of race or standing, and we regard it as a commandment of the Lord to bear public witness to this and to demonstrate by word and deed that we are brothers and sisters in Christ."¹ and

Whereas, "The Moravian Church consisted from the beginning of people of many ethnical backgrounds, and is known for respecting and embracing ethnic and cultural diversity. In the very core of Moravian understanding of humanity, the God-given equality of all people is fundamental."²; and

Whereas, The Moravian Covenant for Christian Living teaches that Moravians oppose any discrimination based on color, gender, race, creed, or land of origin³; and

¹ Synod of the Unitas Fratrum 1995, *The Ground of the Unity, A Doctrinal Statement*, p. 6

² Letter to the Worldwide Unity, January 15, 2018, from Rev. Dr. Cortroy Jarvis, President of the Unity Board, and Rev. Dr. Jorgen Boytler, Unity Board Administrator.

³ Northern Province Synod, 1982, *The Moravian Covenant for Christian Living* (Bethlehem: Interprovincial Board of Publications and Communications, 1982) Section, V, p. 32.

Whereas, the 1998 Synods of the Moravian Church Northern and Southern Provinces approved A Statement on Racism and the Church developed by the Interprovincial Faith and Order Commission, declaring that racism is a sin “...because it contradicts the teaching of Jesus and violates the known will of God.”⁴; and

Whereas, the Synod of the Moravian Church Northern Province has in 2006 passed the following resolution:
“The 2006 Synod of the Northern Province shall endorse a mandate to the Provincial Elders’ Conference to work diligently to develop programs and efforts which will move in the direction of the elimination of institutional racism, and the fostering of diversity in churches of the Northern Province.”; and

Whereas, institutional and systemic racism continues to devastate the lives of people of color; therefore be it

RESOLVED: (14) The 2018 Synod of the Moravian Church Northern Province affirms the historic position of the Moravian Church as stated in the letter to the worldwide Unity from the Unity Board dated January 15, 2018, that: “In the very core of Moravian understanding of humanity, the God-given equality of all people is fundamental;” and condemns in the strongest terms racism and discrimination in all its forms; and be it further

RESOLVED: (15) The 2018 Synod of the Moravian Church Northern Province reaffirms the attached “A Statement on Racism and the Church” approved by the 1998 Synods of the Southern and Northern Provinces; and

Whereas, “A Statement on Racism and the Church” directs the church as follows: “Thus the church shall practice racial inclusion in every area of its congregational and denominational life, and individual Christians and congregations shall work actively to identify and eliminate the patterns of discrimination both within the church and within society at large.” Therefore, be it

RESOLVED: (16) The 2018 Synod of the Moravian Church Northern Province calls upon the Provincial Elders’ Conference to require all pastors, licensed ministers and candidates for ordination to receive anti-racism training; and be it further

RESOLVED: (17) The 2018 Synod of the Moravian Church Northern Province calls upon the Provincial Elders’ Conference to guide all congregations to offer anti-racism training for their members through resources in their communities, or resources prepared and/or recommended by the Moravian Church Northern Province; and be it further,

⁴ “A Moravian Church Statement on Racism and the Church, Interprovincial Faith and Order Commission, Moravian Church in America, 1998, p. 2

RESOLVED: (18) The 2018 Synod of the Moravian Church Northern Province commends to all congregations the incorporation of resources from the National Council of Churches into their congregational life, including the recent ecumenical publication, “United Against Racism – Churches for Change;” and be it further

RESOLVED: (19) The 2018 Synod of the Moravian Church Northern Province offers its support, encouragement, and prayers to clergy as they proclaim the gospel of Jesus Christ for all people, name and denounce the sin of racism, and lead congregations in efforts to understand, dismantle, and eliminate racism; and be it further

RESOLVED: (20) The 2018 Synod of the Moravian Church Northern Province calls upon all members to be strengthened by faith in Jesus Christ to overcome fear and become informed about racism and its impact on all human lives; confess the sin of racism; speak and act in love for all people; and work in every aspect of life to eliminate institutional, systemic, and personal racism.

ATTACHMENT

A Moravian Church Statement on Racism

Racism has been defined as an institutionalized socioeconomic system or a pattern of behavior “which divides people into groups identified by characteristics of origin or color for the purpose of establishing and perpetuating, on the basis of those characteristics, the subordinate status and the denigration and exploitation of one group to the benefit of the other.”⁵

The church must declare that racism is sin. The Moravian Catechism describes sin as disobedience to the known will of God.⁶ God’s will is made known to us in Jesus’ teaching that we are to love God and love our neighbor as we love ourselves (Mark 12:29-31). Racism then is sin, because it contradicts the teaching of Jesus and violates the known will of God.

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

⁵ Arthur Freeman, “The Cross and Racism”, paper presented to the World Faith and Order Conference, January 27, 1992, p. 1.

⁶ Provincial Synods of Moravian Church in America, Northern and Southern Provinces, 1956. “Catechism of the Moravian Church in America for the Instruction of Candidates for Confirmation and Church Membership”, reprint (Bethlehem: Interprovincial Board of Publications and Communications, 1994), p. 18.

The *Ground of the Unity* states, “The Unitas Fratrum recognizes no distinction between those who are one in the Lord Jesus Christ. We are called to testify that God in Jesus Christ brings His people out of ‘every race, kindred and tongue’ into one body, pardons sinners beneath the cross and brings them together. We oppose any discrimination in our midst because of race or standing, and we regard it as a commandment of the Lord to bear public witness to this and to demonstrate by word and deed that we are brothers and sisters in Christ.”⁷ Further, the *Moravian Covenant for Christian Living* teaches that Moravians oppose any discrimination based on color, gender, race, creed, or land of origin.⁸

The Moravian Church, despite sound biblical teaching and clear statements of belief has, from time to time, demonstrated the values of the surrounding world and thus has denied the very affirmation it professes. It has been affected by the very racism that is contrary to our beliefs.

As evidence, we identify -

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

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

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

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

⁷ Unity Synod of the Unitas Fratrum, 1995, “The Ground of the Unity, A Doctrinal Statement”, p. 6.

⁸ Northern Province Synod, 1982. “The Moravian Covenant for Christian Living” (Bethlehem: Interprovincial Board of Publications and Communications, 1982). Section V, p. 32.

Fifth Partial Report
(Adopted in the 9th Plenary Session)

Re: Inclusion of Persons of All Gender Identities

Whereas, Holy Scripture reveals that all of humankind are made in the image of God, blessed by God, and declared “good” by God (Genesis 1:26-31); and

Whereas, The Moravian Church Ground of the Unity states: “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” (Church Order of the Unitas Fratrum, Part I, #7); and

Whereas, the predominant stance on sexuality in our society shows preference for cisgender persons whose personal sense of gender identity and/or gender role corresponds with their assigned sex at birth; and

Whereas, those who identify as other than cisgender have too often felt excluded from and persecuted by society; and

Whereas, Jesus’ ministry exemplified love for those who found themselves on the margins of society; and

Whereas, The Moravian Church, Northern Province, in following Christ, has a long history of affirming those on the margins of society (e.g., women, persons with disabilities, homosexual persons); be it therefore

RESOLVED: (21) The 2018 Synod of the Moravian Church, Northern Province, affirms the dignity and rights of persons of all gender identities; and be it further

RESOLVED: (22) The 2018 Synod of the Moravian Church, Northern Province, reaffirms its open welcome to all people by specifically recognizing that persons of all gender identities are also under God’s care; and be it further

RESOLVED: (23) The 2018 Synod of the Moravian Church, Northern Province, shall recognize that persons of all gender identities can be members of our church because they are children of God and seek to know God’s grace which is freely given to all people who have faith in God; and be it further

RESOLVED: (24) Persons of all gender identities shall be supported and affirmed by being allowed to celebrate their lives as individuals, couples, and families within the bounds of the church and under the grace which our Creator imparts to all persons; and be it further

RESOLVED: (25) The church shall continue to enter into dialogue in a loving manner with persons of all gender identities in order to understand their lives and their spiritual walk; and be it further

RESOLVED: (26) The 2018 Synod of the Moravian Church, Northern Province, encourages pastors and church leaders to engage in training and education related to the understanding of and care for persons of all gender identities.

**Sixth Partial Report
(Adopted in the 9th Plenary Session)**

Re: Awareness of Violence against Women

Whereas, global estimates published by the World Health Organization on its website indicate, “about 1 in 3 (35%) of women worldwide have experienced either physical and/or sexual intimate partner violence or non-partner sexual violence in their lifetime.” Depending on the studies used in determining the number of women who are victims of domestic abuse, at least 1 in 4 women are victims of domestic violence in the United States of America each year (National Coalition against Domestic Violence – website); and,

Whereas, according to the USAID website, “In 2013, USAID helped to fund the Demographic and Health Survey (DHS), a nationwide survey ... from all provinces of the Democratic Republic of Congo. The DHS found that more than 57 percent of women in the DRC experienced physical or sexual violence at some point in their lives”; and,

Whereas, many of our church members are unaware of the prevalence of this violence against women and children in our world; and,

Whereas, violence against women takes many forms (physical, emotional, financial, and spiritual), not all of which produce physical signs; and,

Whereas, four Unity Women’s Consultations have affirmed that violence against women is considered the major issue of women in most of our Provinces, Mission Provinces, and Mission Areas (Reports of the First, Second, Third, and Fourth Unity Women’s Consultations of the Moravian Church); and,

Whereas, the Unity Synod approved in full the Resolution #16 from the Fourth Unity Women’s Conference that is now a part of the most recent Church Order of the Unitas Fratrum (COUF), chapter 6, #843, which recommends that all provinces of the Unitas Fratrum (the “Unity”) raise awareness of the problem, the establishment of resources for victims of violence, form study groups to provide discussions and support to victims of such violence, pressuring governments to pass legislation penalizing violence against women and children, and addressing excessive violence in the media; therefore be it

- RESOLVED (27) The 2018 Synod of the Moravian Church, Northern Province, directs the Provincial Elders' Conference to designate one Sunday each year to bring attention to this world-wide problem of violence against women; and be it further
- RESOLVED (28) The 2018 Synod of the Moravian Church, Northern Province, encourages our congregations to seek ways to assist victims of domestic abuse and other forms of violence against women and children in our congregations, to participate in community programs that address this issue; and be it further
- RESOLVED (29) The 2018 Synod of the Moravian Church, Northern Province, encourages the Provincial Elders' Conference to require continuing education for our pastors and directors of Christian Education in identifying the signs of abuse and in how to handle cases of abuse within their congregations, pursuant to a resource on violence against women to be released this fall by the Unity Women's Desk, at the request of, and on the approval of, the Unity Board; and be it further
- RESOLVED (30) The 2018 Synod of the Moravian Church, Northern Province, directs the Provincial Elders' Conference to implement the following COUF mandates:

Violence against Women in 2016 COUF:

#843 It was resolved that Unity Synod:

- a) Recommends to all Provinces of the Unitas Fratrum to raise the awareness of the congregations and members in regards to this problem and its effects, through sermons, education programs, and personal interactions;
- b) Recommends to all Provinces of the Unitas Fratrum to establish and support existing education and resource centers 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 penalizing 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.

#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 violence.

And

Whereas, the predominantly male language used for God can be painful, limiting, and challenging for women who have been victims of violence; therefore be it

RESOLVED (31) Clergy and congregations are encouraged to invite individuals to expand the images of God they use beyond those that are male.

**Seventh Partial and Final Report
(Adopted in the 9th Plenary Session)**

Re: Promoting Moravian Resources on Social Issues

Whereas, our Provincial Elders Conference has stood with our ecumenical partners on important issues in our society; and

Whereas, our faith in Christ must guide our civic responsibility, therefore be it

RESOLVED: (32) The 2018 Synod of the Moravian Church, Northern Province, encourages the Provincial Elders' Conference to share in continued dialogue with our ecumenical partners on important issues in our society and utilize our prophetic voice grounded in Scripture and Moravian values; and

Whereas, it is vital for the Moravian Church to seek understanding and communicate its positions on important social issues so we can best serve and care for those who are most vulnerable. ("Let each of you look not to your own interests, but to the interests of others. Let the same mind be in you that was in Christ Jesus." Philippians 2:4-5); and

Whereas, The Moravian Church offers a collection of *Resolutions on Social Issues*, (found on the web portal <https://portal.mcnp.org> of the Moravian Church, Northern Province) which contains positions on social issues taken by Synods of the Moravian Church, Northern Province, such as abortion, domestic violence, human sexuality, immigration, racism, etc.; therefore be it

RESOLVED: (33) The 2018 Synod of the Moravian Church, Northern Province, commends the use of the most recent edition of *Resolutions on Social Issues* for use in congregations for direction, study, prayer, discussion and action.

**Congregational Leadership
First Partial Report
(Adopted in the 7th Plenary Session)**

Re: Report on Work of the Task Force for Clergy Serving in Part-Time Ministry during 2014-18 Inter-Synodal Period

Whereas, the Committee on Congregational Leadership reviewed the report from the Task Force for Clergy Serving in Part-Time Ministry of the Moravian Church, Northern Province; and

Whereas, the committee appreciates the work of the Task Force for Clergy Serving in Part-Time Ministry of the Moravian Church, Northern Province; be it therefore

RESOLVED: (1) The 2018 Synod of the Moravian Church, Northern Province accepts with gratitude the report from the Task Force for Clergy Serving in Part-Time Ministry as written; and be it further

RESOLVED: (2) The 2018 Synod of the Moravian Church, Northern Province commends the Task Force for Clergy Serving in Part-Time Ministry for their thoughtful and diligent service.

**Second Partial Report
(Adopted in the 7th Plenary Session)**

Re: Guidelines for Congregations and Pastors Serving Together in Part-Time Ministry

Whereas, the 2014 Synod of the Moravian Church Northern Province directed the PEC to appoint a Task Force for Clergy Serving in Part-Time Ministry, and

Whereas, the PEC directed the members of the task force to develop guidelines for part-time ministry to be used by the District Boards and Joint Boards in the call process and in their ministry together, and

Whereas, the members of the task force have surveyed all full-time and part-time pastors and church boards about expectations and needs of pastors for full-time and part-time service, and

Whereas, the members of the task force have gathered information about the current practice for determining benefits, and setting expectations for schedule and areas of responsibility for part-time in the Northern Province and from Lutheran and Presbyterian sources, and

Whereas, the members of the task force have developed the requested guidelines, be it therefore

RESOLVED: (3) The 2018 Synod of the Moravian Church Northern Province commends the attached “Guidelines for Congregations and Pastors Serving Together in Part-

Time Ministry” to the PEC and District Boards for use in the call or appointment process and in continued ministry.

Guidelines for Congregations and Pastors Serving Together In Part-Time Ministry Moravian Church, Northern Province

Some congregations call or appoint full-time pastors; others call or appoint part-time pastors. Some congregations have just one pastor; others have more than one full- or part-time pastors serving on staff. Regardless of the ministry setting or the size of the staff, many needs and opportunities for growth call for our time and our attention. Every congregation faces the challenge of prioritizing these needs and opportunities and determining who will engage in the work of a particular ministry. Church boards, pastors, and denominational leaders are all called to work together so that rich and faithful ministry can take place in every congregation.

Even in settings where pastors can devote full-time attention to the needs of a congregation and opportunities for mission and growth, the challenge of setting priorities and setting limits can be daunting. This challenge is particularly true for part-time pastors and the congregations they serve. Both need to work together to ensure that the needs of the congregation are met. Lay members of the congregation need to embrace ministry that before might have been seen as the work of clergy. Church boards, part-time pastors, and denominational leaders need to work together to ensure that part-time pastors do not end up serving full-time for part-time pay and benefits, and that they have enough protected time to engage, as they desire, in other employment.

The following guidelines for part-time ministry are meant to help denominational leaders, lay leaders, and part-time pastors work together so that the ministries of their congregations can thrive to the fullest extent possible. More specifically, these guidelines are meant:

- to ensure that the time a part-time pastor spends at work, areas of responsibility, time off, and compensation are equitable and fair;
- to protect the time commitments of part-time pastors so that they can realistically take time to care for their families and/or take on other employment in order to meet their financial needs;
- to encourage lay members to take on additional roles and functions in their congregations;
- to ensure that an emergency plan for pastoral coverage is in place when a part-time pastor is not available;
- to provide a clear and regular process for evaluating and adjusting ministry that part-time pastors and their congregations undertake together;
- and to encourage joint boards and pastors serving part-time to develop plans for seasonal programming and other circumstances beyond the anticipated workload for a pastor serving part-time.

Section I: Models for Part-Time Ministry

Different pastors and ministry settings may call for different approaches and models for part-time ministry. Whatever model is chosen, the expectations for implementing it should be clear

and time off for the part-time pastor to pursue other employment and to care for family responsibilities should be respected.

A. Model One: More Days Off Per Week

A part-time pastor will have more than one day completely off, when no work is expected. A congregation will need lay people to take care of visitation on the days the pastor is off and some lay assistance with office tasks.

The part-time pastor working this model should receive the same number of Sundays off as a full-time called or appointed pastor (4 weeks vacation, 1 week continuing education, and 1 week camp ministry). [Note: Otherwise, part-time pastors will be working more Sundays than full-time pastors].

For $\frac{3}{4}$ time: Work Sunday and 3 week days; (2 days per week will be off plus standard 4 weeks vacation, 1 week continuing education, 1 week camp ministry).

For $\frac{1}{2}$ time: Work Sunday and 2 week days; (3 days per week will be off plus standard 4 weeks vacation, 1 week continuing education, 1 week camp ministry).

For $\frac{1}{4}$ time: Work Sunday and 1 week day; (4 days per week will be off plus standard 4 weeks vacation, 1 week continuing education, 1 week camp ministry).

B. Model Two: Work Shorter Days

The part-time pastor would work on Sundays plus shorter hours on agreed upon days of the week to fulfill expectations for time spent and focus on areas of responsibility.

The part-time pastor working this model should receive the same number of Sundays off as a full-time called or appointed pastor (4 weeks vacation, 1 week continuing education, and 1 week camp ministry). [Note: Otherwise part-time pastors will be working more Sundays than full-time pastors].

(For average work hours per week, see Section IIA: Time Spent)

C. Model Three: Full Week(s) Including Sundays Off Per Month

This approach would give a part-time pastor the benefit of being able to have some full weeks and weekends with family who are often on more traditional work and school schedules.

In this model, the pastor's vacation would be proportional as well ($\frac{3}{4}$ time pastor would have 3 weeks vacation, $\frac{1}{2}$ time pastor would have 2 weeks vacation, $\frac{1}{4}$ time pastor would have 1 week vacation).

For $\frac{3}{4}$ time, 1 week (including Sunday) per month will be off (plus 3 weeks of vacation).

For $\frac{1}{2}$ time, 2 weeks (including Sundays) per month will be off (plus 2 weeks of vacation).

For $\frac{1}{4}$ time, 3 weeks (including Sundays) per month will be off (plus 1 week of vacation).

D. Model Four: Months Off Per Year

A pastor would work a full-time schedule for some months of the year but be completely off for other months.

For $\frac{3}{4}$ time, the pastor would work full-time for 9 months and be completely off for 3 months of the year plus 3 weeks of vacation.

For $\frac{1}{2}$ time, the pastor would work full-time for 6 months and be completely off for 6 months of the year plus 2 weeks of vacation.

For $\frac{1}{4}$ time, the pastor would work full-time for 3 months and be completely off for 9 months of the year plus 1 week of vacation.

E. Model Five: Individualized Models

Understanding the expectations for time spent and areas of responsibility, the part-time pastor, joint board, and district representatives agree at the time of call or appointment on a model they develop that works for the pastor and congregation.

Section II: Work Expectations for Part-Time Pastors

A. Time Spent

Most full-time professionals assume that they will work between 40 and 50 hours per week with a somewhat predictable schedule. Most pastors, however, will expect to work flexible hours and to work more than the minimum number of hours when responding to the pastoral emergencies and programming needs of their congregations. Work expectations on average should therefore be as follows for full-time and part-time pastors:

1. Full-time ministry equals 40 hours per week on average with an additional 5-15 unscheduled hours as needed.
2. $\frac{3}{4}$ time ministry equals 30 hours per week on average with an additional 3-8 unscheduled hours as needed.
3. $\frac{1}{2}$ time ministry equals 20 hours per week on average with an additional 2-5 unscheduled hours as needed.
4. $\frac{1}{4}$ time ministry equals 10 hours per week on average with an additional 1-3 unscheduled hours as needed.

B. Areas of Responsibility

A part-time pastor's areas of responsibility should be clearly identified, agreed upon at the time the pastor is called or appointed, and communicated to the congregation so that all members understand the focus of the pastor's ministry. Every congregation is different and will need pastors to focus on different areas of ministry depending on the congregation's challenges and opportunities. Sometimes an area of ministry can be quite consuming or, at other times, a fairly light responsibility. With these variables in mind, the following are guidelines to help determine how many areas of responsibility a part-time pastor can reasonably be expected to undertake.

1. A pastor serving full-time would typically be involved in several of the areas listed below.
2. A pastor serving $\frac{3}{4}$ time would typically be responsible for worship and any two areas listed below.
3. A pastor serving $\frac{1}{2}$ time would typically be responsible for worship and any one area listed below.
4. A pastor serving $\frac{1}{4}$ time would typically be responsible for worship.

Typical Areas of Responsibility:

_____ Worship: Lead congregations in praise, confession, prayer and proclamation, nurturing members' relationships with God and one another through worship together.

_____ Pastoral Care: Pay special attention to the problems of the elderly, the sick, and those with special needs. Visit and provide support for members, especially in times of crisis. Provide counseling for those facing problems or decisions.

_____ Administrative Leader: Manage the organizational affairs of the congregation.

_____ Christian Education: Teach, work, and learn with children, youth, and adults, helping them grow in their understanding of God's love for us, the Bible, our history as people of faith, and our Christian response and engagement with the world.

_____ Outreach and Missional Service to the Community: Work with congregational members to share the gospel with those outside the church by meeting needs in the community.

_____ Ecumenical and Interfaith Work: Join with people of other Christian denominations and other faith traditions to work for the coming of God's kingdom.

_____ Denominational Service: Serving on task forces, committees, or commissions to carry forward the work of local Moravian groups, Districts, the Northern Province, or World-Wide Unity. This work can include writing for denominational publications and representing the Moravian Church at ecumenical and interfaith events.

C. Denominational Service

In order to further the work of the larger denomination, the Northern Province depends heavily on the volunteer labor of pastors who plan and carry out camping programs and serve on denominational committees, boards, and task forces. Such denominational service is of benefit to the health of our larger denomination and it can be of benefit both to pastors and their congregations. Pastors and their congregations grow in their knowledge of and connections to the larger denomination. Denominational service also allows pastors to grow and learn, to develop leadership skills, and to use gifts and abilities they may not be called upon to share in their local settings.

Giving some time and attention to denominational service is a normal part of a full-time pastor's call. Part-time pastors and their congregations may find, however, that the time spent for denominational service adds uncompensated hours to a part-time pastor's workload. They may find that time and energy is taken away from work for the local congregation.

Part-time pastors and their local boards should have full and honest conversation about the impact denominational service has upon a part-time pastor's workload. When a part-time pastor gives to the denomination work hours that go beyond his or her call or appointment, that work is a gift to the denomination and should be reported as such to the board, district, or provincial agency and should also be reported in the pastor's portion of the congregation's annual report. Local boards, district and provincial boards should consider financial hardships in terms of extra expenses or lost time from other employment that part-time pastors incur when they undertake denominational work.

Section III: Expectations for Congregations with Part-Time Pastors

Congregations with part-time pastors are expected to:

- A. Pray for the part-time pastor, for each other, and for the ministry of the congregation.
- B. Provide adequate compensation, pension, health care and insurance benefits.
- C. Provide adequate and timely cost of living and merit pay increases.
- D. Engage in a quarterly conversation between the part-time pastor and the Elders, Joint or Unified boards, or Pastoral Relations Committee about expectations for time spent and areas of responsibility.
- E. Review with denominational leadership expectations for time spent and areas of responsibility at least every other year for pastors serving under call and annually for pastors serving under appointment.
- F. Provide for and respect a schedule that allows for the part-time pastor to have other employment outside the church.
- G. Put into place and implement a plan to provide pastoral care coverage for the days and times that the part-time pastor is not available.
- H. Put into place and implement a plan to cover areas of responsibility on which the part-time pastor will not be focusing.
- I. Publicize to the congregation at time of call or appointment and once a year thereafter, the expectations for pastor and congregation.

Section IV: Providing for Other Part-Time Employment

While some clergy serving in part-time positions may not want additional employment, others will need to supplement their income from their part-time ministry job with other employment.

Part-time employment outside the church does not always offer great flexibility in scheduling. Congregations will need to expect that there will be days of the week or portions of the day when their pastor will be at work at another job and unavailable to them.

Congregations will need to allow their pastors to plan their schedules so that there are enough open hours and enough open days or nights during a week to find and keep a meaningful part-time job.

For pastors working $\frac{3}{4}$ time, at least two full days or four half days should be unscheduled to allow for part-time employment.

For pastors working $\frac{1}{2}$ time, at least three full days or six half days should be unscheduled to allow for part-time employment.

For pastors working $\frac{1}{4}$ time, at least four full days should be unscheduled to allow for part-time employment.

During the days that a pastor is scheduled to work at another part-time job, congregations should have in place plans for other pastoral coverage.

Section V: Guidelines for the Call Process and Regular Review

- A. Denominational leaders meeting with a Joint Board will explain the implications of calling or appointing a part-time pastor. Using these guidelines, they make the following clear:
 - 1. The time a part-time pastor will be able to give a congregation,
 - 2. The time a part-time pastor should have available for other employment,
 - 3. The number of areas of responsibility on which a part-time pastor should typically be expected to focus,
 - 4. The various models for part-time ministry,
 - 5. The need for an emergency plan for pastoral coverage when the part-time pastor is not available,
 - 6. The need for lay members to take on roles in the congregation for which the part-time pastor will not be responsible.
- B. Denominational leaders will then assist the Joint Board in planning and ensure that they have:
 - 1. Prioritized the areas of ministry for which they need a part-time pastor to take responsibility,
 - 2. Made plans for emergency pastoral coverage,
 - 3. Assigned areas of responsibility for lay leaders.
- C. Before a potential part-time pastor meets with a Joint Board in a call or appointment meeting, denominational leaders will meet with that pastor to:
 - 1. Review various models for part-time ministry,
 - 2. Review implications a part-time call or appointment will have for salary, pension, years of service earned, insurance (including health care insurance), and any other benefits,
 - 3. Discuss the time expected for a part-time pastor to work for the church and the time expected to be left open for other part-time employment,
 - 4. Discuss the number of areas of responsibility that a pastor could expect to undertake in a part-time call or appointment.
- D. The call or appointment meeting with a Joint Board and a potential part-time pastor should:
 - 1. Introduce the pastor and board members to each other, explore their philosophies of ministry, and consider the areas of ministry that the congregation feels are important to develop. Are they a good match for each other?
 - 2. Give the potential part-time pastor and Joint Board the opportunity to work out in more detail the logistics of a part-time call:

- a. The time that the pastor will work,
- b. The model of part-time ministry that the pastor and congregation will use,
- c. The areas of responsibility on which the pastor will focus,
- d. The time that a congregation should expect the pastor to be away for other part-time employment,
- e. The Joint Board's plans for providing pastoral care coverage when the part-time pastor is away, and
- f. The Joint Board's plans for lay leadership of those areas where the part-time pastor will not be responsible.

(This dialogue may take place in one or multiple sessions).

- E. Abiding by the agreement in a part-time pastor's call or appointment is the responsibility of both the part-time pastor and the boards of the congregation.
 1. Part-time pastors should put work days on the church calendar.
 2. Part-time pastors are strongly encouraged to keep a log of their hours worked.
 3. Part-time pastors and their Elders, Joint or Unified Board, or Pastoral Relations Committee should review at least quarterly how time expectations are being honored, whether the part-time pastor is able to maintain other part-time employment, and the areas of ministry for which the pastor is responsible and which will be most beneficial to the congregation.
 4. Revisions in the functions assigned to part-time pastors may be appropriate over time as pastors, boards, and congregations become more familiar with each other and as ministry opportunities change.
- F. Helping part-time pastors and their congregations maintain a healthy balance is also the responsibility of our denominational leadership. A year after the pastor's call or appointment has been issued and then at least every other year after that for called pastors and at least annually for pastors under appointment, a denominational leader should conduct a review with the part-time pastor and his or her boards and consider with them the following questions:
 1. Are the time agreements being honored?
 2. Should the areas of responsibility for the part-time pastor be revisited and changed?
 3. Should the amount of part-time work being done be changed for more or less time?
 4. Is the part-time pastor receiving adequate salary increases?
 5. Is the part-time pastor able to maintain another part-time job?

Section VI: Years of Service

Years of service for determining Remuneration for Called Pastors (Book of Order, 2014, Paragraph 221) will be based on the number of years that a pastor has served under call or appointment, whether in part-time or full-time service. Years of service will include years served in other provinces of the Moravian Unity and/or in other recognized denominations.

Third Partial Report (Adopted in the 11th Plenary Session)

Re: Appointing a Task Force to Develop Guidelines for the Care of Church Parsonages

Whereas, Moravians are relational people who seek to live out our motto, “in all things, love”, which includes showing care for one another and being good stewards of shared resources and

Whereas, some congregations provide a parsonage in which their pastor(s) reside and this house is an important resource for the pastor, the pastor’s family, and congregations, and

Whereas, both pastors and congregations have a shared responsibility to maintain and care for their parsonages, and

Whereas, currently no provincial covenant agreement exists for pastor(s) and congregations spelling out shared responsibilities for the use of, respect for, and upkeep of the parsonage; and

Whereas, standard policies and procedures for caring for the parsonage could prevent misunderstandings and hardships for both pastors and their congregations when parsonages are not adequately maintained, and

Whereas, much could be learned from the parsonage policies of our full communion partners and from best practices in the real estate market, therefore be it

RESOLVED: (4) The 2018 Synod of the Moravian Church Northern Province directs the Provincial Elders’ Conference to appoint a Task Force, which will:

- Research and address the effectiveness of pertinent legislation and policies currently in effect in the Northern Province regarding church parsonages,
- Investigate parsonage policies in use by our full communion partners,
- Investigate best practices in the real estate industry for defining the responsibilities of both landlords and tenants for repairs, maintenance, and upkeep of housing property,
- Develop comprehensive guidelines whose overall purpose is to foster mutual respect between pastors and their congregations and involve them both in the responsibility of caring for the parsonage. These guidelines should facilitate clear and regular communication about the needs of the parsonage. They should outline responsibilities of both pastors and congregations for the upkeep and provide standard procedures for assessing the status of a parsonage before a pastor moves in, when a pastor moves out, and the repairs and maintenance that are needed while the pastor resides in the parsonage,

- Develop as necessary, covenant agreements and other forms, and
- Revise as necessary, the current pet policy making it part of these new, comprehensive guidelines.

**Fourth Partial Report
(Adopted in the 11th Plenary Session)**

- Re: Establishing a Vocational Training Scholarship Fund for Pastors Serving Part-Time
- Whereas, part-time pastors will need both the skills and schedule necessary to find additional part-time employment outside the church to supplement their incomes, and
- Whereas, pastors serving part-time in some geographical areas have found that additional employment opportunities outside the church can be limited, and
- Whereas, finding an additional job can be challenging when employers often require part-time employees to work unpredictable schedules and to work on evenings and weekends when congregations also expect their pastors to be available, and
- Whereas, part-time pastors who have traditional seminary degrees may need additional education to acquire the skills and training which would enable them to find a flexible job in the work force or to offer a service with which they could be self-employed, and
- Whereas, scholarship assistance would relieve some of the educational costs necessary to become truly bi-vocational, be it
- RESOLVED: (5) The 2018 Synod of the Moravian Church Northern Province directs the PEC in consultation with the Moravian Church Northern Province Finance Committee to set up a scholarship fund and establish guidelines for the fund to be used on an as needed basis to assist part-time pastors in acquiring the training and skills necessary to find additional employment outside the church.

**Fifth Partial Report
(Adopted in the 11th Plenary Session)**

- Re: Establishing a Congregational Training Fund for Congregations in Ministry with Part-Time Pastors
- Whereas, congregations with part-time pastors will need to find ways to provide for areas of ministry for which their part-time pastor will not be responsible, and

- Whereas, part-time pastors will be able to give time and attention to fewer areas of ministry than full-time pastors, and
- Whereas, this reality is especially true for pastoral coverage during the time that a part-time pastor would be unavailable while working at another part-time job, and
- Whereas, offering financial resources for training would encourage congregations with part-time pastors to be proactive in identifying both the areas in which lay leadership is needed and the lay leaders who are willing to receive training and to serve, be it
- RESOLVED: (6) The 2018 Synod of the Moravian Church Northern Province directs the PEC to set up and establish guidelines for a fund to be used to train lay members in congregations with part-time pastors. The fund would enable lay leaders within congregations to seek training in programs such as the Crossroads Program at Moravian Theological Seminary or Stephen Ministries.

**Sixth Partial Report
(Adopted in the 11th Plenary Session)**

Re: Remuneration for Called Pastors and Definition of “Years of Experience”

- Whereas: The Book of Order, ¶221 offers the following guidelines for minimum salary for pastors serving under call or appointment and these guidelines are based on “Years of Experience”, (0-5 years, \$30,000; 6-10 years, \$35,000; 11-15 years, \$42,000, and 16 plus years \$47,000), and
- Whereas: The PEC recommends guidelines in addition to those listed in the Book of Order (21-25 years, \$52,000; 26-30 years, \$56,000; and 31 plus years, \$60,000), and
- Whereas: “Years of Experience” is currently determined by the number of credited months of service a pastor has earned for pension benefits in the Northern Province, and
- Whereas: pastors serving part-time and earning fewer credited months of service for pension benefits each year will take much longer than full-time pastors to move up to higher salary ranges, (For example, a pastor serving half-time and earning 6 months of credited service per year, would have to serve 12 years before moving up into the second tier salary range), and
- Whereas: this system currently keeps pastors who serve part-time at any point in their career in lower salary ranges throughout the rest of their careers, and
- Whereas: staying longer in lower salary ranges is a disincentive for pastors considering part-time calls or appointments, and
- Whereas: pastors who have served in other provinces or denominations and who have earned no months of credited service for pension in the Northern Province would begin serving at the lowest salary scale regardless of their experience in other

settings, and this reality is a disincentive for them to consider a call or appointment to serve in the Northern Province, and

Whereas: pastors, whether serving full or part-time, are moving through the cycle of the church year, are engaged in the lives of their members, and are gaining wisdom, skills, and knowledge which are of benefit to them and the congregations they serve, and

Whereas: valuing the experience of part-time pastors and enabling them to move up in salary ranges based on years of service under call or appointment would be one small way to soften the financial challenges part-time pastors face both while actively serving under call or appointment and later in retirement, be it

RESOLVED: (7) The 2018 Synod of the Moravian Church Northern Province directs the PEC to calculate “Years of Experience” for salary purposes as stated in ¶221 in the 2014 Book of Order by the number of years a pastor has served under call or appointment whether part-time or full-time, and that years of service should also include years a pastor has served under call or appointment in another province of the Moravian Unity or in other recognized denominations.

**Seventh Partial and Final Report
(Adopted in the 11th Plenary Session)**

Re: The Deacon Supervision Process

Whereas, the 2014 Northern Provincial Synod called for the formation of a Task Force to review the Deacon Supervision Program; and

Whereas, the Deacon Supervision Task Force developed a Consecration Review Evaluation and a Consecration Review Learning Covenant; and

Whereas, there have been inconsistencies in the Deacon Supervision process and the process would benefit from clearly stated expectations of Deacons and their supervisors; and

Whereas, there are a variety of gifts given to the presbyters of the Moravian Church, some of whom demonstrate a calling for mentoring and supervision and would benefit from training to serve as a Deacon Supervisor, therefore be it

RESOLVED: (8) The 2018 Synod of the Moravian Church, Northern Province commends the members of the Deacon Supervision Task Force for their work during the inter-synodal period and expresses gratitude for their willingness to serve; and be it further

RESOLVED: (9) The 2018 Synod of the Moravian Church, Northern Province encourages the PEC to continue the work started by the Deacon Supervision Task Force, either by reappointing the Deacon Supervision Task Force of the 2014-18 inter-synodal period, by appointing a new Task Force, or through another manner the PEC

deems appropriate. Consistent guidelines should be developed for the selection and training of Deacon Supervisors and for the process of Deacon Supervision. The previous work of the Deacon Supervision Task Force and the documents that were developed may be used as a resource for this work.

Emerging Ministries

First Partial Report (Adopted in the 9th Plenary Session)

- RE: Report to the 2018 Synod of the Moravian Church Northern Province from the Emerging Ministries Task Force
- Whereas, the Emerging Ministries Committee has received and reviewed the report from the Emerging Ministries Task Force (EMTF), and
- Whereas, the Emerging Ministries Task Force (EMTF) has diligently and faithfully overseen new and emerging ministries in the Northern Province during the intersynodal period; therefore be it
- Resolved: (1) The 2018 Synod of the Moravian Church Northern Province receives with gratitude the report of the Emerging Ministries Task Force regarding their work completed during the intersynodal period.

Second Partial Report (Adopted in the 9th Plenary Session)

Re: Interprovincial Collaboration on New and Emerging Ministries

- Whereas, The 2018 Synod of the Southern Province has invited strengthened collaboration between the Northern and Southern Provinces; and
- Whereas, both the Northern and Southern Provinces have identified the importance of new and emerging ministries; and
- Whereas, both the Northern and Southern Provinces have new and emerging ministries; and
- Whereas, both the Northern and Southern Provinces will benefit from the sharing of vision, insights, and experiences of their respective new and emerging ministries; therefore be it
- Resolved: (2) The 2018 Synod of the Moravian Church, Northern Province recommends that the Northern Provincial Elders' Conference explore ways in which to collaborate with the Southern Provincial Elders' Conference to identify and support new and emerging ministries.

Third Partial Report
(Adopted in the 11th Plenary Session)

- RE: Committee to Identify, Initiate, Implement, and Oversee New Ministries
- Whereas, Jesus gives the Great Commission to “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you.” (Matt. 28:19-20a, NRSV), and
- Whereas, Jesus also says, ‘Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.’ (Matthew 25:40, NRSV), and
- Whereas, we acknowledge that there already are District and Provincial level programs in order to help congregations implement new ministries within their current contexts (ex. Assessment Inquiry and Development Program [AID] and the Healthy Congregations Task Force), and
- Whereas, the current Emerging Ministries Task Force was established in order to provide only temporary oversight to the existing emerging ministries, therefore be it
- Resolved: (3) An “Emerging Ministry” is defined as a Moravian-led endeavor that is recognized by the Provincial Elders’ Conference, but is not directly affiliated with any one particular Moravian congregation and stands as a new endeavor, and be it further
- Resolved: (4) The 2018 Synod of the Moravian Church Northern Province directs the Northern Provincial Elders’ Conference (PEC) to establish an Emerging Ministries Committee, advisory to the PEC, to identify, initiate, implement and oversee new ministries, ranging from church plants to various need-focused ministry endeavors.

Fourth Partial Report
(Adopted in the 11th Plenary Session)

Re: Dialogue on Definition of *Church* and Support of Emerging Ministries

- Whereas, we are currently in the discernment process of defining the distinctions and connections between Emerging Ministries, established congregations, and existing ministries, and
- Whereas, the Moravian Church (Unitas Fratrum) has been an “emerging ministry” from its inception in 1457, through its historic renewal as a global mission movement in the 1700s, and onward through reliance on the Spirit’s leading to new and creative expressions of the essentials of our faith, and

- Whereas, we recognize the value of the ministry of traditional congregations as well as new and Emerging Ministries, we affirm the varied understandings of what it means to be the Church, therefore be it
- Resolved: (5) The 2018 Synod of the Moravian Church, Northern Province calls upon the Northern Provincial Elders' Conference (PEC-NP) to initiate dialogue on the expanding definitions of the Church and its various Moravian expressions, and
- Whereas, every ministry requires varying levels of support – both spiritual and financial – from the PEC-NP, and recognizing the fallacy of “self-sufficiency” as *“living the Christian life depends not only on our own effort but upon God our Father, who in Jesus Christ accepts us as heirs of God (Galatians 4:4-7) and strengthens and sustains us (Philippians 4:13),”* Moravian Covenant for Christian Living I. 7, and
- Whereas, the current system for funding approved “Emerging Ministries” in the Northern Province comes from the Congregational Development Fund, which typically funds these ministries on a declining scale for a period of five (5) years, be it further
- RESOLVED: (6) The 2018 Synod of the Moravian Church, Northern Province tasks the PEC-NP with determining on an individual basis the amount, kind, source, and duration of support of each respective Emerging Ministry, not necessarily limited to five years.

**Fifth Partial and Final Report
(Adopted in the 11th Plenary Session)**

Re: Ordination to Emerging Ministries

- Whereas, Jesus calls His disciples to feed the hungry, give water to the thirsty, clothe the naked, visit the sick and imprisoned, and
- Whereas, the structure and even definition of “church” is changing, and
- Whereas, Moravians have historically gone out in the world to serve and share the love of God, and
- Whereas, an individual’s sense of call is a unique conversation between the individual and God and may include ministry outside of a congregational format, therefore be it
- RESOLVED: (7) the Northern Provincial Elders Conference (PEC) will consider call for ordination to a new or an existing Emerging Ministry as equal to the call to congregational ministry, and be it further

RESOLVED: (8) consideration for ordination of an individual candidate to a new or existing Emerging Ministry will include the current Ordination Criteria set by the PEC, and be it further

RESOLVED: (9) the ordination candidate will have the opportunity to present an emerging ministry plan directly to the PEC and to the Emerging Ministries Committee designated to initiate and support Emerging Ministries, if the individual has a sense of call to a specific ministry plan, and be it further

RESOLVED: (10) the ordination candidate can be considered for call to a new or an existing Emerging Ministry that may be known within the Moravian Church Northern Province.

Finance

First Partial Report (Adopted in the 5th Plenary Session)

Re: Report to the 2018 Synod of the Moravian Church, Northern Province – Larger Life Foundation of the Moravian Church, Northern Province

Whereas, the Finance Committee reviewed the report from the Larger Life Foundation (LLF) of the Moravian Church, Northern Province; and

Whereas, the committee appreciates the work of the LLF of the Moravian Church, Northern Province to provide loans to congregations, semi-annual distributions to core agencies and discretionary grants; to be responsible stewards of the assets of the LLF to ensure the fund is managed professionally, and to communicate the purpose and good works of the LLF to all Moravians in the Northern Province; be it therefore

RESOLVED (1) The 2018 Synod of the Moravian Church Northern Province accepts with gratitude the report from the Larger Life Foundation as written; and be it further

RESOLVED: (2) The 2018 Synod of the Moravian Church Northern Province commends the Larger Life Foundation for their faithful and diligent service and rejoices in their excellent efforts of being good stewards of the fund, and be it further

RESOLVED: (3) The 2018 Synod of the Moravian Church Northern Province commends the efforts of the Larger Life Foundation in assisting the ministries of the Province.

Second Partial Report (Adopted in the 5th Plenary Session)

Re: Change of Distribution to Larger Life Foundation Core Agencies

- Whereas, the Larger Life Foundation's mission is to financially support agencies and ministries of the Moravian Church Northern Province through its endowment fund, with distributions going to Core Agencies, Discretionary Grant awards, and loans, and
- Whereas, 80% of the distribution is allocated to Core Agencies annually in fixed proportions, for a minimum of four-year commitments, and
- Whereas, Pacific Southwest Camping has been one of 21 Core Agencies receiving Larger Life Foundation support and,
- Whereas, In March 2016 the Western District Executive Board recommended that the Foundation cease making yearly contributions to Pacific Southwest Camping because, although they currently have a pool of funds available to them for camping, at this time there are no camps,
- Whereas, In May 2016 The Larger Life Foundation Trustees recommended, and the Provincial Elders' Conference approved, that the designated 1.5% of the funds that have been distributed to Pacific Southwest Camping be terminated and that the funds temporarily be allocated to the Discretionary Grant pool for 2016-2018 until the next Provincial Synod takes action, and
- Whereas, The Larger Life Foundation Board and the Provincial Elders' Conference both approved a recommendation regarding the future allocation of Core Agency funds to eliminate Pacific Southwest Camping and further divide that camp's 1.5% allocation of funds equally between the four other camping programs, thus increasing each camp's allocation from 2.5% to 2.875%; therefore be it
- Resolved: (4) Future allocations to the Eastern District, Middle States, Western District, and Canadian District camping agencies that are receiving annual Core Agency support from the Larger Life Foundation will increase from 2.5% each to 2.875% each and, be it further
- Resolved: (5) The share beneficiaries of the Larger Life Foundation shall be established by the 2018 Synod of the Moravian Church Northern Province for the next intersynodal period as follows:

Moravian Archives	2.5%
Board of World Mission	5.0%
Canadian District Executive Board (<i>Camping Programs</i>)	2.875%
Canadian District Executive Board (<i>Programming</i>)	2.5%
Eastern District Executive Board (<i>Camping Programs</i>)	2.875%
Eastern District Executive Board (<i>Programming</i>)	2.5%
Moravian Hall Square Retirement Community	2.0%
Linden Hall School for Girls	2.0%
Moravian Manor	2.0%
Marquardt Village	2.0%

Moravian Church Northern Province (<i>Pacific Camping</i>)	0 %
Moravian Church Northern Province (<i>Ministerial Training</i>)	8.0%
Moravian Church Northern Province (<i>Administration</i>)	10.0%
Middle States Youth Ministry Commission (<i>Middle States Camping Programs</i>)	2.875%
Moravian Open Door	5.0%
Moravian College and Theological Seminary	2.0%
Moravian Academy	2.0%
Moravian Care Ministries	2.0%
Moravian Church Pension and/or Supplemental Healthcare Fund	16.5%
Western District Executive Board (<i>Camping Programs</i>)	2.875%
Western District Executive Board (<i>Programming</i>)	2.5%
TOTAL	80.0%

**Third Partial Report
(Adopted in the 11th Plenary Session)**

Re: Continuation of Northern Province Finance Committee

Whereas, The work of the Northern Province Finance Committee (NPFC) was deemed invaluable by the Provincial Elders' Conference (PEC) because it has greatly reduced the amount of time spent discussing financial matters during their meetings and allowed them to be better stewards of their time concerning ministerial issues; and

Whereas, the NPFC revision of the financial section of the annual report simplified the completion of the report by the appropriate individuals; and

Whereas, the information that the NPFC shared with the Finance Committee of the 2018 Synod of the Moravian Church Northern Province through pre-synod mailings as well as during the first committee meeting offered clarity and transparency that enabled better understanding among the committee members; be it therefore

RESOLVED: (6) The 2018 Synod of the Moravian Church Northern Province affirms and appreciates the extensive and detailed work of the Northern Province Finance Committee during the previous intersynodal period; and be it further

RESOLVED: (7) The 2018 Synod of the Moravian Church Northern Province strongly suggests that the Northern Province Finance Committee shall continue as an advisory group to the Provincial Elders' Conference through the next inter-synodal period.

**Fourth Partial Report
(Adopted in the 11th Plenary Session)**

Re: Expressing Gratitude for the Sheep We Sometimes Forget

Whereas, from the time of Christ our ancestors of faith have benefited greatly from those who have been wise and faithful stewards of the resources given by God, and

Whereas, the Moravian Church has had many saints who have served the church through their frugal management, diligent oversight and compassionate meticulousness, and

Whereas, the Moravian Church, Northern Province has been blessed by the service of many staff members who labor behind the scenes, and

Whereas, the Moravian Church, Northern Province has been blessed by the service of dedicated servant who labor in the vineyard of our financial resources; be it therefore

RESOLVED: (8) The 2018 Synod of the Moravian Church, Northern Province recognizes with deep and abiding gratitude the committed and grace-filled service of Gloria Reisinger, Provincial Elders' Conference Administrative Assistant, who diligently and cheerfully keeps us all informed and organized with a spirit of love and service; and be it further

RESOLVED: (9) The 2018 Synod of the Moravian Church, Northern Province recognizes with deep and abiding gratitude the committed service of Brenda Cahill, Provincial Controller, Tammy Curcio, Assistant Controller and June Sterling, Canadian Treasurer, whose commitment to accurate, complete and transparent financial reporting is essential to the functioning of the Moravian Church Northern Province; and be it further

RESOLVED: (10) The 2018 Synod of the Moravian Church, Northern Province recognizes with deep and abiding gratitude the committed service of Jacquie Petko and Marie Cestone for the care with which they assist ordained servants through their management of the benefits provided by the church; and be it further

RESOLVED: (11) The 2018 Synod of the Moravian Church, Northern Province recognizes with deep and abiding gratitude the committed service of Johanna Heft, Eastern District Administrative Assistant, Karen Buchholz, Western District Administrative Assistant and Andrea Stremich, Canadian District Administrative Assistant for their faithful service to the church which vastly surpasses their respective District portfolio; and be it further

RESOLVED: (12) The 2018 Synod of the Moravian Church, Northern Province shall show its appreciation for the commitment, dedication and loving service to the Moravian Church that these individuals provide in a tangible and loud manner.

**Fifth Partial Report
(Adopted in the 11^h Plenary Session)**

Re: Calculating our Common Ministries Commitment

- Whereas, the 2010 Synod of the Moravian Church Northern Province called for the development and implementation of a new model of giving to fund our Common Ministries (Resolve 17) and
- Whereas, the 2014 Synod of the Moravian Church Northern Province acknowledged that there is a wide range of percentages across the province,
- Whereas, suggestions have periodically been made by individuals and congregations in the Moravian Church Northern Province to improve, correct or adjust the Common Ministries Funding Methodology, and
- Whereas, some congregations increasingly rely on streams of income other than plate and envelope (Line 1) giving, and the other kinds of income received by the congregations of the Moravian Church Northern Province differ greatly in their sources and intents, and
- Whereas, the different kinds of total income, since they are left out of the determination of our congregations' baseline percentages for our Common Ministries Commitments, sometimes lead to the appearance of disparity in giving among our congregations, therefore be it
- Resolved: (13) In instances where the Moravian Church Northern Province Provincial Elders' Conference perceives that a congregation's baseline percentage for determining its Common Ministries Commitment was miscalculated or there were extenuating circumstances which may have unfairly affected the calculation, the Moravian Church Northern Province Provincial Elders' Conference is authorized to enter into dialogue with the congregation regarding its Common Ministry Commitment, taking into account all the specific circumstances of the church, including its total income, its unique expenses, and the circumstances under which its initial baseline percentage was determined. The Provincial Elders' Conference may, as a result of the dialogue and re-evaluation, determine a new baseline percentage for the congregation, in consultation with the congregation and with the Moravian Church Northern Province Finance Committee as necessary; and be it further
- Resolved: (14) The 2018 Synod of the Moravian Church Northern Province encourages the Moravian Church Northern Province Finance Committee and the Provincial Elders' Conference to study the different kinds of income, other than plate and envelope (Line 1) giving, to examine whether there might be a better way of determining congregational baseline giving that more accurately reflects the giving capacities of our congregations, with any recommendations to be made to the next Synod of the Moravian Church Northern Province; and be it further
- Resolved: (15) The 2018 Synod of the Moravian Church Northern Province directs the Moravian Church Northern Province Finance Committee to examine the Common Ministries Commitment of each congregation of the Province during the next

intersynodal period to review the Common Ministries Commitment percentage as well as sources of income and determine if a change in percentage is appropriate.

**Sixth Partial Report
(Adopted in the 11th Plenary Session)**

Re: Review of Amount Paid for Services of the Provincial Finance Office

Whereas, the Provincial Finance Office not only handles the financial work for the Northern Province of the Moravian Church but also the financial work for the Interprovincial Board of Communication, the Eastern and Western Districts of the Northern Province, the Society for Promoting the Gospel, the Larger Life Foundation, the Robert Brown Fund, the Pension Fund, and

Whereas, the amount that each entity pays the Province for the work provided by the Provincial Finance Office is not a uniform amount across the board for each entity; be it therefore,

RESOLVED: (16) The 2018 Synod of the Moravian Church Northern Province directs the Northern Province Finance Committee to review the amounts charged for the work of the Provincial Finance Office, the Interprovincial Board of Communication, the Eastern and Western Districts of the Northern Province, the Society for Promoting the Gospel by the Provincial Finance Office and recommend any necessary changes.

**Seventh Partial and Final Report
(Adopted in the 13th Plenary Session)**

Re: THE 2019 BUDGET

Whereas, as we gather, grow and go forward to do the many meaningful ministries of our province which requires financial support and commitment from all of our congregations, and

Whereas, the 2019 Budget as presented reflects our core values and the common mission and ministries of the Moravian Church Northern Province, be it therefore

RESOLVED: (17) The 2018 Synod of the Moravian Church Northern Province adopts the 2019 budget as presented and asks the delegates gathered here to distribute the letter concerning Faith Gifts to their congregations.

**An Open Letter to the Moravian Church
Faith Gifts**

Dear Sisters and Brothers in Christ,

The 2018 Synod of the Moravian Church Northern Province - Finance Committee thanks

you for you and your congregation for many years of faithful giving to support the common work of ministry done on your behalf of Provincial Staff, Boards and Agencies. When the whole body works in concert together greater things can and have been accomplished.

During the last intersynodal period, we have continued funding the work of the province through an income based method, which means the amount of income the Province has available from congregational support and other limited funding resources, determines the annual budgeted expenses. In other words, just as a family's spending is limited by the family's anticipated income, so too the Provincial budget expenses are limited by its anticipated income.

As the 2018 Synod of the Moravian Church Northern Province considered new ideas and dreams for the future, recognizing that a body with no dreams is a dying body, many proposals were made and supported. These future dreams cannot be realized without drawing on resources faithfully given in the past.

While we are excited about and strongly affirm the new common ministries funding method that helps to fund the Province's operational needs, this method may not always provide sufficient funds to fully support new ministry opportunities. The Synod Finance Committee has again identified two potential sources to fund new ministry opportunities. There may be other ways to fund these ministry opportunities and the Province is open to hearing about these options.

One of the identified ways to fund new ministry opportunities is to use available existing Provincial financial reserve funds which if used regularly would eventually deplete the resources provided by good stewards in the past.

The second identified funding option is a faith gift:

"A faith gift is an amount a congregation chooses to give to support the Northern Province operating budget above and beyond their calculated common ministries commitment."

Now that you are more aware of the funding challenges facing the Moravian Church Northern Province, what can we all do? As representatives of our congregations, we can bring home our enthusiasm for future programming, challenging our members and boards to consider a yearly faith gift. Our hope is that faith gifts will enable the Provincial Elders' Conference to further implement ideas and dreams from this Synod and into the future.

Yours in faithful service,
Synod Finance Committee

Health Care and Retirement Benefits for Clergy

First Partial Report (Adopted in the 7th Plenary Session)

RE: Clergy Annual Housing Allowance & Housing Equity

Whereas, the current Book of Order of the Moravian Church Northern Province establishes a minimum annual clergy housing allowance of \$10,000 for clergy with a full-time call and who own or rent their own home; and

Whereas, the Provincial Finance committee worked hard on the numbers taking into consideration input from various denominations and our brothers and sisters in the Southern Province, and

Whereas, the minimum annual clergy housing allowance established in the Book of Order of the Moravian Church Northern Province has not been revised since 2002; and

Whereas, care and nurture of our clergy includes providing fair compensation for our clergy, including consideration of the rising costs for housing; therefore be it

RESOLVED: (1) The 2018 Synod of the Moravian Church Northern Province revise the minimum annual clergy housing allowance to be \$15,000 and that this revised annual clergy housing allowance be phased in over a four year period by the following schedule:

- 2019 - \$11,250 annual clergy housing allowance
- 2020 - \$12,500 annual clergy housing allowance
- 2021 - \$13,750 annual clergy housing allowance
- 2022 - \$15,000 annual clergy housing allowance

and,

Whereas, the current Book of Order of the Moravian Church Northern Province establishes a minimum annual clergy housing equity allowance of \$1,000 for clergy with a full-time call and who are provided a parsonage; and

Whereas, the minimum annual clergy housing equity allowance established in the Book of Order of the Moravian Church Northern Province has not been revised since 2002; and

Whereas, care and nurture of our clergy includes providing fair compensation for our clergy, including consideration of the rising costs for housing for clergy once retired; and

Whereas, the annual clergy housing equity allowance was established to aid clergy who, due to having had a parsonage provided as part of compensation, need to establish housing equity for housing upon retirement; therefore be it

RESOLVED: (2) The 2018 Synod of the Moravian Church Northern Province revise the minimum annual clergy equity allowance to be \$2,500 and that this revised annual clergy housing equity allowance be phased in over a four year period by the following schedule:

- 2019 - \$1,375 annual clergy equity allowance
- 2020 - \$1,750 annual clergy equity allowance
- 2021 - \$2,125 annual clergy equity allowance
- 2022 - \$2,500 annual clergy equity allowance

And be it further,

RESOLVED: (3) The 2018 Synod of the Moravian Church Northern Province directs the Provincial Elders' Conference to review the *minimum* annual clergy housing allowance and housing equity allowance schedules every synodal year and report to the synod any revisions warranted taking into consideration Consumer Price Index and other relevant tools, and be it further

RESOLVED: (4) The 2018 synod of the Moravian Church Northern Province encourages local congregations to evaluate their housing allowance and housing equity allowance annually, realizing regional housing costs vary.

Second Partial Report (Adopted in the 8th Plenary Session)

RE: Clergy Emergency Assistance Fund

Whereas, the Clergy Emergency Assistance Fund (CEAF) was established in accordance with the resolutions taken at the 2010 Synod of the Moravian Church, Northern Province, in order to make financial assistance available to clergy of the Moravian Church who find themselves in emergency situations and who need assistance providing for their food, shelter, and/or safety; and

Whereas the Health Care and Retirement Benefits for Clergy Committee reviewed the report from the Clergy Emergency Assistance Fund (CEAF) and,

Whereas the committee appreciates the work of the CEAF of the Moravian Church, Northern Province in providing emergency assistance to pastors in need, be it therefore

Resolved (5) The 2018 Synod of the Moravian Church, Northern Province accepts with gratitude the report from the CEAF; and be it further

Resolved (6) The 2018 Synod of the Moravian Church, Northern Province urges the CEAF to work with the PEC to publicize and encourage the use of this fund by pastors and their families with emergency needs.

Third Partial Report (Adopted in the 11th Plenary Session)

RE: Defined Benefit transition to Defined Contribution Proposal

- Whereas, The Moravian Church Northern Province has provided a defined benefit retirement plan for its ordained clergy, and
- Whereas, it is the goal of the Provincial Elders' Conference (PEC) to strive for excellence in our retirement plan for servants of the church, and
- Whereas, the defined benefit plan, at current funding levels, is only able to provide a benefit of \$37 per month of full-time credited service, paying \$13,320 per year for a pastor serving 30 years of full time service, and
- Whereas, the number of retired clergy drawing a pension is significantly greater than the number of congregations contributing to the pension plan, thus jeopardizing the long-term financial health of the plan, and
- Whereas, a defined contribution plan, funded by the congregations, would allow individual clergy to add to their own retirement plan, and
- Whereas, the PEC and the Human Resources and Benefits Commission (HRBC, a standing commission of the Northern Province), working with actuarial data and experts, have created a working model which can be seen in the supporting document, and
- Whereas, a defined contribution plan allows clergy to make their own investment choices based on their tolerance for investment risk, and
- Whereas, ministers serving in Canada have already migrated to a defined contribution plan through the Evangelical Lutheran Church in Canada, and
- Whereas, The Moravian Church Northern Province has found an ecumenical partner in the Evangelical Lutheran Church in America (ELCA), which is willing to manage a defined contribution plan through Portico Benefit Services, a ministry of the ELCA and
- Whereas, Moravians have long valued and understand the importance of a retirement that is based not on salary earned, but years of service, and
- Whereas, Portico Benefit Services and MCNP will coordinate the operation of an "Equalization Fund" that will help us maintain a core value of approximating equal benefit in retirement for similar years of service, and
- Whereas. the current defined benefit plan is fully funded on an actuarial basis, be it therefore
- RESOLVED:** (7) The 2018 Provincial Synod of the Moravian Church Northern Province authorizes the Provincial Elders' Conference, through the Human Resources and Benefits Office to transition from a Defined Benefit Pension Plan to a Defined Contribution Retirement Plan (for clergy serving in the US) such that:

- Current pension commitments to retired clergy are maintained for the lifetime of the clergy (and, where applicable, spouse), continuing the current practice of review and adjustment.
- Current active ministers who are vested retain the defined benefit retirement earned to date through credited service, to be paid out in their retirement.
- Currently active and future ministers begin receiving a defined contribution toward their retirement, funded by the congregations they serve.

Whereas, the current pension plan requires a five-year vesting (a waiting period to qualify for benefits) period, be it therefore

RESOLVED: (8) The 2018 Synod of the Moravian Church Northern Province direct the Provincial Elders' Conference to automatically vest any clergy who have served less than five years at the transition date so that any defined benefit credits earned will be preserved, according to policies established by the Provincial Elders' Conference.

SUPPORTING DOCUMENT

Current MCNP Defined Benefit (DB) Plan:

- As of January 1, 2018, our congregations and agencies fund the pension plan on behalf of our 77 active clergy.
- Current pension benefits are being paid to 146 retired clergy and surviving spouses. We need to keep in mind that the 103 future pension benefit recipients could potentially increase to 249 recipients.
- The ratio of retirees and their spouses to active clergy is important since fewer congregations are supporting more retirees/spouses, funded by congregational assessments based on 12% of salary and plus a formula that includes housing.
- At this time, more clergy are retiring than entering active ministry.
- The retirement benefit is a fixed amount, based on years of service. The current MCNP monthly pension benefit is \$37.00 per month of credited service.

Proposed Defined Contribution (DC) Plan (Congregation Obligation):

3.5% of pastor's salary directly for pastor's 403(b) account.
 + 3.5% of pastor's salary to the Equalization Fund.
 + 3.0% of pastor's salary to MCNP (to fund Supplemental Health Care for retirees, the Benefits Office, and ongoing service fees for DB management)
 = **10%**

Proposed benefit for the pastor's retirement under the DC plan:

3.5% of pastor's salary from the congregation directly to the pastor's personal retirement account.
 An equal contribution to each pastor's account from the Equalization Fund, based on 3.5% of all pastors' salaries.
 PLUS any additional contributions the pastor wishes to make via payroll deduction.

Who is Portico?

- Portico Benefit Services has been the ELCA's benefit ministry since the church's inception in 1987.
- As a full communion partner with ELCA we have access to Portico 403(b) (Church Plan).
- Portico oversees \$8.4 billion assets under management
- The Portico 403(b) plan offers 20 investment funds, including 8 social purpose funds.

Proposed timeline:

- **Participants will stop accruing service credits for the defined benefit plan on June 30, 2019. Credits already earned up to that date will remain intact.**
- **Congregational contributions to the 403(b) defined contribution plan with Portico will be effective July 1, 2019.**

**Fourth Partial Report
(Adopted in the 11th Plenary Session)**

RE: Adequate pensions for retired ministers

Whereas, previous Synods of the Moravian Church Northern Province stated their intent to provide pension and health benefits for retired Moravian ministers which would make it possible for these servants of the church to enjoy retirement with dignity and security; and

Whereas, the New Testament teaches that members of the church have a responsibility to provide for their own family and understands that as a demonstration of authentic faith. "Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress..." (James 1:27); and

Whereas, According to figures supplied by the Provincial Elders' Conference base pension benefits have not increased since 2009; and

Whereas, in November 2017, a one-time 8.3% pension payment (a 13th monthly check) was distributed to each minister under pension. While this payment was gratefully received, it was not added to the pension base, leaving the pension benefit in 2018 the same as the preceding nine years; and

Whereas, the rising cost of living continues to erode the purchasing power of retirees living on a fixed income, and

Whereas, as of January 1, 2018, the pension fund was fully funded on an actuarial basis; therefore be it

RESOLVED: (9) The 2018 Synod of the Moravian Church, Northern Province reaffirms the

intent of the Province to supply pension and benefits for retired ministers which assists these servants of the church to enjoy dignity and security in retirement; and be it further

RESOLVED: (10) The PEC, in consultation with Human Resources and Benefits Commission, shall urgently consider an increase in the base pension benefit to be given to all pension recipients with key consideration given to the lack of recent increases while maintaining fiscal soundness of the plan for the long term.

**Fifth Partial and Final Report
(Adopted in the 11th Plenary Session)**

RE: Expression of Appreciation

Whereas, the exploration work and background preparation for the transition of the Moravian Church, Northern Province's Defined Benefit Plan (DBP) to Defined Contribution Plan was significant and much of the work was accomplished by the current benefits office (Jacquie Petko and Marie Cestone) and Jeffrey Van Orden, consultant, and

Whereas, the benefits office is always at the ready with immediate answers; or if those answers are not available is able in most situations to return with the appropriate and helpful information in a short period of time, and

Whereas, the benefits (including healthcare and retirement) are significant parts of the wellness profile for a thriving and energetic group of clergy and other beneficiaries, and

Whereas, these professionals are always accommodating and pleasant in carefully explaining the issues involved, often translating terms and issues into words that enable us all to understand and know what they really mean, and

Whereas, there is still much work to do as this transition occurs that will most likely be the task of our Human Resource professionals and our Human Resource Consultant to work through in the future. Therefore, be it

RESOLVED: (11) The 2018 Synod of the Moravian Church Northern Province demonstrates their appreciation for their exceptional work by giving each of these persons Jacquie Petko, Marie Cestone, and Jeffrey Van Orden a rousing expression of thanks through standing, offering them a blessing by singing Moravian Blessing Hymn, and be it further

RESOLVED: (12) We, the members of 2018 Synod of the Moravian Church Northern Province will remember them daily in our prayers, knowing our Heavenly Father will grant them the grace they will need, our Savior Jesus, the Messiah will offer each of them (Jacquie Petko, Marie Cestone, Jeff Van Orden) blessing in all they do, and

the Holy Spirit will bless them giving each a feeling of accomplishment as they travel the road ahead on our behalf.

Healthier Congregations

First Partial Report (Adopted in the 7th Plenary Session)

- RE: Acceptance of the report from the Healthy Congregations Task Force
- Whereas, the Committee on Healthier Congregations has read and reviewed the report of the Healthy Congregations Task Force; and
- Whereas, the Committee on Healthier Congregations continues to see the work of the Healthy Congregations Task Force as a source of vitality and relevance for the Church; be it therefore
- RESOLVED: (1) The 2018 Synod of the Moravian Church, Northern Province shall receive with appreciation the report of the Healthy Congregations Task Force and commends these faithful servants for their faithful work and leadership during the past intersynodal period.

Second Partial Report (Adopted in the 9th Plenary Session)

- Re: Formation of a Healthy Congregations Task Force
- Whereas, the 2014 Synod of the Moravian Church, Northern Province directed the PEC to create a Healthy Congregations Task Force to evaluate and recommend to the Provincial Elders' Conference a strategy to foster a culture of health and vitality within our Moravian congregations, fellowships and emerging ministries; and
- Whereas, the Healthy Congregations Task Force (HCTF) was formed in the fall of 2014 with a budget of \$7,500 per year until 2016 and was subsequently extended by the PEC through 2018; and
- Whereas, the HCTF has completed 6 major projects which explored ways to support congregations and share valuable resources, as well as, working to maintain the Healthymoraviancongregations.wordpress.com resource website; and
- Whereas, the HCTF has continued to find inspiration through the work of the taskforce for new ideas and opportunities to encourage greater sharing of resources between and among congregations; and
- Whereas, there is a continuing opportunity for our congregations to grow ever healthier in purpose, worship, community, mission and service, leadership, stewardship and spiritual formation; and

Whereas, the Healthy Congregations committee is passionate about the significance and value of the seven characteristics of healthy congregations and believe it is of the utmost importance for the future of our church that conversations about these characteristics occur among all of the members of our congregations; be it therefore

RESOLVED: (2) The 2018 Synod of the Moravian Church, Northern Province continue to support the work of a Healthier Congregations Task Force for the intersynodal period; and be it further

RESOLVED: (3) The Healthier Congregations Task Force will be appointed by the PEC to continue and expand the work of the Healthy Congregations Task Force at the guidance of the PEC; and be it further

RESOLVED: (4) The 2018 Synod of the Moravian Church, Northern Province shall fund the Healthier Congregations Task Force at US \$7500 per year; and be it further

RESOLVED: (5) The Healthier Congregations Task Force shall report annually to the PEC during the intersynodal period.

**Third Partial and Final Report
(Adopted in the 9th Plenary Session)**

Re: The Role of the Internet in Raising the Profile of Our Congregations

Whereas, one way of promoting the church and providing relevant and timely information to the public is effectively done via the internet and through congregational websites; and

Whereas, many people looking for a new church will do so by checking the websites of local churches; and

Whereas, members of churches often look at websites for updated information on church events and functions; and

Whereas, many of our churches do not have the resources to create relevant and current websites; and

Whereas, our churches need functional and user-friendly websites to do meaningful ministry in our communities and beyond; and

Whereas, local congregations often feel resourceless and underequipped to the task of website design ie: links, graphics, photographs and other useful information; be it therefore

RESOLVED: (6) The 2018 Synod of the Moravian Church Northern Province encourages congregations to take the initiative to set up and maintain

relevant and current websites to inform people of the opportunities and ministries offered through the congregation; and be it further

RESOLVED: (7) The 2018 Synod of the Moravian Church Northern Province directs the Healthier Congregations Task Force to add and develop resources to the Healthier Congregations Task Force website to assist congregations regarding the set up and design of relevant and current congregational websites and best practices for social media.

Identity, Purpose, and Organization

First Partial Report (Adopted in the 9th Plenary Session)

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.

Second Partial Report (Adopted in the 9th Plenary Session)

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 21st 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 Riess, 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.

**Third Partial Report
(Adopted in the 9th Plenary Session)**

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.

**Fourth Partial Report
(Adopted in the 9th Plenary Session)**

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); 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.

**Fifth Partial Report
(Adopted in the 11th Plenary Session)**

- 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.

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 worshipping 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 or 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

**Sixth Partial Report
(Adopted in the 11th Plenary Session)**

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.

**Seventh Partial Report
(Adopted in the 11th Plenary Session)**

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.

**Eighth Partial Report
(Adopted in the 11th Plenary Session)**

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.”

**Ninth Partial Report
(Adopted in the 11th Plenary Session)**

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.

**Tenth Partial and Final Report
(Adopted in the 10th Plenary Session)**

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.

ATTACHMENT

Memorial to the 2018 Northern Province Synod

From: Provincial Elders' Conference of the Moravian Church Northern Province

RE: Reorganization of Provincial and District Governance

Whereas, The 2010 Synod of the Moravian Church Northern Province called for a study of the structure of the province, as indicated by the following resolutions:

RESOLVED: (11) During the inter-synod period of 2010 to 2014 a study commission of twelve (12) persons across all parts of the Moravian Church – Northern Province shall be established by the Provincial Elders' Conference to engage the congregations of the Moravian Church – Northern Province in discussion about how the current Provincial structure does or does not meet Provincial needs and to gather recommendations about suggested changes to the Provincial structure; and be it further

RESOLVED: (12) The Study Commission on the Provincial structure shall have membership appointed by each District Board (four members from the Eastern District, four members from the Western District, two members from the

Canadian District) and two members at large appointed by the Provincial Elders' Conference; and be it further

RESOLVED: (13) The Study Commission on the Provincial structure shall report their collective findings and make recommendations based upon their study to the Provincial Elders' Conference no later than June 2013; and be it further

RESOLVED: (14) The Provincial Elders' Conference will prepare a recommendation for the 2014 Provincial Synod for consideration at that time.

and

Whereas, the 2014 Synod of the Moravian Church Northern Province authorized the Provincial Elders' Conference to develop and fund from existing project support funds a process of regional Holy Conversations across the province to engage congregations in listening to the leading of the Holy Spirit as participants consider the IPO Report and the work of the 2014 Synod IPO Committee: (Fifth and final report of the Identity, Purpose, and Organization)

and

Whereas, the Provincial Elders' Conference completed those regional conversations across the province, utilizing the feedback to inform work toward proposing a new model of governance which seeks to:

- provide a regionally based provincial governance model, accommodating district governance for "need specific" congregational support;
- nurture provincial collaboration through a governance structure that ensures *we are one province – not three separate districts - implementing one vision*;
- create greater collaboration on the appropriate placement of clergy in the call process by ensuring a dialogue between district boards regarding current human resources and specific congregational needs;
- better leverage provincial and district resources for the common good of the entire province;
- broaden and enhance lay-based ministry in support of work done at a district level; and
- reduce cost to congregations for provincial and district governance; be it therefore

RESOLVED: The 2018 Synod of the Moravian Church Northern Province direct the Provincial Elders' Conference to appoint a drafting committee to prepare and present to a 2020 Special Synod of the Moravian Church Northern Province Book of Order revisions necessary to implement the following provincial and district restructure:

- The Provincial Elders' Conference shall be constituted by (a) the Provincial President and (b) the membership of elected representatives from each district, who will together attend to the governance of the Northern Province and also serve as the district board leadership for the districts in which they reside. The number of representatives from each district, based upon District communicant membership, will be as follows:
- The Provincial President, elected by the provincial synod by ballot without nomination; a two-thirds majority of the votes cast shall be necessary for election.
- The Eastern District President, elected by a district caucus of the Eastern District by ballot without nomination; a two-thirds majority of the votes cast shall be necessary for election, and 4 PEC members (3 lay and 1 clergy) elected by the provincial synod from the Eastern District; the election shall be by ballot from among those duly nominated by a nominating committee or by the caucus itself choosing to submit a nomination(s) by a simple majority vote of the caucus. The election of the 4 PEC members will be by a two-thirds majority of the votes cast necessary for election by the Provincial Synod.
- The Western District President, elected by a district caucus of the Western District by ballot without nomination; a two-thirds majority of the votes cast shall be necessary for election, and 3 PEC members (2 lay and 1 clergy) elected by the provincial synod from the Western District; the election shall be by ballot from among those duly nominated by a nominating committee or by the caucus itself choosing to submit a nomination(s) by a simple majority vote of the caucus. The election of the 3 PEC members will be by a two-thirds majority of the votes cast necessary for election by the Provincial Synod.
- The Canadian District President, elected by a district caucus of the Canadian District by ballot without nomination; a two-thirds majority of the votes cast shall be necessary for election, and 2 PEC members elected by the provincial synod from the Canadian District; the election shall be by ballot from among those duly nominated by a nominating committee or by the caucus itself choosing to submit a nomination(s) by a simple majority vote of the caucus. (If a lay District President is elected, then 1 lay member and 1 clergy member shall be elected. If clergy District President is elected, then 2 lay members are elected.) The election of the 2 PEC members will be by a two-thirds majority of the votes cast necessary for election by the Provincial Synod.
- The above election formulation ensures an elected Provincial Elders' Conference of 7 lay members and 6 clergy members.

- Whereas, feedback received from the regional conversations on organizational structure included a desire to maintain current provincial and district authorities and identities, and
- Whereas, there are important advantages to having regional representatives to the PEC addressing both provincial and district matters collaboratively through meeting together as PEC and apart utilizing district caucusing, be it therefore
- RESOLVED: implementation of the new governance structure will revise the provincial meeting format, leveraging both PEC meeting times and district caucusing, but does not revise the current authorities and responsibilities of the Provincial Elders' Conference or the District Boards as currently defined in the Book of Order, and
- Whereas, an implementation timeline is necessary to ensure an effective transition to the new governance model; and
- Whereas, there is benefit in ensuring that during the implementation process there is at least some continuity of provincial leadership; be it therefore
- RESOLVED: The person elected to the office of president of the Provincial Elders' Conference by the 2018 Synod of the Moravian Church–Northern Province shall serve a term of six years, and this term will be counted as a single term for the purposes of computing tenure (see ¶125.a); and be it therefore
- RESOLVED: The 2018 Synod of the Moravian Church Northern Province shall elect four lay members at-large to the Provincial Elders' Conference (as provided for in ¶114-115) for a term of two years, and this term will be counted as a single term for the purposes of computing tenure (see ¶125.a); and be it therefore
- RESOLVED: A special 2020 provincial synod shall be called (a) to approve amendments to The Book of Order necessary for the immediate implementation of the new governance structure, (b) to elect members of the Provincial Elders' Conference (except the president of the Provincial Elders' Conference) for terms of four years, and (c) to carry out other business brought before it by the Provincial Elders' Conference; the membership of the 2020 special synod shall be fixed by ¶108, and said membership shall caucus by district to elect district presidents and carry out other district business as needed; and
- Whereas, delegates to the provincial synod will now have the opportunity to address the needs of both the province and their respective district (during district caucuses of the provincial synod), be it therefore

RESOLVED: with the 2020 election of provincial leadership under the new governance model, a new 4 year synod cycle is established, such that the next Provincial Synod will take place in 2024 and will include time dedicated to caucuses for all three districts; and,

Whereas, feedback from the regional conversations on organizational structure included a desire to continue to partner regionally as districts for the purpose of ministry and mission collaboration, be it therefore

RESOLVED: the 2018 Synod of the Moravian Church Northern Province encourages districts to continue to provide district conferences, workshops, and retreats during the intersynodal periods for purposes of fellowship, worship, ministry building, and mission collaboration, and

Whereas, a clear character of our identity is discipleship and is lived out by striving to be a “priesthood of believers,” and

Whereas, an adaptive challenge identified in the 2014 Identity, Purpose, and Organization is that we do not fully leverage the spiritual gifts of our laity and their ability to offer transformative leadership at a congregational, district, and provincial level, and

Whereas, district board leadership, as constituted under the new governance model, will lessen the number of individuals elected to do the specific work of district ministry; be it therefore

RESOLVED; the 2018 Synod of the Moravian Church Northern Province encourages districts to establish lay and clergy task forces, committees, and ministry teams as needed to aid elected district leadership in their specific work of providing support to the congregations in their respective districts.

Respectfully submitted,
Provincial Elders’ Conference
Moravian Church, Northern Province

Lay Leadership Development

First Partial Report (Adopted in the 10th Plenary Session)

Re: ‘Licensed Ministers

Whereas, The Book of Order, 2014 (209 a) regarding Licensed Ministers states, “The Provincial Elders’ Conference may grant license to a person for the purpose of ministry within a specific congregation. Such license shall be issued after satisfactory completion of a course of study and fulfillment of guidelines as

determined by the Provincial Elders' Conference. Such a license may, upon the discretion of the Provincial Elders' Conference, include the privilege of administering the Sacraments"; and

Whereas, the two-year "Crossroads" courses at Moravian Theological Seminary prepares laity for service in local congregations and has become a source of accreditation for licensing lay pastors for other denominations; and

Whereas, there is an increased need for pastoral leadership in local congregations specifically in smaller and/or struggling congregations; and

Whereas, according to the Moravian Church Northern Province Portal document "Ministers with Call," 17 clergy out of 77 are age 60 and above and 17 clergy are ages 55-59; and

Whereas, as of Spring 2018 there are only two approved candidates in the Northern Province Ordination Review Process, underscoring a future shortage of ordained Moravian clergy for Moravian Churches; therefore be it

RESOLVED: (1) The 2018 Synod of the Moravian Church Northern Province directs the Provincial Elders Conference (PEC) to consider the position of Licensed Minister as an opportunity to address the challenge of staffing congregations for a specific length of service; and be it further

RESOLVED: (2) The 2018 Synod of the Moravian Church Northern Province directs the Provincial Elders' Conference (PEC) to accept the two-year "Crossroads" program as a "satisfactory completion of a course of study" (see Book of Order #209 a) for serving as a Licensed Minister; and be it further

RESOLVED: (3) The 2018 Synod of the Moravian Church Northern Province directs the PEC to accept individuals who complete "Crossroads" at Moravian Theological Seminary as potential candidates for Licensed Minister, with additional guidelines to be determined by the Provincial Elders' Conference; and be it further

RESOLVED: (4) The 2018 Northern Province Synod of the Moravian Church directs the PEC to amend the Book of Order to reflect the changes to paragraph 209 a. to read as follows:

The Provincial Elders' Conference may grant license to a person for the purpose of ministry within a specific congregation or emerging ministry. Such license shall be issued after satisfactory completion of a course of study and fulfillment of guidelines as determined by the Provincial Elders' Conference. Such a license shall include the privilege of administering the Sacraments.

**Second Partial Report
(Adopted in the 10th Plenary Session)**

Re: Crossroads Program for Laity

Whereas, “Crossroads,” of the Moravian Theological Seminary, is a program for laity interested in strengthening their knowledge and skills for service in local congregations, communities and the world; and

Whereas, participants in the Moravian Theological Seminary “Crossroads” have proven to return to their congregations equipped, empowered and excited to continue in their congregation’s ministry; and

Whereas, courses in the Moravian Theological Seminary “Crossroads” are offered on-site at the Moravian Theological Seminary as well as on-line; and

Whereas, each of the 16 courses offered in the Moravian Theological Seminary “Crossroads” cost \$240 USD per course as of June 2018, therefore be it

RESOLVED: (5) The 2018 Synod of the Moravian Church Northern Province encourages each district and congregation to place a line-item in their local budget or identify other funding to encourage and financially assist their members to participate in the “Crossroads” program.

**Third Partial and Final Report
(Adopted in the 111th Plenary Session)**

RE: Lay Leadership Training Team

Whereas, lay leaders provide valuable and essential support and encouragement to pastors and congregations; and

Whereas, it has become evident that Lay Leadership training is desired throughout the entire Northern Province; and

Whereas, there exists a need for qualified Lay Leadership trainers and teachers; and

Whereas, The Eastern District presently has a number of successful Lay Leadership training workshops developed through the Director of Christian Education of the Eastern District; and the Western District is holding a Lay Leadership conference in November; and

Whereas, the Northern Province is in need of a method for sharing this training with all interested congregations; and

Whereas, due to geography of the Northern Province and the costs of transportation, meals and lodging, it would be beneficial to have multiple volunteer regional trainers to meet the needs of congregations in each of the three districts; and

Whereas, volunteer regional trainers could encourage and foster relational ties between congregations in one given area, therefore be it

RESOLVED: (6) The 2018 Synod of the Moravian Church Northern Province directs the Provincial Elders' Conference to create and develop a Provincial Lay Leadership Training Team of 6 people, two from each district, to be trained annually by the Director of Christian Education of the Eastern District and/or other qualified instructors in a variety of Lay Leadership Skills. The Lay Leadership skills could include, but not be limited to, Joint Board Training, Conflict Resolution and Identification of Spiritual Gifts; and be it further

RESOLVED: (7) Trained members of the Lay Leadership Team should be available to serve a congregation upon invitation or by the direction of the District or Provincial Board.

Missional Engagement in Local Neighborhoods

First Partial Report (Adopted in the 7th Plenary Session)

Re: MORAVIAN DAY OF SERVICE

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

Whereas, Moravians derive a sense of common unity and identify from serving together and with others; and

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

Whereas, the Southern Province of the Moravian Church in North America passed a resolution at their 2018 Synod of the Moravian Church Southern Province instituting a day of service beginning in 2019; and

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

RESOLVED: (1) The Provincial Elders' Conference of the Northern Province in consultation with the Board of World Mission and Provincial Elders' Conference of the Southern Province shall designate a mission day (Saturday or Sunday) starting in the spring of 2019; and be it further

RESOLVED: (2) The Provincial Elders' Conference of the Northern Province shall work with the Board of World Mission to create and distribute any necessary materials for an annual Moravian Day of Service to include but not be limited to service ideas and worship resources; and be it further

RESOLVED: (3) Individuals shall be invited to serve together in an annual Moravian Day of Service in congregations or regional groupings from a list of opportunities provided by the Provincial Elders' Conference in consultation with the Board of World Mission and the Southern Province of the Moravian Church or from an opportunity that a congregation identifies; and be it further

RESOLVED: (4) Congregations and groups that participate in an annual Moravian Day of Service, established by the Provincial Elders' Conference in consultation with the Board of World Mission and the Southern Province of the Moravian Church, will be encouraged to share pictures and stories from said event so that it can be celebrated through the Interprovincial Board of Communication and the Board of World Mission.

**Second Partial Report
(Adopted in the 7th Plenary Session)**

Re: Gratitude for the Work of Moravian Entities in the Northern Province (Linden Hall, Moravian Academy, Moravian College, Moravian Theological Seminary, Moravian Music Foundation, Moravian Open Door, Moravian Archives, and the Sperling Zimmerman Home)

Whereas, the 2014-2018 inter-synodal period included struggles, joys and the opportunities to serve the Lord, Jesus Christ in many areas of our community and the world, therefore be it

RESOLVED: (5) The 2018 Synod of the Moravian Church Northern Province receives with appreciation the reports of Linden Hall, Moravian Academy, Moravian Archives, Moravian College, Moravian Theological Seminary, Moravian Music Foundation, Moravian Open Door, and the Sperling Zimmerman Home and commends these faithful servants for their leadership during the past inter-synodal period, and

Whereas, education is a vital part of our Moravian history and identity, therefore be it

RESOLVED: (6) The Northern Province of the Moravian Church commends Linden Hall for "providing an environment [to girls] that fosters curious and independent leaders who are prepared to contribute as compassionate global citizens," and be it further

RESOLVED: (7) The Northern Province of the Moravian Church commends Moravian Academy for encouraging students to be “enthusiastic problem solvers” who are “the primary authors of their own understanding” and “willing to try and try again,” and encouraging teachers to be “passionate, empathetic, accessible, and knowledgeable guides on a learning adventure,” and be it further

RESOLVED: (8) The Northern Province of the Moravian Church commends Moravian College for providing a “liberal arts education that prepares each individual for a reflective life, fulfilling careers, and transformative leadership in a world of change,” and be it further

RESOLVED: (9) The Northern Province of the Moravian Church commends Moravian Theological Seminary for its work in offering “graduate degrees and continuing education programs to prepare men and women for effective leadership and service in congregational, counseling, teaching, and other ministries,” and

Whereas, we are in gratitude for all that retired Moravian clergy have given of themselves in service to the Moravian Church, and are called to find ways to offer them support in their retirement years; therefore be it

RESOLVED: (10) The Northern Province of the Moravian Church commends the Sperling Zimmerman home for providing an affordable housing option for retired clergy and clergy displaced due to parsonage renovation, and

Whereas, serving and caring for those who are vulnerable is a vital part of our Moravian history and identity; therefore be it

RESOLVED: (11) The Northern Province of the Moravian Church commends Moravian Open Door for “providing housing and supportive services for homeless, distressed, and underserved individuals aged 50 years and older,” and

Whereas, the storing and organization of records and artifacts from Moravian congregations and Moravian entities, allows us to stay connected with our Moravian history and identity; therefore be it

RESOLVED: (12) The Northern Province of the Moravian Church commends The Moravian Archives for all that it does in “preserving, processing, and making available the records of the congregations and institutions throughout the Northern Province,” and

Whereas, music is a vital part of our Moravian history and identity, therefore be it

RESOLVED: (13) The Northern Province of the Moravian Church commends the Moravian Music Foundation for all the ways that it “preserves, celebrates, and cultivates the musical life of Moravians,” and be it further

RESOLVED: (14) The 2018 Synod of the Moravian Church Northern Province encourages congregations to affirm and support the ministries of Linden Hall, Moravian Academy, Moravian College, Moravian Theological Seminary, Moravian Music Foundation, Moravian Open Door, Moravian Archives, and the Sperling Zimmerman Home.

**Third Partial Report
(Adopted in the 7th Plenary Session)**

Re: Local Mission and Ministry Partnerships

Whereas, local mission is a vital part of our Moravian identity, as evidenced through our history; and

Whereas, ministry is better when done together, and

Whereas, the Great Commission's mandate to go into all the world compels us to engage in ministry outside the confines of our church buildings; therefore be it

RESOLVED: (15) The 2018 Synod of the Moravian Church Northern Province encourages congregations to develop clusters of three or more Moravian congregations or full communion partners or Canadian counterparts with the purpose of those congregations working together to share ministry opportunities, collaborate on tasks that can be done together, and to offer encouragement, support, and ideas to one another; and be it further

RESOLVED: (16) The 2018 Synod of the Moravian Church Northern Province encourages clergy to locate and participate in the nearest community ministerium group with the purpose of congregations working together to share ministry opportunities, collaborate on tasks that can be done together, and to offer encouragement, support, and ideas to one another; and be it further

RESOLVED: (17) The 2018 Synod of the Moravian Church Northern Province encourages clergy, joint boards and/or lay leaders of congregations to reach out to the faith communities in their neighborhoods to discover the ministries and missions in which they are engaged, to share its own missions and ministries, and to identify ways in which faith communities may collaborate.

**Fourth Partial Report
(Adopted in the 10th Plenary Session)**

RE: Ministries of Hospitality in our Church Buildings

Whereas, Moravians have a relational theology that is central to our denominational identity, and

- Whereas, scripture tells us “do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it.” (Hebrews 13:2, NRSV) and Jesus stated that we should “love our neighbor as ourselves,” (Matthew 22: 39, NRSV) and
- Whereas, many neighborhood organizations — scouting groups, neighborhood associations, support groups, civic arts groups, youth or family enrichment groups, etc. — need affordable space to gather, and
- Whereas, church buildings are often seen as safe, community spaces for use by local ministries and non-profits, and
- Whereas, many of our churches are “building rich” and it takes considerable financial investment to maintain buildings, and additional maintenance costs are often a stewardship challenge for congregations opening their buildings to more community groups, and
- Whereas, opening our buildings to more neighborhood groups can offer the opportunity to build stronger relationships and create spiritual space for congregations to share their faith with their community, and
- Whereas, maintenance costs are often specifically not funded by outside grants that would allow churches to open the ministries of their community space; therefore be it
- RESOLVED: (18) The 2018 Synod of the Moravian Church Northern Province encourages congregations, as part of their Christian discipleship, to seek ways to show hospitality to neighbors by opening their buildings as spaces for ministries and community partnerships; and be it further
- RESOLVED: (19) The Provincial Elders’ Conference and District Boards shall consider the development and provision of granting opportunities, by either expanding existing or introducing new grants, for congregations to specifically defray building/custodial maintenance costs in order to cultivate ministries of hospitality and welcome neighborhood groups into our church buildings; and be it further
- RESOLVED: (20) At the 2022 Synod of the Moravian Church Northern Province the Provincial Elders’ Conference of the Northern Province of the Moravian Church will report on the results of any grants which may have been issued for the purpose of cultivating ministries of hospitality in our church buildings.

**Fifth Partial and Final Report
(Adopted in the 10th Plenary Session)**

RE: The Importance of Community Ministries

Whereas, being in community is a vital part of what it means to be Moravian, and

Whereas, Jesus instructs us in Luke 14:12-14, When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, in case they may invite you in return, and you would be repaid. But when you give a banquet, invite the poor, the crippled, the lame, and the blind. And you will be blessed, because they cannot repay you, for you will be repaid at the resurrection of the righteous; and

Whereas, there is a divine mutuality in mission where the individuals offering hospitality or support are often as deeply blessed and changed by the experience as the one receiving it. “The place God calls [us] to is the place where [our] deep gladness and the world’s deep hunger meet.” -Frederick Buechner, and

Whereas, there are many needs in our local neighborhoods and an almost infinite number of opportunities for partnership; therefore be it

RESOLVED: (21) The 2018 Synod of the Moravian Church Northern Province encourages congregations to explore congregational passions and resources, identify needs in their communities that are not being adequately addressed, and work alone or alongside community partners to develop ministries to help address those needs, and

Whereas, many needs of our communities point to widespread and systemic issues rooted in history, stereotypes, laws, and policies, leaving many in our neighborhoods feeling voiceless, and

Whereas, we are called to advocate for the oppressed; “Speak out on behalf of the voiceless, and for the rights of all who are vulnerable. Speak out in order to judge with righteousness and to defend the needy and the poor.” Proverbs 31:8-9; therefore be it

RESOLVED: (22) The 2018 Synod of the Moravian Church Northern Province urges congregations to actively learn the social issues present in the community through conversations with individuals, neighborhood non-profits, and other faith communities, explore the sources of those issues, and prayerfully discern ways to advocate as a congregation for those impacted by those issues, and

Whereas, the 2018 Synod of the Northern Province of the Moravian Church’s Committee on Local Ministry Engagement was moved by all of the exciting ministries that are already happening across the Province including but not limited to: back to school programs, passport fairs, food ministries, Lenten service series with non-profit agencies, blessing bags and boxes, Be-the-Church Mission Sundays, emergency shelters, laundry ministries, community centers, tutoring programs, babysitting for children of parents participating in Narcotics Anonymous meetings, adult day care centers, hosting 4H groups, scouting groups, preschools and Montessori schools, clothing ministries, maintenance and repair ministries, 12

step program meetings, agricultural ministries, and church sponsored social workers; therefore be it

RESOLVED: (23) The 2018 Synod of the Moravian Church Northern Province commends and thanks all congregations and emerging ministries who have been willing to take risks and step outside their comfort zones to embrace communities by engaging in local ministry with and for their neighborhood, and

Whereas, the sharing of successful ministries can provide encouragement and ideas to others looking to engage in new local ministry endeavors, and

Whereas, we are called to refrain from putting our lights under bushels; therefore be it

RESOLVED: (24) the 2018 Synod of the Moravian Church Northern Province encourages congregations and emerging ministries to share good news and best practices of fruitful local ministries on social media, on websites, in local ministerium groups, with district boards, with the Interprovincial Board of Communication for sharing and publication, and with anyone else who may benefit from hearing what others have accomplished.

Missional Engagement around the World

First Partial Report (Adopted in the 7th Plenary Session)

Re: Report to the 2018 Synod of the Moravian Church, Northern Province from the Board of World Mission in North America (BWM)

Whereas, the committee on Missional Engagement around the World reviewed the report from the Board of World Mission in North America and,

Whereas, this committee appreciates the work of the BWM, carrying out the mission of our church that was begun hundreds of years before and continues to be at the heart of service; therefore be it

Resolved: (1) The 2018 Synod of the Moravian Church Northern Province accepts with gratitude the report from the Board of World Mission in North America as written, and be it further

Resolved; (2) The 2018 Synod of the Moravian Church Northern Province commends the Board of World Mission in North America for their faithful service and rejoices in the new ministries and connections created in North America and abroad for the sharing of God's love.

Second Partial Report (Adopted in the 7th Plenary Session)

RE: Annual Global Mission Sunday

Whereas, The New Testament message (as expressed in passages such as Matthew 28: 16-20, Matthew 25: 31-16, Acts 1:8) clearly enjoins Jesus' followers to spread the Good News while caring for the "Least of These" both at home and abroad; and

Whereas, the renewed Moravian Church, beginning in 1732, pioneered the modern Protestant Missionary Movement; and

Whereas, for 286 years the Moravian Church has been a champion of global missions; and

Whereas, declining membership and resources have challenged our abilities to respond to the Great Commission; and

Whereas, increased knowledge of global missions and commitment to the Great Commission promote the involvement of congregations and individuals in global missions; therefore, be it

RESOLVED: (3) The 2018 Synod of the Moravian Church Northern Province strongly encourages each congregation to annually designate a "Global Mission Sunday," which will focus on opportunities to be involved in global mission endeavors; and be it further

RESOLVED:(4) The Provincial Elders Conference of the Northern Province shall collaborate with the Board of World Mission in North America to provide support and distribute materials for an annual "Global Mission Sunday," which could include a list of speakers, video resources, opportunities for mission, and worship resources.

Third Partial Report (Adopted in the 11th Plenary Session)

Re: Partnership with the Moravian Church in the Mission Area of Peru

Whereas, the Moravian Church in Peru, is one of the newest Mission Areas of the Worldwide Moravian Church, and

Whereas, in 2007 the Unity Board of the Worldwide Moravian Church designated the San Juan de Lurigancho area of Lima, Peru, as a Mission Area of the Moravian Church under the supervision of the Board of World Mission in North America, and

Whereas, the Moravian work in Peru is one of three areas of new and emerging work assigned by the Worldwide Unity to the care of the Board of World Mission, with the Moravian Church Southern Province serving as the supervising province of the other two areas (Cuba and Sierra Leone), and

Whereas, in 2015, the Provincial Elders' Conference of the Moravian Church, Northern Province accepted the invitation of the Board of World Mission to enter into a

special relationship with the Moravian Church in Peru, by serving as the supervising province of this Mission Area, and

Whereas, our sisters and brothers in the Moravian Church in Peru can serve as an inspiration to Moravian Christians throughout the Northern Province through their passion for Jesus Christ, their practical and joy-filled faith, and their active and fruitful witness to Christ's saving work both in local communities and in new mission work among unreached peoples in the Amazon Jungle, and

Whereas, the members, congregations, agencies, and leadership of the Moravian Church Northern Province have access to resources (including but not limited to financial resources and knowledge and expertise) that could greatly assist the Moravian Church in Peru in its continued growth, and in its expanding efforts to fruitfully witness to the gospel of Jesus Christ, therefore be it

Resolved: (5) The 2018 Synod of the Moravian Church Northern Province affirms and embraces the special relationship established between the Moravian Church Northern Province and the Mission Area of Peru through MCNP's role as supervising province, and be it further

Resolved: (6) The 2018 Synod of the Moravian Church Northern Province invites the members, congregations, districts and agencies of the Moravian Church Northern Province to consider adopting a Moravian congregation, ministry, or mission effort within the Mission Area of Peru, with a focus on:

- establishing meaningful peer-relationships,
- providing resource support in a manner consistent with *The Favored Practices* of the Board of World Mission in North America, and/or
- an openness to receive and be blessed by the unique gifts and spiritual vibrancy of our Peruvian sisters and brothers,

and be it further

Resolved: (7) The 2018 Synod of the Moravian Church Northern Province encourages the Board of World Mission in North America to develop a variety of clearly defined opportunities to facilitate members, churches, districts and agencies of the Northern Province in meaningfully partnering with the Moravian work in the Mission Area of Peru, and be it further

Resolved: (8) The Provincial Elders' Conference, in collaboration with the Board of World Mission in North America, shall pursue effective means to increase awareness among the members, congregations, districts and agencies of the Northern Province regarding the nature of the special relationship between the Moravian

Church, Northern Province and the Mission Area of Peru, and opportunities for meaningful partnerships.

**Fourth Partial and Final Report
(Adopted in the 11th Plenary Session)**

Re: Report to the 2018 Synod of the Moravian Church, Northern Province Society for Promoting the Gospel

Whereas, the committee on Missional Engagement Around the World reviewed the report from the Society for Promoting the Gospel, and

Whereas, the Society for Promoting the Gospel “exists to ‘provide support for the Mission Enterprises of the Moravian Church, Northern Province,’” and

Whereas, “there are 82 members of the Society for Promoting the Gospel. Membership dues are \$10.00 per year, or a lifetime membership of \$50 (and) new members are welcome from around the province,” and membership allows an individual to join an organization with nearly three centuries of commitment to our Moravian mission heritage, and

Whereas, a number of members of this committee have been inspired to become members of the Society for Promoting the Gospel during this current synod meeting as a result of this report and committee dialogue, and

Whereas, the grants and gifts given through the endowment of the Society for Promoting the Gospel have helped fund missions around the world; therefore be it,

RESOLVED: (9) The 2018 Synod of the Moravian Church Northern Province accepts with gratitude the report from the Society for Promoting the Gospel and appreciates their faithful commitment to funding mission, and be it further

RESOLVED: (10) The 2018 Synod of the Moravian Church Northern Province strongly encourages the Society for Promoting the Gospel to publicize its historically important work, membership opportunities and access to grants through the various media available through the Church.

Relationships with Others

**First Partial Report
(Adopted in the 5th Plenary Session)**

Re: Full Communion with The United Methodist Church

Whereas, the 2010 Synod of the Moravian Church Northern Province directed “the Provincial Elders’ Conference of the Moravian Church Northern Province [to] initiate a bilateral dialogue with The United Methodist Church [with]...the

objective of negotiating a formal relationship of full communion as understood in the definition of full communion approved by the 2006 Synod of the Moravian Church Northern Province;” and

Whereas, this dialogue has issued “Statement on the Mutual Recognition of Full Communion between The Moravian Church (Northern and Southern Provinces) and The United Methodist Church” as its final report, calling for the recognition of a relation of full communion between the two churches; and

Whereas, the 2016 General Conference of The United Methodist Church and the 2018 Synod of the Moravian Church (Southern Province) did approve the “Statement on the Mutual Recognition of Full Communion between The Moravian Church (Northern and Southern Provinces) and The United Methodist Church” and recognize a relationship of full communion with the Moravian Church (Northern and Southern Provinces); be it therefore

RESOLVED: (1) The 2018 Synod of the Moravian Church Northern Province shall adopt the “Statement on the Mutual Recognition of Full Communion between The Moravian Church (Northern and Southern Provinces) and The United Methodist Church;” thereby entering into a relationship of full communion with The United Methodist Church; and be it further

RESOLVED: (2) 402 (d) of *The Book of Order of the Moravian Church (Unitas Fratrum) Northern Province* shall be amended to read:

- (d) The Moravian Church–Northern Province is in full communion with
- The Evangelical Lutheran Church in America under the terms of *Following Our Shepherd to Full Communion: Report of the Lutheran–Moravian Dialogue with Recommendations for Full Communion in Worship, Fellowship and Mission* (1999);
 - The Episcopal Church under the terms of *Finding Our Delight in the Lord: A Proposal for Full Communion Between The Episcopal Church; the Moravian Church-Northern Province; and the Moravian Church-Southern Province* (2010); and
 - The United Methodist Church under the terms of the *Statement on the Mutual Recognition of Full Communion between The Moravian Church (Northern and Southern Provinces) and The United Methodist Church* (2018).

ATTACHMENT

The Meaning Of Full Communion For Moravians

Why We Pursue Full Communion

In pursuing full communion with another church, Moravians are remaining faithful to Christ’s will for his church and to our Moravian heritage:

- On the night before he died, our Lord Jesus prayed “...that they may all be one. As you, Father, are in me, and I am in you, may they also be in us, so that the world may believe that you have sent me.” (John 17: 21 NRSV);
- “We believe in and confess the unity of the Church, given in the one Lord Jesus Christ as God and Savior. 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. ...It is the Lord’s will that Christendom should give evidence of and seek unity in Him with zeal and love.”⁹ “The Unitas Fratrum is committed to the unity of the children of God as a reality created by God in Jesus Christ.”¹⁰

When we can remove any perceived barriers between ourselves and another church, we live out our affirmations about Christ’s Church.

How We Pursue Full Communion

When we mutually affirm a relationship of full communion with another church:

- We recognize and value the gifts present in each other as part of the Body of Christ, and we will be mutually enriched by sharing those gifts with each other.
- We will cooperate in common ministries of evangelism, witness, and service.
- We mutually recognize and respect each other as part of the one holy catholic and apostolic Church, which affirms its faith through the Apostles’ Creed and the Nicene Creed.
- We mutually recognize each other’s practice of the two sacraments ordained by Christ himself—Baptism and the Lord’s Supper, thus allowing for joint worship, including the celebration of the Holy Communion, and for the transfer of membership between churches as within each church.
- We recognize the validity of the ministerial orders of the other church, allowing for the orderly interchange of ordained ministers subject to the regulations of church order and practice of each church.
- We commit ourselves to work toward removing all barriers between ourselves and those with whom we are in full communion. We acknowledge that current differences in structure, doctrine, liturgy, and positions on social and ethical issues may require each church to speak for itself at times. At the same time, being in full communion, we shall be open to the encouragement and admonition of the other church for the sake of the Gospel.

⁹ *Church Order of the Unitas Fratrum*, “The Ground of the Unity,” §6.

¹⁰ *Church Order of the Unitas Fratrum*, “The Witness of the Unitas Fratrum,” §150.

Second Partial Report
(Adopted in the 5th Plenary Session)

Re: Recognition of St. Mark's Church: A Congregation Celebrating the Episcopal and Moravian Traditions

Whereas, the Moravian Church of Downey, California, founded in 1954, closed its doors June 4, 2017; and

Whereas, St. Mark's Episcopal Church has opened its doors to welcome the Moravians from the Moravian Church of Downey, with the intention of creating a joint ministry with them; and

Whereas, St. Mark's has demonstrated its strong intention for this marriage by integrating Moravian liturgies, Lovefeasts, Moravian stars and other forms of Moravian practice into its worship; and

Whereas, St. Mark's Episcopal Church has changed its name to St. Mark's Church: A Congregation Celebrating the Episcopal and Moravian Traditions; and

Whereas, the Northern Province of the Moravian Church has been seeking creative and emerging ministries for sharing the Gospel of Christ; and

Whereas, the Provincial Elders' Conference of the Northern Province has affirmed the principles of this joint ministry, therefore be it

RESOLVED: (3) The 2018 Synod of the Moravian Church–Northern Province shall recognize and celebrate St. Mark's Church in Downey, California as a joint ministry of the Episcopal and Moravian churches; and be it further

RESOLVED: (4) The 2018 Synod of the Moravian Church-Northern Province shall ask the Provincial Elders' Conference to find ways to facilitate and advance the mutual ministry of St. Mark's Church in Downey, California, in collaboration with the relevant leadership of the Episcopal Church.

Third Partial Report
(Adopted in the 10th Plenary Session)

Re: Christian Witness in Multi-Religious World

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

Whereas, The Ground of the Unity states: "Jesus Christ came not to be served but to serve. From this, His Church receives its mission and its power for its service, to which each of its members is called. We believe that the Lord has called us particularly

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

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

Whereas, The Essential Features of the Unity states: “The Unitas Fratrum experiences in its missionary enterprise active help from wide circles throughout all evangelical Christendom through prayer, gifts, and individuals ready to serve. In this way, also, the unity of the children of God becomes visible. The Unitas Fratrum appreciates the inestimable value of each human being for whom Jesus Christ gave His life and counts no sacrifice too great to ‘win souls for the Lamb.’”; and

Whereas, the 2017 Unity Mission Conference in Cape Town, South Africa formally adopted the ecumenical statement “Christian Witness in a Multi-Religious World” (attached) as a guideline for missions in the Unity; and

Whereas, the 2018 Synod of the Moravian Church (Southern Province) endorsed the statement “Christian Witness in a Multi-Religious World” from the Unity Mission Conference (attached); therefore be it

RESOLVED: (5) The 2018 Synod of the Moravian Church, Northern Province shall endorse the statement “Christian Witness in a Multi-Religious World” (attached); and be it further

RESOLVED: (6) The endorsement of the statement Christian Witness in a Multi-Religious World shall be communicated to the Board of World Mission, the mission societies, and all congregations of the Northern Province, and that Christian Witness statement be published on our provincial, district, and congregational websites.

ATTACHMENT

Christian Witness in a Multi-Religious World

Recommendations for Conduct

**World Council of Churches Pontifical Council for Interreligious Dialogue
World Evangelical Alliance**

Preamble

Mission belongs to the very being of the church. Proclaiming the word of God and witnessing to the world is essential for every Christian. At the same time, it is necessary to do so according to gospel principles, with full respect and love for all human beings.

Aware of the tensions between people and communities of different religious convictions and the varied interpretations of Christian witness, the Pontifical Council for Interreligious Dialogue (PCID), the World Council of Churches (WCC) and, at the invitation of the WCC, the World Evangelical Alliance (WEA), met during a period of 5 years to reflect and produce this document to serve as a set of recommendations for conduct on Christian witness around the world. This document does not intend to be a theological statement on mission but to address practical issues associated with Christian witness in a multi-religious world.

The purpose of this document is to encourage churches, church councils and mission agencies to reflect on their current practices and to use the recommendations in this document to prepare, where appropriate, their own guidelines for their witness and mission among those of different religions and among those who do not profess any particular religion. It is hoped that Christians across the world will study this document in the light of their own practices in witnessing to their faith in Christ, both by word and deed.

A basis for Christian witness

1. For Christians it is a privilege and joy to give an accounting for the hope that is within them and to do so with gentleness and respect (cf. 1 Peter 3:15).
2. Jesus Christ is the supreme witness (cf. John 18:37). Christian witness is always a sharing in his witness, which takes the form of proclamation of the kingdom, service to neighbour and the total gift of self even if that act of giving leads to the cross. Just as the Father sent the Son in the power of the Holy Spirit, so believers are sent in mission to witness in word and action to the love of the triune God.
3. The example and teaching of Jesus Christ and of the early church must be the guides for Christian mission. For two millennia Christians have sought to follow Christ's way by sharing the good news of God's kingdom (cf. Luke 4:16-20).
4. Christian witness in a pluralistic world includes engaging in dialogue with people of different religions and cultures (cf. Acts 17:22-28).
5. In some contexts, living and proclaiming the gospel is difficult, hindered or even prohibited, yet Christians are commissioned by Christ to continue faithfully in solidarity with one another in their witness to him (cf. Matthew 28:19-20; Mark 16:14-18; Luke

24:44-48; John 20:21; Acts 1:8).

6. If Christians engage in inappropriate methods of exercising mission by resorting to deception and coercive means, they betray the gospel and may cause suffering to others. Such departures call for repentance and remind us of our need for God's continuing grace (cf. Romans 3:23).
7. Christians affirm that while it is their responsibility to witness to Christ, conversion is ultimately the work of the Holy Spirit (cf. John 16:7-9; Acts 10:44-47). They recognize that the Spirit blows where the Spirit wills in ways over which no human being has control (cf. John 3:8).

Principles

Christians are called to adhere to the following principles as they seek to fulfil Christ's commission in an appropriate manner, particularly within interreligious contexts.

1. **Acting in God's love.** Christians believe that God is the source of all love and, accordingly, in their witness they are called to live lives of love and to love their neighbour as themselves (cf. Matthew 22:34-40; John 14:15).
2. **Imitating Jesus Christ.** In all aspects of life, and especially in their witness, Christians are called to follow the example and teachings of Jesus Christ, sharing his love, giving glory and honour to God the Father in the power of the Holy Spirit (cf. John 20:21-23).
3. **Christian virtues.** Christians are called to conduct themselves with integrity, charity, compassion and humility, and to overcome all arrogance, condescension and disparagement (cf. Galatians 5:22).
4. **Acts of service and justice.** Christians are called to act justly and to love tenderly (cf. Micah 6:8). They are further called to serve others and in so doing to recognize Christ in the least of their sisters and brothers (cf. Matthew 25:45). Acts of service, such as providing education, health care, relief services and acts of justice and advocacy are an integral part of witnessing to the gospel. The exploitation of situations of poverty and need has no place in Christian outreach. Christians should denounce and refrain from offering all forms of allurements, including financial incentives and rewards, in their acts of service.
5. **Discernment in ministries of healing.** As an integral part of their witness to the gospel, Christians exercise ministries of healing. They are called to exercise discernment as they carry out these ministries, fully respecting human dignity and ensuring that the vulnerability of people and their need for healing are not exploited.
6. **Rejection of violence.** Christians are called to reject all forms of violence, even psychological or social, including the abuse of power in their witness. They also reject

violence, unjust discrimination or repression by any religious or secular authority, including the violation or destruction of places of worship, sacred symbols or texts.

- 7. Freedom of religion and belief.** Religious freedom including the right to publicly profess, practice, propagate and change one's religion flows from the very dignity of the human person which is grounded in the creation of all human beings in the image and likeness of God (cf. Genesis 1:26). Thus, all human beings have equal rights and responsibilities. Where any religion is instrumentalized for political ends, or where religious persecution occurs, Christians are called to engage in a prophetic witness denouncing such actions.
- 8. Mutual respect and solidarity.** Christians are called to commit themselves to work with all people in mutual respect, promoting together justice, peace and the common good. Interreligious cooperation is an essential dimension of such commitment.
- 9. Respect for all people.** Christians recognize that the gospel both challenges and enriches cultures. Even when the gospel challenges certain aspects of cultures, Christians are called to respect all people. Christians are also called to discern elements in their own cultures that are challenged by the gospel.
- 10. Renouncing false witness.** Christians are to speak sincerely and respectfully; they are to listen in order to learn about and understand others' beliefs and practices, and are encouraged to acknowledge and appreciate what is true and good in them. Any comment or critical approach should be made in a spirit of mutual respect, making sure not to bear false witness concerning other religions.
- 11. Ensuring personal discernment.** Christians are to acknowledge that changing one's religion is a decisive step that must be accompanied by sufficient time for adequate reflection and preparation, through a process ensuring full personal freedom.
- 12. Building interreligious relationships.** Christians should continue to build relationships of respect and trust with people of different religions so as to facilitate deeper mutual understanding, reconciliation and cooperation for the common good.

Recommendations

The Third Consultation organized by the World Council of Churches and the PCID of the Holy See in collaboration with World Evangelical Alliance with participation from the largest Christian families of faith (Catholic, Orthodox, Protestant, Evangelical and Pentecostal), having acted in a spirit of ecumenical cooperation to prepare this document for consideration by churches, national and regional confessional bodies and mission organizations, and especially those working in interreligious contexts, recommends that these bodies:

1. **study** the issues set out in this document and where appropriate formulate guidelines

for conduct regarding Christian witness applicable to their particular contexts. Where possible this should be done ecumenically, and in consultation with representatives of other religions.

2. **build** relationships of respect and trust with people of all religions, in particular at institutional levels between churches and other religious communities, engaging in on-going interreligious dialogue as part of their Christian commitment. In certain contexts, where years of tension and conflict have created deep suspicions and breaches of trust between and among communities, interreligious dialogue can provide new opportunities for resolving conflicts, restoring justice, healing of memories, reconciliation and peace-building.
3. **encourage** Christians to strengthen their own religious identity and faith while deepening their knowledge and understanding of different religions, and to do so also taking into account the perspectives of the adherents of those religions. Christians should avoid misrepresenting the beliefs and practices of people of different religions.
4. **cooperate** with other religious communities engaging in interreligious advocacy towards justice and the common good and, wherever possible, standing together in solidarity with people who are in situations of conflict.
5. **call** on their governments to ensure that freedom of religion is properly and comprehensively respected, recognizing that in many countries religious institutions and persons are inhibited from exercising their mission.
6. **pray** for their neighbours and their well-being, recognizing that prayer is integral to who we are and what we do, as well as to Christ's mission.

Appendix: Background to the document

1. In today's world there is increasing collaboration among Christians and between Christians and followers of different religions. The Pontifical Council for Interreligious Dialogue (PCID) of the Holy See and the World Council of Churches' Programme on Interreligious Dialogue and Co-operation (WCC- IRDC) have a history of such collaboration. Examples of themes on which the PCID/WCC-IRDC have collaborated in the past are: Interreligious Marriage (1994-1997), Interreligious Prayer (1997-1998) and African Religiosity (2000-2004). This document is a result of their work together.
2. There are increasing interreligious tensions in the world today, including violence and the loss of human life. Politics, economics and other factors play a role in these tensions. Christians too are sometimes involved in these conflicts, whether voluntarily or involuntarily, either as those who are persecuted or as those participating in violence. In

response to this the PCID and WCC-IRDC decided to address the issues involved in a joint process towards producing shared recommendations for conduct on Christian witness. The WCC-IRDC invited the World Evangelical Alliance (WEA) to participate in this process, and they have gladly done so.

3. Initially two consultations were held: the first, in Lariano, Italy, in May 2006, was entitled “Assessing the Reality” where representatives of different religions shared their views and experiences on the question of conversion. A statement from the consultation reads in part: “We affirm that, while everyone has a right to invite others to an understanding of their faith, it should not be exercised by violating others’ rights and religious sensibilities. Freedom of religion enjoins upon all of us the equally non-negotiable responsibility to respect faiths other than our own, and never to denigrate, vilify or misrepresent them for the purpose of affirming superiority of our faith.”
4. The second, an inter-Christian consultation, was held in Toulouse, France, in August 2007, to reflect on these same issues. Questions on Family and Community, Respect for Others, Economy, Marketing and Competition, and Violence and Politics were thoroughly discussed. The pastoral and missionary issues around these topics became the background for theological reflection and for the principles developed in this document. Each issue is important in its own right and deserves more attention that can be given in these recommendations.
5. The participants of the third (inter-Christian) consultation met in Bangkok, Thailand, from 25-28, January, 2011 and finalized this document.

Fourth Partial and Final Report (Adopted in the 13th Plenary Session)

Re: Joining and Participating in Ecumenical and Inter-faith dialogue and cooperation

Whereas, the Moravian Church Northern Province is a member of the World and National Councils of Churches; and,

Whereas, the Moravian Church has historically sought to be in partnership with other Christians and we continue to seek partnership with others in our local contexts for the glory of God and the greater witness to the peace of God; and

Whereas, experiences of interfaith conversation, service, and worship have been meaningful in strengthening understandings of our own tradition and the traditions of others; and

Whereas, many of our congregations are already engaged in ecumenical and inter-religious relationships that have benefited and enriched our congregational life, spiritual witness, and local contexts; and

- Whereas, we are called to action by the statement “Christian Witness in a Multi-Religious World” commended by the 2017 Unity Mission Conference; and
- Whereas, in our Annual Report congregations are encouraged to report on how we live out this historical witness in an ecumenical and inter-religious context; therefore be it
- RESOLVED: (7) The 2018 Synod of the Moravian Church Northern Province encourages congregations and emerging ministries to join and participate actively in local ecumenical and interreligious councils and conferences of leadership to further ecumenical and inter-faith dialogue and collaboration; and be it further
- RESOLVED: (8) Each congregation and emerging ministry of the Moravian Church Northern Province is encouraged to initiate and strengthen partnerships with an ecumenical or inter-religious partner within this inter-synodal period and report to the Provincial Elders’ Conference through the congregational Annual Report sharing any new resources developed around these experiences; and
- Whereas, The Parliament for World Religion is a leading forum for inter-faith dialogue and collaboration; therefore be it
- RESOLVED: (9) The 2018 Synod of the Moravian Church, Northern Province request that Provincial Elders’ Conference appoint (a) regional delegate(s) to attend the next quadrennial multi-faith gathering of the Parliament of the World’s Religions.

Spiritual Formation

First Partial Report (Adopted in the 5th Plenary Session)

Re: Report to the 2018 Synod of the Moravian Church Northern Province from the Interprovincial Faith and Order Commission

- Whereas, the Interprovincial Faith and Order Commission’s purpose is to review issues of faith and order which arise from synods, Provincial Elders’ meetings or come to the Commission out of interest from the members. The Interprovincial Faith and Order Commission is an advisory group to the Provincial Elders’ Conference of the Northern and Southern Province; and
- Whereas, the Interprovincial Faith and Order Commission has faithfully submitted the report of its work over the last intersynodal period, therefore be it
- RESOLVED: (1) The 2018 Synod of the Moravian Northern Province receives with gratitude the report of the Interprovincial Faith and Order Commission regarding their work completed in the intersynodal period.

Second Partial Report (Adopted in the 7th Plenary Session)

RE: Resolution #3 from the Moravian Church Southern Province

Whereas, the Northern Provincial Elders' Conference has received for consideration Resolution #3 (Interprovincial Collaboration – see document attached) from the Southern Province 2018 Synod; therefore be it

RESOLVED: (2) The 2018 Synod of the Moravian Church Northern Province adopts Resolution #3 (Interprovincial Collaboration) from the Moravian Church Southern Province.

ATTACHMENT

2018 Synod
Moravian Church in America, Southern Province

Subject: Interprovincial Collaboration

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

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

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

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

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

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

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

be it further

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

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

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

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

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

**Third Partial Report
(Adopted in the 7th Plenary Session)**

RE: Resolution #22 from the Moravian Church Southern Province

Whereas, there are differing understandings as to what the Essentials of Faith are for the church, and

Whereas, it would be beneficial for the church to establish a consensus on what these Essentials are, and

Whereas, the Northern Provincial Elders' Conference has received for consideration Resolution #22 (Affirming the Essentials – see document attached) from the Southern Province 2018 Synod, and

Whereas, the Interprovincial Faith and Order Commission is currently developing a catechism that teaches the Essentials of faith as "God creates, God redeems, and God sustains; and we respond with Faith, Love, and Hope;" therefore be it

RESOLVED: (3) The 2018 Synod of the Moravian Church Northern Province affirms the important work of identifying the Essentials of Faith of the Moravian Church by the Moravian Church Southern Province; and be it further

RESOLVED: (4) The 2018 Synod of the Moravian Church Northern Province directs the Provincial Elders' Conference to examine the content of the Southern Province Resolution #22 for possible adoption at the next Northern Provincial Synod.

2018 Synod
Moravian Church in America, Southern Province

Resolution #22 (Proposal 11)

Subject: Affirming the Essentials
From: Spiritual Growth
Topic Area: Community

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

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

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

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

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

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

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

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

Fourth Partial Report
(Adopted in the 7th Plenary Session)

RE: Spiritual Companionship Groups in Local Congregations

Whereas, the 18th Century Moravian Church utilized a Choir System to meet the spiritual needs of individuals in small group settings, and

Whereas, the Moravian Church Northern Province is seeking relevant ways to serve the needs of its members through spiritual growth experiences, and

Whereas, local members have expressed a discomfort with sharing their faith with others, and

Whereas, in the world there is a growing awareness of Spiritual Direction as a meaningful way to explore spiritual depth and discernment of God's will, and

Whereas, the Moravian Church Northern Province has taken steps beyond traditional Christian Education to encourage an introspective life through:

- Articles in The Moravian
- Financial support for clergy and seminary students to obtain personal spiritual direction
- Establishment of the Spiritual Formation Task Force by the 2014 Synod of the Moravian Church Northern Provincial to establish spiritual companioning groups in at least one church of each of its districts, and

Whereas, Spiritual Companioning Groups offer an expression of mindful reflection on God's movement in our daily lives similar to that of the 18th century choir system of the Moravian church, and

Whereas, continued introduction of Spiritual Companioning Groups and contemplative experiences is needed to help laity and clergy understand and implement this practice in their ministry and life, and

Whereas, the training and support for facilitators of Spiritual Companioning Groups will be necessary; therefore, be it

RESOLVED: (5) the 2018 Synod of the Moravian Church Northern Province thanks the Spiritual Formation Task Force for completing the mandate given to them at the 2014 Synod, and be it further

RESOLVED: (6) the Provincial Elders' Conference (PEC) of the Northern Province of the Moravian Church shall name a qualified individual (trained in spiritual direction, with supervisory skills) to work with congregations to establish spiritual companioning groups, and be it further

RESOLVED: (7) the designated individual who oversees this spiritual companioning group ministry shall report to the Provincial Elders' Conference (PEC) of the Northern Province of the Moravian Church at intervals as determined by the PEC, and

Whereas, the goal of spiritual companioning groups is to be a self-sufficient lay ministry, and

Whereas, spiritual companioning groups are encouraged to identify a Spiritual Director in their location to act as a supervisor of the facilitator of the group, and

Whereas, a local spiritual director would be a valuable resource to serve as a supervisor of group facilitators, and

Whereas, trained spiritual directors from the Moravian denomination are not available in all three districts, and

Whereas, Moravians interested in receiving spiritual direction training may not find it feasible to secure this training from Moravian Theological Seminary nor have the financial resources to secure such training from other programs; therefore be it

RESOLVED: (8) the Provincial Elders' Conference (PEC) of the Northern Province of the Moravian Church shall seek scholarship resources for the training of laity and clergy in the field of spiritual direction.

**Fifth Partial and Final Report
(Adopted in the 7th Plenary Session)**

RE: Report to the Synod of 2018 from the Spiritual Formation Task Force

Whereas, the Spiritual Formation Task Force has successfully satisfied the 2014 Synod of the Moravian Church Northern Province's mandate as indicated in the report presented to the 2018 Moravian Church Northern Provincial Synod; therefore be it

RESOLVED: (9) The 2018 Synod of the Moravian Church Northern Province receives with gratitude the report of the Spiritual Formation Task Force regarding their work completed in the intersynodal period; and be it further

RESOLVED: (10) The Spiritual Formation Task Force, having completed its mandate, is now released of its duties with the blessings of the 2018 Synod of the Moravian Church Northern Province.

Stewardship

**First Partial Report
(Adopted in the 5th Plenary Session)**

RE: Moravian Ministries Foundation in America report to the 2018 Synod of Moravian Church Northern Province

Whereas, the Stewardship Committee has received the Report to the Synod of 2018 from the Moravian Ministries Foundation in America; and

Whereas, the Stewardship Committee commends the Moravian Ministries Foundation in America for the work they are doing, therefore be it

RESOLVED: (1) 2018 Synod of the Moravian Church Northern Province Synod accepts the report of the Moravian Ministries Foundation in America; and be it further

RESOLVED: (2) 2018 Synod of the Moravian Church Northern Province encourages the work of the Moravian Ministries Foundation in America and especially its work with individuals and congregations to strengthen their stewardship.

**Second Partial and Final Report
(Adopted in the 11th Plenary Session)**

RE: Unified Provincial Stewardship Effort

Whereas, Moravians have always stressed the stewardship of life – management and sharing of our spirituality, time, talents and treasures as well as the care of creation; and

Whereas, membership and giving to common ministries are in decline as reported by the President of the Provincial Elders' Conference of the Moravian Church Northern Province during the State of the Church address to the 2018 Synod of the Moravian Church Northern Province, and

Whereas, The Eastern District established the Stewardship of Life Ministry Team with the charge:

- To enable congregations to discover what assets for ministries are available within their congregation so that the congregation feels empowered to view their community and world as their mission field.
- To assist congregations in helping members discover their spiritual gifts for ministry and matching them to the ministry needs of the congregation and community.
- To encourage congregations to develop a ministry strategy where the time commitment of members to a specific ministry demonstrates sensitivity to the life-styles of members.

Whereas, there is no current unified provincial stewardship effort; therefore be it

RESOLVED: (3) The 2018 Synod of the Moravian Church Northern Province directs the Provincial Elders' Conference of the Moravian Church Northern Province to encourage the Western and Canadian Districts to form their own Stewardship of Life Ministry Teams similar in structure to the Eastern District's Stewardship of Life Ministry Team; and be it

RESOLVED: (4) The 2018 Synod of the Moravian Church Northern Province encourages the Stewardship of Life Ministry Teams of all districts to collaborate with each other and with the Moravian Ministries Foundation in America in sharing resources, identifying and sharing best practices, and planning events; and be it further

RESOLVED: (5) The 2018 Synod of the Moravian Church Northern Province asks the Provincial Elders' Conference of the Moravian Church Northern Province to assess the stewardship resources available to the province. The goal of the

assessment is to establish a central resource center and create partnerships, such as with the Moravian Ministries Foundation in America and the Southern Province of the Moravian Church, so these resources and best practices can be shared.

**The First Partial and Final Report
Of the Ad-Hoc Committee on Thankfulness**

Re: Showing Christian Thankfulness for a job well done

Whereas, the body of Christian souls gathered here for the 43rd Synod of the Moravian Church Northern Province clearly had nothing at all better to be doing during this completely beautiful June weekend, and

Whereas, a significant part of demonstrating our Christian fellowship and love is to give thanks for those who give all, and

Whereas, those brave souls who have participated in the development and execution of this 43rd Synod of the MCNP will not be getting anything much except our appreciation, and

Whereas, the Lord fully knows no one else wants to do it, therefore be it

RESOLVED: (1) the 2018 Synod of the MCNP recognizes and expresses its sincere thanks to:

- The Synod Planning Team chaired by sister Missy Johnson who along with sisters Maggie Wellert, Johanna Heft, Betsy Miller, Gloria Reisinger and Brother Jeff Long, served as the hands and hearts necessary to pull this all together;
- Gary Marsh with the help of Chuck Stoltz, Rich Harney, and John Edgerton who ferried us from and to airport and bus stations, on our original schedules and on adjusted schedules, near and far at all hours of the day and night.
- Sister Gloria Reisinger who guarantees that there is a Northern Province and who patiently deals with all of the clergy and their countless questions with love and a smile;
- Our office staff Sisters Johanna Heft and Marie Cestone; Sister Jan Schank and the tellers; and Sister Karen Naisby and the pages without whom we would have accomplished less work and generated a lot less recycling materials.
- Brother Jeff Long who knew the answers to all of our questions, who went above and beyond to make sure we had everything we needed from extension cords, to properly functioning equipment in our meeting rooms and most importantly, who drove Sister Carol to Patient First after her fall
- Our Chairperson, Brother Richard Santee, for his excellent leadership of an occasionally raucous and unruly flock through many different types of plenary sessions as well as refraining from dirge-like singing, who we would encourage to learn the bagpipes for our next synod;
- Our Vice-Chair, Melida Hodgkin who showed how charming, polite and calm a synod chair could be;

- Sisters Jill Westbrook with her ever changing wardrobe and Sister Carol Stamets who always had a smile on her face despite being in substantial pain, our Synod Secretary and assistant secretary, for keeping track of the mayhem that takes place at Synod and recording it in such a way that makes us look like we know what we're doing;
- Our Chaplain, Brother Wayne Burkette, who offered up prayers on our behalf in an English-type language approximating "Yankee";
- Our Parliamentarian, Brother Gary Harke, who effortlessly conveyed an effortless sense of calm in such an effortless and assured manner that order was maintained effortlessly without any effort;
- Sister Maggie Wellert and Brother Brian Dixon who planned our worshipful worship in wonderfully worshipful ways;
- Sister Gwyn Michel and the many members of the ever-changing Clancy Brothers Fun-time worship band for keeping us vaguely close to the intended key of our many hymns;
- Brother Hank Naisby, for sharing his very big cup turned into a nest of vines
- Sister Jill Westbrook and the nominating committee who managed to gather a slate of nominees for the various positions that were required by Synod without use of lassos, paddy wagons or bribes;
- The Chairpersons and secretaries of our various committees who worked so well together in preparing reports and recommendations so that history will remember that we did something pretty meaningful here;
- Brother Bryon Grigsby and the staff of Moravian College for their gracious hospitality and for making sure that everything went as smoothly as possible even though we ate our meals on 17 different rooms
- Brother Bruce and Sister Beth who successfully projected our stuff onto ginormous screens and had all of the various versions of With Your Presence ready with the click of a mouse;
- Brother Mike "I am ubiquitous" Riess, who shared a lot of information in three minutes about the work of the IBO and who made sure he captured our best sides whenever he photographed us grimacing, yawning and slowly nodding off;
- The various boards, agencies, and institutions of our Province who made sure we actually made it through yet another intersynodal period;
- The very bravest among us who have accepted our call of our Lord and Synod to serve the Church during the next intersynodal period as the leaders of our Province;
- All the many unsung saints who have worked behind the scenes to make the Synod happen who were apologetically forgotten within the bounds of this memorial; and be it further resolved

RESOLVED: (2) We express our gratitude moment by moment and throughout our lives, to Jesus Christ the Chief Elder of our Church for his grace mercy and peace and his ability to redeem this gathering in such momentous and moving ways, committing ourselves to him during this intersynodal period; and be it further resolved

RESOLVED: (3) All who share these sentiments of thanksgiving are asked to spontaneously and unexpectedly rise to adopt this report in a loud and boisterous (completely spontaneous) demonstration of thanksgiving in a manner sure to give the Synod chair a properly apoplectic duck-fit.

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