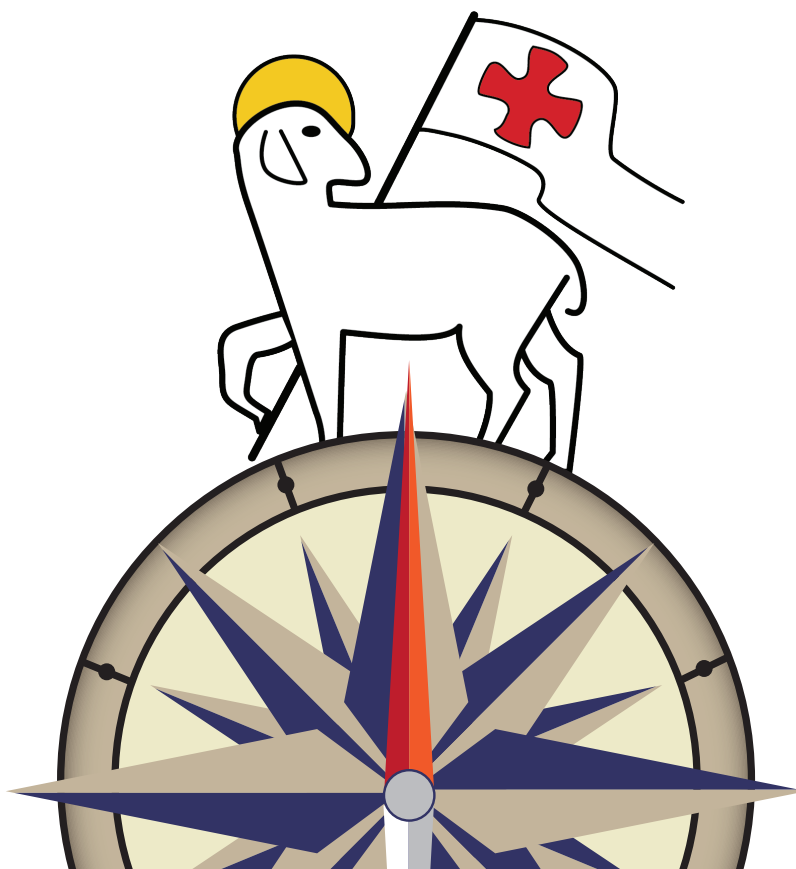


Synod Delegate Handbook



IN THE FAITH WE TRAVEL BY,
GOD IS IN THE OTHER PLACE.

SYNOD 2022

JUNE 1-4, 2022

WINSTON-SALEM STATE UNIVERSITY

WINSTON-SALEM, N.C.

MORAVIAN CHURCH IN AMERICA, SOUTHERN PROVINCE

Dear Brothers and Sisters in Christ,

Congratulations on becoming a delegate to the 2022 synod of the Moravian Church in America, Southern Province. We are grateful for your participation and hope this handbook will help you navigate what it means to serve in this role.

Synod is a unique gathering of the church and participants undertake the vital and sometimes difficult work of discerning together, as best we can, the wisdom and guidance of the Holy Spirit. For this reason, being a delegate invites our committed participation:

- * Engaging fully in the meetings of the assembly;
- * Giving prayerful attention to the decisions being considered;
- * Appreciating the many opportunities to worship and pray together;
- * Listening with delegates whose experiences and opinions may vary from our own;

The mutual commitment shared by synod delegates creates a unique opportunity to encourage and cultivate faith in each other, equipping one another for the work of ministry and building up the whole church as members of the one body of Christ.

As the writer of Ephesians reminds us, “the body makes itself grow in that it builds itself up with love as each one does its part” (Eph. 4:16). May we each do our part as synod delegates to promote the healing and renewal of the church in our time, in order that we may grow together in every way into Christ whose faithful love we seek to embody in all that we say and do. Thank you again for your leadership and ministry.

— The Synod Planning Committee

For additional information, resources and updates about the 2022 Southern Province Synod June 1-4, visit www.mcsp.org/synod.



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What is Synod?

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

The Provincial Synod shall have power:

- a. to carry out the principles of the Moravian Church (Unitas Fratrum) laid down by the Unity Synod for constitution, doctrine, worship and congregational life;
- b. to examine and oversee the spiritual and temporal affairs of the Province and its congregations;
- c. to legislate in regard to constitution, worship and congregational life for the Province;
- d. to provide the vision, direction and expectations for Provincial mission and ministry and to review the results thereof;
- e. to elect the Provincial Elders' Conference which shall constitute the administrative board of the Province and which shall be responsible to the Synod for the management of the affairs committed to it;
- f. to elect representatives to interprovincial agencies, boards and such other entities as it deems appropriate;
- g. to elect Bishops;
- h. to elect Delegates to Unity Synod;
- i. to act as the final court of appeal to hear and redress grievances; and,
- j. to perform such other acts as shall be designated to it by the Rules and Regulations and such other acts as shall be lawful under its Articles of Incorporation.

From The Constitution of the Moravian Church in America, Southern Province:
Section 3. The Provincial Synod and Section 4. Duties and Functions of the Provincial Synod



Who's Who at Synod?

Synod Chair: The Chair presides over the plenary sessions at Synod. The Chair opens Synod, calls plenary sessions to order, announces business coming before the assembly, recognizes speakers entitled to the floor, states and puts to vote all questions that legitimately come before the assembly, announces the results of votes, enforces the rules of debate, decides all questions of order, responds to inquiries of delegates, expedites business in every way compatible with the rights of delegates, and declares the meeting adjourned.

Secretary: The Secretary is the recording officer of the assembly. The Secretary keeps a record of all the proceedings of Synod, keeps on file any memoranda and reports, keeps official delegate roll, and makes the minutes and records available upon request.

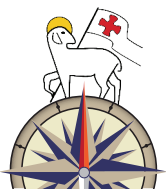
Parliamentarian: The parliamentarian is a consultant who advises the chair and other officers, committees, and delegates on matters of parliamentary procedure.

Chaplain: The Synod Chaplain is selected on the basis of their willing availability to everyone present during synod: delegates, advisory delegates, synod leadership, and synod guests. The position of synod chaplain is primarily one of listening, compassion, and discerning prayerfulness. Persons who agree to serve as synod chaplain consent to respecting confidentiality in all matters discussed with them. They:

- * Pray and provide other kinds of pastoral leadership during synod sessions and at other appropriate times, upon request;
- * Respect culturally and theologically diverse communities whose experiences and understanding of God may vary;
- * Arrange specific meeting times and locations where persons may discuss sensitive and/or other matters; and
- * Plan and oversee morning communion services.

Delegates: Delegates are those called out of their congregations because of the character of their Christian living and the depth of maturity of their relationship with Christ, with brothers and sisters in their congregation and the Province. It is expected that this maturity will give them insight to discern the direction God desires for the Moravian Church Southern Province. As such, they are sent with prayers and with the guidance of the Spirit to use their gifts and maturity to think about and respond to the matters at Synod of their own conviction.

A delegate is not a “representative” of the congregation, in the restrictive nature of the term; he or she is not, in other words, someone who is instructed to vote a certain way by the congregation or leadership. The Book of Order states that a delegate, “must not lose sight of the interests of the Province and of the Unity as a whole,” even as they consider the perspective of their home congregation.



Delegates, whether official (voting) or advisory (non-voting):

- * Pray before and during Synod for God's leading and direction for the Province.
- * Invest preparation time to understand the process of Synod, including parliamentary procedures and voting.
- * Read and reflect on reports and information from boards and agencies of the Province. (Please note there will not be additional copies of these reports available at Synod.)
- * Become knowledgeable about nominees for various elected offices and membership on boards.
- * Attend and participate in pre-Synod gatherings for orientation and committee meetings.
- * Actively participate in Synod itself, including: worship, committee meetings, small working group sessions, and plenary (total group) sessions for business, elections, and consideration of proposed resolutions.
- * Share, interpret and help implement the results of and direction set by Synod.

Committees: Often, matters are sent to be discussed by a committee as a way to explore them more fully than would be possible if the entire assembly were considering them. Each committee maintains a specific area of concentration often focusing discussion in a particular area of the church's life and ministry.

Facilitators: A facilitator is appointed to support the group process within each committee. The following committees have been identified for the 2022 synod:

Spiritual Growth

- * Children, Youth, & Family
- * Faith Formation
- * Adult Educational Ministry & Practice
- * Worship and Prayer
- * Building Generosity

Community

- * Vocation and Calling
- * Vision & Mission
- * Leadership Development
- * Partnership & Collaboration
- * Advocacy & Justice
- * Wellness & Care

Mission

- * Mission (Service, Community engagement)
- * Evangelism
- * New & Emerging Ministry
- * World Mission

Standing Committees

- * Steering
- * Government
- * Finance



2022 Synod Leadership

Synod Planning Office

- * Provincial Elders Conference + 336-725-5811
- * Beverly Johnson, executive assistant + bjohnson@mcsp.org
- * The Rev. Dr. David A Marcus, Jr. assistant to the president + dmarcus@mcsp.org

Synod Officers

- * The Rev. Dr. Frank Crouch, chair
- * Katherine Wilkerson, vice chair
- * The Rev. John D. Rights, secretary

Appointed

- * The Rt. Rev. Chris Giesler, chaplain
- * Michael Terry, secretarial assistant
- * Dana Myers, secretarial assistant
- * Tannis Nelson, PRP, parliamentarian

Planning Committee

Delegate Preparation

- * The Rev. Willie Israel + pastorsing@aol.com
- * The Rev. Andrew Heil + aheil@homemoravian.org

Program and Leadership

- * The Rev. Christy Clore + christyclore@gmail.com
- * The Rev. Dr. Neil Routh + nrouth@gracemoravianchurch.org
- * The Rev. Dr. Craig Troutman + craig@raleighmoravian.org

Nominations

- * Donna Hurt + donnahurt348@gmail.com
- * The Rev. Jeff Jones + moravian_dude@yahoo.com

Facilities

- * Beverly Johnson + bjohnson@mcsp.org
- * The Rev. Dr. David A. Marcus, Jr. + dmarcus@mcsp.org

Worship

- * The Rt. Rev. Sam Gray + sam@newphilly.org
- * The Rev. Ginny Tobiassen + ginnyt@homemoravian.org

Facilitators

- * Peggy Carter and the Rev. Judy Knopf

Implementation Committee

- * Kekka Klingerman, Paul Knouse, the Rev. John D. Rights and the Rev. Russ Williams



What Does it Mean to Be a Conferential Church?

In the Moravian Church Southern Province, we have often used the term “conferential government” in reference to how we govern and make decisions as a church.

We’ve been doing it this way for a long time, as a particularly striking example of our conferential system illustrates. On September 16, 1741, the Synodal Conference of Moravian leaders, after the resignation of Leonard Dober, decided Christ should be the Chief Elder of the Church. Without an individual Moravian leader elected to that “head” position, the group instead listened collectively and to one another to discern the direction of their Chief Elder.

That conferential insight had lasting effect in our memories and in our polity. We believe that Christ, the head of our church, guided our ancestors as they shaped our unique form of church government, and we are confident that Christ continues to guide our decisions today.

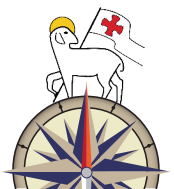
To say that we are conferential means that as a Unity, Province, and as congregations, we are bound together under the leadership of Jesus Christ. And, in this union, we deliberate, discuss, and confer in making decisions as a community. Rather than “do our own thing,” we, as individuals or congregations, find governing responsibility and authority in conference.

Our worldwide deliberative body is the Unity Synod (once every seven years) and, within each province, the Provincial Synod (once every four years). During a synod, our collaborative process is evident -- every delegate participates in group discussions and may speak on the floor of synod. This conference produces the vision, direction and calls for future action. Synod also elects the members of the Provincial Elders Conference, the conference where governance is vested between synods. We believe that the Holy Spirit guides us in these elections, and we accept these leaders as the legitimate authorities in our church.

Part of the interconnected nature of the conferential system is that PEC works in consultation with the elected leaders of congregations in the province. Like synod and PEC, congregational governance is vested in these boards, rather than individuals. And unlike some other churches, Moravian congregations are not independent entities; they are local expressions of the worldwide Moravian Unity and of the work decided upon as a province at synod.

Conferential government is a process that reflects our heritage and significant moments in the 550+ years of our communion. Even as our provincial structures change and adapt, each province is careful to invest in the authority of synods -- an essential piece of that conferential principle.

—Based on papers by the Rev. Dr. Craig Atwood and the Rt. Rev. George Higgins.



How are Decisions Made During Synod?

The entire assembly meets together several times during Synod, in what is called a **plenary session**, where legislative decisions are made. Many proposed resolutions come from the committees on Government and Finance, facilitated through the Steering Committee. Each delegate is able to fully participate in the discussions and voting regarding any proposed resolution.

Elections

A number of elections are held during Synod. All positions become vacant and are elected at every synod for four-year terms. Those elected for the first time in 2018 are eligible for re-election. Persons are limited to serving two consecutive four-year terms, except the office of PEC President, which has no term limits. Elections include:

Bishops

If there is a resolution calling for the election of a bishop or bishops, it will be referred to the Leadership Committee. Election of a bishop is from among clergy who are presbyters and is by ballot without nomination. A majority vote of two-thirds of the votes cast is necessary for election.

Provincial Elders' Conference

The Provincial Elders' Conference consists of seven persons, three of whom shall be laypersons and three clergy, and the president who may be either. These are elected by synod. The synod elects the president of the conference by ballot without nomination. After the PEC President is elected, the remaining six PEC members are elected from nominations. A majority vote of two-thirds of the votes cast is required for election.

Members of Other Boards

Synod votes to elect nominated individuals for vacancies on other boards and agencies of the province. In the last few months the Nominations Committee requested information on vacancies from provincial boards and received nominations. The Nominations Committee will provide names and biographical data on those recommended, prepare descriptions of each board and who has been nominated to that board, and create a sample ballot. This information will be provided to delegates before synod convenes.

In addition, nominations may be made from the floor at synod. After nominations are closed, a final electronic ballot is prepared for voting. All elections, other than PEC President, PEC, and if determined, bishop, shall be by a majority of the votes cast. Those elected will serve for a term of four years until the convening of the next synod.

Additional information on terms of service, re-election, filling vacancies, etc. is found in the Rules and Regulations, V. Elections and Appointments of the Book of Order of the Southern Province. You'll find nominations forms and more information on the provincial website, (mcsp.org).



Proposals to Synod

All actions or decisions proposed to Synod, whether by individuals, boards, or agencies, will be called a 'Proposal to Synod.' If or when the Synod approves a Proposal, it will then become a "Resolution of Synod."

Who May Write a Proposal?

Proposals to synod may be submitted by individual members of the Southern Province, or by a provincial or interprovincial board or agency, or by a church board.

Submitting Proposals

The PEC Office will accept Proposals to be distributed before synod until March 31, 2022. The Steering Committee will make sure each Proposal is in the proper format, and assign Proposals to the appropriate Synod Committee(s). These pre-Synod Proposals will be delivered to Synod delegates approximately 30 days before synod convenes.

Any proposal must be accompanied by the name, contact information and congregation or agency of the person submitting the proposal. This is needed so that the Steering Committee can work with individuals to make sure the format of a proposal is in order. A proposal that does not have this information will not be processed by the Steering Committee or considered at synod.

Important Note: After March 31 Proposals will not be accepted in the PEC Office and must be brought to synod and presented at a business session by an elected Delegate.

Submit Proposals to the Provincial Elders' Conference via e-mail to bjohnson@mcsp.org.

Reports

In addition to proposals, synod Committees also have the option of submitting a **report** to Synod. These Reports are formally received by the Synod without discussion, become part of the records of Synod, and remain available as a future resource to the PEC, Provincial Boards, congregations, etc.

Committee reports are often a valuable way for a synod committee to document a perceived set of priorities for the church or to record an important conversation that for various reasons may not result in the submission of a proposal.

Reports to Synod can be sent to bjohnson@mcsp.org, or sent to the PEC office, 459 S. Church St., Winston-Salem, NC 27101



How to Write a Proposal

A Proposal should briefly state the issue, need or opportunity to be addressed and make recommendations. The format of a proposal includes:

- * Title of the Proposal, including topic covered. Use of one of the broad categories or Synod Committee names listed below is highly recommended.
- * The name and contact information of the individual, board or agency or synod committee/group making the proposal. A proposal that does not have this information will not be processed by the Steering Committee or considered at synod.
- * Supporting information, including any background information as to why the Proposal is being made. These statements should represent a brief persuasive rationale as to why Synod should approve the Proposal. Do not include information that is already common knowledge. These statements should begin with the word "WHEREAS."
- * The recommended decision or action begins with the word "RESOLVED." One or more such statements may be made.

The **style and format** for preparing proposals for Synod follows:

WHEREAS, (Text of the first background information clause);

WHEREAS, (Text of the next to the background information clause); and

WHEREAS, (Text of the last background information clause); therefore, be it

RESOLVED, that (state action to be taken); and be it,

RESOLVED, that (state further action if appropriate); and be it,

RESOLVED, that ... (state still further action).



The following is an example of format and wording of a Proposal from a previous synod:

Proposal (#7)

Subject: Provincial Women's Board Membership

From: Provincial Women's Board

WHEREAS, The Book of Order states that the Provincial Women's Board shall consist of ten members elected by Synod for a term of four years subject to reelection for a second term of four years and eight persons appointed to serve a term of four years subject to re-appointment for a second term of four years with all the rights and privileges enjoyed by members elected by Synod; and,

WHEREAS, the Provincial Women's Board of the Southern Province has operated with 16 members either elected at Synod or appointed over the past 5 years; and,

WHEREAS, the Provincial Women's Board has had a female clergy representative as one of its members over the past 6 years; therefore be it

RESOLVED, That the Provincial Women's Board be permanently made up of 17 members, plus one paid non-voting Administrative Assistant/Bookkeeper. Ten members will continue to be elected by Synod and six to be appointed by the Provincial Women's Board. The seventeenth member of the board will be a female clergy member appointed by the board to serve a two-year term with the option to be re-appointed for another two-year term.

Reported out by Committee on Government



The following is a template for writing a proposal to synod.

Proposal to the 2022 Synod

[For Synod Office Use]

Proposal

Subject: [Title/Subject of Proposal Here]

From: [Name of individual or group presenting resolution here]

Topic Area: [Use one of the Synod Committee topics]

WHEREAS, ; and,

WHEREAS, ; and,

WHEREAS, ; and,

WHEREAS, ; therefore be it

RESOLVED, That ; and be it,

RESOLVED, That ; and be it,

RESOLVED, That .



Memoranda to Synod

In addition to formal Proposals, Memoranda to synod may be submitted by individual members of the Southern Province, or by a provincial or interprovincial board or agency, or by a church board.

This is especially appropriate if what is shared does not require formal legislative action by synod, but is an idea, suggestion or concern that the author wishes to be included in the conversation at synod.

Memoranda will be received as information, but not formally voted or acted upon by committees and groups at Synod, or on the floor of Synod.

The PEC Office will accept Memoranda to be distributed before synod until March 31, 2022. The Steering Committee will make sure each Memorandum is in the proper format, and assigned to the appropriate Synod Committee(s). These pre-Synod Memoranda will be delivered to Synod delegates approximately 30 days before synod convenes.

Any Memorandum must be accompanied by the name, contact information and congregation or agency of the person submitting the proposal. This is needed so that the Steering Committee can work with individuals to make sure the format of a Memorandum is in order. A Memorandum that does not have this information will not be processed by the Steering Committee or shared with a Synod Committee.

Important Note: After March 31 Memoranda will not be accepted in the PEC Office and must be brought to synod and presented at a business session by an elected Delegate.

Submit Memoranda to the Provincial Elders' Conference via e-mail to Beverly Johnson:
bjohnson@mcsp.org

Memorandum Topics

Those writing a memorandum are strongly encouraged to identify the Synod Committee topic(s) to which it relates.

Format of a Memorandum

- * Any Memorandum should be no more than 2 pages in length.
- * Indicate which of the Synod Committee topics the Memorandum is about. (Memoranda will be directed to the corresponding Committee at Synod).
- * Include the name and contact information of the individual submitting the Memorandum and the congregation, board or agency of which he or she is a member.
- * State clearly and briefly the idea, suggestion, wish or concern. Please use only the space provided in the template.



The following is a template for writing a memorandum to synod.

Memorandum to the 2022 Synod

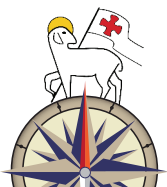
Title:

From: [include, name, congregation and/or board or agency, and contact information.]

Synod Committee topic(s) to which this memorandum applies:

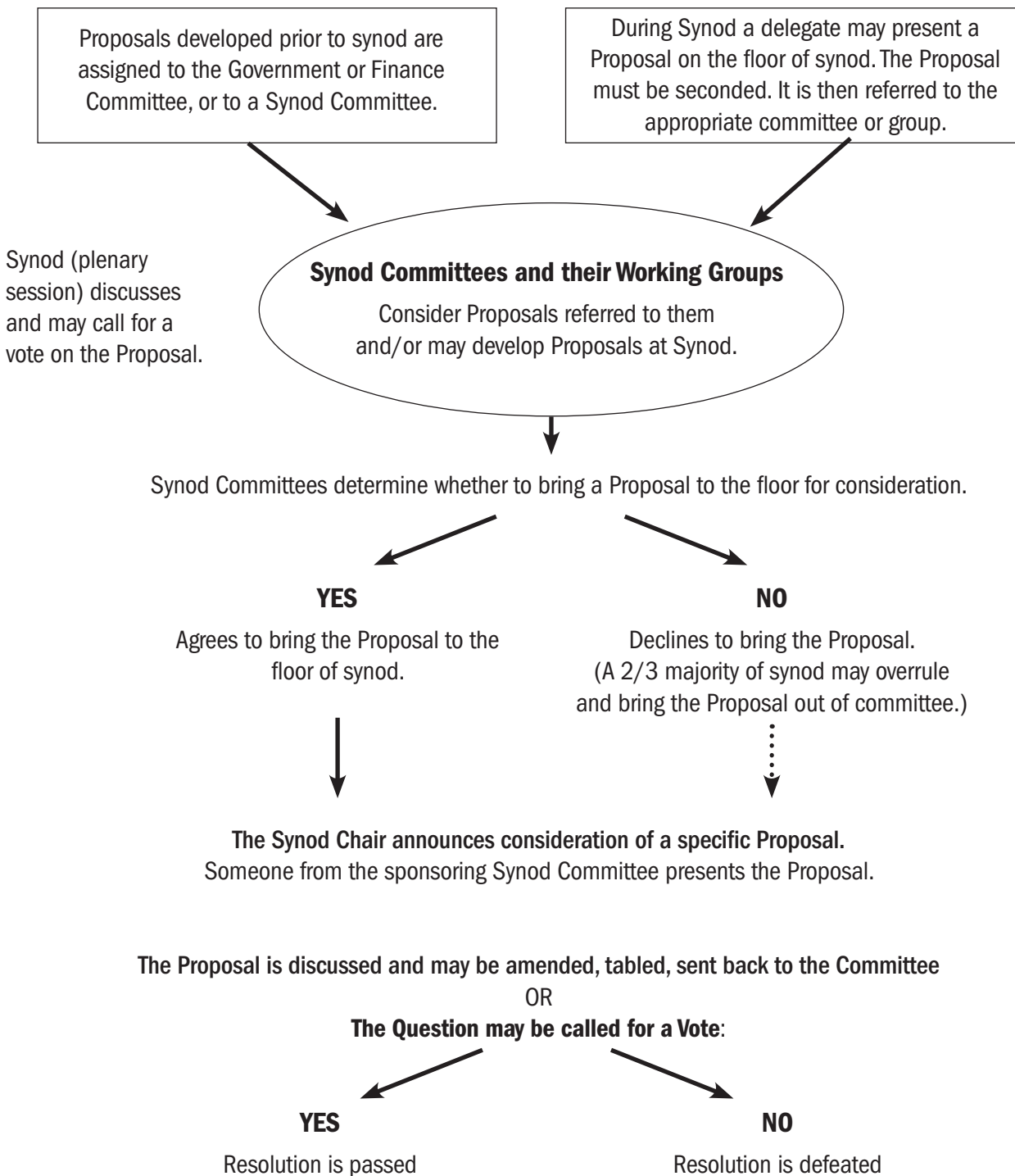
Use the following space for writing:

[Text of Memorandum]



[Continue as needed on back of page]

From Proposal to Resolution



The Steering Committee

- Refers a Proposal to a Synod Committee.
- Refers any Proposal involving the expense of more than \$2500 to the Finance Committee
- Refers Proposals that change rules and regulations or constitution to the Government Committee.
- Approves format for Proposals. Authorizes copying and distribution of Proposals to delegates.



Draft of the Proposed Standing Rules of 2022 Synod

Standing rules, once adopted, remain in place until they are amended or suspended by two-thirds vote of the Synod. The proposed standing rules of the 2022 Synod are:

1. In the plenary sessions of synod, where the *Standing Rules of Synod* do not cover parliamentary procedures, and where there is no conflict with the rules or the *Constitution and Rules and Regulations of the Southern Province*, the basis for procedure shall be *Roberts Rules of Order, 12th Edition*.
2. Proposals duplicated and distributed to the members before synod convenes shall be referred to proper synod committees for consideration without being read.
3. Synod minutes shall be reviewed by a committee of three appointed by the chairperson of synod so that they need not be approved by the full synod.
4. After the initial roll call of delegates, further roll calls shall be made by delegates signing attendance slips. The secretaries of synod shall immediately record the roll.
5. All proposals coming from synod committees shall be referred to the Steering Committee. This committee does not have the power to alter or reject proposals, but to see that these are duplicated and distributed to delegates before they are presented for action.
6. At the beginning of the synod the Committee on Nominations shall distribute to the delegates a list of the positions to be filled by election and the nominations for these positions.
7. Ballots for all board elections shall be cast at the same time, except boards for which nominations are not permitted.
8. To provide for number 7 above, the ballot with nominations for all board elections, except boards for which nominations are not permitted, will be presented to synod delegates at the convening of synod, and
 - a. At the first appropriate time, opportunity will be given to present nominations from the floor. A delegate wishing to place a person in nomination shall provide an Information Form completed by the person to be nominated. The Information Form shall be designed by the (Nominations) Committee and shall include a statement to be signed by the nominee indicating a willingness to serve if elected.
 - b. After nominations from the floor have been closed, those nominated from the floor will be assigned a number so when it's time to cast votes, people can use any nominee's number and enter it on their electronic voting device. (Nominations made prior to synod will be listed in alphabetical order. Nominees from the floor will not be listed in alphabetical order).
 - c. As soon as appropriate, the voting for all boards, except boards for which nominations are not permitted, shall take place.



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9. Reports of task forces, study groups or committees authorized or appointed by Synod during the intersynodal period shall be referred to the appropriate Synod Committee.
 10. All legislation requiring funding either on a provincial or congregational level in the total amount of \$2,500 or more must be received by the Finance Committee by a deadline set at each synod by the Steering Committee. The Finance Committee may not alter such legislation, but will review it and prepare a summary report to the Synod of the financial implications for the province and congregations of all such legislation. This report will be presented before any single item in the report is considered and voted upon. Any amendment on the floor of Synod to such legislation which causes a net change of \$2,500 or more in any item must be referred to the Finance Committee prior to being acted upon.
 11. At the close of each synod the Provincial Elders' Conference shall appoint a committee to review the *Book of Order* of the Southern Province and bring it into conformity with the acts of synod.



Parliamentary Procedure

Motions

Any delegate to synod has the privilege of making any appropriate motion or parliamentary point that pertains to the business of synod.

Amendments

Delegates offering an amendment to a motion should be specific, naming the words to be struck (if any) and the words to be inserted (if any). Amendments of five or more words shall be written out with four copies (one for the delegate to keep, one for the Synod Secretary, and one for the Synod Chair). An amendment may be amended only once. This is known as an amendment of the second degree. Substitute motions and amendments which are not germane to the main motion or amendment will not be in order.

Debate

Every delegate has the privilege of participating in debate if the matter before the synod is debatable. To speak on a motion a delegate must gain recognition from the Synod Chair. This is done by a delegate approaching a microphone and identifying himself or herself. Efforts to be recognized by the chair should never be done in a manner that detracts attention from someone who is already addressing the synod, nor in any discourteous or disruptive manner. After gaining recognition the delegate should address the chair and state his or her purpose in rising. The delegate may say, "I wish to speak for the motion" or "I wish to speak against the motion." Or she or he may say, "I wish to offer an amendment." The chair may rule as out of order any statement which does not speak to the then-pending matter before the synod.

Voting

Every official delegate has the privilege of voting for or against a proposal or a motion. Delegates also have the privilege of abstaining. In voting with an electronic keypad for an election, a delegate may abstain by entering the number indicated for abstinences, which will not be counted. A vote is ordinarily taken when the debate has concluded on the question before synod. At this point the chair usually asks, "Are you ready for the question?" If no one objects the vote is taken. Since voting will be done by electronic key pads (except for those where nominations are not allowed) there will be no voice votes and therefore no call for a division.

General Parliamentary Procedure

The following parliamentary procedure chart is provided by Tannis F. Nelson, Professional Registered Parliamentarian, who serves as President of the North Carolina Association of Parliamentarians.



Parliamentary Procedure...at a glance

These are motions you might make, how to make them and what to expect of the rules.

To Do This:	You Say This:	May you interrupt?	Do you need a second?	Is it Debatable?	Can it be amended?	What Vote?	Can it be reconsidered?
Adjourn meeting	"I move that we adjourn"	No	Yes	No	No	Majority	No
Call an intermission	"I move that we recess for..."	No	Yes	No	Yes	Majority	No
*Complain about heat, noise, etc.	"I rise to a question of privilege"	Yes	No	No	No	No Vote	No (usually)
Suspend further consideration	"I move to table the motion"	No	Yes	No	No	Majority	No
End debate and amendments	"I move the previous question"	No	Yes	No	No	2/3	No ¹
Postpone discussion for a certain time	"I move to postpone the discussion until..."	No	Yes	Yes	Yes	Majority	Yes
Give something closer study	"I move to refer the matter to committee"	No	Yes	Yes	Yes	Majority	Yes ²
Amend a motion	"I move to amend the motion by..."	No	Yes	Yes ³	Yes	Majority	Yes
Introduce business	"I move that..."	No	Yes	Yes	Yes	Majority	Yes

The motions listed above are in order of precedence and can be introduced if higher on the chart than the pending motion. Below there is no order of precedence; these motions arise as needed.

*Protest breach of rules or conduct	"I rise to point of order"	Yes	No	No	No	No vote ⁴	No
Vote on a ruling of the chairman	"I appeal the chair's decision"	Yes	Yes	Yes	No	Majority ⁵	Yes
Suspend rules temporarily	"I move to suspend the rules so that..."	No	Yes	No	No	2/3	No
Avoid considering an improper matter	"I object to consideration of this motion"	Yes	No	No	No	2/3 ⁶	___ ⁷
Verify a voice vote by having members stand	"I call for a division" or "Division!"	Yes	No	No	No	No vote	No
*Request information	"Point of information"	Yes	No	No	No	No vote	No
Take up a matter previously tabled	"I move to take from the table"	No	Yes	No	No	Majority	No
Reconsider a hasty action	"I move to reconsider the vote on..."	Yes	Yes	___ ⁸	No	Majority	No

*May go to head of line at microphone – do not need a motion

Notes

(1) Unless vote on question is not yet taken.

(2) Unless the committee has already taken up the subject.

(3) Only if the motion to be amended is debatable.

(4) Except in doubtful cases.

(5) A majority vote in **negative** needed to reverse ruling of chair.

(6) A 2/3 vote in **negative** needed to prevent consideration of main motion.

(7) Only if the main question or motion was not, in fact, considered.

(8) Only if motion to be reconsidered is debatable.

Delegate Covenant

The Lord Jesus Christ calls His Church into being so that it may serve Him on earth until He comes. The Unitas Fratrum is, therefore, aware of its being called in faith to serve humanity by proclaiming the Gospel of Jesus Christ. It recognizes this call to be the source of its being and the inspiration of its service. As is the source, so is the aim and end of its being based upon the will of its Lord.

It is the Lord's will that Christendom should give evidence of and seek unity in Him with zeal and love. In our own midst we see how such unity has been promised us and laid upon us as a charge. We recognize that through the grace of Christ the different churches have received many gifts. It is our desire that we may learn from each other and rejoice together in the riches of the love of Christ and the manifold wisdom of God. We confess our share in the guilt which is manifest in the severed and divided state of Christendom. By means of such divisions we ourselves hinder the message and power of the Gospel. We recognize the danger of self-righteousness and judging others without love. Since we together with all Christendom are pilgrims on the way to meet our coming Lord, we welcome every step that brings us nearer the goal of unity in Him. He himself invites us to communion in His supper. Through it He leads the Church toward that union which He has promised. By means of His presence in the Holy Communion He makes our unity in Him evident and certain even today.

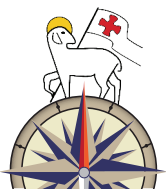
Excerpts from the *Ground of the Unity*

A doctrinal statement adopted by the Unity Synod of the Unitas Fratrum, or Moravian Church, held at Dar es Salaam, Tanzania August 13 to 25, 1995

As a duly elected delegate to the Synod of the Moravian Church of America, Southern Province, I do covenant to work with all brothers and sisters in love before the Savior we serve. That covenant binds me to adhere to the rules of Synod, a sacred gathering to discern the direction of our Province and provide for its mission. In doing so, I accept that:

Synod delegates are called out of the congregation because of the character of their Christian living and the depth of maturity in our relationship with Christ, and with brothers and sisters in their congregations and Province. I understand that it is expected that this maturity will give me insight to discern the direction God desires for the Moravian Church Southern Province. As such, I am sent with prayers and with the guidance of the Spirit to use my gifts and maturity to think about and respond to the matters at Synod of my own conviction. I respect and adhere to The Book of Order, which states that a delegate, "must not lose sight of the interests of the Province and of the Unity as a whole," even as they consider the perspective of their home congregation. As such a delegate, I am not a "representative" of my congregation and I come to Synod understanding I do not come with a mandate to vote by instruction of my congregation or its leadership. I understand that Synod is where we legislate our policies and that can encompass all areas of church life. I understand and accept, however, that it does not address forming new doctrine [Unity Synod].

I value that Moravian confederal government has led our Church's decisions since 1741, when the Synodal Conference of Moravian leaders decided Christ should be the chief elder of the Church. In this union, we deliberate, discuss and confer in making decisions as a community. I am confident that Christ continues to guide our decisions today and will come to Synod to find governing responsibility and authority in conference with Him and fellow delegates.



As a brother/sister in Christ, a Moravian and a Synod delegate, I affirm key tenets of the *Moravian Covenant for Christian Living*, as written in 1727 at the time of our church's spiritual renewal, with revisions approved by the Southern and Northern American Provinces in 2001, and I covenant to follow them as we serve the church as Synod delegates:

- * "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."
- * "We believe that God in Jesus Christ calls his people out of "every race, kindred, and tongue," pardons them beneath the Cross, and brings them into a living fellowship with himself. We regard it as a commandment of our Lord to bear public witness to this and to demonstrate by word and deed that we are one in Christ."
- * "Because we hold that all people are God's creatures (Genesis 1:27) and that he has made of one blood all nations (Acts 17:26), we oppose any discrimination based on color, race, creed, or land of origin and declare that we should treat everyone with love and respect."

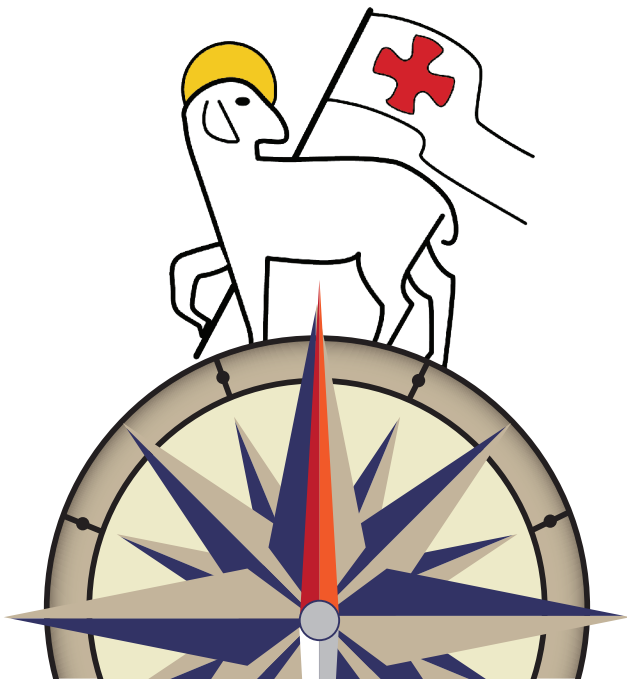
As a delegate to the Synod, I will consider the impact of words and actions before, during, and after all interactions. I will be mindful of my impact on the group. I will respond respectfully to those whose opinions and thoughts differ from my own, recognizing that their life journeys have provided different experiences and as a result, different views. I vow to create an atmosphere that is safe for all my sisters and brothers so that they can openly take risks, share ideas and develop their understanding without concern of it being shared outside the context of Synod. Toward that end, I commit to respect the privacy of each delegate and not share personal notes or conversations from Synod that could harm fellow children of God serving at Synod.

I understand and accept delegate responsibilities and expectations to:

- * Pray before and during Synod for God's leading and direction for the Province.
- * Invest preparation time to understand the process of Synod, including parliamentary procedures and voting.
- * Be familiar with current policies and statements of the Province (SP Book of Order) and the Unity (Unity Book of Order).
- * Read and reflect on reports and information from the boards and agencies of the Province.
- * Become knowledgeable about nominees for elected offices and membership on boards.
- * Attend and participate in the pre-Synod gathering of delegates for orientation.
- * Take an active part in Synod itself, including worship; total group sessions for business, elections and consideration of resolutions; and participating in a smaller working group.
- * Share, interpret and help implement the results of and direction set by Synod.







IN THE FAITH WE TRAVEL BY, GOD IS IN THE OTHER PLACE. SYNOD 2022

About the Synod Theme:

The Bible is an ongoing story of people on the move, in search of a place that God will show them. We take courage from their faithful example, believing with them that God will be found in every new country.

Today, emerging from the pandemic, all people of faith are likely in an “other place,” with new habits, new questions, new needs—and perhaps new ideas and a new spirit. As our Synod gathers, we look forward, with eyes and hearts open, to discovering some of the many ways that God is in the other place.

When We Lift Our Pack and Go MBW Hymn 793

When we lift our pack and go,
when we seek another country,
moving far from all we know,
when we long to journey free --

Refrain: **God is in the other place,
God is in another's face,
in the faith we travel by,
God is in the other place.**

Through the loneliness of night,
through the sky's uncharted spaces
not a sparrow falls in flight
but a loving God will care --

Sons and daughters must depart,
friends will go on other journeys,
only constant is the heart
that can trust its God to be --

In the hands outstretched to greet,
through the open doors of strangers
there is love we yet can meet
and believe the Christ is there --

“In the faith we travel by, God is in the other place”
from Hymn 793, “When We Lift Our Pack and Go.”

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For additional information, resources and updates
about the Southern Province Synod, June 1-4, 2022

visit

www.mcsp.org/synod.



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