

UB2014 Resolutions:

UB2014 Resolution 1:

Whereas: Br. Robert Sawyer has been delegated to the UB2014 without being member of the Provincial Board of The Southern Province of America.

Be it resolved that all provinces be reminded in the future to adhere strictly to COUF #350

20 yes

Further, be it resolved that Br. Robert Sawyer, since he is delegated by the Southern Province of America, act as an advisor of UB2014 with a voice and without a vote.

UB2014 Resolution 2:

UB recommends that the MCT-SP together with the Unity office work on a possible solution on the situation in Kyela.

UB2014 Resolution 3:

Whereas D. R. Congo is a very huge country with a less developed infrastructure, and

Whereas the Moravian Church in D. R. Congo is widespread,

Whereas the church is growing in both the central provinces Kasai Orientale and Kasai Oxidentale, and in the Eastern Provinces Sud Kivu and Katanga,

and as the office of the Unity after two trips of investigation is satisfied that the Moravian Church in the Eastern Provinces fulfill the criteria for being a Mission Area according to COUF #201.1

Be it resolved that the Moravian Church in Sud Kivu and in Katanga is given the status of a Mission Area of the Worldwide Moravian Unity under the supervision of MCT-LT, starting 1.1.2015

UB2014 Resolution 4:

Whereas the Kersten Warenhuis sale has been completed,

and whereas the Unity Board recognizes the pain and sorrow the sale of the house has caused in the Moravian Church in Suriname and in the wider society,

Be it resolved that the Unity Board adopts the following statement, based on the final declaration of the meeting between the Provincial Board of Suriname and the President and Business Administrator of the Unity Board on march 20th, 2014:

- 1. The Provincial Board of Suriname and the Unity Board are critical of the lack of communication to the Provincial Board by the MCF Executive Committee with regard to the issue of the sale of the "Kersten Warenhuis." Furthermore, what has been felt as lack of respect of the Surinamese Provincial Board is highly regrettable.**
- 2. That the preparation of the MCF Executive Committee to give permission to the sale of the Kersten Warenhuis left a great deal to be desired because of the sensitivity of the possible sale of land, by many brothers and sisters of the Moravian Church in Suriname and society at large, is felt to have enormous historical and emotional value.**
- 3. The Unity Board meeting is looking forward to see the Unity initiate a conversation between the Unity Board, the MCF and the Surinamese Province in order to find a lasting solution to this matter. The hope is that all involved parties will share the intention putting this issue to rest to the satisfaction of all.**

Be it further resolved that MCF provides exact information concerning the border between the two pieces of property as soon as possible

Be it further resolved that UB request UBA to a write a letter to PB Suriname explaining its response to the sale of Kersten Warenhuis.

UB2014 Resolution 5:

Whereas the Moravian Church Zambia Mission Province has been through a process, which largely follows the recommendations of the Unity Delegation to Zambia 21-22. February 2013

And whereas the MCZ wishes to become a Unity Province

Be it resolved that the Moravian Church Zambia attains the status of a Unity Province.

UB2014 Resolution 6:

UB expresses appreciation to Br. Stam, and the other members of the MCF Board for their effective management of business enterprises and good stewardship of resources for support of many ministries of the Unity

UB2014 Resolution 7:

UB forms a committee to review COUF #834 and brings a proposal to US2016

UB2014 Resolution 8:

Whereas UB 2012 Resolution 11 requested that APB and UAMM work toward reconciliation and

Whereas insufficient time has elapsed to allow these efforts to bear the fruits of reconciliation, and

Whereas the Alaska Provincial Board has been requesting the Unity Board that the UAMM not use the name "Moravian," since that causes confusion, and

Whereas it is not possible in praxis to prohibit a group or a person to use the word Moravian, and

Whereas the UAMM congregation in Anchorage is called "Anchorage Moravian Church," while there is also a Moravian Congregation being part of the Alaska Moravian Unity Province, and

Whereas there are instances of tensions and conflicts in villages, where groups of people associated with United Alaska Moravian Ministries operate, and

Whereas UAMM in 2012 in UB2012 Resolution 11 was confirmed as a group of Moravian sisters and brothers and that the Unity has a responsibility to accommodate this group within the structure of the Unity,

Be it resolved that renewed attention is paid by both parties to UB2012 Resolution 11,

Be it further resolved that UB 2014 direct leaders of APB and UAMM to continue efforts toward mutual respect and reconciliation so that both expressions of Moravian worship and faith might co-exist, and be it further resolved

Be it further resolved that UAMM is asked to actively work on positive contacts to other churches and to make efforts, that no person associated with UAMM causes confusion with or without using the name "Moravian" in spiritual meetings in villages.

Be it further resolved that the UAMM congregation in Anchorage adjusts its name to include the name United Alaska Moravian Ministries, and that the Anchorage congregation belonging to the Province can use a name of their own choice.

Be it further resolved that the application of UAMM to be recognized as a Mission Province be denied at this time, and

Be it further resolved that UB 2014 ask America North and UBA to provide guidance and assistance in these reconciliation efforts

UB2014 Resolution 9:

Whereas the conflict in Eastern Tanzania is yet to be ended, and

Whereas the reconciliation efforts of Br. Bishop Mwakafwila have not yet produced the desired outcome, and

Whereas a number of the provincial ministers and congregations did not appear at the last synod and have indicated that they for the time being are not ready to work with the bishop,

Be it resolved that the bishop Dr. L. Mwakafwila be asked to continue his efforts for reconciliation, mandated by the Unity Board to do so until 31st of December 2014.

Be it further resolved that by the end of the year 2014, an evaluation of the situation shall be conducted by the supervising Province MCT-SP, representatives of the Unity and the bishop Dr. L. Mwakafwila and if peace prevails, the Eastern Mission Province should be proposed to gain the status of a Unity Province and Unity board should by a written ballot make the decision.

Be it further resolved that a circular letter be written that no party within the Eastern Tanzania Province applies to the Unity in writing, but to the Provincial Board of the province and/or the bishop until the end of 2014.

Be it further resolved that the Unity Board in the strongest possible way appeal to all Moravians in the Eastern Tanzania Mission Province to seek reconciliation.

Be it further resolved that the Unity publishes a letter, indicating that Br. Bishop Mwakafwila is appointed by the Unity Board to continue working for reconciliation and is given authority by the Unity Board as indicated in this resolution.

UB2014 Resolution 10:

Whereas The Moravian Church Guyana seeks to gain the status of a Unity Province.

Be it resolved that a Unity Delegation visits Guyana and based on the recommendation of the delegation, UB will through a written ballot take a decision.

UB2014 Resolution 11:

Whereas there is an established practice for the President of the Unity Board to attend the MCF annual meeting as an ex-officio member, and

Whereas the current President of the Unity Board is a board member of the MCF,

Be it resolved that a member of the UEC attends the MCF annual meeting as an ex-officio member in the event that the President of the UB is a member of the MCF Board.

UB2014 Resolution 12:

The abduction of 270 teenage girls in Nigeria is of concern to the Unity Board. We recognize the pain that the abduction has caused the families of the girls as well as the wide Nigerian and global community.

The UB calls upon all Provinces to offer special prayer for the safe return of these girls.

UB2014 Resolution 13:

Whereas the Moravian Church in Burundi is maturing, has about 40.000 members and 45 ordained pastors, and is developing well,

Be it resolved that the Moravian Church in Burundi attain the status of a Mission Province and is placed under the supervision of Moravian Church Western Tanzania.

UB2014 Resolution 14:

Whereas the Moravian Worldwide Unity, by the grace of God, faces ever increasing new challenges and tasks in the different regions, and

Whereas the Moravian Church in Jamaica is the supervising Province of the Moravian Church in Haiti, and

Whereas the work is large and at times overwhelming,

Be it resolved that Jamaica is joined by EWI in supervising the work in Haiti, and

Be it further resolved that the Jamaica Province and EWI make a written agreement on the sharing of responsibilities and work.

UB2014 Resolution 15:

Whereas the Moravian Church in Iringa Region grows rapidly with 1667 members, divided in 13 congregations,

Be it resolved that the Moravian Church in Iringa be accepted as a Mission Area, being under the supervision of the Moravian Church in MCT-SWP

UB2014 Resolution 16:

Whereas the Moravian Church in Angola grows rapidly with 800 members, divided in 5 congregations,

Be it resolved that the Moravian Church in Angola be accepted as a prospective Mission Area, being under the supervision of the Moravian Church in Congo.

UB2014 Resolution 17:

Whereas UEC 2013, Resolution 3 called for exploration of an exchange program among theological seminaries, other institutions, and pastors from among the provinces,

Be it resolved that each Province send a letter to UBA, describing when they would be available to receive an exchange student, and for what length of time this might be possible;

Be it further resolved that normally, the receiving Province would provide the education, room and board, and the sending province would provide the travel costs, unless other arrangements are mutually agreed upon by the participating provinces.

Be it further resolved, that the provinces may participate in these opportunities as much as they are able, working with one or more provinces as they wish.

Resolved, that this information be posted on the Unity website.

UB2014 Resolution 18:

Whereas US2009 called for the formation of a Unity Women's Desk, with funding of only \$500 per year, and

Whereas there was no formal structure in place when the Desk was created, and

Whereas Sr. Patricia Garner of America South has volunteered her time to develop a structure, along with regional desks and sub-desks, and

Whereas Sr. Patricia Garner and other members of the UWD have raised considerable funds for the help of individuals within various provinces around the Unity,

Be it resolved, that UB2014 express its sincere appreciation to Sr. Patricia Garner for her hard work and dedication to this ministry.

And

Whereas, the UWD has identified several projects worthy of support within the provinces of the Unity, and Whereas these projects are often identified without the knowledge and/or consent of the Provincial Board in the provinces and the Mission Agencies in these areas,

Be it resolved that UWD must communicate clearly with the Provincial Board of a province and the Mission Agencies responsible for these areas before contacting recipients of support in order to get their approval, and

Be it further resolved that UWD focus additional time and resources toward connecting women around the Unity and women's issues in general.

And

Whereas, the terms of two sisters sitting on the UWD are expiring,

Be it resolved that Sr. Sallie Greenfield of the American Region and Sr. Angelene Swart of the African Region be re-elected to another four-year term from 2015 to 2019.

UB2014 Resolution 19:

Whereas the work of the Moravian Church in Ruvuma-Njombe Regions in Tanzania is growing,
Be it resolved that Ruvuma-Njombe is made a prospective Mission Area

UB2014 Resolution 20:

Whereas the number of Mission Areas and Mission Provinces within the Unity is growing, and
Whereas there is a need to organize partnerships between Provinces and Mission Agencies, and
Whereas the All Tanzania Partners Consultation for a number of years has taken responsibility for organizing partnerships with Mission Provinces in Tanzania, but not being a position to organize partnerships in other countries,

UB asks UMDB to take responsibility for organizing partnerships between provinces and Mission Agencies

UB2014 Resolution 21:

Whereas UEC2013 moved: It has been a tradition that the presidency of the Unity Board moves from region to region. This should be included in COUF.

and whereas UEC2013 carried:

UEC2013 Resolution 1: UEC proposes to UB to propose to US16 to include in COUF that the presidency moves from region to region.

Be it resolved: Without altering the terms of office, the presidency of the Unity Board should move from region to region

UB2014 Resolution 22:

Whereas the Unity Synod 2009 resolved that the annual budget of the Unitas Fratrum is \$ 423.785,72, and
Whereas the annual budget of the Unity Mission and Development Fund has an annual budget of \$ 82.143 (reduced from \$ 107.050 annually), therefore the total budget annually being \$ 505.928,7 and

Whereas the average annual arrears are \$ 94.335, being 18,6 % of the total budget, and

Whereas the Unity Board understands the economic hardships of various provinces

Be it resolved that provinces in arrears by 30th of June 2014 by letter to the Unity Business Administrator reports on how the provinces plan to pay their debts before the end of 2015.

UB2014 Resolution 23:

Whereas in 2010 a consultation of Moravian Theological Institutions was held with the aim of improving the theological education within the Unity, and

Whereas a Task Force for Theological Education in the Moravian Unity was installed and this Task Force has been working on preparing a Common Curriculum on Moravian Topics, and

Whereas the Task Force expects to finish the manual of the Common Curriculum on Moravian Topics, and

Whereas the Task Force proposes to hold a 2-3 week training seminar, to be held in Herrnhut in the

summer of 2015, which will show the participants how to use the new manual and which will also provide them with firsthand knowledge of some places of historic significance for the Moravian Church in the Czech Republic and Germany, and

Whereas the Task Force proposes that the program of this course will be designed to achieve the following goals:

- introducing the new manual (Common Curriculum)
- training in teaching methods, sharing of material etc.
- getting to know important places in Moravian history
- networking among the participants
- sharing insights about the diversity of the participants' home provinces, and

Whereas the Task Force proposes that the group of participants could number 10 to 15 people (at least 5 from Tanzania and affiliated African countries, and one from South Africa, Jamaica, Honduras, Nicaragua, and Suriname), and

Whereas partners in the organization of this course could be: the European Moravian mission societies, the Provincial Board of the European Continental Province, the Unity Board, and the Moravian Church Foundation., and

Whereas the Task Force reports that concerning the financing of this course, the Task Force knows that for 2015 a significant amount of money is available from a donation in Switzerland.

Be it resolved that the said training seminar is held in Herrnhut in the summer of 2015, partly financed through the said donation from Switzerland and

Be it further resolved that in addition, the Moravian Church Foundation and the mission societies in Europe be asked for assistance and that some contributions shall be expected by the participants (or their schools and provinces), and

Be it further resolved that a local planning committee be established and Br. Frieder Vollprecht be given the task to convene the local planning committee and

Be it further resolved that the Moravian Church Foundation be advised to offer reasonable financial support (on the basis of a finance plan).

UB2014 Resolution 24:

Whereas UB2012 commissioned UCOT to work on a revision of COUF #687-688 and

Whereas UCOT presented a proposal of a revised COUF #687-688 to UEC2013 and

Whereas UEC2013 passed the proposal to UB2014 with the recommendation to pass it as a resolution recommending US2016 to adopt the amendments,

Be it resolved that UB2014 asks US2016 to amend COUF #687-688 for the reasons mentioned (changes are marked in the text, deleted parts and additions):

CHAPTER XIII

THE MINISTRY

Introduction

The understanding of Christ being the Chief Elder is the basis for the understanding of the Ministry in the Moravian Church. *Unitas Fratrum* underlines the priesthood of all believers, as well as the calling of specially appointed and ordained ministers. The offices of the ministry are a gift from the Chief Elder. Those called into the constituted orders of the Moravian Church are called and ordained by Christ.

The ordained minister, whether Deacon, Presbyter or Bishop, is a servant of God and the congregation. He or she is never considered the head or the body of the congregation, but often serves as the congregation's mouth, hands, and feet as the church bears witness to the love of Christ. The ordained minister is solely a servant to the Lord, ministering to Christ by serving the congregation and its neighbors. In this role of a servant, he or she is called together with the Board of Elders to lead the congregation with Godly conduct essential to effective ministry. Ordained ministers are also called to maintain within the congregation the structure and order provided by Provincial and Unity Synods.

The ordained minister must be knowledgeable about the Moravian understanding of the role of ministry and live and act accordingly.

A. ORDINATION

1. Ordination in General (#104)

#682. The constituted orders of the ministry in the Moravian Church are those of Deacons, Presbyters and Bishops. Those who are ordained, are authorized to administer the Sacraments in the Moravian Church.

This ministry of the ordained is an expression of the ministry of the whole people of God and a response to the call and gifts of Christ Who is Chief Elder of the Church and its ministry.

The orders are expressions of service rather than rank. Only One is recognized as having authority in Himself: Jesus the Christ Who also served.

Persons feeling a call to ordained ministry in the Moravian Church shall be given equal consideration without reference to their sex.

#683. Only the Provincial Board, the Provincial or Unity Synod has the authority to commission ordination. In extending such a commission, they are guided by careful consideration of the spiritual, mental and physical qualifications of the candidate for ordination. ~~The Board also designates the Bishop who is to officiate in this act.~~ Ordination should be preceded by appropriate ministerial training (see #692).

In the event that an ordained minister is received from another denomination, the Provincial Board is free to receive him or her as a Deacon or Presbyter as it deems appropriate.

#684. The ordained minister remains a servant of Christ and the Church as a whole, not merely of the congregation to which he/she is called. Even as Jesus Christ came not to be ministered unto but to minister, so His servants should be willing to minister wherever the Church calls them under the leading of the Holy Spirit.

The minister is a brother or sister, who is called to the ordained service and to whom the church has certain expectations concerning conduct and lifestyle as spelled out in Provincial constitutions. To be ordained as a minister means to be under the order and authority of the church.

#684.a. Ordination and consecration as a rule is for life.

However, under specific circumstances, spelled out in Provincial constitutions, the ordained minister may be placed under corrective discipline by the PEC and is not any longer considered an ordained or consecrated minister. The ordination is suspended as long as the minister is under corrective discipline, but may in case of repentance followed by the authorisation of the PEC be put into effect again. This re-installation of the ordination takes place in a special service led by a Presbyter or a Bishop appointed by the PEC. In the event of a Bishop's ordination and consecration being put into effect again, a Bishop of the Unity shall preside. It is not a re-ordination.

- Corrective discipline for ordained ministers is exercised by the Provincial Board, after a process of testing other possible corrective measures and after careful consideration of the Provincial Board and bishops. The excluded minister can appeal to the Provincial Synod.

- Reasons for corrective discipline measures for ordained ministers are those mentioned in #103.c-e. and any reasons mentioned in Provincial constitutions concerning expectations of ministers.

- In case of imposing corrective discipline measures on a bishop, the PEC must contact the chairman of the region and at least one other bishop prior to starting the process of corrective discipline..

- The Unity Board may ask the PEC to investigate the need for corrective discipline measures against a bishop.

2. Orders of the Ministry

Introduction to the reason for having the three orders of the Ministry: Deacon, Presbyter and Bishop.

a) Deacon

#685. The ordination of a Deacon admits him/her to the first order of the ministry. As a Deacon he/she has authority to serve in the pastoral office and to administer the Sacraments under the rules and regulations of the Church in effect for such an office. The ordination as a Deacon embodies the understanding of ministry as service, which underlies all the orders. The newly ordained minister is normally guided and nurtured in establishing his/her work in the ministry by a Presbyter who lives nearby or by someone appointed for this purpose by the Provincial Board.

b) Presbyter

#686. Deacons are consecrated to the office of Presbyter after a number of years in the ordained ministry.

In the service of consecration the Church spiritually encourages the Deacon, recognises his/her professional and spiritual maturity, affirms his/her ministry since ordination and renews its own commitment to serve Christ.

For the individual, the service of consecration should be an occasion to give witness to the Christian faith and to rededicate him/herself to the ordained ministry.

The consecration of a Presbyter is also a celebration of the whole Church, calling all to renew their commitment to serve Christ.

A Provincial Board might assign a particular duty to Presbyters in order to share leadership responsibilities and/or provide support for Deacons.

c) Bishop

i. The Office of Bishop

#687. We hold to the understanding, common both to the Ancient and Renewed Unity, that only Christ is Head of the Church and pastoral oversight is exercised in responsibility to Him.

The Renewed Unity received the episcopacy as an inheritance from the Ancient *Unitas Fratrum*.

[The Renewed Unity understands the fundamental function of a bishop as being a pastor of pastors.](#)

~~Today we regard the episcopacy in the Renewed Unity in a different way from that of the Ancient *Unitas Fratrum*. Formerly, a Bishop had a church governmental and administrative function. In our day, however, this function is not necessarily linked to the episcopal office.~~

A Bishop of the Moravian Church is consecrated to a special priestly pastoral ministry in the name of and for the whole Unity.

The office of Bishop represents the vital unity of the Church and the continuity of the Church's ministry, although the Unity does not place emphasis on any mechanical transmission of the apostolic succession.

The office and function of a Bishop is valid throughout the Unity as a whole.

Before consecration, a Bishop-elect shall receive appropriate orientation regarding the role and function of the office from at least one other Bishop of the Unity.

The Unity Executive Committee appoints a bishop to give the orientation in co-operation with the PEC.

By virtue of their office, all Bishops shall have a seat at the Synod of the Province in which they reside, with the right to vote determined by each Province.

Bishops serve under the authority of the Provincial Board and Synod of the Province in which they reside. They are not to interfere with the decisions and authority of the Provincial Board or Synod. A Bishop is not by virtue of his/her office member of the PEC, but can be elected on the PEC. However, the bishop cannot serve as President of the PEC.

ii. Duties of Bishops

#688. A Bishop as a Bishop has responsibility primarily for providing pastoral care to pastors and the Church and assisting the Church in its faithfulness to Christ and the Gospel.

A Bishop has a special duty of intercession for the Unity, and also for the Church of Christ as a whole.

~~All Provincial and District Boards shall can consult a Bishop or Bishops in all matters concerning the work in the Province or District which fall within his/her sphere of responsibility.~~

Bishops can serve full time or part time in their duties as bishops at the discretion of the PEC.

The opinion of a Bishop (Bishops) shall customarily be sought and given due consideration and weight in matters of doctrine and practice. A Bishop represents the Church in the act of ordination.

Only Bishops have the right to ordain or to consecrate to the various orders of the ministry, but only when commissioned to do so by a Provincial Board or Synod.

A Bishop, however, has the right to decline a commission to ordain, should he/she wish to do so.

In exceptional cases, the ordination of a Deacon may be performed by a Presbyter on behalf of the Church, in the name of and by commission of a Bishop, commissioned by the PEC.

Bishops in active service should be enabled to visit congregations for the deepening of their spiritual life.

A Bishop (Bishops) should share in the decisions regarding the training of candidates for the ministry and should maintain a special pastoral relationship with such candidates throughout their training.

~~The Synod of the Bishop's Province may also add administrative responsibility by electing him/her a member of the Provincial Board.~~

A Bishop may be assigned by his/her Province to represent the Province in ecumenical gatherings and before governmental agencies.

~~Each Province shall decide if it wishes to free its Bishops from congregational duties to enable them to function properly as pastors for all workers.~~

iii. Election and consecration of Bishops

#689. ~~Wherever possible, at least one Bishop should be resident in every Province.~~ Every Mission Province and Unity Province shall have at least two bishops.

A Bishop shall be elected from among the Presbyters of a Province by a Provincial Synod with a secret ballot. ~~is not appointed by any Provincial Board, but shall be elected by secret ballot from among the~~

~~Presbyters of a Province either by a Provincial Synod, or in a provincial election ordered by the Synod under regulations contained in its Constitution.~~

~~The election of a Bishop in a Mission Province shall be carried out under the regulations laid down by the Synod of the Province to which it is related.~~

A majority of two-thirds shall be required to secure the election of a Bishop.

On the occasion of the consecration of a Bishop, at least two Bishops of the Unity must officiate. Whenever possible, at least one of the officiating Bishops shall come from another Unity Province. The Provincial Board (or when applicable, the Provincial or Unity Synod, see #687), designates two or more bishops. Authorization for these bishops to officiate the consecration is sought from the Unity Executive Committee's office.

The President of the Unity Board or his or her representative, on behalf of the Unity, shall attend the consecration of a Bishop.

#690. All Provinces entitled under the Constitution of the Unitas Fratrum to elect and consecrate Bishops shall, on the occasion of the consecration of a Bishop, send to the office of the President of the Unity Board notification of such consecration, giving the name of the brother or sister so consecrated, the names of the officiating Bishops and the date and place of the consecration, and the office of the President of the Unity Board shall transmit this information to all Provinces of the Unity and to the Archivist at Herrnhut.

#691iv. Bishops' Conference

A regular conference of Bishops for the purpose of furthering the faith, spiritual life, unity and doctrine of the Church shall be convened once in every seven years prior to Unity Synod and prior to a meeting of the Unity Board and the Bishops have the authority to organize such a conference. Each conference should include an in depth reflection on the understanding of the role of the Bishop in the Unity.

- a. Each participating Province will pay the average cost of travel for one Bishop. If additional Bishops attend the full cost must be met by the respective Province.
- b. The expense of hosting the conference shall be met by the Moravian Church Foundation.

3. Reception of Acolytes

#691. The Renewed Moravian Church has taken from the Ancient Church the title of "Acolyte" which was one of the seven steps of ordination and has transformed this into a call of discipleship in the congregation and Church. Such a call is extended to any brother or sister who carries a particular responsibility in the congregation or Province who, upon acceptance of the call, is then received as an Acolyte. This takes place in the presence of the assembled congregation by the Right Hand of Fellowship, given by the presiding pastor.

An Acolyte's selection should be made by the local congregation's board or boards and approved by the Provincial Board, and his/her reception authorized by the Provincial Board. The Provincial Board has the right to authorize the reception of Acolytes for denominational service. He/she should be a person who exemplifies the teachings of Christ and who is respected by fellow members of the Church.

The duties may include assisting the pastor in pastoral duties, special supervision for specific areas of service within the local congregations, assisting in serving the elements in Holy Communion when an ordained minister is present to consecrate the elements and preside at the Sacrament.

Provincial Boards shall have the authority to appoint a qualified person as an Acolyte to serve as pastor of a specific congregation. Such appointments shall be for a period of one year. These can be

renewed. When an ordained person is not available for the administration of the Sacraments, the Provincial Board may, after special instruction regarding the meaning and observance of the Sacraments, authorize such a person to administer the Sacraments in the congregation for the period of time in which he/she has been appointed.

UB2014 Resolution 25

Whereas the UB2012 Resolution 6 reads:

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

Whereas some of the new Mission Areas and the prospective mission areas are established churches or congregations, wishing to join up with the Moravian Unity, but further investigation is still needed.

Be it resolved that the Unity Board proposes to Unity Synod to include the term “prospective mission area” in the terminology of the Unity. The detailed set of criteria for a “prospective mission area” shall be presented to the Unity Synod 2016 for possible amendment to COUF.

Prospective Mission Area

a) What and Where?

A Prospective Mission Area is a new work of one or several groups of people, who have a desire to be part of the Moravian Unity, and who are being recognised as such by a Moravian Unity Province or Mission Province, or it is an area in which a Province or a Mission Agency seek possibilities to bring witness of Christ to non-Christian or un-churched people.

Such a Prospective Mission Area is subject to the attention by a Province, and/or a Mission Agency and/or the Unity and possibly the Province, Mission Agency or the Unity will give guidance as to how the work might continue and develop.

A Prospective Mission Area might be granted the status of a Mission Area, once it fulfils the criteria for that, or the Prospective Mission Area might be terminated if not showing the desired development

The geographical boundaries and extent of new areas of mission need to be defined by the supervising body of the Unity.

A Prospective Mission Area can be situated within a country where the Church is already working and established but where there are people and communities unreached by the Gospel. This would be a mission outreach from an established base, or the Prospective Mission Area can be within a country or area in which the Moravian Church has not previously had any work.

b) Authorisation and recognition

A Prospective Mission Area can be working as such under the authority of an established Province, which would be the normal situation or in some cases, under a Mission Agency or directly under the Unity Board Office.

Normally, an area should be classified as a Prospective Mission Area no longer than 3 years, then a decision must be taken, as to whether it should be recognised as a Mission Area or should cease to exist within the Moravian Unity.

A new Prospective Mission Area should be so designated by the Unity Board.

c) Organisation

- 1.** When a new Prospective Mission Area is initiated, the associated Unity Province or Mission Agency will seek the possibility of making adequate resources available for the development of the work.
- 2.** The constituency of the Prospective Mission Area should show interest in the Unitas Fratrum and in Moravian Identity, and should decide whether it can identify itself with the Moravian

ecclesiology and with the Brotherly Agreement. The leadership should show willingness to start developing rules and regulations which are consistent with COUF. The initiation of this process can lead to the establishment of a Mission Area.

3. The supervising Province, supervising Mission Agency or the staff of the Unity is accountable to Unity Board for the work within the Prospective Mission Area, and has the responsibility to keep the Unity informed about any progress.
4. Moreover, the responsible body of the Unity must seek to lead the constituency of the Prospective Mission Area according to the ecclesiological principles of the Unitas Fratrum
5. Once, when after instruction, members are ready to be received into congregations by baptism or confirmation, and proper records are kept with lists of members, it is normally time to establish the work as a Mission Area proper.

UB2014 Resolution 26

Unity Finances budget 2017-2023, proposed

Expenditure

Unity Finances budget

Item	US per annum	2017->p.a.		US per annum
		Total 2010-2016		
President travel	2142,86	15000	Unity office	50000
President office	15642,86	109500	Unity staff	18000
Unity Synod	27142,86	190000	Unity Synod	32000
Unity Fund	36857,14	258000	Unity Fund	40000
South Asia	36000	252000		0
Star Mountain	117000	819000	Star Mountain	40000
Unity Archives	114000	798000	Unity Archives	100000
UMDF	75000	525000	UMDF	75000
MCF to UMDF		50000	MCF to UMDF	50000
			Unity Youth Desk	20000
Total	423785,72	3016500		425000

Income p. a. 2017-2023, USD budget 441000

Expenditure p. a. 2017-2023, USD budget -425000

Result p. a. 2017-2023, USD 16000

To be considered

7 years budget not viable

Unity Board could be given authority to make a rolling budget, bianually

Discussion: Increase, decrease or status quo

Sanctions against non paying provinces:

f. ex. loss of voting right at UB and US

Any other sanctions

MCF cash flow and control of theological

MCF cash compulsory contribution to Unity?

Education support