PRINCIPLES
&
REGULATIONS



Friedberg

MORAVIAN CHURCH

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CHAPTER I - PREAMBLE

The foundation of our doctrine is based on the Holy Scriptures. The Old and New Testaments are, and shall remain, the only rule of our faith and practice. We venerate them as God's Word, which he spoke to all people of old time in the prophets and at last in His Son and by the apostles to instruct us unto salvation through faith in Christ Jesus. We are convinced that all truth that declares the will of God for our salvation is fully contained in the scriptures.

CHAPTER II

THE MORAVIAN COVENANT FOR CHRISTIAN LIVING

(FORMERLY KNOWN AS THE BROTHERLY AGREEMENT)

Principles by Which We Live and Bear Our Witness

THE GROUND OF OUR WITNESS

1. 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.
2. The Holy Scriptures are and shall remain the only source and rule of our doctrine, faith and practice.
3. With the universal Christian Church, we share our faith in the Triune God, who revealed Himself in the Lord Jesus Christ as the only Savior of all people. We particularly declare His living presence and Lordship over the Church, joy in the benefits of His life, sufferings, death, and resurrection and emphasize a close bond of fellowship with each other in His name. We believe that Christ is present with us in Word and Sacrament. We decline to determine as binding what the Scriptures have left undetermined, or to argue about mysteries impenetrable to human reason. In this regard, we hold to the principles: "In essentials, unity; in non-essentials, liberty; and in all things, charity."
4. We thankfully recognize the value of the historic creeds of the Christian Church in calling upon believers in every age to give an obedient and fearless testimony, recognizing Jesus Christ as Lord. A Moravian confession of faith is to be found in the Easter Morning Liturgy.

I. THE WITNESS OF THE CHRISTIAN LIFE

1. We believe that as in baptism we have been united with Christ in His death and resurrection, so we have died to sin and should walk in newness of life (Romans 6:1-11).
2. When seeking guidance, we find that the simplest expression of Christian living is contained in the earliest of Christian confessions, "Jesus Christ is Lord." This implies that obedience is due 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 that He desires. Although the early Church, guided by the Spirit of Jesus, did not develop a code covering all issues, it offered guidance in various areas of Christian living (e.g. Col. 3:1-4, 6; 1 Peter 2:11-3:12; Eph. 4:1-6:20).
3. Living the Christian life depends not only on our own effort but upon God our Father, who in Jesus Christ accepts us as heirs of God (Gal. 4:4-7) and strengthens and sustains us (Phil. 4:13).
4. We realize that our Christian faith must continually be nourished if it is to remain living and vital. Therefore, we desire to grow in our Christian lives through family devotions, personal prayer and study and the opportunities for spiritual development offered by the Church.

II. THE WITNESS OF A LIVING CHURCH

A. *The Moravian Unity*

1. Recognition of Authority

As members of the Moravian Church we will abide by the decisions made by the official boards of our congregation, and agree to be governed, both as individuals and as a congregation, by the enactments of the Unity Synod of the Moravian Church and of the Synods of the Province to which our congregation belongs.

2. Stewardship

a) 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. We view all of life as a sacred trust to be used wisely.
b) We will support, according to our ability, the financial needs of the local congregation, the District, the Province, and the Unity. We will consider the support of the benevolent causes of the Moravian church, both at home and abroad as a privilege, an opportunity, and a responsibility.
c) We will also recognize the support of worthy causes outside of the church as part of our stewardship.

3. Personal Relationships

a) Since disciples of Jesus are to be known by the love they have to one another (John 13:35), we will cherish Christian love as of prime importance.
b) We will be eager to maintain the unity of the Church. Realizing that God has called us from many and varied backgrounds, we recognize the possibility of disagreements or differences. Often these differences enrich the Church, but sometimes they divide. We consider it to be our responsibility to demonstrate within the congregational life the unity and togetherness created by God who made us one. How well we accomplish this will be a witness to our community as to the validity of our faith.
c) We will endeavor to settle our differences with others in a Christian manner (Gal. 6:1), amicably, and with mediation and if at all possible, avoid resort to a court of law (Matt. 18:15-17).

4. Worship and Sunday Observance

a) Remembering that worship is one of our proper responses to Almighty God, an experience designed for our benefit, and a part of our Christian witness, we and our children will faithfully attend the worship services of the Church.
b) We, therefore, therefore, will be careful to avoid unnecessary labor on Sunday and plan that the recreations in which we engage on that day do not interfere with our own attendance or that of others at divine worship.

5. Holy Communion

In the celebration of this Sacrament, we receive the renewed assurance of the forgiveness of our sins, and of our fellowship with Christ; unite with one another as members of His body; and rejoice in the hope of His return in glory. Therefore, we will commune faithfully and thus renew our pledge of allegiance to Him.

B. *The Unity We Seek*

1. 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.

2. We realize that it is the Lord's will that the Church of Jesus Christ should give evidence of and seek unity in Him with zeal and love. 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 denominations have received many gifts and that the Church of Christ may be enriched by these many and varied contributions. It is our desire that we may learn from one another and rejoice together in the riches of the love of Christ and the manifold wisdom of God. We welcome every step that brings us nearer the goal of unity in Him.

III. THE WITNESS OF THE CHRISTIAN HOME

A Marriage

1. We regard it as a sacred obligation to hold to the ideal of Christian marriage given by our Lord in his teaching. We consider it essential, therefore, that all persons contemplating marriage should receive premarital counseling and that our young people should be instructed, beginning in adolescence, in the meaning and obligation of true Christian marriage; this instruction to be given through the Church and the home.
2. We regard Christian marriage as an indissoluble union, which requires the lifelong loyalty of the man and the woman towards each other. Because any breaking of the marriage bond involves sin against God and causes human suffering, it is the duty of husband and wife to meet all frictions, offenses, and disagreements with a forgiving spirit that persistently works for reconciliation. Furthermore, 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.

B. *Family Life*

1. As parents, remembering that our children are the property of the Lord Jesus Christ, (Acts 20:28; 1 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.

IV. THE WITNESS OF A CHRISTIAN CITIZEN

A. <u>Recognition of Civil Authority</u>
We will be subject to the civil authorities as the powers ordained of God, in accordance with the admonitions of Scripture (Rom. 13:1; 1 Peter 2:13-14) and will in nowise evade the taxes and other obligations which are lawfully required of us (Rom. 13:7).

B. <u>Responsibilities</u>
Considering it a special privilege to live in a democratic society, 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 expression of our opinions and supporting good government by our personal efforts.

C. <u>A Higher Loyalty</u>
Through giving our loyalty to the state of which we are citizens, we do recognize a higher loyalty to God and conscience (Acts 5:29).

D. <u>Peacemakers</u>

For the sake of the peace which we have with God, we earnestly desire to live peaceably with all people and to seek the peace of the places where we dwell.

V. OUR WITNESS IN THE WORLD

A. Love Toward All

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. Together with the universal Christian Church, 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 of our substance to their necessities (Matt. 25:40).

B. Our Manner of Life

We will at all times be ready cheerfully to witness to our faith (1 Peter 3:15-16) and if need be, to suffer reproach for Christ's sake (Luke 6:22-23). 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) "not being conformed to this world" (Rom. 12:2). But in our yearning for the redemption of the whole creation, we will seek to meet the needs of the world in self-giving love, and as true yokefellows of Jesus Christ, willingly share in the fellowship of His sufferings, walking in His strength, by whom all things "are given us that pertain to life and godliness" (2 Peter 1:3).

C. Temperance in All Things

Remembering the admonition of Scripture to be temperate in all things (1 Cor.9:25), we shall endeavor to look upon our bodies as temples of God's Spirit (1 Cor. 6:19). We must also remember to respect the welfare of others who may be affected by our actions (Rom. 14:20-21). We are aware of the problems that can be caused by the intemperate use of such things as alcoholic beverages, food, tobacco, drugs, and other things. We consider it the responsibility of every Christian to decide most carefully how they can be used in good conscience. We regard intemperance in any area of living as being inconsistent with the Christian life.

D. Unity

1. Christian: We recognize no distinction between those who are one in the Lord. We believe that God in Jesus Christ calls His people out of "every race, kindred and tongue," pardons them beneath the Cross, and brings them into a living fellowship with Himself. We regard it as a commandment of our Lord to bear public witness to this and to demonstrate by word and deed that we are one in Christ.
2. Universal: Because we hold that all people are God's creatures (Gen. 1:27) and that He has made of one blood all nations (Acts 17:26) we oppose any discrimination based on color, race, creed or land or origin and declare that we should treat everyone with love and respect.

E. Other Areas

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.

VI. *DISCIPLINE*

We make it a duty of the Board of Elders, which is charged with the spiritual welfare of the congregation, to see that this "Moravian Agreement" be adhered to and faithfully observed; and we will cooperate with the Board of Elders in its efforts to maintain the discipline of the

congregation. As a redemptive community we will be much more concerned in aiding than censuring those who falter, being conscious of our own need for correction and forgiveness.

CHAPTER III - MEMBERSHIP

Article 1. COMMUNICANT MEMBERS

A. Persons applying to become communicant members of the congregation on profession of faith shall receive such instruction as their circumstances may require. When they have been prepared, their names shall be submitted to the Board of Elders, which shall have the power to grant or refuse their admission to membership.

B. Persons who are full members of another Moravian Congregation or a Christian church of another denomination, and who desire to unite with this congregation, shall request the Pastor to obtain a letter of transfer or dismissal from their former church, or in case such may not be obtained, they shall give evidence or statement of their previous membership to him, which shall be submitted to the Board of Elders. If the Board of Elders approves their application, they shall be received by the right hand of fellowship.

C. Persons who have formerly been members of another Christian congregation and have been dropped from the roll of that congregation, upon approval by the Board of Elders, shall be received by reaffirmation of faith. This means that they will make a statement of their former membership and desire to renew their vows in a public service and then be received by the right hand of fellowship.

D. Persons who have been dropped from the roll of this congregation, who wish to be reinstated, shall apply to the Board of Elders for readmission. Upon being approved, they shall be restored to the roll in whatever manner the Board of Elders shall agree upon.

E. All persons becoming communicant members of the congregation shall be furnished with a copy of these "Principles and Regulations" and such other literature as shall inform them concerning the doctrine, history, and practice of the Moravian Church.

Article 2. NON-COMMUNICANT MEMBERS

All baptized children of Communicant members of this congregation shall be called Non-Communicant members. They will continue to be considered as such until they are confirmed into full membership of this or another congregation, or until they reach the age of 21 years, unless their membership is terminated by the Board of Elders for unbecoming conduct.

Article 3. CHILDREN OF THE CONGREGATION

Unbaptized children under 16 years of age of communicant members of this congregation shall be called children of the congregation. Unbaptized children under 21 years of age who are members of our Church School shall also be listed as children of the Church.

Article 4. REQUIREMENTS FOR COMMUNICANT MEMBERSHIP

Communicant members remain in good standing as members of this congregation as long as they:

a. Seek to be a sincere follower of Jesus Christ.

b. Attend the church services.

c. Members who for two years have entirely neglected the ordinances and interests of the Congregation, or, without being excused by the Board of Trustees, have neglected, or refused to contribute to the support of the Congregation, shall receive another letter and be visited, where possible, stressing also the necessity of their interest in church attendance, Holy Communion and other duties to the church.

d. Members who thereafter for the third year shall have entirely neglected church interests and obligations shall again be visited by representatives of the local Boards where possible. Failing to respond with renewed interest, such members shall be regarded by the Board of Elders as having forfeited their membership with the persons in question being notified of the fact by letter.

Article 5. TRANSFERS TO OTHER CONGREGATIONS

Any member in good standing shall be granted a letter of transfer to another congregation when he/she or the Pastor about to receive him/her shall request such letter of the Pastor of this congregation. If the member's standing is questionable, the Pastor shall consult with the Board of Elders before issuing the transfer.

Article 6. ASSOCIATE MEMBERSHIP

Any communicant member of this congregation in good standing may transfer his membership to another Moravian congregation or to the congregation of another Christian church and retain an associate membership in this congregation, provided that along with his/her request for a letter of transfer he/she applies in writing to the Board of Elders for permission to retain an associate membership.

Students, while attending school in this community, who are communicant members of another Moravian congregation or the congregation of another Christian Church, may become associate members of this congregation provided approval of such association is received in writing from the congregation of which they are communicant members in good standing.

Associate members will be carried on the regular mailing list of the Church.

Associate members may not hold office on the official boards of the congregation, nor are they entitled to communicant members burial privileges. They shall not be included in the annual membership statistics of this Church.

CHAPTER IV - CONGREGATION COUNCIL

Article 1. COMPOSITION OF THE CONGREGATION COUNCIL

The Congregation Council is composed of all communicant members of the congregation, over 16 years of age, who are in good standing.

Article 2. SECRETARY

The Congregation Council shall once in three (3) years elect a secretary who shall keep a true and accurate record of all proceedings of the Council. He or she may serve no more than two (2) terms without leaving the office for at least one year. Records for the past ten years shall be turned over to the successor when elected. Records more than ten (10) years of age may be deposited in the Archives of the Southern Province of the Moravian Church.

Article 3. MEETINGS

A. An annual Congregation Council shall be held on a Sunday in November of each year. At any time either of the Boards shall have authority to convene a special meeting of the Council, or upon application of ten members of the Council, whose names shall appear on the application, along with the business to be transacted, a special meeting shall be arranged by the Board of Elders.

B. The Pastor shall preside at all meetings of the Council. In the absence of the Pastor, the Vice-Chairman of the Board of Elders shall convene the meeting, and the Council shall proceed to elect a Chairman pro-tem. All meetings shall be announced on the two preceding Sunday worship services.

Article 4. ELECTIONS

A. The Council shall elect by secret ballot the Board of Elders, the Board of Trustees, the Christian Education Board, Church Council Secretary, Head Diener, Representative to the Regional Conference of Churches and all other officers not otherwise provided for.

B. Officers elected by the annual Council shall take office on January 1st, being officially installed on a Sunday near that date and shall hold office until December 31st of the final year of their term.

C. A nominating committee shall be appointed by the Board of Elders at their October meeting, consisting of one Trustee, one Elder, and two members from the congregation at large, to bring before the church council nominations for each office to be filled. For each board or position, the nominating committee shall bring at least one more name than is necessary to fill the vacancies. In addition to the names brought by the committee, the floor shall be opened for additional nominations.

D. The Congregation Council shall also elect delegates to the Provincial Synod, according to the regulations laid down by that body.

E. No officer elected by the Council may serve more than six (6) consecutive years on either board without being off entirely for a period of one (1) year.

F. In case there is not a majority on the first ballot, the name receiving the smallest number of votes shall be dropped on next ballot.

CHAPTER V - OFFICIAL BOARDS AND THEIR DUTIES

Article 1. COMPOSITION OF THE BOARD OF ELDERS

The Board of Elders shall consist of twelve (12) persons elected from the membership of the congregation, plus the Pastor who by reason of his position is the Chairman of the Board. Members of the Board shall be in good standing and passed their eighteenth (18th) birthday. A majority of voting members must be present for a properly called meeting to constitute a quorum. One third of the membership of the Board shall be elected annually for a term of three (3) years. The Board shall meet once a month and as often besides as necessary. A Secretary shall be chosen who shall keep a faithful record of their proceedings. A Vice-Chairman shall be chosen who shall preside in the absence of the Chairman.

Article 2. DUTIES OF THE BOARD OF ELDERS

A. To watch over the spiritual and moral wellbeing of the congregation.

B. To schedule services and help to encourage attendance at the various services of the church.

C. To determine for what purposes the church buildings may be used.

D. To maintain the proper exercise of church discipline.

E. To pass upon all names of persons presenting themselves for communicant membership in the congregation.

F. To appoint the sacristans, organist, assistant organist, choir directors, their assistants, music committee and all other officers or committees necessary to carry on the worship services, except head diener and head usher.

G. To take a special interest in the children and youth of the congregation and to work with the Christian Education Board in providing for their Christian growth and nurture.

Article 3. COMPOSITION OF THE BOARD OF TRUSTEES

A. The Board of Trustees shall consist of twelve (12) persons elected from the membership of the congregation, who are in good standing and who have passed their eighteenth (18th) birthday, plus the Church Treasurer, who shall be a non-voting member of the Board. A majority of seven (7) voting members must be present at a duly called meeting to constitute a quorum. One-third of the membership of the Board shall be elected at each annual council meeting for a term of three (3) years. The Board of Trustees shall meet once each month and as often besides as necessary. A Chairman, a Vice-Chairman and a Secretary shall be chosen from their number, with the Secretary keeping an accurate record of the proceeds of all meetings.

B. The Church Treasurer, who must be bondable, shall be appointed by the Board of Trustees and will report directly to the Chairperson of the Board of Trustees. The Treasurer shall manage all monies belonging to the congregation, unless otherwise determined by the Board of Trustees. The Treasurer shall produce a monthly report to the Board of Trustees and an annual report to the congregation of all monies, which the Treasurer manages. The Treasurer shall make disbursements only at the direction of the Board of Trustees.

Article 4. DUTIES OF THE BOARD OF TRUSTEES

A. To exercise oversight in the temporal affairs of the congregation.

B. To plan the annual budget of the congregation.

C. To devise and promote a plan for raising the necessary money to meet the annual budget and other financial needs of the congregation.

D. To have charge of the maintenance of all the property of the congregation.

E. To determine annually the salary of all paid workers of the congregation including the pastor, associate pastor, director of youth ministry, the caretaker, the church secretary, the church treasurer, the organist, and the choir director.

F. To appoint annually a caretaker, a financial secretary, a graveyard committee, a caretaker committee and other officers and committees necessary to the temporal and financial work of the congregation. Such committees will be responsible directly to the Board of Trustees.

G. To have the general oversight of all accumulated funds of the congregation including those left in trust, and to appoint annually separate treasurers for such funds if the Board so desires. Such separate treasurers shall report to the Trustees and annually to the congregation.

H. Upon being presented with sufficient reason, to excuse any member from making contributions to the church.

Article 5. THE JOINT BOARD

A. The Board of Elders and the Board of Trustees each have their separate sphere of activity and are not to interfere with one another in the performance of their respective duties: one having charge of the spiritual and the other of the temporal concerns of the congregation. The Pastor shall preside at Joint Board meetings, and in his absence, the Vice-Chairman of the Elders shall preside. The secretary of the Elders shall also serve as secretary of the Joint Board.

B. It shall be the duty of the Joint Board to confer with the Provincial Elders' Conference concerning the issuance of calls to prospective pastors and assistant pastors.

Article 6 COMPOSITION OF THE BOARD OF CHRISTIAN EDUCATION

Composition of the Board of Christian Education -

The Board shall be made up of the following person:

A. The General Secretary of the Church School

Nine (9) members to be elected by Congregational Council, three (3) each year, who serve for a period of three (3) years each. No member of the Board may be re-elected after two (2) terms [(6) years consecutively] without having been off the Board for one (1) year.

Article 7. DUTIES OF THE BOARD OF CHRISTIAN EDUCATION

A. To appoint the heads of each of the children's departments in the Church School.

B. With the department heads present, to appoint the teachers for all children's classes up through and including the intermediate (Junior High) age.

C. To advise in matters of changes in classes and ages for classes and to study the needs of the Church School in this respect.

D. To plan local teacher training programs and to recruit and train teachers for all departments.

E. The nine (9) members of the Board elected by Congregation Council, who serve for a period of three (3) years each. Three members will need to be elected each year. Members may be re-elected for an additional two-year term. After serving two consecutive terms no member may be re-elected to the Board without having been off the Board for a period of one year.

Article 8. THE OFFICE OF ACOLYTE

A. Acolytes are to be nominated by the Board of Elders and elected by a three-fourths majority of the Joint Board with each Board voting separately and secretly.

B. Acolytes will be elected for three-year terms subject to no limitation on re-election.

C. The Acolyte's initial election must be approved by the Provincial Elders' Conference after a personal interview by members of the Conference.

D. All duties of an Acolyte are to be assigned by the Chairman of the Board of Elders. These duties may include those authorized by Unity Synod* and any others assigned by the Board of Elders, the Board of Trustees and/or the Joint Board through the Chairman of the Board of Elders.

In serving the elements of Holy Communion, the Acolyte shall not wear the surplice, but may wear an appropriate gown.

It shall be the duty of the Acolyte to attend the meetings of the Board of Elders, Board of Trustees and the Joint Board when invited.

An Acolyte may be duly elected to any church board, appointed to any committee, and serve in any other capacity of a member in good standing.

All duties and responsibilities of the Acolyte will automatically terminate when the Acolyte ceases to be a member of this congregation.

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

Article 9. THE OFFICE OF REPRESENTATIVE ON THE REGIONAL CONFERENCE OF CHURCHES

In accordance with Book of Order, paragraph 1550, Part II, Rules and Regulations, Section 11, congregation's two (2) representatives shall be elected from the membership of the congregation, who are members in good standing and who have passed their eighteenth (18th) birthday for a two-year term.

Duties:

A. To be knowledgeable of the eight characteristics of congregational health and the current status of Friedberg's congregation as relates to these eight characteristics.

B. To report regularly to and engage their church board(s) and total membership about RCC meetings, activities, and ministries.

C. To be willing to share ideas, be objective, able to think strategically, a good listener and a good communicator.

D. To understand the importance of being as engaged as possible in their work, meeting target dates and deadlines and being ready to evaluate progress toward goals and make necessary adjustments to ensure the entire Province moves forward in ministry and service.

E. To participate in a minimum of 75% of RCC meetings on an annual basis. Each RCC must meet at least four times per year.

CHAPTER VI - ADOPTION AND AMENDMENT

A. These Principles and Regulations may be adopted by a two-thirds majority of a duly called Congregation Council. When adopted they shall revoke and supersede all previous regulations and amendments not specifically included herein.

B. These Principles and Regulations may be altered, amended or added to by a two-third majority of a duly called Congregation Council provided that no proposed amendment shall conflict with legislation adopted by the Provincial Synod of the Southern Province of the Moravian Church.

CUSTOMS AND BY-LAWS

PART I - SPECIAL SERVICES

The following are recommended special services, exact times to be set by the Board of Elders:

1. INFANT BAPTISM: To be administered at any service of worship in the church or may be administered privately in the church or in the home with the permission of the Board of Elders.
2. ADULT BAPTISM AND CONFIRMATION: To be administered at any service of worship in the church or may be administered privately in the home with the permission of the Board of Elders.
3. HOLY COMMUNION: To be celebrated as follows: Seven (7) times a year or more in worship services, with the following times being recommended: First Sunday in the New Year; First Sunday in Lent; Maundy Thursday; Whitsunday; Sunday nearest the thirteenth (13th) of August; First Sunday in October (Worldwide Communion) and Sunday nearest November 13th.
4. LOVEFEASTS: After the practice of the Apostles, the Moravian Church observes Lovefeasts, in which a simple meal is partaken of all together, in token of Christ's family. The service consists of anthems and hymns. A discourse may be included at the discretion of the Pastor. Lovefeasts shall be held at Friedberg on the following: Last Sunday in January (Worker's Lovefeast); An evening in Passion Week; First Sunday in May; Third Sunday in May (Mayfeast); Sunday near 17th of August (Children's Day Festival); Second Sunday in October (Married People's Covenant Day); Thanksgiving Eve; First Sunday in Advent and Christmas Eve (with Candle Services).
5. PASSION WEEK: On Palm Sunday evening the congregation gathers to begin reading the story of the Suffering, Death and Exaltation of the Savior as contained in the Passion Week Manual. The reading meetings are continued on the successive evenings of the week through Good Friday. The reading is interspersed with appropriate hymns and occasional explanatory remarks. On Easter morning, a service of worship shall be held in the Church, followed by a

gathering outside of the Church for the Easter Morning Litany. At approximately 11:30 a.m., the congregation proceeds to the graveyard in reverent silence to observe the resurrection of the Lord Jesus by a united confession of faith as given in the last portion of the Easter Morning Litany.

6. CHRISTMAS: The Christmas services are to be held on Christmas Eve and at such other times as the Board of Elders may decide.

7. MEMORIAL DAY: Are observed as follows:

A. Third Sunday of May, the anniversary of the congregation. It is customary for the President of the Provincial Elders' Conference to visit the congregation on this day and preach the anniversary sermon. This anniversary service is followed by a Lovefeast at which time visiting ministers bring greetings from their respective congregations.

B. On Sunday nearest the 13th of August, when the congregation commemorates the gracious outpouring of the Holy Spirit, whereby the Moravian Church was renewed on August 13, 1727.

8. FUNERALS: The Pastor conducts the funeral at the church, funeral chapel or home as requested and uses the first part of the Litany for the Burial of the Dead. A memoir, burial funeral sermon and appropriate hymns may also be included. The service is concluded at the grave with the second portion of the Litany.

PART II- GRAVEYARD RULES

Article 1. PERMITS

Interments in the graveyard may be made only by authorization of the Chairman of Graveyard Committee. No grave will be opened until such authorization is approved.

Article 2. REQUISITES FOR INTERMENTS

Permits for free grave space are permitted the following:

a. Communicant members of the congregation.

b. Children of communicant members, provided the person to be buried is under twenty-one years of age and is not a member of another church.

c. The present and any former Pastors and/or their spouses.

Article 3. GROUNDS FOR REFUSAL

In all cases free space for interments in the graveyard must be refused where members have joined another church, have been dropped or have failed to contribute to the church budget for two years without being excused by the Board of Trustees.

Article 4. CHARGES FOR BURIAL SERVICES

Charges for all burial services are set by the joint action of the Graveyard Committee and the Board of Trustees. Current charges are on file in the Church Office, with the Graveyard Committee and the Board of Trustees. Changes in rates will be published in the official newsletter. The charges shall be for the following services:

A. Opening Graves
   1. Adult
   2. Child under 14 years old

B. Gravestone
   1. Adult
   2. Child under 14 years old

C. Non-members can be buried with the payment of current fees at the time of Burial, the Trustee of the Graveyard Fund shall collect current deposit for opening grave, stone, slab and non-member charge (if applicable).

Article 5. GRAVESTONE REQUIREMENTS

It is agreed that if a gravestone meeting the requirements of the Congregation shall be placed within three months from the date of interment, this deposit shall be refunded to the depositor. If, however, at the end of three months, no stone has been placed, the deposit shall become a part of the Graveyard Fund and the committee in charge thereof shall proceed to place a suitable stone meeting the requirements of the Congregation.

Since it is the desire of the Congregation that the resting place of our dead shall be as beautiful as possible, we urge that all graves of those buried therein should be marked with a suitable stone.

All gravestones shall be white marble, if available, and shall be lettered with recumbent lettering.

The sizes of gravestones shall be as follows:

A. Graves of children under 14 shall be marked with stone measuring 12 x 14 x 3.

B. Graves of all persons 14 years or older shall be marked with stone measuring 20 x 24 x 4.

It is requested that all stones shall be so lettered that the longest dimension of the stone shall be lengthwise with the grave.