CHAPTER I

THE UNITY

(INTRODUCTION

ORIGIN AND GROWTH OF THE UNITAS FRATRUM

The Unitas Fratrum, or Moravian Church, is that branch of the Christian Church which began its distinct life at Kunvald in Bohemia in the year 1457. It was born of the great revival of faith at the close of the Middle Ages, arising from the national revival of religion in Bohemia, in which the writings of Wyclif had great influence, and of which John Hus was the greatest leader. Within the movement, Peter of Chelcic represented the traditions of eastern puritanism and freedom from official control in matters of religion.

Amidst these influences, the Unitas Fratrum was founded, under the leadership of Gregory the Patriarch, with a three-fold ideal of faith, fellowship, and freedom, and a strong emphasis on practical Christian life rather than on doctrinal thought or church tradition. The Statutes of Reichenau, 1464, contain the earliest statement of this common mind.

Its numbers grew rapidly. This extension drew the attention of the church authorities to the Brethren, who were denounced as heretical and treasonable. They sought to maintain a living contact with the early church, having obtained from the Waldenses the traditional orders of the ministry, including the episcopacy, and thus became an independent ecclesiastical body. The power of the state was then called in to suppress them, but persecution furthered their growth. The impact of the Brethren on the spiritual life in their country and over the boundaries of their homeland far exceeded the numerical strength of membership.

The Brethren were enabled to maintain a living fellowship in Christ with the help of the Bible and hymns in their own tongue, a careful system of discipline, and schools for the young. The Brethren met Luther and other Reformers on equal terms, taught them the value of an effective church discipline, and gained from them new insights into the nature of a saving faith.

In the troubles of the reaction against the Reformation, times of persecution alternated with times of comparative calm, until at last in 1620 the Roman Church was placed in power by foreign armies, and the Unitas Fratrum with other Protestant bodies was utterly suppressed. The influence of Bishop John Amos Comenius, who had preserved the discipline of the church and who had pioneered educational methods, was a great source of strength after the disruption of the church. He never ceased...
to pray and to plead publicly for the restoration of his beloved church. Strengthened by this faith, a “Hidden Seed” survived in Bohemia and Moravia, to emerge a hundred years later in the Renewed Church.

Between 1722 and 1727, some families from Moravia, who had kept the traditions of the old Unitas Fratrum, found a place of refuge in Saxony, on the estate of Nicolaus Ludwig, Count Zinzendorf, and built a village which they called Herrnhut. Other people of widely differing views also found there a place of religious freedom, but their differences threatened to make it a place of strife. Zinzendorf gave up his position in state service to devote himself to unite these various elements into a real Christian fellowship. He became their spiritual leader, as well as their patron and protector against interference from without.

By his example and pastoral care Zinzendorf quickened their Christian fellowship and united them for communal life under the Statutes of Herrnhut (May 12, 1727), which were found to follow the pattern of the old Unitas Fratrum. Through earnest and continued prayer they realized more and more the power of the Cross of Christ in reconciling them one to another. A profound and decisive experience of this unity was given them in an outpouring of the Holy Spirit at a celebration of the Holy Communion on August 13, 1727.

From this experience of conscious unity came zeal and strength to share this fellowship in Christ with other branches of the Church Universal, and joy to serve wherever they found an open door.

In following out this impulse, relations were established with earnest Christians in many lands of Western Europe, in England from 1728, and in North America from 1735, while in 1732 their first mission to the heathen began among slaves of St. Thomas in the West Indies.

In order to secure official recognition for their workers, and to set a seal upon the links with the old Unitas Fratrum, they decided to continue its episcopal orders, which had been handed down through Bishop Comenius and a line of bishops in the Polish province of the ancient Unity. In 1735 Bishop Daniel Jablonsky consecrated David Nitschmann as the first bishop of the Renewed Church. The branches of the church thus established on the Continent and in Great Britain and America continued to develop in accordance with the differing opportunities presented to them, maintaining their association and uniting especially in the work of the spread of the Gospel in other lands.

Thus today the Unitas Fratrum, which has asserted throughout its history that Christian fellowship recognizes no barrier of nation or race, is still an international Unity with congregations in many parts of the world.

The Unitas Fratrum cherishes its unity as a valuable treasure entrusted to it by the Lord. It stands for the oneness of all mankind given by the reconciliation through Jesus Christ. Therefore, the ecumenical movement is of its very lifeblood. For five centuries it has pointed towards the unity of the scattered children of God that they may become one in their Lord.
PART I

THE GROUND OF THE UNITY

(Originally accepted by the General Synod held in Bethlehem, PA, USA, August 13-September 10, 1957. Revised by the Unity Synod held on Antigua, West Indies, July 3-15, 1988, and by the Unity Synod held in Dar es Salaam, Tanzania, August 13-25, 1995.)

¶1. 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 mankind 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 the Lord.

The Belief of the Church

¶2. With the whole of Christendom, we share faith in God the Father, the Son, and the Holy Spirit. We believe and confess that God has revealed Himself once and for all in His Son Jesus Christ; that our Lord has redeemed us with the whole of humanity by His death and His resurrection; and that there is no salvation apart from Him. We believe that He is present with us in the Word and the Sacrament; that He directs and unites us through His Spirit and thus forms us into a Church. We hear Him summoning us to follow Him, and pray Him to use us in His service. He joins us together mutually, so that knowing ourselves to be members of His body we become willing to serve each other.

In the light of divine grace, we recognize ourselves to be a Church of sinners. We require forgiveness daily, and live only through the mercy of God in Christ Jesus our Lord. He redeems us from our isolation and unites us into a living Church of Jesus Christ.

Personal Belief

¶3. The belief of the Church is effected and preserved through the testimony of Jesus Christ and through the work of the Holy Spirit. This testimony calls each individual personally, and leads him/her to the recognition of sin and to the acceptance of the redemption achieved by Christ. In fellowship with Him, the love of Christ becomes more and more the power of the new life, power which penetrates and shapes the entire person. As God’s Spirit so effects living belief in the hearts of individuals, He grants them the privilege to share in the fruits of Christ’s salvation and membership in His Body.

God’s Word and Doctrine

¶4. The Triune God as revealed in the Holy Scripture of the Old and New Testaments is the only source of our life and salvation, and this Scripture is the sole standard of the doctrine and faith of the Unitas Fratrum and therefore shapes our life.
The Unitas Fratrum recognizes the Word of the Cross as the center of Holy Scripture and of all preaching of the Gospel, and it sees its primary mission, and its reason for being, to consist in bearing witness to this joyful message. We ask our Lord for power never to stray from this.

The Unitas Fratrum takes part in the continual search for sound doctrine. In interpreting Scripture and in the communication of doctrine in the Church, we look to two millennia of ecumenical Christian tradition and the wisdom of our Moravian forebears in the faith to guide us as we pray for fuller understanding and ever clearer proclamation of the Gospel of Jesus Christ. But just as the Holy Scripture does not contain any doctrinal system, so the Unitas Fratrum also has not developed any of its own because it knows that the mystery of Jesus Christ, which is attested to in the Bible, cannot be comprehended completely by any human mind or expressed completely in any human statement. Also it is true that through the Holy Spirit the recognition of God’s will for salvation in the Bible is revealed completely and clearly.

**Creeds and Confessions**

¶5. The Unitas Fratrum recognizes in the creeds of the Church the thankful acclaim of the Body of Christ. These creeds aid the Church in formulating a Scriptural confession, in marking the boundary of heresies, and in exhorting believers to an obedient and fearless testimony in every age. The Unitas Fratrum maintains that all creeds formulated by the Christian Church stand in need of constant testing in the light of the Holy Scriptures. It acknowledges as such true professions of faith the early Christian witness: “Jesus Christ is Lord!” and also especially the ancient Christian creeds and the fundamental creeds of the Reformation*.

*Note: In the various Provinces of the Renewed Unitas Fratrum the following creeds in particular gained special importance because in them the main doctrines of the Christian faith find clear and simple expression:

- The Apostles’ Creed
- The Athanasian Creed
- The Nicene Creed
- The Confession of the Unity of the Bohemian Brethren of 1535
- The Twenty-One Articles of the unaltered Augsburg Confession
- The Shorter Catechism of Martin Luther
- The Synod of Berne of 1532
- The Thirty-Nine Articles of the Church of England
- The Theological Declaration of Barmen of 1934
- The Heidelberg Catechism

**The Unitas Fratrum as a Unity**

¶6. We believe in and confess the Unity of the Church given in the one Lord Jesus Christ as God and Savior. He died that He might unite the scattered children of God. As the living Lord and Shepherd, He is leading His flock toward such unity.
The Unitas Fratrum espoused such unity when it took over the name of the old Bohemian Brethren’s Church, “Unitas Fratrum” (Unity of Brethren). Nor can we ever forget the powerful unifying experience granted by the crucified and risen Lord to our fathers in Herrnhut on the occasion of the Holy Communion of August 13, 1727, in Berthelsdorf.

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.

The Church as a Fellowship

¶7. The Church of Jesus Christ, despite all the distinctions between male and female, poor and rich, and people of different ethnic origin, is one in the Lord. The Unitas Fratrum recognizes no distinction between those who are one in the Lord Jesus. We are called to testify that God in Jesus Christ brings His people out of every ethnic origin and language into one body, pardons sinners beneath the Cross, and brings them together. We oppose any discrimination in our midst because of ethnic origin, sex, or social standing, and we regard it as a commandment of the Lord to bear public witness to this and to demonstrate by word and deed that we are brothers and sisters in Christ.

The Church as a Community of Service

¶8. Jesus Christ came not to be served but to serve. From this, His Church receives its mission and its power for its service, to which each of its members is called. We believe that the Lord has called us particularly to mission service among the peoples of the world. In this, and in all other forms of service both at home and abroad to which the Lord commits us, He expects us to confess Him and witness to His love in unselfish service.

Serving Our Neighbor

¶9. Our Lord Jesus entered into this world’s misery to bear it and to overcome it. We seek to follow Him in serving His brothers and sisters. Like the love of Jesus, this service knows no
bounds. Therefore, we pray the Lord ever anew to point out to us the way to reach our neighbors, opening our hearts and hands to them in their need.

_Serving the World_

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

_Conclusion_

¶11. Jesus Christ is the one Lord and Head of His body, the Church. Because of this, the Church owes no allegiance to any authority whatsoever which opposes His dominion. The Unitas Fratrum treasures in its history the vital experience of the Headship of Christ of September 16 and November 13, 1741.

The Unitas Fratrum recognizes that it is called into being and has been sustained hitherto only by the incomprehensible grace of God. Thanksgiving and praise for this grace remains the keynote of its life and ministry.

In this spirit it awaits the appearing of Jesus Christ, goes forward to meet its Lord with joy, and prays to be found ready when He comes.

_P A R T   I I_

ESSENTIAL FEATURES OF THE UNITY

Chapter I

_The Unitas Fratrum and its Congregations_

¶12. (50) The Unitas Fratrum was called into being by God as a Church which stresses fellowship. After its apparent destruction in the land of its origin, it was renewed in Herrnhut, Germany.

¶13. (51) We recognize that it is the Lord’s will to confront and call to Himself each individual through His Spirit and that formal membership in a congregation is for no one a substitute for a personal encounter with the Savior, nor does it relieve any from making a personal decision to accept Him. We learn from the Scriptures, however, that it has pleased God
to make the church the place where God’s fellowship with men and women becomes a reality. A living church is the clearest witness for its Lord to the world.

¶14. (52) A church is and remains a living one when it

is attentive to God’s Word;
confesses its sins and accepts forgiveness for them;
seeks and maintains fellowship with its Lord and Redeemer by means of the Sacraments;
places its whole life under His rule and daily leading;
ministers to its neighbors and seeks fellowship with all who confess Christ;
proclaims to the world the tidings concerning the Savior;
awaits wholeheartedly the coming of its Lord as King.

¶15. (53) Within each congregation the various groups may become aware of, and participate in, the special gifts and tasks which can be drawn from the pattern of Jesus’ life on earth.

¶16. (54) Such congregations are “living stones” out of which the Lord will build His Church on earth.

¶17. (55) Wherever such congregations exist in the various parts of the Unitas Fratrum, they form a living Church — a member of the Body of Christ on earth.

¶18. (56) Communicant members of the Unitas Fratrum are those who have been received in one of the following ways:

(a) Baptized and received into communicant membership by confirmation;
(b) Received by adult baptism;
(c) Received from other Christian churches by Letter of Transfer and by the Right Hand of Fellowship;
(d) Received by reaffirmation of faith.

Chapter II

The Vocation of the Unitas Fratrum and its Congregations

¶19. (100) (a) The Unitas Fratrum lives by the gifts which the Lord has given His Church on earth, His Word and the Sacraments of Baptism and Holy Communion. Its vocation is to proclaim His Word to its congregations and to the world and to administer the Sacraments aright.

(b) The Unitas Fratrum considers it to be its mission to emphasize especially the following truths from the fullness of the Word of God:

the word of the cross as the testimony of the Lord who was crucified for us and who rose again (I Cor. 1:18, 30);
the word of reconciliation as God making peace with His whole creation (I John 2:2);
the word of personal union with the Savior as the vitalizing and molding power of the believer’s life (John 15:5);
the word of love between one another as the fellowship of members brought about by Jesus Christ, the Head of His Church (Eph. 4:15, 16).

(c) Baptism into the death of Jesus is administered in the name of the Father and of the Son and of the Holy Spirit in the presence of the congregation. Customarily in the Unitas Fratrum children are baptized and later received by confirmation into the communicant membership.

(d) In the celebration of the Lord’s Supper, the congregations of the Unitas Fratrum have the assurance of being united with their Lord, enjoy the fruits of His sufferings and death for the forgiveness of sins, unite with each other anew as members of His body, and rejoice in the hope of His return in glory.

¶20. (101)  
(a) From its beginning, the Unitas Fratrum has emphasized fellowship among its members. It recognizes its calling to preserve this gift both by united adoration, self-humiliation and intercession, and by ordering its life and service:

as a fellowship within the congregation and with the Unitas Fratrum;
as a fellowship with the Universal Church of Christ on earth;
as a fellowship with the Church Triumphant before the Throne.

(b) As a fellowship of the redeemed, it extols the Lamb with joyful song. As a fellowship looking to the future, it proclaims to the world the victory of Him who is to come. In the liturgical form of its services, the Unitas Fratrum gives expression to its union with the whole church of Christ on earth, and as a living fellowship it will create ever new forms within the framework of its own tradition.

¶21. (102)  
(a) In this fellowship, the Unitas Fratrum has received a new and transformed congregational life

in which Jesus Christ is Lord of every phase of life;
in which we live no longer unto ourselves but unto Him who died for us and rose again;
in which we rejoice in the hope of His glorious return;
in which the congregation and its members are willing to share the sufferings of Christ.

(b) We recognize our responsibility to the civil authorities insofar as human law does not contradict the “government of the Savior.”
(c) The life in the congregations of the Unitas Fratrum is not the fruit of its own piety but of the love of Christ which constrains those who are His to love one another.

§22. (103)  (a) The new life of the congregation is nourished by the cure and care of souls and the exercise of congregation discipline.

(b) Though the cure and care of souls is the special task of the ministers and their fellow-laborers, every member who has experienced the saving love of his Redeemer is called to undertake this service.

(c) In Church discipline the sins and errors of the individual are considered and borne as the burden of the whole congregation. The congregation stands beside the erring one under the judgment of the Cross, ever mindful of its own need of forgiveness, and brings the fault before the only One Who can redeem us from our guilt.

(d) Church discipline is exercised in the confident faith that it is not the Lord’s will that a single member should be lost, nor that the clear witness of the congregation should be hindered. This discipline is especially necessary when by word or deed the gospel is falsified and the Lord denied. Therefore, the main object of Church discipline is the prevention of offenses and not the punishment of the individual.

(e) In the exercise of corrective discipline the following aspects are recognized:

1. Admonition by the Minister, either alone or in fellowship with other members (Church Council, Elders, etc.) in private, in a spirit of love.

2. Further admonition with temporary suspension from the fellowship of the congregation as it is visibly expressed in certain privileges.

3. Exclusion from the membership of the congregation.

4. Persons who are excluded shall be welcomed back into the membership of the congregation after a profession of repentance on their part.

§23. (104)  (a) The Unitas Fratrum recognizes the priesthood of all believers but also has specially appointed ministers who receive commission and authority for their service from the hands of Jesus Christ, Whom the Church acknowledges as its Chief Elder. All members may gladly and confidently carry on their work in and for the congregation, and by their devotion and faithfulness all can render service to the whole Church.

(b) At the same time, the Unitas Fratrum gratefully acknowledges the gift of the offices of the ministry which it has received from the Lord. It recognizes and confesses that in reality it is its Lord and Head, Jesus Christ, Who calls and ordains,
whether in the case of reception as an acolyte or the ordination to the office of Deacon or the consecration as a Presbyter or Bishop.

(c) The same is true for the brothers and sisters who are called or elected to service in any official capacity. They can render their service well only through the grace of their Chief Elder.

Chapter III

The Witness of the Unitas Fratrum

¶24. (150) The Unitas Fratrum is committed to the unity of the children of God as a reality created by God in Jesus Christ. This unity has been granted and preserved within it as a Church formed out of various peoples, languages, and denominations. Its very life, therefore, is to be of service to the Church Universal.

¶25. (151) (a) The Unitas Fratrum is committed to the victory of the Lamb of God that was slain as the hope of the world. It accepts as its central commission the proclamation of this message in every place where the Lord Himself opens the door.

(b) The Unitas Fratrum acknowledges its vocation to service in the homelands:

- to bring the gospel to those who are far from God;
- to serve the youth by means of schools, camps, and other agencies;
- to serve in caring for the sick, for the aged, and for those in special homes;
- and to serve by means of the printed word, especially the Daily Texts of the Moravian Church.

(c) The Unitas Fratrum experiences in its missionary enterprise active help from wide circles throughout all evangelical Christendom through prayer, gifts, and individuals ready to serve. In this way also the unity of the children of God becomes visible.

(d) The Unitas Fratrum appreciates the inestimable value of each human being for whom Jesus Christ gave His life and counts no sacrifice too great to “win souls for the Lamb.”

(e) The Unitas Fratrum recognizes that its members are united by their Lord in congregations and are called to be pilgrims and messengers to carry the gospel to all mankind and into all human relationships. The “first fruits” of their witness are the pledge of the whole harvest.

(f) The Unitas Fratrum recognizes its duty to grant the young churches full freedom concerning the future. God’s Spirit must and will show them whether to remain a
part of the Unitas Fratrum as a Province of the Unity, or to become a self-dependent church, or to unite with some other indigenous church or church group.

(g) The Unitas Fratrum looks beyond this earthly witness of the Church to the great consummation when the Lord will “draw all people unto Himself” and His Kingdom be fully established.

PART III

CONSTITUTION OF THE UNITAS FRATRUM

Chapter I

The Unity and its Provinces

A. General Features

¶26. (200) The Unitas Fratrum consists of Provinces.

¶27. (201) The Provinces of the Unitas Fratrum are found in many areas of the world and are among many races and of many tongues. All are indigenous to their geographical and national location. Some are found in highly industrialized communities; others are in developing regions of the earth. As a consequence, the Provinces of the Unity offer a wide variety of economic, social, and political development. Yet all are one, without distinction, in their membership in the Unity (cf. ¶7).

Because of this divergence in circumstances and development, some Provinces must of necessity look to other Provinces or to the Unity as-a-whole for assistance with workers and money, and for encouragement and advice. Such Provinces are considered to be in affiliation with the supporting Province. This support is given and received in a spirit of mutual love and concern, and is an essential feature of the fellowship of the Unitas Fratrum.

¶28. (202) All Provinces share equally in the common faith, tradition, and witness of the Church. The members of all the Provinces are in relationship to one another. The goal set before each Province is to fulfill the calling of Christ in its life, worship, and organization.

¶29. (203) All Provinces are linked together in a constitutional form of government which, while encouraging the liberty of provincial development, may provide mutual help and cooperation and provide the corporate responsibility of the Unity towards its Provinces.
B. Tasks, Rights, and Duties of the Provinces

¶30. (204) The individual congregations or members of the Unitas Fratrum are such by virtue of their membership in one of the Provinces.

¶31. (205) The constitutional rights and duties apply to persons recorded in an official list of members, as is provided for in the Constitution of that particular Province.

¶32. (206) Congregations, districts, institutions, and undertakings of a Province of the Unity can pass into the care of another Province with the agreement of the Provincial Boards concerned. If no agreement is reached, then the matter may be referred to the Unity Synod or the Unity Board.

¶33. (207) Each Province which is governed by a Synod orders its own affairs and holds and administers its property independently, but subject to the general principles which set the standard for the whole Unitas Fratrum in constitution, doctrine, and the life of the individual congregation. It is responsible through its constitutional Synod and Boards to the Unity Synod for the carrying out in its own sphere of these general principles.

In a Province which has not yet formed a Synod of its own, the administration of its internal affairs is developed in mutual understanding and agreement with the Province with which it is affiliated. An affiliated Province is privileged to have a Provincial Conference (or Church Conference). It may at any time apply to the Unity Synod or Unity Board for the right to elect its own Synod.

¶34. (208) In each Province of the Unity governed by a Synod, the Synod represents its highest authority which elects its Provincial Board. It develops a Constitution and Church Order for its particular area, adapting it to the local conditions. Each Province should aim to have the Bible, or at least the New Testament, Hymnbook, Liturgy, and Daily Text Book in a language with which the congregations are familiar.

¶35. (209) Each Province which is governed by a Synod should be able to supply its own workers and train its own leaders. Each Province, therefore, is responsible for the training of its own ministers. It authorizes the ordination of candidates for its own ministry and is responsible for their support.

¶36. (210) Provinces governed by a Synod may be in association with each other in the interchange of personnel, the sharing of material resources, and mutual encouragement. Such interchange shall in no way impinge upon or negate the rights of such Provinces herein set forth (cf. ¶33, ¶34, ¶35). Such associations are mutually agreed upon by the participating Provinces. The Unity Synod shall be informed of such associations.

¶37. (211) If a Province is not yet able to supply its own needs regarding leadership, staff, and money, but has to refer in these matters to the Unity as-a-whole or to some other Province, it is urged to develop its own resources in order to take its full share in the life
of the whole Church.

¶38. (212) Provinces are affiliated with other Provinces of the Unity which are able to help them on their way to full Provincial status with staff, money, and advice. Such affiliations are regulated by agreement of the Provinces concerned.

¶39. (213) Affiliations and changes in affiliation between Provinces may be made only with the consent of the Unity Synod or Unity Board.

¶40. (214) Each Province works for the extension of the Kingdom of God in its own area and wherever possible among people who do not belong to the race, nation, or language group of the majority of the members of the Province concerned. Therefore, it does its best to educate its congregations for the mission of the Church at home and abroad.

¶41. (215) Each Province should show interest in the work of the Unitas Fratrum in its several Provinces and give evidence of its willingness to cooperate with the other Provinces.

¶42. (216) Each Province is encouraged to cooperate with other Christian Churches established throughout its general area in dealing with regional problems which confront those Churches as a whole.

Where a Province feels that a merger or union with another Church or group of Churches is in accord with the will and purpose of the Lord of the One Church, that Province is free to enter into consultations looking toward such merger or union.

The consent of the Unity Synod or Unity Board is required before a Province may enter into an agreement involving Church merger or organic union.

¶43. (217) Each Province of the Unity is entitled to apply for membership in the World Council of Churches.

C. Extent of the Church

¶44. (218) The Provinces of the Unitas Fratrum are:

(a) The Czech Province (1457, renewed 1862): Jednota Bratrská in the Czech Republic.

(b) The European Continental Province (Evangelische Brüder-Unität) (1722): Sweden, Denmark, Estonia, Germany, The Netherlands, Switzerland.

(c) The Eastern West Indies Province (1732): The Moravian Church in the islands of St. Thomas, St. John, and St. Croix of the Virgin Islands of the United States of America; Antigua, St. Kitts, Barbados, Tobago, and Trinidad in the West Indies.
(d) The Suriname Province (1735): The Evangelische Broedergemeente in Suriname and the Netherlands Antilles.

(e) The Southern Africa Province of the Moravian Church in Southern Africa: Western Region (Evangeliese Broederkerk 1737, renewed 1792), Eastern Region (1828).

(f) The Northern Province of the Moravian Church in America (1741): The Moravian Church in the District of Columbia and in the States of New York, New Jersey, Pennsylvania, Maryland, Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, North Dakota, Arizona, and California, and in the Dominion of Canada, the Provinces of Alberta and Ontario.

(g) The British Province (1742): The Moravian Church in the United Kingdom and Eire.

(h) The Southern Province of the Moravian Church in America (1753): The Moravian Church in the States of North Carolina, South Carolina, Virginia, Florida, and Georgia.

(i) The Jamaican Province (1754): The Moravian Church in Jamaica.

(j) The Labrador Province (1771): The Moravian Church in Labrador and Newfoundland, Canada.

(k) The Nicaraguan Province (1849): The Moravian Church in Nicaragua.


(m) The Alaska Province (1885): The Moravian Church in Alaska.

(n) The Southern Tanzania Province (1891): The Moravian Church in Southern Tanzania.

(o) The Western Tanzania Province (1897): The Moravian Church in Western Tanzania.

(p) The Honduran Province (1930): The Moravian Church in Honduras.

(q) The South Western Tanzania Province (1978), established from the Southern Tanzania Province: The Moravian Church in South-West Tanzania.


(s) The Rukwa Tanzania Province (1986), established from the Western Tanzania Province: Moravian Church in Rukwa Tanzania.
The Moravian Church in Tanzania was established as an overall structure for the Provinces of Tanzania in 1986.

¶45. (219) The Undertakings of the Unitas Fratrum that are related to the Unity as-a-whole or to one of its Provinces are:

(a) The Moravian Church in North India (1853): In addition to the congregations already existing in Ladakh, work was started in 1959 among Tibetan refugees at Rajpur. The work of the Moravian Church in Northern India is under the supervision of the Provincial Board of the British Province on behalf of the Unity.

(b) The Moravian Church Rehabilitation Center, Star Mountain near Ramallah (1981): formerly the Leper Work on Star Mountain near Ramallah (started 1867 in Jerusalem).

¶46. (220) Church Union in the Dominican Republic: The Moravian Church in the Dominican Republic (1902) joined the Dominican Evangelical Church in the Dominican Republic in 1959. It is supported by a Board which includes representatives of the cooperating denominations, including the Board of World Mission of the Moravian Church in America.

The CHURCH ORDER OF THE UNITAS FRATRUM, published after each Unity Synod, contains the statement of general principles in regard to constitution, doctrine, congregation life, ministry, and missions which are in force for the Unitas Fratrum as-a-whole. It is available from the Moravian Church Center, Bethlehem, PA.