CHAPTER III
THE MINISTRY

THE SPIRIT OF SERVICE

¶200. The Church of Jesus Christ forms one body, of which Christ is the Head. All the members should help one another, according to the working in due measure of each separate part, which “promotes the body’s growth in building itself up in love” [Eph. 4:16 NRSV]. In our fellowship, therefore, all must regard themselves as servants of the Church. The conviction, “I serve the Lord and the Church,” gives worth to all our work, even to the least service, and enables us to do all to the glory of God.

In the narrower sense of the word, after the precedent of Scripture, we designate as servants of the Church all those who are called to be ministers of the Church, and to whom is entrusted the care and oversight of its spiritual and temporal welfare, the ministry of the Word and Sacraments, the care of souls, and the management of its outward affairs. It is expected of the servants of the Lord and His Church that they be resolved to dedicate themselves, body and soul, to this service. They must seek to gain a clear insight into the special tasks which the Lord has assigned to our communion in the Kingdom of God. They must gain a right understanding of our constitution, and a sure judgment as to how its provisions are to be applied in particular cases.

Yet more important for them are the gifts of grace, wrought by the Holy Spirit, a mind humbled by the Savior’s mercy, a joyful spirit, strengthened and uplifted by His power, a heart filled with His love, an attentive ear for the guiding, warning, and reproving voice of God’s Spirit, a working out of their own salvation with fear and trembling, and a hearty desire for the salvation of those among whom they are allowed to work. They must seek not their own, but what is the Lord’s. They must know that, as servants of Christ and stewards of the mysteries of God, they are not judged merely by humans, but that they have to render an account to the Chief Shepherd concerning the discharge of their office and the faithfulness of their service, their words and deeds, and the souls entrusted to them [1 Cor. 4:1-5; Heb. 13:17; Ezek. 33:7-9]. They should not allow themselves to be led by the fear of others, or the desire to please, nor shrink from the reproach of Christ. They must regard all faithfulness in the discharge of office not as a matter of merit, but of grace.

If the Lord blesses their work, they should be so much the more conscious of their unworthiness; and if the fruits of their labor be hid from them, they should earnestly examine into their own shortcomings, yet not despair, but in quietness and confidence become strong, and in humility wait upon the Lord, who alone can give success. Their only strength and power and their great example is Christ, who came as one who serves. From Him they learn and receive all they need for heart and office.
THE MINISTER AS TEACHER

\[201.\] Just as the Moravian Church as a whole abides by the manner in which it has previously given expression to its understanding of the mystery of Christ, so the preaching of the Word in its midst, and the Christian instruction of the young, may not depart from this foundation. In regard to its own fellowship, it is considered neither needful nor wholesome to bind the conscience or quench the spirit by laying down a definitely formulated confession on individual points of doctrine; and the welfare of the Church does not lie in the pledging of its ministers to any such confession, but rather in the quickening and strengthening of the spirit of the church by the grace of the Lord. But just as little can the church suffer anyone in its midst to teach and preach anything contrary to the Holy Scripture; especially anything contrary to the truths which, according to our understanding, we regard as the chief content of the Holy Scriptures. The highly important office of preaching the Word in the church and the Christian instruction of the young may not be entrusted to persons who are in inward disagreement with these truths.

Before anyone receives the commission to discharge the function of the ministry, or to take part in the public proclamation of the Gospel, or to impart religious instruction, careful examination is needed, whether such a one is fitted for it in mind and heart and stands on the foundation of the church’s faith, or at least is willing dutifully and conscientiously to respect that faith and hold it sacred. The Church may, therefore, entrust the responsible work of training its future servants only to those in whom it has full confidence that they stand in the living faith of the Church and in conscientious subordination to the Holy Scriptures; and who are ready to promise that they regard it as their most sacred task to lead their students, as God gives them grace, to such subordination to, and inner understanding of, the Holy Scriptures as has been, from the days of our ancestors, the foundation of the Church’s faith and the strength of its work for the Lord and His Kingdom.

It is, above all, required of teachers of the Word of God that they have a thorough acquaintance with the Holy Scriptures, that they seek, through the enlightening of the Holy Spirit, to penetrate ever more deeply into their meaning, and allow the power of the divine truths to work on their hearts, so that it may be more and more said of them, “The love of Christ urges us on” [II Cor. 5:14 NRSV]. Essentials in the preparation of sermons and other addresses are, above all, prayer, a thorough study of the portion of the Scripture, followed by the application of what is to be said to the speaker’s own heart and life. A testimony that is accompanied by warm and living feeling, and that rests on one’s own actual experience, will always make most impression on the heart. “To preach aright,” said Count Zinzendorf, “take three looks before every sermon; one at the depth of your own wretchedness, another at the depth of human wretchedness around you, and the third, at the divine love of Jesus; that, empty of self, and full of compassion towards your companions, you can impart God’s comfort to their hearts.”

All our religious addresses should expound the Scriptures and apply them to the heart, and should be instructive, well-considered, and arranged; they are not to consist in lofty words of human wisdom and oratory, but in demonstration of the Spirit and of power. This power rests herein, that the Spirit of God teaches us rightly to expound and apply the divine message given in the Holy Scriptures [I Cor. 2:1, 4, 13]. Ambassadors for Christ should see to it that they
faithfully declare the whole counsel of God unto salvation; that they rightly divide the Word of Truth according to the varied need and spiritual state of their hearers, believing and unbelieving. As those learned in the Scriptures, and instructed unto the kingdom of heaven, they should bring forth out of their treasure things new and old and, with the assistance of the Holy Spirit, guide souls into all the truth. They may never forget that they stand as sinners among sinners, and that equally with them they need grace and pardon. They must pray for the Spirit in order that they may rightly reprove and rightly comfort and may not, by their correction, close the hearts of their hearers, or cause in them sloth instead of earnestness, or self-complacent judging of others, instead of penitence and joy in the Lord.

THE CARE OF SOULS

¶202. (a) If the ministers are to discharge their office with blessing, the relation in which they stand to the congregation, and the congregation to them, must be one of mutual confidence. Every appearance of difference between the interests of the congregations and of their ministers must vanish. Only then can the care of souls prosper, and the public preaching of the Gospel bear fruit, and church discipline work with blessing. Such a relation of confidence cannot, however, be established unless both work together.

The ministers must, above all, bear our Savior’s words in their hearts: “You have one teacher, and you are all students” [Matt. 23:8, 10 NRSV]. They must, accordingly, meet their brothers and sisters with frankness and straightforwardness, with love and hearty interest in the spiritual and temporal welfare of individuals. In their own outward conduct, and especially in their domestic life, they must avoid offense and stumbling, taking to heart the admonitions which the apostle Paul gives to Timothy and Titus [I Tim. 3:1-7; Titus 1:6-9]. They must shun whatever estranges hearts from them, all arrogance, pride, and presumption. They must seek for the gift of humble love, in which each counts the other better than oneself, that in all things they may approve themselves as servants of God.

The members, in turn, must honestly endeavor to banish any unfavorable prejudices and learn to know, in love, those who labor among them. They must not demand of them an impossible perfection, and they must not base their judgment of them only on their natural gifts and dispositions. If the members feel that those who are entrusted with the guidance of the congregation and with the care of souls have a sincere desire to discharge their office according to the mind of Christ and to be faithful in His sight, have patience with their weaknesses and bear with them in love, according to the admonition of the apostle, “We appeal to you, brothers and sisters, to respect those who labor among you and have charge of you in the Lord and admonish you; esteem them very highly in love because of their work” [I Thess. 5:12, 13 NRSV].

Such communion of spirit requires much grace from the Lord. Mere outward friendliness does not suffice; without a deeper basis it would be easily disturbed when earnest correction becomes necessary. Both pastor and people must be conscious of their laboring at one task, serving the Lord. This is the real bond of union, that together they
partake of divine life and yet feel the need for the daily nourishment of this life, for eating of one bread and drinking of one fountain. We recognize that together we have been called to follow Jesus and to apprehend Him ever more fully even as we are apprehended of Him.

The servants of the Lord and of the church, who would bring forth fruit for their Lord, must diligently and trustfully pray for a union of hearts between themselves and their members. Likewise, all faithful members of our fellowship must constantly pray to the Lord of the harvest that the Lord may raise up such servants who have life in the Lord and who regard it as a privilege to serve the church and devote all their powers to Christ who loved us and gave Himself for us.

STANDARDS OF RESPONSIBLE BEHAVIOR
FOR ORDAINED MINISTERS OF THE MORAVIAN CHURCH

Introduction: The Call to Live in Christ

¶202. (b) “The Unitas Fratrum recognizes the priesthood of all believers. . .[and]. . .gratefully acknowledges the gift of the offices of ministry which it has received from the Lord. It recognizes and confesses that in reality it is the Lord and Head, Jesus Christ, who calls and ordains.” [1995 COUF, ¶104. a, b]

The expectations the Moravian Church has of its ordained ministers are grounded in the Sacrament of Baptism and the Rite of Ordination. The work of ordained ministers is part of the ministry of all the baptized. The baptized are called to live in a particular way because of who they have become in Christ through this Sacrament [Romans 6:4]. All the baptized are called to live in response to God’s grace received through baptism into Christ’s death. The ordained also are called to live in response to God’s grace received through ordination. Both recognize that “they can render their service well only through the grace of their Chief Elder.” [1995 COUF, ¶104. c]

At ordination, candidates “freely accept the obligations of an ordained minister to study, pray, care for souls, preach, and administer the sacraments in Christ’s church” [The Liturgy for Ordination of a Deacon], and the prayer of the church for the one ordained is: “Grant that in all things he/she may serve without reproach, that your people may be renewed, and that your name may be glorified in the church” [The Liturgy for Ordination of a Deacon].

The Ordained Minister in Relation to God

¶202. (c) “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. [1995 COUF, ¶51]

At heart, the ordained minister is a person carrying on a living, personal relationship with
the Triune God. The ordained know both intellectually and experientially the joys of walking with the Savior.

This fellowship with God in Christ finds expression in a life of personal worship, the study and appropriation of God’s Word, regular prayer, confession of sin, being fed in Holy Communion, and a growing willingness to place one’s “whole life under [God’s] rule and daily leading.” [1995 COUF, ¶52]

“We realize that our Christian faith must be continually nourished if it is to remain living and vital” [The Moravian Covenant for Christian Living, ¶8]. The ordained, together with all members of our church, are called to a life of intimacy with God and spiritual growth toward maturity in Christ [Eph. 4:15-16].

The Ordained Minister in Relation to Self

¶202. (d) 1. Called by God to Obedience

“We are called into a Christian fellowship by the Lord Jesus Christ, according to the eternal purpose of God the Father [Eph. 3:11] by the Holy Spirit [Acts 2:18-21], and as members of Christ’s Body, the Church, to serve all people by proclaiming the Gospel and witnessing to our faith by word and deed.” [The Moravian Covenant for Christian Living, ¶1]

Ordained ministers understand themselves as called by God — called to faith, called to fellowship with other believers in the church, called to serve Christ through the ordained ministry of Word and Sacrament.

“. . .the simplest expression of Christian living is contained in the earliest of Christian confessions, ‘Jesus Christ is Lord.’ This implies that obedience is due to Him as the absolute Ruler and Lord of our lives. Not only His teachings [e.g., Matt. 5-7], but even more, the example of His life [Phil. 2:5; Eph. 4:20] provide an understanding of the obedience he desires.” [The Moravian Covenant for Christian Living, ¶6]

The ordained live in response to Christ’s call to obedience in every aspect of life. They submit themselves to live under the authority of the Triune God as revealed in scripture.

2. Gifts and Limitations

“Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good.” [I Cor. 12:4-7 NRSV]

Ordained ministers discover the spiritual gifts they have been given by God, and use them for building up the Body of Christ. They value not only their own gifts, but also those
that others bring to the ministry of the Body of Christ.

“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.” [1995 COUF, ¶2]

“Do you in this faith turn away from sin, evil, and selfishness in your thoughts, words, and actions. . .?” [The Liturgy for Baptism]

Just as they are aware of their gifts, ordained ministers are also conscious of their own sinfulness and shortcomings. They seek the forgiveness assured by God [I John 1:9]. They rely upon the convicting and strengthening power of the Holy Spirit [John 16:7-15; 14:15-21] and strive to discover and grow beyond faults and limitations into the likeness of Christ [II Cor. 3:18]. They seek appropriate counsel (from bishops, pastoral counselors, mentors, peers) in overcoming barriers to growth and effective ministry.

3. **Personal Growth**

“. . . we desire to grow in our Christian lives through personal prayer and study, and the opportunities for spiritual development offered by the Church.” [The Moravian Covenant for Christian Living, ¶8]

Ordained ministers are committed to a process of lifelong learning, personal spiritual development, and improvement for ministry. These include regular disciplined prayer, personal study, study with others, and continuing education.

4. **Stewardship**

“We deem it a sacred responsibility and genuine opportunity to be faithful stewards of all God has entrusted to us: our time, our talents, and our financial resources.” [The Moravian Covenant for Christian Living, ¶10]

Ordained ministers practice good stewardship. This includes, but is not limited to, the management of time to balance personal, family, work, and community responsibilities. They accept their sacred responsibility to manage their personal finances to the glory of God. They are generous givers to the financial support of the church and other worthy causes. They avoid excessive debt or other obligations which hinder their freedom to respond to God’s leading. They care for the resources of the church with which they may be entrusted. They are conscientious in fulfilling their ministry [II Tim. 4:5].

5. **Physical Well-being**

“I appeal to you, therefore, brothers and sisters, by the mercies of God, to present your
bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.”
[Rom. 12:1 NRSV]

“Remembering the admonition of Scripture to be temperate in all things, we shall endeavor to look upon our bodies as temples of God’s spirit. . . We regard intemperance in any area of living as being inconsistent with the Christian life.” [The Moravian Covenant for Christian Living, ¶31]

The ordained ministry is frequently physically demanding. The ordained care for their bodies’ health and needs. This includes proper balance between times of work and times of rest; the avoidance of the abuse of food, alcohol, tobacco, medicines, etc.; a healthy diet; and attention to exercise.

6. **Integrity**

“Grant that in all things he/she may serve without reproach, that [God’s] people may be renewed, and that your name may be glorified in the church.” [The Liturgy of Ordination]

The ordained are faithful to their commitments, honest, upright, living as examples of love, faith, and purity [I Tim. 4:12]. Godly conduct is essential to effective ministry for the renewal of God’s people and the glorification of Christ. Therefore, ordained ministers strive always to live with sincerity and integrity.

*The Ordained Minister in Relation to Others*

¶202. (e) 1. **Family**

“We regard it as a sacred obligation to hold to the ideal of Christian marriage given by our Lord in his teaching. . . We regard Christian marriage as a lifelong covenant before God which requires the continuous loyalty of the man and the woman toward each other. Any breaking of the marriage bond is a result of sin and causes human suffering; therefore, it is the duty of husband and wife to meet all frictions, offenses, and disagreements with a humble, forgiving spirit that persistently works for reconciliation. If at any time the stability of their marriage is threatened, they are to seek the counsel of their pastor, or of other spiritual leaders in the Church as soon as possible and before any other action is taken.” [The Moravian Covenant for Christian Living, ¶21, ¶22]

“As parents, remembering that our children are the property of the Lord Jesus Christ [Acts 20:28; I Peter 1:19], we will bring them up in the nurture and admonition of the Lord [Eph. 6:4] and take all possible care to preserve them from every evil influence. For this reason we will seek to approve ourselves as followers of the Lord Jesus Christ, setting an example for our children. We will give faithful attention to the spiritual development of our children, both in the home and in the church. We will endeavor to conduct regular family devotions.” [The Moravian Covenant for Christian Living, ¶24]
Ordained ministers, both publicly and privately, uphold the importance God gives to the family and to marriage. Those who have spouses and children will honor them as gifts from the Lord with love, respect, and commitment, striving always for unity, reconciliation, and mutual care. When needed, the ordained will seek the counsel of trusted others for the healing and strengthening of their family relationships. Should such relationships be broken, the ordained are assured of God’s grace, forgiveness, and healing as mediated through the church and its bishops. The ordained attend to the welfare and support of their parents and other relatives [I Tim. 5:8].

2. **Sexuality**

“We view all of life as a sacred trust to be used wisely.” [The Moravian Covenant for Christian Living, ¶10]

Ordained ministers view their sexuality as a gift from God, intended for good, to be held in reverence.

“We will ever strive to manifest love toward 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.” [The Moravian Covenant for Christian Living, ¶29]

The ordained view their bodies as the property of the Lord [I Cor. 6:12-20] and conduct themselves in ways that will honor Christ. With regard to family members and those to whom they minister, they honor every individual’s sexual integrity. This means the ordained avoid promiscuity, manipulating others (both adults and children) for personal sexual gratification, sexual seduction, and sexual harassment, including physical, verbal, or emotional violence.

Ordained ministers, while single, are called to a life of celibacy (sexual abstinence); those who are legally married are called to a life of sexual fidelity to their spouse/partner; those who cannot be legally married and who desire to make a lifelong commitment must be in a covenanted relationship before God which requires continuous loyalty of the individuals toward each other and calls them to a life of sexual fidelity to their partner.”

3. **The Church**

“Do you intend to participate actively in Christ’s church, serving God all the days of your life?” [The Liturgy for Baptism]

“Do you freely accept the obligations of an ordained minister to study, pray, care for souls, preach, and administer the sacraments in Christ’s church?” [The Liturgy for Ordination of a Deacon]

“The ordained minister, as a servant of Christ and the Church, is a pilgrim. He/she has in
his/her active ministry no fixed and permanent home. His/her roots are not in any one place or congregation. He/she is under compulsion to follow the Lord’s leading and to go wherever the Lord calls him/her.” [Southern Province Book of Order, ¶860]

It is a demand, for which there is no compromise, that the ordained servant of Christ keep an open mind for leadership among God’s people, in parish and other ministry settings. This leadership includes such activities as prayer, pastoral care, preaching, teaching, evangelism, and administering the work and witness of the church. The ordained minister equips the people of God for the work of ministry, to build both individuals and the church into maturity in Christ [Eph. 4:11-12].

1. Accountability

“Do you solemnly promise, as you serve in our Unity, to give obedience to the faith and order of the Moravian Church as these are formulated under Scripture and the Holy Spirit by our Synods and constituted authorities?” [The Liturgy of Ordination]

Ordained ministers are first and foremost servants of Christ. Their service to Christ is not as individuals, but as members of Christ’s Body, and in particular the Unitas Fratrum (Moravian Church). The ordained live under the authority of Scripture and accept the authority both of our Synods and the leaders elected or appointed by Synods.

Spiritual gifts for ministry are confirmed by, and are exercised within, the community of faith. Those who are ordained are accountable to God and to those they serve. They seek and accept regular periodic evaluation of their ministry as to its effectiveness in building up the Body of Christ.

2. Power of the Office

“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. . .Being aware that our witness is made both by what we do and what we avoid doing, we will endeavor to let our manner of life ‘be worthy of the Gospel of Christ’ [Phil. 1:27].” [The Moravian Covenant for Christian Living, ¶29, ¶30]

The ordained ministry is a position of trust. Therefore, it is a position of power, which may be subject to abuse. Ordained ministers are careful to live and minister as Christ, who came not to be served but to serve. They do not use their office for personal advantage. They seek to be aware of, to reveal, and to address any conflict of interest. They preserve confidences that have been entrusted to them. Ordained ministers uphold the sacred responsibility entrusted to them in the administration of church finances. They avoid coercive or manipulative leadership. They strive in all things to lead a life worthy of their calling [Eph. 4:1].
The ordained are aware that the power of their position may be misused for personal sexual gratification. They avoid any sexual activity with those whom they serve.

3. Collegiality

“We consider it to be our responsibility to demonstrate within the congregational life the unity and togetherness created by God who made us one.” [The Moravian Covenant for Christian Living, ¶14]

Ordained ministers recognize and value the variety and interdependence of spiritual gifts in the church. They are open to mutual ministry, cooperation with and support of other servants of Christ, ordained and non-ordained. They demonstrate courtesy to those who precede or follow them in ministry, including the severing of all pastoral responsibilities from previous ministries. They are thankful for the partnership of others in the gospel [Phil. 1:5].

4. Ecumenism and Interfaith Relations

“We will have fellowship, in all sincerity, with children of God in other Christian churches, and will carefully avoid all disputes respecting opinions and ceremonies peculiar to one or another church. In this fellowship we will cooperate with other churches in the support of public charities or Christian enterprises, which have a just claim upon us as followers of the Lord Jesus Christ.” [The Moravian Covenant for Christian Living, ¶19]

“A Church is and remains a living one when it seeks fellowship with all who confess Christ.” [1995 COUF, ¶52]

From its beginning the Unitas Fratrum has sought unity with other churches in the work of God’s Kingdom. Wherever ordained ministers serve, they take “every step that brings us nearer the goal of unity in [Christ].” [The Moravian Covenant for Christian Living, ¶20]

Ordained ministers are open to dialogue and cooperation with persons of other faiths.

The Ordained Minister in Relation to the Community and World

¶202. (f) 1. Citizenship

“We will be subject to the civil authorities as the powers ordained by God, in accordance with the admonitions of Scripture, and will in nowise evade the taxes and other obligations which are lawfully required of us. . .We will faithfully fulfill the responsibilities of our citizenship, among which are intelligent and well-informed voting,
a willingness to assume public office, guiding the decisions of government by the expressions of our opinions, and supporting good government by our personal efforts.” [The Moravian Covenant for Christian Living, ¶25, ¶26]

Ordained ministers willingly fulfill their duties and responsibilities as citizens.

2. **Prophetic Ministry**

“Though giving our loyalty to the state of which we are citizens, we do recognize a higher loyalty to God and conscience.” [The Moravian Covenant for Christian Living, ¶27]

Just as the prophets spoke God’s word in a particular time and context, ordained ministers are open to the leading of God’s Spirit to declare and act upon God’s prophetic word in the communities in which they live.

3. **Peace, Justice, and the Care of Creation**

“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 all 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 people.” [1995 COUF, ¶10]

“. . .we have a concern for this world, opening our heart and hand to our neighbors with the message of the love of God, and being ever ready to minister out of our substance to their necessities.” [The Moravian Covenant for Christian Living, ¶29]

Ordained ministers work for peace and justice, recognizing the complex inter-relation of these issues. They appreciate the gift of God’s creation and promote its preservation as a sacred trust. They uphold the dignity of all people, recognizing that they are created in the image of God [Gen. 1:27]. They are open to God’s call to be advocates for the poor, the oppressed, and the outcast. They seek reconciliation and the peaceful resolution of conflict. Ordained ministers are called to be witnesses for Christ and by word and deed communicate the Good News of God’s love to all.

**Conclusion**

¶202. (g) We realize that all areas of Christian life and conduct cannot be covered in this statement of principles by which we live and bear our witness, and we call attention, therefore, to the Christian’s responsibility to follow Christ as Lord of all areas of life. [The Moravian Covenant for Christian Living, ¶34]
ORDERS OF THE MINISTRY

Ordination in General

¶203.  (a) The constituted orders of the ministry in the Moravian Church are those of Deacon, Presbyter, and Bishop. 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. [1995 COUF. ¶682]

(b) The roster of ordained clergy and other servants of the church shall be maintained by the Provincial Elders’ Conference in an “Official Directory.” The following code for the “Official Directory” shall be used to identify the status of those listed:

- ac  Active clergy (i.e., parish pastors, provincial staff, cross-cultural servants, seminary and archives staff while serving under call)
- ap  Serving under appointment
- dc  Directors of Christian Education (certified)
- dr  Disability retirement
- la  On leave of absence
- nc  Currently without call
- os  Released for other service
- rd  Retired director of Christian education
- rm  Retired missionaries (non-ordained)
- rp  Retired ministers
- sp  Specialized ministry (serving under call)
- wi  Widowed

(c) The names of ministers who are currently without call for a period of three years, within which time a call has not been issued or accepted, will be removed from the official directory of the church, provided that no other category be applicable to such ministers.

Deacon

¶204.  (a) 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.

(b) A candidate for ordination shall meet with the Ordination Review Committee, appointed by the Provincial Elders’ Conference. The recommendation of this committee is required
before the candidate’s name can be submitted to any congregation or board for call or plans made for ordination.

(c) A call must be extended and accepted before ordination shall take place.

(d) The candidate may choose the ordaining Bishop and the place for the service, with the approval of the Provincial Elders’ Conference.

(e) The Provincial Elders’ Conference shall commission the Bishop to represent the Church in the act of ordination.

(f) 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 someone appointed for this purpose by the District Board.

(g) In the event that an ordained minister is received from another denomination, the Provincial Elders’ Conference may receive him or her as a Deacon or Presbyter as it deems appropriate. [2009 COUF, Chapter XIII, ¶683]

Presbyter

¶205. (a) 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, recognizes 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. [1995 COUF, ¶686]

(b) The District Board, after consultation with the supervisor and the local church boards or other administrative board being served by the Deacon, recommends to the Provincial Elders’ Conference that the Deacon be approached concerning his/her readiness to accept consecration as a Presbyter.

(c) The consecration of a Presbyter is an act of approval of the entire Church. The candidate may choose the consecrating Bishop and the place for the service, with the approval of the Provincial Elders’ Conference.
The Renewed Unity received the episcopacy as an inheritance from the Ancient Unitas Fratrum.

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. 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.

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. [1995 COUF, ¶687]

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.

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

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

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

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 they are 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 in the name of and by commission of a Bishop.

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. [1995 COUF, ¶688, ¶816]

(c) The election of Bishops is a prerogative of the Provincial Synod. The election shall be by ballot without nomination, and the choice shall be made from among the Presbyters. The number of votes necessary for election shall be two-thirds of the votes cast. On the occasion of the consecration of a Bishop, at least two Bishops of the Unity should officiate. [1995 COUF, ¶689]

The consecration of a Bishop may take place in the Synod where the election of the Bishop took place or in a congregational setting.

Election of Bishop(s) shall be called at any Provincial Synod when fewer than two bishops are serving under full-time call of the Moravian Church-Northern Province.

Receiving Ministers from Other Denominations

¶207. A minister who has been ordained for service in another Christian church who has become a member of the Moravian Church, and who wishes to serve as an ordained minister in the Moravian Church, shall follow the prescribed candidate procedure. The minister is received as a Deacon by action of the Provincial Elders’ Conference.

Procedures for a Leave of Absence and/or Withdrawal from the Ministry

¶208. (a) Leave of Absence

1. A minister may apply for and be granted, at the discretion of the Provincial Elders’ Conference, a leave of absence for an agreed period of time and for a specific purpose, such as for study, for maternity leave, or for extenuating circumstances recognized by the Provincial Elders’ Conference as valid.

2. At the end of this agreed period, the person shall be available for full-time service in the Province.
3. The Provincial Elders’ Conference shall have a prior understanding with the individual on leave concerning pension credits and major medical insurance.

(b) Withdrawal from the Ministry

1. A minister may resign from the ministry of the Moravian Church by giving the Provincial Elders’ Conference a written notification at least three months in advance of the date of leaving.

2. On the date of leaving the ministry, the minister’s name shall be removed from the official roll of ministers. Pension rights shall be frozen and shall be defined as to vesting and accrual rights.

3. A person who has withdrawn from the ministry has the privilege at a future time of submitting in writing a request to be reinstated as an active minister of the Moravian Church. The acceptance of such an application by the Provincial Elders’ Conference does not imply an automatic reinstatement. The Provincial Elders’ Conference shall consider the candidate and the service opportunities within the Church at that time as well as require the candidate to meet with a Review Committee.

4. When a minister educated in whole or in part at the expense of the Church requests dismissal to unite with another church, or to enter some other vocation, before fulfilling obligations to the Moravian Church for financial assistance received towards theological education, honorable dismissal will be extended only when cash payment or negotiation with the Church Chancellor for a legal plan for the systematic and complete liquidation of the amount owed to the Moravian Church has been effected.

(c) Official Functions of Those Who Are On Leave Or Who Have Withdrawn from the Ministry

Neither leave of absence nor withdrawal from the ministry of the Moravian Church implies abrogation of ordination but only the cessation of official service within the Moravian Church. Persons who are not currently on the active roll of the Moravian ministry should not perform any of the functions of an ordained minister within the Moravian Church without specific authorization from the Provincial Elders’ Conference or one of the District Executive Boards.

Ministerial Service by Unordained Persons

¶209. Prior to ordination, or without subsequent admission to the regular orders of the ministry of the Moravian Church, suitable persons may be set apart to function as licensed ministers or acolytes.
(a) Licensed Ministers

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

Such license shall be reviewed and considered for renewal by the District Board annually, with recommendation to the Provincial Elders’ Conference. The Licensee shall be supervised by a pastor appointed by the District Board and shall be responsible to the Joint Board of the congregation served and the District Board.

(b) Acolytes

The Renewed Moravian Church has taken from the ancient church the title of “acolyte” and has transformed it into a discipleship in the congregation and Church. An acolyte’s selection should be made by the local congregation’s board or boards and approved by the Provincial Elders’ Conference and takes place in the presence of the assembled congregation by the Right Hand of Fellowship given by the presiding pastor. The Provincial Elders’ Conference 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. [1995 COUF, ¶691]

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

(c) Approved Ministerial Candidates

Persons studying for the Master of Divinity degree, designated by the Provincial Elders’ Conference of the Northern Province as “approved ministerial candidates,” shall be permitted to take part in the leadership of Holy Communion in their Supervised Ministry setting, under the supervision of their pastoral supervisor(s), by serving the elements when an ordained minister is present to consecrate the elements and preside at the Holy Communion.

PLACEMENT

¶210. The call to service in the Church and the appointment of ministers is committed to the Provincial Elders’ Conference through the District Executive Boards who function on their behalf. All pastoral changes shall be initiated by the District Executive Boards, according to their stated procedures, who shall keep the Provincial Elders informed.
¶211. It is a principle of the Moravian Church that a pastor cannot be forced upon a congregation against its will. No minister can become the pastor of a congregation without the consent of a two-thirds vote of the entire membership of the Joint Board of Elders and Trustees or unified church board. In no event shall appointments be submitted to the Church Council of the congregation for consultation or action. To carry these principles into effect, the District Executive Board shall in every case consult with the Joint Board of a congregation and secure the approval by the Joint Board by a two-thirds majority vote of the total membership of the board before a call is issued.

¶212. It is the duty of the District Executive Boards to exercise faithful care over the ministers of their respective districts. The Provincial Elders’ Conference shall assume responsibility only after the District Executive Board concerned has used its full power and influence to correct any error or failure of administration.

¶213. No person shall be employed as a minister in any of our congregations unless the Provincial Elders’ Conference and the District Executive Board concerned shall be fully satisfied with that person’s qualifications, including a knowledge of the doctrines, principles, and discipline of the Moravian Church. Membership in the Moravian Church for at least one year before placement is required. The restriction as to time and membership shall not apply to regularly ordained ministers and licentiates presenting the proper credentials.

¶214. When a pastorate become vacant, the Joint Board of the congregation may name pastors who in their opinion are suitable for the position. The District Executive Board shall give these consideration but is not bound by such nominations.

¶215. The termination of a pastoral relationship is best accomplished by a process of mutuality and respect, although such a termination may be initiated unilaterally by the Joint Board, the District Executive Board, or the pastor. The Joint Board of every congregation has the right, in the event it conscientiously for any reason desires a change of pastors, to lay the matter before the District Executive Board for review. If, in the judgment of the District Executive Board, in consultation with the pastor, the Provincial Elders’ Conference, and the Joint Board, a pastor cannot effectively discharge the duties of the pastoral office, the District Executive Board and/or the Provincial Elders’ Conference may act to end a pastoral relationship in accordance with the stated policy.

Similarly, the District Executive Board may initiate such a review. If, following the review, it deems change in pastoral leadership is right and advisable for the best interests of all concerned and instead of awaiting the opportunity or willingness for a change, the District Executive Board may apply stated policies as follows:
(A) **In cases where it is determined that a pastor is no longer suited for ministry:**

(1) The basic severance package offered will include salary, housing or housing allowance and healthcare for three (3) months. Additionally, for pastors who have at least five years of service under call in the Moravian Church, salary, housing, and healthcare will be continued at the rate of one month per every three years of service under call. The severance package shall in no case extend beyond one year from the date of removal, as determined by the Provincial Elders’ Conference. The cost of the severance package will be negotiated among the Provincial Elders’ Conference, the District Board, and the congregation.

(2) Career/outplacement counseling at a Career Development Center may be offered, the cost of which will be negotiated among the Province, the District, and the congregation.

(B) **In cases where it is believed that a pastor remains suited for ministry, but needs to change pastorates:**

(1) The pastor shall be offered a call to temporary service for no more than six months. Salary, housing and healthcare would continue during the time of temporary service.

(2) If, after six (6) months, an appropriate permanent situation is not available, the severance package for pastors who have at least five (5) years of service under call in the Moravian Church, salary, housing, and healthcare will be continued at the rate of one (1) month per every three (3) years of service under call, not to exceed six (6) additional months, the total package not to exceed twelve (12) months from the original date of removal.

(3) Counseling services (vocational or personal) will be offered, the cost of which will be negotiated among the Province, the District, and the congregation.

(C) **In cases where a pastor is temporarily disabled due to injury or illness (mental or physical):**

(1) Disability insurance will begin and continue based upon the pastor’s condition.

(2) Counseling services will be offered with the cost to be covered by worker’s compensation and disability insurance first, and then, if necessary, negotiated among the Province, the District, and the congregation.

(D) **In cases where it is determined that a pastor is no longer suited for ministry, but it is late in his/her career:**

(1) The pastor shall be offered a call to temporary service for no more than six (6)
months. All salary, housing and healthcare would continue during the time of temporary service.

(2) The pastor may choose instead to retire in keeping with the *Book of Order*.

¶216. (a) There shall be no time limit set to the duration of ministerial placements, except only when temporary arrangements are made.

(b) When a pastorate has run ten full years, it shall be subject to review at a meeting between a representative of the District Board and the Joint Board of Elders and Trustees of the congregation, and such a review shall take place at least every two years thereafter.

¶217. It is contrary to the spirit of the Moravian Church for any congregation to honor its pastor with the title “Pastor Emeritus.”

**SALARY OF MINISTERS**

¶218. Synod holds to the apostolic principles, “If we have sown spiritual good among you, is it too much if we reap your material benefits? . . In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel” [*I Cor. 9:11, 14 NRSV*]. “The laborer deserves to be paid” [*Luke 10:7 NRSV*]. It is the duty of every congregation to provide according to its ability for the support of its pastor, and to pay a sufficient salary to help promote an effective ministry.

¶219. For purposes of determining equitable comparative salaries, clergy financial compensation shall be defined as follows:

\[
\text{Clergy compensation} = \text{Cash Salary} + \text{Housing/Utilities (a)} + \text{Housing Equity Allowance} + \text{Other (b)}
\]

1. When a parsonage is provided, use $10,000 (includes utility allowance). When a parsonage is not provided, use the housing/utility allowance.

2. Other compensation, e.g., Social Security allowance, tax-sheltered annuity, etc. It does not include auto allowance or educational allowances which should be handled by expense voucher system, nor does it include health care, long-term disability insurance, life insurance, and pension.

¶220. Standard salary ranges shall be established for full-time parish pastors based on years of experience. The purpose of the “standard salary” is to provide a measure of equivalent salary exclusive of housing and utilities. Standard salary is defined as follows:

**Standard Salary with Parsonage Provided:**

\[
\text{Standard Salary} = \text{Clergy Compensation} - 11,000 \\
(11,000 = 10,000 \text{ housing and utilities} + 1,000 \text{ housing equity allowance})
\]
Standard Salary with No Parsonage Provided:
Standard Salary = Clergy Compensation - $10,000 housing and utilities

The above standard salaries are not directly applicable to part-time service, husband and wife team ministries, those serving in the Canadian District, and other special situations.

¶221. The following standard salary ranges shall become effective January 1, 2016:

<table>
<thead>
<tr>
<th>Years of Experience</th>
<th>Minimum Salary</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 — 5</td>
<td>$30,000</td>
</tr>
<tr>
<td>6 — 10</td>
<td>$35,000</td>
</tr>
<tr>
<td>11 — 15</td>
<td>$42,000</td>
</tr>
<tr>
<td>16 plus</td>
<td>$47,000</td>
</tr>
</tbody>
</table>

¶222. The Provincial Elders’ Conference of the Moravian Church-Northern Province shall annually review the standard salary ranges and make appropriate revisions in recognition of economic and job market factors and the effect on congregations.

¶223. The District Executive Boards of the Moravian Church-Northern Province shall make an annual evaluation and, in all cases where the pastor’s salary is not within the range, shall work with the Joint Board to develop strategies to meet current compensation standards.

¶224. Calls should not be issued unless the “standard salary” is within the range.

¶225. A minimum housing equity allowance of $1,000 per year shall be required for pastors residing in a provided parsonage. The money must be invested and qualify as a tax-deferred investment under the U.S. Internal Revenue Code such as provided in Section 403(b) of the Code.

EXPENSES OF PASTORAL CHANGES

¶226. Moving expenses to a place of service for ministers under call of the Province or those retiring from an appointed place of service to a place of retirement shall be paid from the Provincial Administration Account according to the “Guidelines for Procedures in Moving” policy of the Provincial Elders’ Conference.

¶227. Moving expenses of ministers called to service in the educational institutions shall not be paid from the Provincial Administration Account.

¶228. The District Executive Boards shall recommend to the congregations of their districts, which provide parsonages, that they provide as minimum parsonage furniture and equipment: a suitable stove, refrigerator, washer and dryer, rugs, and the furnishing of one guest bedroom.
MARRIAGE OF MINISTERS

¶229. Ministers should be careful to choose a spouse who will honor the role of ministerial partner.

METHODS OF PROCEDURE
WHEN ACCUSATIONS ARE MADE AGAINST A MINISTER

The Scriptural Rule

¶230. “Never accept any accusation against an elder except on the evidence of two or three witnesses. As for those who persist in sin, rebuke them in the presence of all, so that the rest also may stand in fear” [I Tim. 5:19, 20 NRSV].

Discipline

¶231. The Provincial Elders’ Conference shall be thorough, firm, and faithful in exercising the discipline of the Church upon its ministers.

Accusations Affecting a Minister’s Standing

¶232. When accusations are made charging a minister with disloyalty to the faith and teachings of the Church, with incompetence, inefficiency, imprudence, or bad habits, the District Executive Board shall carefully investigate these charges, giving the accused a fair hearing and, upon demand, the names of the accusers. If the District Executive Board is convinced that the accusations are well-founded, in whole or in part, it shall be its duty to recommend specific action to the Provincial Elders’ Conference in accord with the following principles:

(a) Admonish the minister, urging correction of acknowledged faults in order to restore usefulness in the service of the Church, or

(b) Impart such censure as the offense demands, or

(c) Remove the minister from the position held at the time to another position, or

(d) Dismiss the minister from the service of the Church.

Accusations regarding the Moral Character of Ordained Clergy and Allegations of Clergy Sexual Misconduct

¶233. (a) When accusations are made regarding the moral character or conduct of an ordained clergy person (except for accusations of clergy sexual misconduct), the District Executive Board shall make an investigation. If, after investigation, the District Board finds merit in the accusation, it shall request that definite written charges be presented against the
accused by the accuser(s). In the event the accuser(s) fail or refuse to present such written charges, the District Executive Board may, in its discretion, (1) prepare written charges and present them against the accused, or (2) find in favor of the accused and dismiss the accusations, noting the dismissal in the pastor’s personnel record.

In the event written charges are presented against the accused by either the accuser(s) or the District Executive Board, the accused shall be given a fair and impartial hearing before the Provincial Elders’ Conference. At such hearing, the accused shall have the right to confront and examine witnesses and present a defense. The accused shall be entitled to representation, including but not limited to legal counsel. The accused shall be allowed the benefit of reasonable doubt and the presumption of innocence.

If the Provincial Elders’ Conference finds that the written charges have been satisfactorily proven, the Provincial Elders’ Conference shall impose such sanctions as it deems appropriate, including but not limited to private admonition, public censure, rebuke, suspension from the ministry for a definite time, and/or dismissal from the ministry.

Any adjudication by the Provincial Elders’ Conference affirming the written charges against an ordained clergy person shall be noted in the clergy person’s personnel file and shall be disclosed to the governing board of any congregation to whom the clergy person is subsequently extended a call.

The Provincial Elders’ Conference (or District Executive Board, as the case may be) may, if it chooses, utilize the process set forth in Book of Order ¶233(b) [below] to investigate and adjudicate serious allegations regarding a minister’s moral character.

(b) Accusations of sexual misconduct of persons under call or appointment to the church must be treated seriously and with the utmost care and concern for all parties involved, which includes the accuser, the accused, the accused’s congregation, and the church at-large. Every allegation of sexual misconduct involves unique circumstances and, as a result, it is difficult, if not impossible, to develop a uniform process by which such allegations are investigated, resolved, or adjudicated. In general, however, allegations of sexual misconduct will be investigated and dealt with in a way which gives due care and consideration for the needs and rights of all interested parties involved.

Clergy sexual misconduct is sexual activity or romantic or sexual contact (not just sexual intercourse) which takes advantage of the vulnerability of any parishioner, church employee, or clergy colleague. Clergy sexual misconduct also includes any sexual or romantic conduct or contact or romantic conversation by a pastor with a minor.

The Provincial Elders’ Conference of the Moravian Church in America, Northern Province, acting jointly with the Provincial Elders’ Conference of the Moravian Church in America, Southern Province, shall develop and implement the policy by which allegations of clergy sexual misconduct are investigated, resolved, and adjudicated. The P.E.C., acting jointly with the Southern P.E.C., is authorized to update this policy as necessary.
and to distribute the policy to ordained clergy, governing board(s), churches, and affiliated institutions and agencies, as well as the Moravian Theological Seminary.

(c) The church’s policy and the procedure by which allegations of clergy sexual misconduct are investigated, resolved, and/or adjudicated shall be communicated and distributed widely within the church, including but not limited to: 1) Ordained and licensed clergy, 2) Ministerial candidates, 3) Governing Board(s), and 4) All agencies and institutions within the church.

(d) An ordained clergy person dismissed from the ministry of the church as set forth herein shall not be entitled to the basic severance package as described in the Book of Order ¶215.

**Right of Appeal**

¶234. An ordained clergy person shall have the right to appeal to the Provincial Synod any adjudication rendered by the Provincial Elders’ Conference pursuant to Book of Order ¶231- ¶233. The Chair of the Synod, in conjunction with the chancellor, shall determine the process by which the appeal is to be heard in plenary session. The clergy person’s expenses to and from the Synod to present an appeal shall be paid by the Synod. A two-thirds majority, by secret written ballot, shall be required to overrule the findings of the Provincial Elders’ Conference.

**RETIREMENT**

The following conditions of retirement shall apply to all ministers in the service of the Northern Province of the Moravian Church:

¶235. All ministers under call from the Provincial Elders’ Conference or elected to office by District or Provincial Synods shall be entitled to retire upon reaching the age of 65 years.

¶236. The Provincial Elders’ Conference and/or the District Executive Board shall notify both the minister and the board or boards of the congregation or institution concerned at least three months prior to the minister’s 65th birthday. By election of the minister and with the concurrence of the Provincial Elders’ Conference and/or the District Executive Board and the board or boards of the congregation or institution concerned, a minister may continue in service until he or she reaches the age of 70 years.

¶237. At the age of 70 years, the minister shall retire. After retirement at any age, the minister may be appointed by the Provincial Elders’ Conference and/or the District Executive Board for continued service on an annual or less-than-annual basis.

**PENSIONS**

¶238. (a) Ordained persons in service under call or appointment of the Provincial Elders’ Conference or under appointment by a District Executive Board are entitled to coverage
under the pension program of the Moravian Church-Northern Province, provided payment of the pension assessment is made to fund her/his credited service.

(b) The pension program shall be administered by the Provincial Elders’ Conference according to principles established by Provincial Synod. The Provincial Elders’ Conference shall have authority to make changes in pension program provisions at any time that it deems desirable or that may be prudent in maintaining comparability with government legislation affecting pension programs. It shall provide each covered person and every congregational board the current pension program provisions, and shall notify covered persons promptly of any changes in these provisions.

(c) The Provincial Elders’ Conference shall appoint an advisory commission of at least five members to review the pension program annually and recommend any dollar-value changes for monthly credited services, as well as other appropriate actions affecting the pension program. This advisory commission shall serve at the pleasure of the P.E.C.

**RETIREE MEDICARE SUPPLEMENTAL HEALTH CARE BENEFIT**

¶239. It shall be the objective of the Provincial Elders’ Conference to provide a retiree Medicare supplemental health care benefit.

**SPECIALIZED MINISTRIES**

¶240. The Provincial Elders’ Conference is empowered to issue calls to specialized ministries when ordination is either an absolute or highly desirable requirement for functioning in the position to which a call to specialized ministry is being considered. Such a call should speak clearly of the ministry of servanthood that we hold up for our Church’s ministry in the world.

[The following conditions governing a call to Specialized Ministry shall be observed:

(a) The Provincial Elders’ Conference shall be satisfied that standing as ordained clergy under call will be of profit both to the ministry of the position and to the broader ministry of the Northern Province, and shall be representative of the ministry of the Northern Province.

(b) The terms of employment under a specialized call [salary, housing, and benefits] shall be reviewed and accepted at the time of the call. The holder of the call shall report subsequent changes to the Provincial Elders’ Conference.

(c) An annual report shall be required by the Provincial Elders’ Conference.

(d) The Provincial Elders’ Conference shall receive an annual review of the work being done by the holder of a call provided by the employer.

(e) The one called shall maintain a relationship with the denomination through
attendance at clergy meetings, district and provincial events, etc.; shall share special leadership talents with the denomination as requested and as possible; and shall remain open to calls to serve within the denomination.

(f) Annually the Provincial Elders’ Conference shall review and reconsider whether the circumstances warrant the continuation of the call. The holder of the call shall be notified of P.E.C.’s action on this matter.

STUDY LEAVE

¶241. Believing that there is a need for the clergy of the Church to continue their education on a regular basis and that the concept of a study leave is one which has both religious meaning and modern application for a person to be renewed for further usefulness, the 1978 Provincial Synod established a policy of study leave for clergy, using the following plan as a guideline:

(a) The Moravian Church-Northern Province shall establish a study leave policy for all its clergy who have completed six years of service to the province, with a minimum of two completed years in the congregation or agency at the time the leave is requested. In the event of a change of pastorate while the application is in process or after the leave has been granted, the Provincial Elders’ Conference shall negotiate terms with the new congregation or agency.

(b) Such study leave shall be for a maximum of four months.

(c) Such study leave time shall be granted for study and renewal of a person’s skills and understandings for more effective service in the congregation or agency and the Church.

(d) The study leave proposal shall contain a definite plan of study approved by the official Boards of the congregation or the agency, and a definite plan for handling the regular work of the candidate while on leave.

(e) This policy does not apply to clergy serving an institution or agency which has its own study leave policy.

CLERGY PERSONAL SABBATICAL LEAVE

¶241.5 (a) Every five years in ordained ministry, a pastor who has served a minimum of two years in his or her current call will receive an additional two to four consecutive weeks as a personal sabbatical for rest, reflection and renewal, as determined by the Joint Board or Governing Board and the Pastor.

(b) The Pastor will receive full salary and benefits and will have the opportunity to plan and structure this time as he or she determines to be most beneficial.
(c) The Joint Board will work together with the Pastor to arrange for pulpit supply and meeting pastoral care needs during this personal sabbatical.

(d) Clergy will be responsible for financing any personal expenses incurred during the sabbatical.

DIRECTORS OF CHRISTIAN EDUCATION

¶242. Directors of Christian Education who are so certified by the Provincial Elders’ Conference may be called to service by the Provincial Elders’ Conference and are then entitled to all the rights and privileges of persons under call, except those granted by ordination. [See Book of Order ¶1202 - Standards and Procedure for the Certification of Directors of Christian Education and Assistants in Christian Education in the Moravian Church]