

The First Partial Report
of the Committee on Relationships with Others

RE: Gratitude for the witness and fellowship of the United Church of Los Alamos, NM

Whereas The United Church of Los Alamos, NM grew out of the desire to create a multi-denominational congregation of diverse Christians to continue worshiping together after World War II affiliating themselves with the American Baptist Church, Christian Church/Disciples of Christ, Moravian Church in North America, Presbyterian Church USA, Reformed Church in America, and United Church of Christ; and

Whereas The United Church of Los Alamos, NM has faithfully supported the ministries of the Northern Province and the Board of World Mission through financial contributions since their founding in 1947; and

Whereas Members of The United Church of Los Alamos, NM have served in Honduras under the supervision of the Board of World Mission; therefore be it

Resolved (1) The 2023 Synod of the Moravian Church Northern Province expresses its sincere appreciation to the United Church of Los Alamos, NM for their faithful giving and steadfast partnership in mission over these past 75 years; and be it further

Resolved (2) The 2023 Synod of the Moravian Church Northern Province recognizes the United Church of Los Alamos, NM as an ecumenical partner congregation, serving within the boundaries of the Northern Province, and to be listed in the annual Directory and Statistics and website of the Moravian Church in North America under Fellowships; and be it further

Resolved (3) The 2023 Synod of the Moravian Church Northern Province encourages the Provincial Elders' Conference and the Moravian Board of World Mission to continue to nurture our partnership with the United Church of Los Alamos, NM through consultations, information sharing, and mutual Christian love.

Committee Chair: Derek French
Secretary: Gregg Schafer
06/22/2023

Called to Full Communion (The Waterloo Declaration)

as approved by the National Convention of the Evangelical Lutheran Church in Canada and the General Synod of the Anglican Church of Canada. Waterloo, Ontario, 2001.

Introduction

1. In John 17:20-21, our Lord prayed that Christians might all be one so that the world might believe in Christ through the witness of our unity. The 20th century has given rise to an increase of movements which seek to give visible expression to this prayer. Christians have begun to see the fulfillment of Jesus' words as they unite in action to address the needs of local and global communities. The churches themselves have entered into partnerships at every level, from the neighbourhood to the world, through councils of churches, theological dialogues, and covenants which have fostered greater understanding in the search for common witness and visible unity. All these steps have moved us towards a healing of ancient divisions, including those which occurred during the 16th century in Europe.
2. Lutherans and Anglicans are graced in that we can respond to this prayer for unity without having experienced formal separation from one another. We share a common heritage as catholic churches of the Reformation. Despite our previous geographic, linguistic and cultural differences, in recent years we have discovered in one another a shared faith and spirituality. This discovery has called us into a search for more visible unity in mission and ministry.
3. On the international scene, the Lutheran World Federation and the Anglican Consultative Council have participated in a number of formal discussions since 1970. These conversations were encouraged by the international multilateral consensus document Baptism, Eucharist and Ministry (Faith and Order, WCC, 1982). In 1987 an international Lutheran Anglican consultation on episcopate was held in Niagara. From this gathering some specific recommendations were directed to the churches for their discussion. Consideration of these recommendations led in northern Europe to The Porvoo Common Statement (1993), and in the United States to the Concordat of Agreement (1997).
4. In 1983 Canadian Lutherans and Anglicans met to discuss the implications for the churches in Canada of the ongoing dialogue between Lutherans and Episcopalians in the United States. From this meeting emerged the Canadian Lutheran Anglican Dialogue (CLAD), whose first series of meetings led to the publication of its Report and Recommendations, (April 1986). This report gave impetus to the desire of the two churches to produce an agreement which could provide a basis for the sharing of the eucharist between our churches.
5. A second series of discussions (CLAD II) resulted in the agreement Interim Sharing of the Eucharist, which was approved in 1989 by the National Convention of the Evangelical Lutheran Church in Canada and by the General Synod of the Anglican Church of Canada. In that agreement, we
 1. agreed to live in a relationship of interim eucharistic sharing;
 2. acknowledged one another as churches in which the Gospel is preached and taught;

3. committed ourselves to share a common life in mission and service, to pray for and with one another, and to share resources.
6. The experience of six years of interim eucharistic sharing led the two churches in 1995 to take further steps towards full communion. The National Convention and the General Synod renewed the Interim Eucharistic Sharing Agreement until 2001 and further agreed
 1. to request all neighbouring congregations to undertake joint projects and celebrate the eucharist together annually;
 2. to receive one another's lay members, when moving from one church to the other with the same status (baptized/communicant/confirmed) which they held in their first church;
 3. to foster the development and implementation of agreements which permit an ordained minister (priest or pastor) to serve the people of both churches, including presiding at the sacraments of the Church, wherever, and according to whichever rite, the local bishop of each church deems appropriate ;
 4. to develop structures with the purpose of evaluating and improving the bishop's ministry through collegial and periodic review;
 5. to call for our two churches to move towards full communion by 2001.
7. Our two churches are using the following definition of Full Communion.

"Full communion is understood as a relationship between two distinct churches or communions in which each maintains its own autonomy while recognizing the catholicity and apostolicity of the other, and believing the other to hold the essentials of the Christian faith. In such a relationship, communicant members of each church would be able freely to communicate at the altar of the other, and there would be freedom of ordained ministers to officiate sacramentally in either church. Specifically, in our context, we understand this to include transferability of members; mutual recognition and interchangeability of ministries; freedom to use each other's liturgies; freedom to participate in each other's ordinations and installations of clergy, including bishops; and structures for consultation to express, strengthen, and enable our common life, witness, and service, to the glory of God and the salvation of the world."

8. In 1997, the House of Bishops of the Anglican Church of Canada and the Council of General Synod each agreed that they were prepared to view the historic episcopate in the context of apostolicity articulated in Baptism, Eucharist and Ministry (paras. 29, 34-38, 51-53), The Niagara Report (paras. 53, 94), and The Porvoo Common Statement (paras. 34-57).
9. In that same year, the National Convention of the Evangelical Lutheran Church in Canada agreed that it was "prepared to take the constitutional steps necessary to understand the installation of bishops as ordination".
10. In a spirit of thanksgiving for what God has already accomplished in us, and with confidence and hope for what God has prepared for the whole Church, we believe we can now act in visible witness to the unity which is ours in Jesus Christ. We are taking the next step in our common pilgrimage of faith in the belief that it will be of service to a greater unity.

Therefore, we, the Evangelical Lutheran Church in Canada and the Anglican Church of Canada make the following acknowledgements, affirmations, declarations and commitments:

A. Acknowledgements

1. We acknowledge that in each church "the Gospel is preached in its purity and the holy sacraments are administered according to the Gospel" (Augsburg Confession VII), that in each church "the pure Word of God is preached, and the Sacraments ... duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same." (Article XIX of The Thirty-Nine Articles), although "we recognize that the Church stands in constant need of reform and renewal" (The Niagara Report, para 67).
2. We acknowledge that both our churches share in the common confession of the apostolic faith. (Report and Recommendations, CLAD I, 1986)
3. We acknowledge that personal, collegial and communal oversight (episcopate) is embodied and exercised in both churches in a variety of forms, in continuity of apostolic life, mission and ministry. (The Porvoo Common Statement, 1993)
4. We acknowledge that one another's ordained ministries are given by God as instruments of divine grace and as possessing not only the inward call of the Spirit, but also Christ's commission through his body, the Church (An Appeal to all Christian People, Lambeth Conference, 1920); and that these ministries are the gifts of God's Spirit to equip the people of God for the work of ministry (Ephesians 4:11-12).
5. We acknowledge that the episcopal office is valued and maintained in both our churches as a visible sign expressing and serving the Church's unity and continuity in apostolic life, mission and ministry. (The Porvoo Common Statement, 1993)

B. Affirmations

In the light of the above acknowledgements, we make the following affirmations:

1. The Anglican Church of Canada hereby recognizes the full authenticity of the ordained ministries of bishops and pastors presently existing within the Evangelical Lutheran Church in Canada, acknowledging its pastors as priests in the Church of God and its bishops as bishops and chief pastors exercising a ministry of episcopate over the jurisdictional areas of the Evangelical Lutheran Church in Canada in which they preside.
2. The Evangelical Lutheran Church in Canada hereby recognizes the full authenticity of the ordained ministries of bishops, priests, and deacons presently existing within the Anglican Church of Canada, acknowledging its priests as pastors in the Church of God and its bishops as bishops and chief pastors exercising a ministry of episcopate over the jurisdictional areas of the Anglican Church of Canada in which they preside.
3. The Anglican Church of Canada and the Evangelical Lutheran Church in Canada affirm each other's expression of episcopal ministry as a sign of

continuity and unity in apostolic faith. We thus understand that the bishops of both churches are ordained for life service of the Gospel in the pastoral ministry of the historic episcopate, although tenure in office may be terminated by retirement, resignation or conclusion of term, subject to the constitutional provisions of the respective churches.

C. Declaration of Full Communion

We declare the Evangelical Lutheran Church in Canada and the Anglican Church of Canada to be in full communion.

D. Commitments

As churches in full communion, we now commit ourselves:

1. to welcome persons ordained in either of our churches to the office of bishop, priest/pastor or deacon to serve, by invitation and in accordance with any regulations which may from time to time be in force, in that ministry in the receiving church without re-ordination;
2. to invite one another's bishops to participate in the laying on of hands at the ordination of bishops as a sign of the unity and continuity of the Church, and to invite pastors and priests to participate in the laying on of hands at the ordination of pastors or priests in each other's churches;
3. to consult with one another regarding developments in our understanding of the ministry of all the baptized, including the ordained ministry;
4. to work towards a common understanding of diaconal ministry;
5. to establish appropriate forms of collegial and conciliar consultation on significant matters of faith and order, mission and service;
6. to encourage regular consultation and collaboration among members of our churches at all levels, to promote the formulation and adoption of covenants for common work in mission and ministry, and to facilitate learning and exchange of ideas and information on theological, pastoral, and mission matters;
7. to establish a Joint Commission to nurture our growth in communion, to coordinate the implementation of this Declaration, and report to the decision-making bodies of both our churches;
8. to hold joint meetings of national, regional and local decision-making bodies wherever practicable, and
9. to continue to work together for the full visible unity of the whole Church of God.

Conclusion

We rejoice in our Declaration as an expression of the visible unity of our churches in the one Body of Christ. We are ready to be co-workers with God in whatever tasks of mission serve the Gospel. We give glory to God for the gift of unity already ours in Christ, and we pray for the fuller realization of this gift in the entire Church.

Signed by the National Bishop of [The Evangelical Lutheran Church in Canada](#) and the Primate of [The Anglican Church of Canada](#)

Wording in sections A.2, 3, 4, 5; and C.1, 2, 3, 4, 5 is derived from [The Porvoo Common Statement](#) (October, 1992) © David Tustin and Tore Furberg. Published in 1993 by Church House Publishing for the Council for Christian Unity of the General Synod of the Church of England.

Wording in section B is derived from Concordat of Agreement between the Episcopal Church and the Evangelical Lutheran Church in America, rev. January 1997, published for study by the Office of Ecumenical Relations of the Episcopal Church.

Relationships with Others #11 (bright blue)

Third Partial Report
of the Committee on Relationships with Others

RE: Receipt of the *Report to the 2023 Synod of the Moravian Church Northern Province from Linden Hall School for Girls*

Whereas, we have received and reviewed the *Report to the 2023 Synod of the Moravian Church Northern Province from Linden Hall School for Girls*; and

Whereas, Linden Hall School for Girls is committed to excellence of education in a diverse community focusing on scholarly achievement, character development, cultural awareness, and physical wellness; and

Whereas, Linden Hall School for Girls continues to look towards the future with new initiatives; be it therefore

Resolved: (16) The 2023 Synod of the Moravian Church Northern Province accepts, with thanks and appreciation, the report from Linden Hall School for Girls; and be it further

Resolved: (17) The 2023 Synod of the Moravian Church Northern Province commends Linden Hall School for Girls for their excellent work in serving and educating the future leaders of our world.

Derek French, Chair
Gregg Schafer, Secretary
June 23, 2023

Fourth Partial Report
For the Committee on Relationships with Others

Re: Expanding and Developing the Moravian Church Northern Province's Relationship with Churches for Middle East Peace ("CMEP")

Whereas, Churches for Middle East Peace ("CMEP") is a coalition of over 30 national Church communions and organizations working to encourage U.S. policies that actively promote just, lasting and comprehensive resolutions to conflicts in the Middle East, and to mobilize US Christians to embrace a holistic perspective and to be advocates of equality, human rights, security, and justice for Israelis, Palestinians, and all people of the Middle East;¹ and

Whereas, The Moravian Church Northern and Southern Provinces have been a joint associate member of CMEP, with representation on the Board of Directors, "as a way of providing information for members to be advocates for peace, justice, and security for all people in the region of Israel and Palestine"² since 2006 (the year of the 125th Anniversary of Moravian mission work in Palestine),³ and

Whereas, Opportunities exist for the Moravian Church to further expand and develop its long-standing relationship with CMEP; therefore, be it

RESOLVED: (18) The 2023 Synod of the Moravian Church Northern Province affirms its relationship with Churches for Middle East Peace ("CMEP") and expresses appreciation for CMEP's work to actively promote just, lasting, and comprehensive resolutions to conflicts in the Middle East, and to mobilize U.S. Christians to embrace a holistic perspective and to be advocates of equality, human rights, security, and justice for Israelis, Palestinians, and all people of the Middle East; and be it further

RESOLVED: (19) The 2023 Synod of the Moravian Church Northern Province affirms the expansion and further development of its long-standing relationship with Churches for Middle East Peace ("CMEP") by increasing provincial communications of updates, advocacy opportunities, and resources from CMEP

¹ CMEP.org

² Social Statements of the Moravian Church Northern Province (2018), page 85

³ http://www.moravianchurcharchives.org/thismonth/10_06%20Star%20Mountain.pdf

through Provincial Updates and social media, and other appropriate means; and by encouraging congregations to:

- Learn more about CMEP and encourage individuals to learn more about CMEP (cmep.org)
- Utilize educational and spiritual resources developed by CMEP including their Holy Land Curriculum, virtual webinars, and CMEP Journeys (virtual cooking classes, tours, etc.)
- Identify and partner with ecumenical partners and interfaith groups participating with CMEP
- Host a speaking event or lead a study group through a five-week study on Israel and Palestine
- Arrange a trip to the Holy Land organized by CMEP
- Explore becoming an official Church Partner with CMEP; and

Whereas, In recent months there has been an escalation of tensions, conflict, and violence in Palestine and Israel resulting in deaths and injuries to people of all ages including children; the destruction of property; the loss of homes and livelihoods; and the restriction of worship and attacks against churches and mosques in Jerusalem, especially during Easter, Ramadan, and Passover; and

Whereas, The Moravian Church has had a presence in ministry and mission in the region of Palestine and Israel for approximately 140 years and operates the Star Mountain Rehabilitation Center located near Ramallah,⁴ therefore be it

RESOLVED: (20) The 2023 Synod of the Moravian Church Northern Province expresses its deep concern regarding the recent escalation of tensions in the Middle East, and calls upon all congregations in the Moravian Church Northern Province to pray for, and through education and action, advocate for, a just, lasting, and comprehensive peace in the Middle East; for equality, human rights, security, and justice for all people; for the safety and well-being of those at Star Mountain Rehabilitation Center; and for the work of Churches for Middle East Peace.

Derek French, Chairperson
Gregg Schafer, Secretary
06/23/2023

⁴ <https://www.moravian.org/mission/wp-content/uploads/sites/12/2021/04/SMRC-FINAL-REPORT-2020.pdf>

Relationships with Others, #11 - Bright Blue

FIFTH PARTIAL REPORT
of the Committee on Relationships with Others

Re: Call Process Enhancements to Welcome Full Communion Clergy

WHEREAS, The Moravian Church Northern Province has retained a legacy call process by which clergy are called to parish leadership, and

WHEREAS, As a relational church, and building upon our practice of ecumenism, we value the nature of our call process and wish to enhance it, and

WHEREAS, the nature of our call process tends to limit the possibility of calling full-communion partner clergy, and

WHEREAS, we encourage clergy and congregational leaders to undertake ongoing discernment for their future ministry, and

WHEREAS, our Church's value of threefold pastoral leadership discernment, involving the parish, pastor, and district boards, can be maintained in an enhancement of our call process, be it therefore

RESOLVED: (21) the 2023 Synod of the Moravian Church Northern Province directs the Provincial Elders Conference or their designee to post pastoral vacancies with accompanying congregational profiles on the Moravian Church Northern Province website, and to accept expressions of interest from Moravian clergy and full communion partner clergy, with solicited expressions of interest directed to those entrusted to carry out the call process (e.g. District Boards); and be it further

RESOLVED: (22) the 2023 Synod of the Moravian Church Northern Province invites those entrusted to carry out the call process, (e.g. District Boards) to consider presenting candidates for call or appointment from both the pool of expressions of interest along with any candidates discerned separately by District and Joint or Unified Boards.

Concurrence
Care and Nurture of Clergy
Healthier Congregations

Derek French, Chair
Gregg Schafer, Secretary
23 June 2023

Relationships with Others, #11 - Bright Blue

SIXTH PARTIAL REPORT
of the Committee on Relationships with Others

Re: Beginning a Dialogue with the Christian Methodist Episcopal Church

WHEREAS, the Moravian Church Northern Province has engaged with the Christian Methodist Episcopal Church (CME) in the work of Churches Uniting in Christ (CUIC), and

WHEREAS, the Moravian Church Northern Province is committed to the work of Racial Justice and Healing, and has never sought a full communion relationship with an historically black denomination, and

WHEREAS, partnering with an historically black denomination can be a meaningful commitment in our work toward understanding and responding to the issues of racism in our society, be it therefore

RESOLVED: (23) that the 2023 Synod of the Moravian Church Northern Province directs the Provincial Elders Conference or their designee to initiate a dialogue toward a Full Communion Relationship with the Christian Methodist Episcopal Church.

Derek French, Chair
Gregg Schafer, Secretary
23 June 2023

Relationships with Others, #11 Bright Blue

The Seventh and Final Partial Report
Of the Committee for Relationships with Others

RE: Receipt of the *Report to the 2023 Synod of the Moravian Church from the Interprovincial Board of Communication*

Whereas: the Interprovincial Board of Communications (IBOC) makes visible the life and ministry of the Moravian Church and helps spread information on the same through publication of *The Moravian* magazine and www.moravian.org, and

Whereas: the IBOC supports the spiritual life of Moravians and others through publication of the *Moravian Daily Texts* as a folio, application, and email, and

Whereas: IBOC raises awareness and facilitates special ministry initiatives; therefore be it

Resolved: (24) the 2023 Synod of the Moravian Church Northern Provinces receives the report of the IBOC to the synod and expresses its appreciation to the staff and volunteers enumerated below with a round of audible applause.

“We are grateful for the service of our current Northern Province directors, including the Rev. Dan Miller, Katrina Lehman, Amy Gardin Linville, Valerie Wagner and Rev. Lynnette Delbridge. Staff includes Mike Riess, executive director; Sue Kiefner, communications assistant; and Jill Bruckart, business and customer relations assistant.”

Derek French, Chairperson
Gregg Schafer, Secretary
June 23, 2023