

APPENDIX 1

1.1 Opening address to Synod 2007 by Rev. Julius M. VanSpronsen

On behalf of the convening church of Smithers BC I would like to welcome you all here on this beautiful day. You have all travelled great distances and are getting geared up to spend some time dealing with the weighty matters on the agenda before us. It is our prayer that your families will be given all that they need during this time of your absence and that this sacrifice you have made will be beneficial for the churches to the glory of God and the furtherance of His kingdom. We would also like to welcome the visiting delegates and observers who are already with us this morning.

We thank the LORD for the peace He has granted in the Canadian and American Reformed churches in the past three years. The Theological College continues to run smoothly and the various mission projects the churches are involved in are able to continue under the Lord's care and guidance. Since the last synod the following ministers retired from active service in their respective congregations: Rev. C. VanSpronsen, Rev. Berends, Rev. Stam and Rev. Jonker. We are thankful for the ongoing role these ministers can take both in our federation and globally. We also note that in His wisdom and infinite mercy the LORD God has taken to Himself into heavenly joy and glory Dr. K. Deddens (Feb.10, 2005) and Dr. J. Faber (September 30, 2004). We look with eager longing and perhaps some excitement as we think about all that God has in store for those who faithfully serve Him in their lives. Indeed, is it not this hope that we as churches must proclaim to the world? Is it not this hope and truth of the gospel that leads us to meet together in this General Synod?

Isaiah 51 continues from previous chapters to describe for us the manner in which the LORD God Almighty comforts Zion in the midst of her exile. His message is a message of hope and assurance. The first several verses remind the people of God of their covenant relationship: "Look to the rock from which you were cut, and to the quarry from which you were hewn" (Isaiah 51:1). The Lord's faithfulness to us in history gives us assurance concerning our future. Delegates to General Synod must be reminded of the covenantal faithfulness of their God – they must remember that their work is not a new beginning (so that we ignore what has been done before) – or an end (so that we make decisions without thinking of our future or our children), but it is in the middle of a process of renewal as the Lord fulfills all His covenant promises to His people. This gives all the more reason for ongoing prayer for wisdom and vision from the Holy Spirit!

At the same time, we must not think too much of ourselves or our task. The joy and gladness of the churches is not dependent on man – it is the blessing of God alone. On our own we sinners have a city with ruined walls as we sit continually hindered by the effects of the fall in our desert of hardship and fear. We see this struggle in our own lives; we see this struggle in our churches; we see this struggle in our sister churches – we look back to the sinless paradise before the fall with longing and desire for this closeness to God, where there are no need for synods. How eager we are for that day we may enter into the Promised Land when Jesus Christ returns and renews all things! There will be no need for synods there – all God's children will sit together hand in hand, knowing God even as we are fully known (1 Corinthians 13). The life of sorrows will be done – the harming and the appeals; the faithlessness and the schism, no more tears or crying or pain! The promise of Isaiah 51:3 serves as the source for this hope: "The LORD will surely comfort Zion and will look with compassion on all her ruins; he will make her deserts like Eden, her wastelands like the garden of the LORD. Joy and gladness will be found in her, thanksgiving and the sound of singing".

This promise of Isaiah 51 is followed by a description of the process. While we are on the earth, that is before it vanishes and wears out (cf. Isa.51:6; Psalm 102:25-26) the LORD is bringing His salvation and His justice (i.e. His righteousness or covenantal faithfulness) to the nations (Isaiah 51:5). We are a part of this process right now. It is seen in the Church gathering work of Jesus Christ through His faithful office bearers. In Christ we may be among those who know what is right and filled with His Spirit we have the law of God in our hearts (Jeremiah 31:33). In Christ we may share in the righteousness which He has obtained for us by His death and resurrection. It is our task as churches to remain in Him steadfastly – to remain in His work in prayer, in love and in service. It is the task of the delegates here to do what is right, without fearing the reproach of men and without being terrified by their insults (Isaiah 51:7). The responsibility is given to this General Synod to make decisions that are in accordance with the Word of God – not only the content of the decision, but also the attitude that reflects from it and in the making of it. The reason is simple – all that men do outside of God and Christ's righteousness will come to nothing (the heavens will vanish like smoke, the earth will wear out like a garment, and its inhabitants will die like flies – v.6) – but we are a part of something that will never end – the kingdom of God! God says, "My salvation will last forever, my righteousness will never fail" (Isa.51:6) and again in the reverse order in verse 8: "But my righteousness will last forever, my salvation through all generations".

Knowing this, we must cry out to the LORD that He may awake and show Himself – that He may reveal this everlasting salvation to us. The cry of the people is directed to the “arm of the LORD” (cf. v.9) because we know that as the “arm of the Lord” rescued Israel from Egypt (Isa. 51:9, 10), our deliverance can only come from the arm of the LORD. What a beautiful prelude and connection we find here to Isaiah 53 where we read that the saving “arm of the LORD” is revealed in His servant, Jesus Christ the Promised Messiah (cf. Isaiah 53:1). The answer to our cry for help is confident – we know the outcome for those who cry out to the Lord: “They will enter Zion with singing; everlasting joy will crown their heads” (Isaiah 51:11). In Christ indeed, the righteousness of God will last forever, my salvation through all generations. As the body of Christ we are aware of this. This is the motivation for our work. Let us then attach ourselves and focus ourselves on this salvation! Let Jesus Christ and His powerful work in the lives of mankind, in time, in mercy and grace, be the main focus of our deliberations. We do not fear mortal men (v.12), because we see the victorious power and wonderful victory of Jesus Christ, the Head of His Church, and also the Head of the Canadian and American Reformed Churches.

Think about the final words of this chapter – now and throughout this synod: “For I am the LORD your God, who churns up the sea so that its waves roar – the LORD Almighty is His Name. I have put my words in your mouth and covered you with the shadow of my hand – I who set the heavens in place, who laid the foundations of the earth, and who say to Zion, “You are my people” (Isaiah 51:15, 16).

1.2 Fraternal Address by Rev. Chong Soo Lim of the Presbyterian Churches in Korea
to Synod Smithers 2007 of the Canadian Reformed Churches

It is my pleasure to greet you all in the name of Jesus Christ. I am Chong Soo Lim the General Secretary and pastor of the PCK.

I would like to introduce three of my friends with whom I work. Pastor Tae Chun is the sister-relations chairman. Pastor Sung Bok Kim is a clerk of the committee and elder Jung Gyun Kim is treasurer of the committee.

In our PCK there are 3852 pastors and 33400 elders and deacons. Our denomination has 269 missionaries in 44 foreign countries. We have sisterhood relationship with the US, Europe and the Australia General Assembly. We also have friendly relations with 7 other countries.

In our denomination's history we have a period when we were a colony under Japan's rule. We suffered 36 years of religious oppression from the Japanese. At that time the Japanese bowed down as they worshipped the sun as their god. Even though the PCK pastors were under pressure from the Japanese they prayed to God and worshipped him in secret. When the pastors refused to obey the Japanese orders they were thrown in jail and tortured until they were killed. There are no records to indicate the number of martyrs who sacrificed their lives for what they believed in. When the Japanese found out about the PCK having worship services they surrounded the church, locked all the doors, and set the church on fire. But God blessed our churches.

We have not been able to establish a close relationship with the Committee of the Canadian Reformed Churches because of the procedures that we follow for baptism and Lord's Supper. And we did not communicate with you. I'm sorry about that.

In the Korean churches an announcement is made one week before the sacrament of Lord's Supper is to take place. The pastor performing the sacrament prays every day before the sacrament for followers of the church. On the day of the sacrament church members partake in the bread and wine.

A person who is going to be baptized will receive training and education a week before baptism. Also a week before baptism the person will be given a verbal or written test on the Bible by pastors and elders of the church. In the Korean churches most congregations have many followers. So it is hard to perform supervision on a one on one basis.

Right now we invite the chairman and the clerk to our meeting in September 17-21 this year.
God bless this meeting of Synod Smithers.

1.3 Fraternal Address by Rev. John A. Bouwers
of the United Reformed Churches in North America (URCNA)
General Synod Smithers 2007
May 10, 2007

My dear brothers in our one Lord and Savior Jesus Christ,

I count it a high honor that I may be here in your midst for the assembly of General Synod Smithers 2007. Finally being able to witness the often boasted-about, breathtaking beauty of the Bulkley Valley certainly has its own appeal, but that of course pales in comparison with how good and pleasant it is when as brethren we may continue to seek one another in the unity of the Spirit and in the bond of peace. The Lord commands His blessing there.

It is an honor for me to have been delegated on behalf of our federation of United Reformed Churches in North America. Delegated along with me are two of my colleagues and local URC ministers Rev. James Folkerts of the Faith Reformed Church of Telkwa and Rev. Lou Slagter of the Bethel Reformed Church of Smithers. On behalf of our federation we greet you heartily in the Lord Jesus Christ. Given the length of your general synods we do not anticipate being able to witness the entirety of your meeting, but between the three of us we look forward to the opportunity to observe your careful deliberative approach.

With this meeting, and with our own Synod 2007 on the horizon, scheduled to meet in early July in the Chicago area, we may now say that we have come together through the second full cycle of (general) synod meetings relating as we do now in our Phase 2, Ecclesiastical Fellowship relationship. I believe that with these synods 2007, both yours and ours, we stand at something of a crucial juncture with regard to the progress and momentum of our relationship together. Indeed, I believe we stand at a crossroads. And as we stand here we are also provided an opportunity both for reflection as well as for looking forward together.

Looking back, we may certainly say that the Lord has in many ways blessed our efforts to manifest our unity. We are thankful for the growing trust and confidence expressed in one another in the way that pulpits are now freely opened to one another's ministers throughout most of the areas, in Canada at least, where our churches are in geographical proximity to one another. It is gratifying to witness how the preaching is received not merely as the words of men, but as it is in truth, the Word of God – and as the highest expression of our being confessionally one. Speaking from my own experience in Southern Ontario it is encouraging to see how practical cooperation is also beginning in the areas of evangelism, mission, youth contacts, mission service projects and at places like Campfire! summer Bible Camp. When our URC ministers are also called upon to speak, to lead and train at Canadian Reformed conferences and in youth leadership training, it speaks well of a growing mutual trust and appreciation. It is true however that most of this progress is local to our churches in Canada.

That brings up another matter for reflection, and I would have to say, considerable concern. There is admittedly a marked difference within our United Reformed Churches with regard to their level of interest in the pursuit of unity with the Canadian Reformed. Among our Canadian churches in general, we believe we are seeing that previous strong feelings and bitter memories with regard to historical experiences and perceptions are gradually being replaced with the recognition of, and appreciation for our common confessional commitment. In general though, another difference among our churches could probably be indicated on a map with a line running along the 49th parallel. Our American congregations, making up fully two thirds of the 100 churches of our federation are expressing concern that they do not know the Canadian Reformed Churches well. In general, it would appear that interest in and commitment to unity with the Canadian Reformed is therefore correspondingly more hesitant among our American congregations. Ways and means need to be found in order to address this unfamiliarity more thoroughly.

Almost two years ago, in August of 2005 one American congregation and one American classis submitted several questions they wished to have addressed by your Committee for the Promotion of Ecclesiastical Unity. The questions focused on a variety of theological issues ranging from views of the covenant and regeneration to perspectives on Federal Vision, New Perspective on Paul, common grace, the well-meant offer of the gospel and matters of ecclesiology. We can well understand your hesitancy in responding to such questions for fear of making theological statements or declarations that might in any way be allowed to take on extra-confessionally binding status. How does one give expression to “the Canadian Reformed view” in such instances? Who speaks for whom?

Nevertheless in spite of that challenge, I trust you brothers can also appreciate that in our present North American climate of theological concern, the fact that this UR church and this UR classis have received no response to their questions has only served to build frustration, skepticism and suspicion in the minds of these churches with regard to the Canadian Reformed.

In our Committee for Ecumenical Relations and Church Unity Report to our upcoming synod we have proposed the following:

If our unity is to progress, and potential suspicions and concerns are to be dealt with and alleviated, it is clear that we will need to be able to say more to one another than simply “we believe the confessions.” We will need to find a way to be convinced together that potentially differing theological emphases that may be found in our respective federations are able to exist together under the umbrella of confessional unity. The challenge is that we must do this without succumbing to the danger of elevating theological distinctives above the confessions.

By whatever means, dialogue needs to take place. Consistory to consistory contact would seem to be the best place to begin. But if consistories are afraid of being called upon to speak, for fear that they do not speak for the federation, and if federations through their synods hesitate to speak for fear of making declarations that might bind the churches, perhaps we ought to let men speak for themselves. It might be helpful for ministers from both federations to express their own convictions in order that by that means we could come to know one another better. It may be that in that way we

could be convinced, from both sides, of a unity within – and not beyond – the confessions. Such discussions, whether in person or through some other media, should take place along the order of the commitment we as officebearers make in the Form of Subscription, where for the sake of the preservation of the uniformity and purity of doctrine we are willing to expand and expound upon our sentiments respecting any particular article of the Three Forms of Unity. If that is a commitment that we are able to make in order to preserve unity within a federation of churches, surely it is one that we should be able to make to in the pursuit of unity between federations of churches. It is our hope that such dialogue, whatever the venue, would allow for us to find one another within the bounds of our Confessions.

Now also looking forward, we know that we have on each of our respective synodical agendas the ambitious proposal of our Joint Church Order Committee in the form of a fully worked out Proposed Church Order. It is encouraging to have been able to witness the progress these men have been able to make together through the years in the spirit of brotherly love and appreciation for each other. Having looked over the Proposed Church Order and the helpful four column comparison document, it would appear the brothers have been very conscientious in seeking to maintain the principles of the Church Order of Dort while striving for a mutually acceptable Church Order for our Reformed church life today. The proposal certainly entails a significant amount of “give and take” from both sides. May the Lord give you men wisdom as you consider these recommendations, may He bless the procedure envisioned and the time of discussion and dialogue among the churches that should then ensue over the next three years. Whether we can be prepared for full agreement by our next respective synods will definitely be a challenge, but let us pray and work.

It would appear that from both sides we have learned that the unity process must be allowed to take time. Though we must continue to work at these matters together we must be extremely careful that such unity not be forced. It must be a unity of the Spirit, a working of God’s Spirit in the hearts and lives of God’s people, and cannot simply be the work of committees. I am grateful for recommendations the likes of the one of the Joint Song Book Committee that says while their good progress together on the Psalmody and Hymnody of the church needs to continue, such a new song book should not be allowed to be a condition for unity.

Then there is of course the outstanding matter of Theological Education, with our committees presently at an impasse. In the spirit of the Song Book committee recommendations I plead with you and pray for you brothers that with the peaceable wisdom that is from above you may give careful consideration to whether, or at least to what extent, it would be wise and prudent to make agreement on the form of theological education a condition of unity, that is, a make or break issue. Evidently here too we will need to take our time with each other. We come from out of different historical circumstances and have had different experiences with the school of the churches model. Your recent experiences have been good, ours not so good. You like to see it as a principle, we prefer to see what happens in your midst as a good and fruitful application of a more basic principle. Could it not be that with continued work together we might find ways to accommodate one another’s historical experiences, concerns and commitments and still end up with a shared commitment to theological training that is accountable to the churches without compromising on clear Biblical principle? Could it really be that a difference on these matters should stand in the way of the unity of the church? May God give wisdom! And may our love for Christ’s church, for her well-being and her unity take precedence over our loyalty to any other institution!

Finally, to keep you abreast of some ecumenical developments in our churches, I bring to your attention the fact that our Committee for Ecumenical Relations and Church Unity (CERCU) is also coming to our 2007 synod with a recommendation to enter into Phase 2 Ecclesiastical Fellowship with the OPC. We are looking forward to the fact that if this recommendation is adopted and ratified by the churches the OPC would join yourselves and the RCUS in that phase of relations with us. According to our ecumenical mandate – such a phase 2 relationship entails preparation for and commitment to eventual integrated federative church unity. As well, we have of late enjoyed a slight renewal of relations with both the OCRC and Free Reformed Churches. We continue to relate to these bodies along with several other North American Presbyterian and Reformed bodies at a Phase 1 – Corresponding Relations level. It is a level of relations we presently seek to maintain with several other Presbyterian and Reformed bodies that are members of NAPARC. We are also encouraged therefore by the recommendation coming to your synod to join NAPARC. We would certainly welcome your presence at our side, sharing with us as you do in our continental Reformed heritage.

Brothers, I am sure you realize with the timing of your synodical meeting this year, just two months ahead of our own, that God in His all-wise providence has put you in position where you must now lead by example. We trust that you will lead us in the way of careful reflection, and that you will set an example for us of a patient commitment to move forward in what we have begun together, seeking the blessing of the Lord. In all of the required “give and take” may we each respectively seek from our own side to be givers not takers, expressing the mind and attitude of our Saviour. He came not grasping but giving. In that spirit may I leave you with the words of Philippians 2:1-4

Therefore if there is any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, any affection and mercy, fulfill my joy by being like-minded, having the same love, being of one accord, of one mind. Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each

esteem others better than himself. Let each of you look out not only for his own interests, but also for the interests of others.

Brothers, the Lord commands His blessing there. May the Lord bless you richly in your deliberations.

For the United Reformed Churches in North America,

Rev. John A. Bouwers

1.4 Address by Rev. Paulin Bédard of l'Église réformée du Québec (ERQ)
to Synod Smithers of the Canadian Reformed Churches

Dear brothers in our Lord Jesus Christ,

It is a real pleasure and a great privilege to be with you at this Synod meeting. I would like to pass on to you warm and brotherly greetings from your French-speaking brothers and sisters of the Église réformée du Québec. I have been mandated by our Inter-church Relations Committee to represent our churches at your Synod. This is the second time I attend one of your Synods. The first time was in Fergus in 1998. Many things have happened since that time, in the life of our churches in Quebec as well as in the relations that have developed between your federation and the ERQ. We have had the pleasure of getting to know each other during the past 13 years, through interchurch discussions, through cooperation in the mission of our Lord in the province of Quebec, and through several different occasions, visits, formal or informal meetings, etc. My congregation in St-Georges and the Canadian Reformed Church in Owen Sound have also developed close relationships, which I believe helped us a lot to get to know each other much better, not just at the federal level or through synodical committees, but also at the local church level, in a way which allows members of both churches, and to a certain degree of both federations, to interact in the context of normal church life relationships. For us, these bonds in the faith are very precious and dear to our hearts. They are kind of unique too. We have relations with other Reformed and Presbyterian federations, but the relations we have with you have developed in a very significant way, for which we are very thankful to the Lord. In Christ and through Him we may live in true love and unity.

This official meeting of your churches is a good opportunity for me to give thanks on behalf of our churches. We are grateful to the Lord and to you for your faithful support, both financially and through your prayers and encouragements. When I wrote to Rev. VanSpronsen to tell him that I was coming to Smithers for this Synod, his first reply was: "We are looking forward to finally meeting the man we have read so much about and prayed so often for!" It is somewhat intimidating to read something like that from a brother I have never met and never corresponded with, who lives at the other end of the country, up-north in B.C. But this is so precious! You pray for us! You care! You present our needs before the throne of God's grace! We also pray for you, yes we do, but I don't know if I would have been able to say to Rev. VanSpronsen: "I am looking forward to finally meeting the man I have prayed for so often." Please forgive me for not praying so often for all of you! My only excuse would be that you are much more numerous in your federation than we are, so we have more work to do in order to get to know each one of you!

Yes, we are also thankful for your financial support. I don't have the exact number, but year after year, several of your churches or individual members give generously and sacrificially for the cause of the Reformed faith in Quebec. These gifts enable our pastors to work full time in the ministry. It is essential for the preaching of God's Word and the gathering of God's people in our province. May the Lord give His blessings back to you one hundred times.

I must offer particular thanks for the cooperative mission project between the congregations of the Canadian Reformed Church in Owen Sound, Ontario, and the Église chrétienne réformée de Beauce in St-Georges, Quebec. During the past seven years, this project has enabled us to consolidate the church in St-Georges and to enrich the ERQ congregations through translation and adaptation of Christian educational material, Catechism booklets, office-bearer training material, a publication of a Reformed magazine, etc.

We are also thankful for the work of the subcommittee of the CCCA. We appreciate their enthusiasm to meet with our Interchurch Committee and to fulfill their mandate. This means travelling on several occasions to Quebec. There has been in-depth and edifying discussions between the committee members. They also have given their comments on the ERQ proposed liturgy for the public profession of faith. This certainly contributes not only to better know and appreciate each other, but also to help each other in the work the Lord has given us in His church. We need mutual encouragement, we need to encourage one another to be faithful in doctrine and practice, and to grow in the love of Christ.

We especially rejoice in the recommendation of your committee to receive the ERQ into ecclesiastical fellowship or sister church relations. You may remember that in 1997, the ERQ synod voted to receive the

Canadian Reformed federation into full sister church fellowship. I don't need to recall the different steps and decisions that have been taken since then. Your committee has prepared a report that gives you all the details that you need to know. We pray that your synod would be favourable to the recommendation of your committee. This would be an important development for you and for us. An ecclesiastical fellowship would make official the bonds that are already there and would make these bonds stronger. It would allow the members of our respective federations to rejoice together at the same Lord's Table when they visit each other. It would give the opportunity to make pulpit exchange when possible and desirable. It would also give us more means to help each other, to encourage each other and to consult each other according to the rules for ecclesiastical fellowship in a spirit of mutual trust, respect of each other's autonomy and love for one another. I believe that we need one another in the body of Christ. My personal hope is that ecclesiastical fellowship would also open new avenues in matters of cooperation and mission work. We need more missionaries. We need qualified ministers who can teach and preach God's Word, who can establish new churches or strengthen those existing, who can explain the Reformed doctrine, apply consistently the Reformed church polity and be a Christian example in family life. We also would benefit from your experience in establishing and maintaining Christian schools. There is so much work to be done, and so few workers. On the other hand, by God's grace, I believe we may be of some help to you. For example, we are a first and second generation of Reformed believers in Quebec, which means that we lack your experience, but in a way, this could be an encouragement for you and your young people not to take for granted all that you have. I have seen and heard many people visiting us in Quebec stating that they had never realized how blessed they had been of growing up in a church with such a rich heritage in the faith, that it made them appreciate in a new way the blessings of the Lord in their own lives, that it renewed their thankfulness to the Lord, and that they were going back home with a renewed and fresh perspective for their Christian life. All these blessings come from Jesus Christ, our Lord and Saviour who has given His life for you and for us and who has given us His Holy Spirit so that we may be of one faith, one love and one hope.

Important decisions have been made during the past few years by the ERQ synod. I will mention those that are probably of greater interest to you. We recently adopted a liturgical form for public profession of faith. If you would be interested in seeing the full text of the vows, I have a copy with me. A form for infant baptism has also been presented to our synod for discussion and commentary. We hope it will be adopted later this year. Other forms for adult baptism and ordination of office-bearers will be prepared in the near future, the Lord willing. As for the supervision of the Lord's Table, our Ministerial Committee has finally written a draft report. Comments have been submitted by local councils to the committee. The committee will revise its work before presenting a final report to the ERQ synod. If all goes according to plan, this report should be available in a few weeks. As this is a controversial subject within our federation we may expect lots of discussions on the matter. Please pray that these discussions will help us come to greater unity within the ERQ as we are striving to be faithful to the Lord in the administration of this sacrament in His church.

Last year, we were saddened by the closure of the congregation in Trois-Rivières. This means that there are now six congregations in the ERQ. This shows how fragile and vulnerable we are. We need to remember what the Lord said to the church in Philadelphia in Revelations 3:8: "I know that you have little strength, yet you have kept my word and have not denied my name... I am coming soon. Hold on to what you have, so that no one will take your crown." How beautiful it is! We need to keep His word and to hold on to the richness we have in Christ. This is the only way to be strong in our weaknesses. One thing that is really rejoicing in some of our churches is to see many of our youth receive a solid, reformed education and professing their faith in Christ. They want to live their lives for Him with zeal and enthusiasm. This is beautiful to see! We are very thankful for this significant progress, and we pray that it will be an important contribution to the upbuilding of the church in the years to come. We also rejoice as we witness the work of the Spirit in converting lost sinners, and then putting it on their hearts to join our congregations through public profession of faith. The numerical growth is slow, but the Lord is at work, and we must keep sowing the seed of the Gospel and believe that He will make it grow and produce good fruit.

At the federational level, we continue to pursue interchurch discussions with the Orthodox Presbyterian Church, the United Reformed Churches of North America and the Presbyterian Church in America (whose General Assembly this year will vote to receive the ERQ into sister church relations). The ERQ is also a member of the North American Presbyterian and Reformed Council (NAPARC) and of the World Reformed Fellowship (WRF).

You have many things on your agenda. We pray that the Lord will bless your deliberations and guide you while making decisions. May this be for the glory of God, for the well-being of your churches and for our mutual support.

Thank you.

On behalf of the Interchurch Committee and the Église réformée du Québec,
Paulin Bédard

Dear sisters assembled in synod,

That sounds strange, does it not? To begin an address to a synod with 'dear sisters'. Esteemed brother delegates would seem more appropriate. And, for the sake of those in the public gallery, we're accustomed to add "brothers and sisters". "Esteemed brother delegates, brothers and sisters." But no, this time I've chosen for "dear sisters assembled in synod."

Who are these "sisters" that are assembled in "synod"? These sisters are the churches, your churches, who have agreed once every three years to assemble in a meeting known as a synod to discuss and decide on matters of common concern. And why do I, on behalf of the Reformed Churches in The Netherlands, call you sisters? Because you are our sisters. You are not only sisters of each other as the 50 odd churches that are united in the bond of Canadian Reformed Churches. You are also sisters of the 270 odd churches that are united in the bond of Gereformeerde Kerken in Nederland.

Sisters. We have our origin and live under the care of the same Father. We share a common blood bond: the blood of Jesus Christ. We hold a common faith, share the same hope, are motivated by the same love, all empowered thereto by the one Holy Spirit. In our own regions of this globe we profess to be a manifestation of the one, holy, catholic, apostolic church and thus we are united in the bond of faith. That's what it means to be sisters as churches. In theory.

What does it mean in practice, to be sisters? That has been a matter the GKv has been reflecting upon in the past. In a sense the starting point has been the rules for sister church relations, adopted by GS Ommen 1993. At GS Zuidhorn 2002-3 stipulations outlining how these rules might be best executed by deputies were approved. However, the times, they are a-changing, and we're discovering that new ways of communicating and associating require new measures. With as of GS Amersfoort-Centrum 28 sister-churches across the globe, and 2 sister-churches that have been offered a sister-church relationship, and some 20 other types of contacts, the 18 deputies that constitute the Dutch equivalent of your CRCA and CCCA combined have their work cut out for them.

A key-word in inter-church relations for the GKv is the concept 'wederkerigheid'. In English that would be 'reciprocity'. A relation is reciprocal. It's a matter of giving and taking, we learn from each other, an exchange takes place, of greetings and concerns. Like true sisters, we share our thoughts, we express our love for each, appreciation for that which is good, concern when we feel the other is not acting wisely. Sometimes, like true sisters, we get into each other's hair. But even then, like true sisters, we try to make up and things are fine.

As sisters, you are probably our closest sister. Of all our sister churches, you are most like us. We share a common root in the Liberation of 1944. As GKv we share this root with several others bonds of churches. But of all these sisters, only you somewhat compare in size. Both the CanRC and GKv have their own institution for the training of their ministers: a school of the churches for the churches. We both stand in the Dutch tradition of ecumenicity, of which GS Dordrecht 1618-19 is the prime example, and thus inter-church relations is something we readily invest in. The agenda of this Synod bears clear testimony to this. Both the CanRC and the GKv are seriously pursuing unification with bonds of churches that stand on the same foundation: you with the URCNA and we with the Christian Reformed Churches (CGK) in Holland.

Sisters, even close sisters. But we're not twin sisters. There are also differences. We operate in different contexts. And thus we relate to different subject matters. The issues on the Dutch and European ecclesiastical scene are not the same as those in North America. There are also cultural differences. Both of us operate in a multicultural society. However, North American society knows no dominant culture, Dutch society does. And as migrants, you are more accustomed to adapting to new situations. On that score there is much we as GKv can learn from you.

In a sense, the GKv is also the mother of the CanRC. Strictly speaking not, but many do experience it as such. Hence there is much attention in the CanRC for what goes on in the GKv, more so than there is attention within the GKv for what goes on in the CanRC. Such concern is to be appreciated and our churches, when assembled in synod, are urged by us as deputies to pay due attention to your concerns. At the present time we are trying to improve our modes of communication and the way our synods are held so that your input can be recognised all the more.

In Christ our Lord we extend our hearty greetings to you, our sisters.

This brings me to matters which should receive explicit attention.

The GKv wishes to express its thanks for your empathy and prayers regarding the unrest within our churches, leading, among others, to the formation of the Gereformeerde Kerken Hersteld. The issues that face us are

complex, that require careful thought and a following through of the procedures to which we have commonly agreed through our Church Order. Where differences of opinion exist, it is up to the ecclesiastical assemblies to decide to what extent these difference may exist within the church of God. As you may know, the GKv has appealed to the GKh to return to the GKv. The GKh has responded to this appeal, indicating why they are not willing to return. On a personal note my own parents-in-law are members of the GKh. The schism continues. This touches us deeply. Why does the schism hurt so much? Because it is the conviction of the GKv that the schism was unnecessary and improper. While the GKv consider it important to maintain the confessions – you can tell if you look at how we have unity discussions with the Christelijk Gereformeerden and the Nederlands Gereformeerden – it is as important to avoid binding the conscience. That was the lesson of the Liberation in 1944, and some of you in Canada have had the added experience of 1951 on this score with the Declaration of Principles. We urge you, as our sister, to continue to pray for us. Maybe you can be instrumental in bringing the GKv and GKh into a single bond of churches. This is what it means to be sisters, and this is where we may benefit from you.

There are a number of other matters we would like to bring to your attention. The report of the CRCA mentions a number and we had hoped we could pass over these. However, given the submissions from many local churches on several issues, this address is probably the proper place to say something. On the other hand, maybe its not, the advisory committee in its first proposal tends to concur with the CRCA approach.

With respect to the marriage form, we'd like to point out, first of all, that much of your concern is rather late. The form was adopted in first reading in 1996 and adopted in final format in 1999. GS Zuidhorn dealt with some concerns raised by the CanRC. After Synod Chatham 2004, I as deputy compiled documentation that answers all the questions raised there. And now there are concerns and questions again. It is good Reformed practice to interact with a decision of the most major assembly at the next major assembly. I can appreciate that for sister-churches the next major assembly may be a little too quick. But it would be very strange if the CanRC were to voice objections to the marriage form at a synod held in to be held in 2008 when it was adopted in first reading in 1996 and final reading in 1999. This I say from a procedural point of view. Substantively I'd like to point out that all the concerns expressed in the various letters have been dealt with by our synods, and that all this documentation has been presented to your CRCA. May we as deputies BBK assume that this information is then available to individual CanRC's as well?

I turn to the hymns issue. Within the Canadian Reformed Churches there are many who argue that the number of hymns approved for use in the worship service is influential on appreciation of the psalms. We have indicated repeatedly, that the GKv has decided that psalms ought to have priority in the worship service. We have indicated that the process by which this is paid attention to is the practice of church visitation. We have documented how previous synods have dealt with your argument. The GKv do not buy your stance completely, we have explicitly acknowledged your concern. Within the framework of your and our polity, the matter ought to be closed. I quote your art. 33, in substance identical to the last line of our art. 33: "Matters once decided upon may not be proposed again unless they are substantiated by new grounds."

Marriage Form. Hymns. I could talk about marriage and divorce, about fencing the Lord's Table, about hermeneutics, "style of the kingdom", "analogy". Or the new issue that will probably turn up next year: the role of men and women in the church. I won't, I'd be here a long time. There are others that would like to speak tonight.

But there seems to be something else amiss, something more basic, something more practical. We, as deputies BBK, in keeping with our own mandate, have done our best to facilitate our communication with you. Our common sister churches, the Free Reformed Churches of Australia and the Free Reformed Churches in South Africa to name but two, do not seem to have this problem. In fact, the deputies of the Free Reformed Churches in Australia even complain that there was a lack of co-operation at synod Amersfoort between their deputies and your deputies. It surprised us too: while the Australians sought the floor on quite a number of issues, and were granted much room to address our synod, and this was much appreciated by the GKN(v) delegates at GS Amersfoort-Centrum. But the Canadian delegates, with all the concerns that you have, were silent. Except for their address, that is.

In fact, there's something odd going on. Your third rule for sister church relations state that you must consult with all sister churches prior to entering into a relationship with a third party. The Dutch rule says that we must 'inform' all sister churches. You say consult, we say inform. The funny thing is, the Dutch tend to consult, and the Canadians inform, well, they even hardly do that. By way of illustration, it was only when I received the report to GS Smithers, that I, as general secretary of the Dutch deputies, became officially aware that the CanRC were considering entering into sister church relations with the GGRI and RCNZ, both sister churches of ours, and not with the PCEA and GGRC, also both sister churches of ours. I understand there was personal communication of sorts between one of your CRCA members and some of our BBK members. But there has been no official correspondence.

Finally, sometimes the picture painted of the GKv by the CRCA is not true to reality. One point I'd like to emphasise, given the current CRCA report. That which is said of CanRC practice in the paragraph spanning

pp. 43-44 of the report, is almost identical to the GKv practice. The only difference is that, for certain matters, the deputships function as advisory committees to a general synod.

Because you are the sister most like us, because we can mean so much to each other, please create circumstances in which we can communicate properly. And we welcome you to scrutinise us. Scrutinise us more closely than other churches, we can understand that (well, Joe and I can at any rate). But don't use criteria different from those you use for other sister churches you have. Let our communication be forthright and edifying. That's what being sisters is all about.

In closing I'd like to dwell on where things are at in Reformed ecumenicity. I wish to briefly look with you at the GKv in Europe, in The Netherlands, and in North America.

There was a time when the Reformed-Liberated world-wide felt that one church's sister should be everyone's sister. That's the way it went with the Presbyterian Church in Korea (Kosin). That was originally the idea behind the ICRC. We have since discovered that we are asking too much of ourselves. In The Netherlands we are now trying to focus increasingly on Europe. Earlier this year the first European Conference of Reformed Churches was held, organised by ICRC members in Europe. It has proven so useful and successful that the next conference will already be held next year, and the third in 2010. Where this will go we do not know as yet. All attending churches will have to report to their churches and receive instructions from their broadest assemblies. Those involved in inter-church relations have high hopes, especially the ICRC members. Pray that the Lord may bless this work in Europe. From this perspective we were very glad to hear of the CCCA's recommendation to join NAPARC. And we can appreciate the CRCA's recommendations with respect to its work-load.

You may be aware that the Dutch church-scape is in flux. In 2004 the Protestantse Kerk in Nederland (PKN) was formed with the union of the Hervormde Kerk, the Gereformeerde Kerk (synodaal) and the Evangelisch Lutherse Kerk. This union led to the formation of two other bonds of churches: the Hersteld Hervormde Kerk and the voortgezette Gereformeerde Kerken. Also new are the Gereformeerde Kerken Hersteld. What is happening at the moment is that sometimes more affinity is felt between churches belonging to different bonds than churches in the same bond. Some believe this will lead to many local churches switching to other bonds of churches, resulting in a realignment of the church-scape. It is in this context that we as GKv emphasise the divine call to bring to expression the unity, sanctity, catholicity and apostolicity of the church. In many ways the GKv and CGK – by far the largest of orthodox Calvinist churches in The Netherlands – co-operate closely. As GKv we wait patiently while the CGK tries to determine how ecclesiastical unity might be brought to expression in the future. We were very sorry to hear that your contacts with the FRCNA seem to have come to a halt. As things seem now, our contacts with the NGK will also run stuck. While there has been progress on the issue of confessional subscription, GS Amersfoort-Centrum 2005 indicated that the opening of all offices to women throws up a serious barrier.

I've been in Europe, I've been in The Netherlands. I could travel across the whole world, but that would make this speech too long. Allow me to explain where things are at in North America. As you may know, our first sister church in North America after the CanRC were the RCUS. Because of a joint mission venture in the Congo, it was felt necessary to enter into a relationship with the RCUS. We jumped the gun on you at that time, and it was mutually decided that this would no longer happen. Thus it was not until 2002 that a third relationship was established. GS Zuidhorn decided to offer a sister church relationship to the OPC. For in 2001 you had done so. And in 2005 a fourth was added: a sister church relationship has been offered to the URCNA. The reason for these sister church relationships is that there are various connections between our churches which makes such a relationship worthwhile. It is for the same reason that we do not seek a relationship with the FRCNA, the ERQ, the ARCP or the RPCNA, to name but a few. In an effort to concentrate our attention closer to home, deputies BBK with the approval of the GKv synods, generally try to follow in the wake of the CanRC when it comes to North American relations. The GKv and CanRC share common concerns with respect to the RCUS on its position papers and with respect to the OPC when it comes to the Paper on Justification. Your CCCA and our deputies BBK will certainly share insights and information before reacting to these 'third parties', if I may call them so. With respect to the URCNA, this speaks for itself. We monitor your unity talks closely.

Last year deputies BBK also attended the General Assembly of the Presbyterian Church in America. The reason for this visit was that many PCA missionaries are active in Europe, missionaries working under the banner of Mission to the World (MtW). As you may know, the GKv and PCA operate a seminary together in Kiev, the Ukraine. And we are also 'bumping' into each other in Spain, the United Kingdom, Belgium, Sweden, and Austria. We discovered that the PCA is not into international inter-church relations. Thus we will not be seeking formalisation of the relationship with the PCA. However, various missionary organisations in the GKv will, if necessary, co-operate more closely with MtW in the future. It may interest you also to know that most of the MtW people in Europe are very keen to participate in ICRC activities. We'd love to know in The Netherlands how the CanRC view the PCA. You will certainly get to know this large bond of churches through NAPARC.

Given the foregoing, I'd like to say something on the third rule for inter-church relations. The GKv and CanRC rules differ slightly. The GKv has decided to 'inform' sister churches of new relations, the CanRC has decided to 'consult with' sister churches on new relations. It would seem that both the CRCA and deputies BBK have come to realise what we really need is something in between these two. The CRCA is now suggesting to consult only with churches in the region. BBK has decided something slightly different. We will inform all churches and consult with our sister churches that have a special tie with the third party. Our determinative factor is thus not a geographical one, but one of relations. It means that 'inform' may in some cases mean more than in others.

There's one thing I like about speaking to a Canadian Reformed Synod. You get the opportunity to say all you want because it's one of the few broadest assemblies that closes when the agenda is done, not when the clock strikes a certain time on a certain date. I thank you for your patience and attention and wish to close with the following.

We are sisters. God has given us to each other to help each other be church in our own time and our own context. We share a common God, a common Saviour, a common faith. We stand in very similar traditions. The fact that I, a graduate from your Theological College in Hamilton, am addressing you is proof. May the Lord of the Church bless us both in our own circumstances, encourage us to hold fast the faith once for all delivered to the saints, do all that is possible to spread the gospel throughout this world, and so work on the furtherance of God's Kingdom until our Lord appears on the clouds of heaven. And should that moment not have arrived by May of next year, you are cordially invited to attend our General Synod to be held at Zwolle-Zuid, especially in the last week of May when the sessions of synod will be geared to discussing those matters that concern our sister churches or are of interest to our sister churches.

Sisters, may it go well with you. Go with God.

1.6 Fraternal Address by Rev. Peter Wallace and Rev. Robert Needham
to General Synod 2007 of the Canadian and American Reformed Churches

Peter Wallace:

I bring you greetings in the name of the Lord Jesus Christ on behalf of the Orthodox Presbyterian Church. We give thanks to God for the brotherly spirit with which you have received us, and we rejoice in the fellowship that we share together in Christ Jesus.

As of December 31, 2005, the OPC had about 28,000 members in 255 organized congregations and 63 mission works. Our average congregation has around 85 members. In the last three years since Synod Chatham, the Orthodox Presbyterian Church has dealt with several issues. The manner in which we handled these issues may help you understand more about us.

In 2001, due to significant controversy in a couple of presbyteries, the OPC General Assembly established a committee to study the doctrine of creation with special concern for the length and nature of the creation days. Our Confession states that God created the world "in the space of six days," but does not define the nature or length of those days, and so from the beginning there has been considerable difference of opinion in the OPC regarding the nature and length of the creation days. In the 1990s, however, some presbyteries faced a new challenge. Our church order requires a 3/4 vote of the presbytery to license or ordain a minister, so 26% of a presbytery could in effect block a licensure, or the ordination of a minister. The net effect was that a man who could easily be ordained in one presbytery would be denied in another presbytery, simply because of his views on the creation days. The study committee reported in 2004, shortly after Synod Chatham, and the Assembly adopted its recommendations, urging the church not to use candidates for the ministry as the chief battleground, but encouraging presbyteries to examine candidates carefully in the whole doctrine of creation, in order to ensure that they are orthodox in their doctrine of scripture, covenant, and creation, whatever view they may hold of the nature and length of the creation days. In other words, matters that are not clearly defined in our Confessional standards should not be made tests of orthodoxy in the church.

But when it comes to matters that are clearly defined in our Confessional standards, the OPC speaks clearly and firmly. The same General Assembly that dealt with the Creation issue also received an overture asking the Assembly to erect a study committee that would respond to the challenges to the doctrine of justification emerging from the New Perspective on Paul and the Federal Vision. That committee reported to the 2006 General Assembly with a clear condemnation of any aberration from our Confessional teaching on covenant and justification. Their recommendations were overwhelmingly approved by the General Assembly. If Scripture and Confession speak clearly, the OPC also will speak clearly. While some in the OPC have expressed appreciation for certain aspects of the Federal Vision (for instance, the Justification report itself says that, "the FV has raised legitimate concerns"), and some have participated in conferences sponsored by Federal Vision proponents, it does not appear that any OP ministers have embraced the erroneous views condemned in the

report. I believe that the Canadian Reformed Churches have been helpful to the OPC in this process, as you have modeled for us a way of holding to the objective nature of the covenant without falling into the rhetorical excesses of the Federal Vision.

But now what? Over the last thirty years we have worked carefully and diligently together in coming to the conclusion that we are indeed churches of like faith and practice. Now we have ecclesiastical fellowship. What does this mean? Shall we have our interchurch relations committees spend the next thirty years as they have the last thirty—trying to iron out the wrinkles that remain? The “divergences” that exist between us will need to be resolved when we reach the point that we are ready for organizational unity. But we are not there yet. The differences that remain will need to be a part of our ongoing discussions, but our ecclesiastical fellowship requires us to spend the bulk of our energies on other matters.

For instance, next month our 74th General Assembly will be meeting at Dordt College in Iowa. We will be debating, and Lord willing, voting on a proposed revision of our Directory for Public Worship – not just a few amendments here and there, but a wholesale revision. We have been working on this revision for more than thirty years, but now we have reached the stage where it may move rather quickly. If the General Assembly approves it, it will be sent to the presbyteries for approval, and ratified next year. According to our church order, however, it will only go into effect in the year 2010 (since amendments to the church order only take effect every five years—to save on printing costs!). This is an excellent opportunity to express our ecclesiastical fellowship!

Point 5 of the OPC’s rules for ecclesiastical fellowship says that we will engage in:

5. Consultation on issues of joint concern, particularly before instituting changes in polity, doctrine, or practice that might alter the basis of the fellowship

We don’t think that this revision of our Directory will alter the basis of our fellowship, but we would certainly hope that your committee would take a close look at whatever comes out of this General Assembly. We would solicit your feedback. The proposed draft is available on our webpage at opc.org.

We are also beginning the process of creating a new psalter-hymnal for our churches. Our Committee on Christian Education is recommending that we hold consultations with our sister churches. We hope that you will understand that we are not prepared to sing all 150 Genevan tunes, but we want to draw on the whole Reformed tradition for our psalmody (both the Scottish and the Dutch). We look forward to our interaction with you in this area as well.

Likewise, when we speak of “joint action in areas of common responsibility,” we need to realize that we have much in common. We are talking with the GKNV about whether to enter ecclesiastical fellowship. We greatly value your input, because you have a much longer relationship with them. In a similar vein, we are delighted that our beloved sister church, the Reformed Churches of New Zealand, have invited you into sister church relations. While we are separated by great distance, we have found close fellowship with these brothers, both through our work together in foreign missions, as well as in the opportunity that we have had for our ministers to receive calls from each other’s churches. The OPC has been greatly enriched by the fruit that G. I. Williamson, Tom Tyson, Jack Sawyer, and Ken Campbell have brought back from their years in New Zealand. We rejoice to be able to testify before you, brothers, that the Reformed Churches of New Zealand are a faithful Reformed church and we are confident that you will rejoice in their fellowship even as we have.

But all this can be done by committees. We also need to work together in bringing the gospel to the nations. We rejoice to work together with you in Ontario to bring the gospel to the Portugese-speaking residents of Toronto. But we need to do more. What about the English-speaking residents of Toronto? Vancouver? Grand Rapids? Denver? We rejoice that you have done so well at training your children – and that so many of them have continued to confess the faith once delivered to the saints (there is a couple in my own congregation who are from the Canadian Reformed churches) – but brothers, do not stop there! The promise is to you, and to your children, and all who are afar off, as many as the Lord our God shall call. We believe this as a point of doctrine, but do we put that conviction into practice? In the way that we live before the watching world, do we demonstrate that we believe the promises of God? I pastor a congregation that can be too content to be our own little Reformed oasis in the middle of an increasingly secular world. I am not saying anything to you that I do not say to my own congregation – and indeed, to my own sluggish heart. Brothers, do we believe the promises of God? We need to encourage each other, and to encourage our congregations, to bring the gospel of Christ to a dying world.

At this time, my brother, the Rev. Robert Needham, who was reared here in Canada, will conclude our remarks

Robert Needham:

Mr. Chairman, Delegates to Synod Smithers, Fathers and Brothers and Members of the Congregation.

It is both a joy and a privilege to be here, and I am eager to learn as much as possible in the three remaining

days I have with you.

Thank you for your forbearance with my late arrival, and for the warm welcome so many of you have already extended to me.

Further, I wholeheartedly second Peter's greetings to you from the OPC.

The cornerstone of my remarks are found in Matthew 7:3-5 and Ephesians 4:14-16, passages which, I trust, are quite familiar to all of you.

3. "And why do you look at the speck in your brother's eye, but do not notice the log that is in your own eye? 4. "Or how can you say to your brother "Let me take the speck out of your eye,' and behold, the log is in your own eye? 5. "You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye." (NAS)

Later, I will refer to the passage in Ephesians. Why did I choose these passages? In the Matthew text there is a profound implication, one with which I suspect we can all identify on occasion, namely that we can see the sins in another person with the eye of an eagle, while seeing our own sins with the eye of a blind cave fish! Surely we can remember in ourselves, or have seen in our own children, the interesting dynamic in which a neighbour or a friend has corrected or admonished us about some sin or misbehaviour. The effect was stunning, and made a significant impact on our thinking, much more so than what our parents told us when we were in our teens, especially since parents become "brain dead", and know "nothing" until God restores their intelligence when their offspring reach their twenties. In brief, this is a call to HUMBLY confront a brother when we perceive he has sinned, and to do so in love. This is indispensable to the maturing of the visible church, as Paul puts it so well at the end of chapter 4 of Ephesians;

14. "As a result, we are to be no longer children, tossed here and there by waves, and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; 15. "but speaking the truth in love, we are to grow up in all aspects into Him, who is the Head, even Christ, 16. "...from the whole body, being fitted and held together by that which every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love." (NAS).

Here again we see the obligation to address, in love, perceived problems in someone else. This has corporate, as well as individual application. We need one another more than we perhaps realize, particularly to train for excellence in dealing with our common enemy, those who oppose, and even hate, the Gospel of our Lord Jesus Christ, and the great doctrinal truths of the reformed faith. Let's face it, we are at war with an enemy which would gladly destroy us. By way of a high profile example, I would cite a recent federal law, passed recently by the Canadian Parliament, in which any remarks against the abomination of homosexuality are now ruled to be "hate speech". Irrespective of our individual eschatological inclinations, I suspect most of you here would agree that society is becoming more openly sinful, and dangerous.

When I was a child of eight, one summer during World War II, I boarded a train in Northern Wisconsin, riding all the way into the LaSalle Street Station in Chicago, by myself with my suitcase, walked across the Loop, and south of the Loop to the Dearborn Station on Polk Street, (by then it was after dark) and purchased a Canadian National ticket to Sarnia, Ontario, in order to visit my other grandparents. No one interfered with me, although the streets were full of soldiers and sailors. If any parents did that today, we would consider them insane. I could cite many other examples of the decline of society, but this one will suffice. So we need to be trained for the spiritual warfare in which we are engaged. I remind you that one of the titles of the Lord Jesus Christ is "Captain of the LORD's Hosts". Brothers, that is a military title. In I Timothy (6:12) Paul exhorts Timothy (and therefore us), to "fight the good fight of faith", and in his Epistle to the Ephesians instructs us to put on the whole armour of God. To put this matter another way, I think we have, in our Reformed and Presbyterian churches become fearful of boldly stating the gospel, and the claims of Christ, in a manner that is free of timidity, and unashamed of being involved in the work of the Church militant.

In my opinion, one of the saddest statements our Saviour ever made during His earthly ministry was his reflection in Luke 16:8 when He said, "...the children of this world are wiser in their day, in relation to their own kind than the children of light." What a tragedy that it is not uncommon for ungodly people do better at understanding human relationships than those who have been redeemed by the Lord Jesus Christ, and brought out of the kingdom of darkness into the kingdom of light.

Many years ago I had the somewhat dubious privilege of being onboard the last United States Navy destroyer to shell the North Vietnam coast - and be shelled by the North Vietnamese military - prior to the cessation of hostilities. As a result I can testify that one of the more exhilarating experiences in life is to be shot at - and missed! Yet even that pales into insignificance beside the experience of seeing seasoned brothers fight well together in effectually overcoming a common enemy.

In the military services, one of the most difficult of all tasks is maintaining readiness in peacetime. That is so difficult to do, and the only way to avoid declension of effectiveness is to train, and train, regularly and

diligently. This is something the military does quite well, especially the Marines. And a large part of combat training is learning to subordinate non crucial differences to pursuing the overall tactical or strategic objective.

We already have meaningful intersections between us.. Peter Wallace mentioned in his remarks that the congregation he serves includes individuals from the CanRef Churches. Our congregation in Sunnyvale, California is blessed with a daughter and son of your federation; Melissa Harvey is the daughter of Ben and Ingrid Bartels of Ancaster, Ontario. "Dot com" employment brought this couple to Silicon Valley, and there are no Canadian Reformed congregations in the San Francisco area.

So, dear brothers, in the midst of continuing to carefully examine areas of concern between us, may Our Lord Jesus Christ, the Head of His Church, grant us the grace to stimulate one another to love and good works.

May our Sovereign Redeemer be pleased to bless your labours in the proclamation of the gospel to the unsaved, and the building up of the saints in the most holy faith.

Thank you.

1.7 Address by Rev. Bruce Hoyt of the Reformed Churches of New Zealand (RCNZ)
to the Synod of the Canadian Reformed Churches
Synod Smithers – 14 May 2007

Greetings

Brothers in the Lord Jesus Christ, I bring you greetings in the Name of our crucified and risen Lord Jesus Christ from your brothers and sisters in the Reformed Church of Hastings, New Zealand. We rejoice with you in the salvation which our gracious God has so freely granted to us, choosing us as His own people, gathering us out of the world by His Word and Spirit into the kingdom of His beloved Son, our Lord Jesus Christ. We rejoice in the rich heritage of truth which we confess together with you as embodied in our common confessional standards: the Belgic Confession of Faith, the Heidelberg Catechism and the Canons of Dort.

To the folks from Smithers I also bring personal greetings from my daughter-in-law, Veronica Hoyt nee t'Hart. She remembers fondly the time she spent teaching here at Ebenezer Reformed School. She would love to come here again to visit you but with a family that is not so easy.

I have been appointed by our Interchurch Relations Committee (IRC) to bring you greetings on behalf of the federation of churches known as the Reformed Churches of New Zealand (RCNZ) and to present you with information concerning our federation of churches so that you may more adequately consider our request for sister-church relations which is on your agenda.

Mandate and Motive

Our Synod 2002 mandated the IRC "to establish contact with the Canadian and American Reformed Churches (CanRC) with a view to full sister-church relations". The vote on this mandate was unanimous and it was again passed unanimously by our Synod 2005. You may wonder why there was such ready and strong desire for sister-church relations with the CanRC.

I can answer that by referring to our isolation. As a small federation that holds the Three Forms of Unity dear and which operates by the church order of Dort, where do we turn for help and assistance? We have cooperated with the CRCAus for many years but in recent decades there is a growing divergence between them and us. In 1990 we took up contact with the FRCA. But since there has been only a little development in our relationship and they have not been able to take up our offer of sister-church relations despite our long standing request. So we began to look again to North America as the closest place where we could find English speaking churches with a Continental Reformed tradition and practice.

We already had a growing appreciation of the CanRC through the contacts we already had, especially the personal contact with many members and leaders from your churches. I think of the late Dr. Jelle Faber who lectured in several of our congregations some 15 years ago on the subject of the Catholicity of the Church. I think also of the late Tony Vanderven who provided several of our schools with helpful curriculum material and lectured on aspects of Christian education. I think of the recent visit of Dr. Cornelis van Dam who encouraged us to seek further contact with your federation of churches.

Over recent years we have had teachers from some of your churches who have taught in our schools for longer or shorter terms. Some of your members have moved to New Zealand and found a church home with us, contributing to the life of the congregations which they joined. And we have had not a few backpackers worshipping with us on their tours through New Zealand during our summer months of December and January.

In addition we have gained a knowledge of your churches through informal contacts at ICRC meetings since 1994 in Zwolle. Finally, and perhaps most significantly, on three of his visits to New Zealand we have been privileged to hear Rev. Stephen t'Hart address us concerning the mission work in Papua New Guinea in which the RCNZ is also involved.

Many of you may not have had the opportunity to visit our beautiful, green country. Of course it holds only a distant second place compared to the impressive beauty of British Columbia. Nevertheless I invite you

to stop and take delight in the lush greenery of our land on your way to that dry and dreary Island west of us. It is relatively inexpensive (a term which is music to a Dutchman's ears) to add a stop in New Zealand on the way to Western Australia. But more importantly please come and see the work which the Lord is doing in and through the lives and service of His people in the RCNZ.

Background of the RCNZ

The RCNZ like the CanRC began with an emigration from Holland after WWII. However the New Zealand government was seeking young singles who were skilled in the trades. As a result most of the founding members of the RCNZ were tradesmen and agriculturalists who got off the boat, found work, got married and looked for a church in which to raise their children. After they learned enough English to understand most of the sermon, they realised the Presbyterian Church of New Zealand which many of them joined was not faithful to Scripture and confession. So three congregations were formed, one each in Auckland, Wellington and Christchurch. The first Synod consisting of delegates from these three churches was held in 1953. The members of these three new congregations were young men and women who had been through the ecclesiastical strife leading to what you know as the Liberation of 1944. However, few of these young folk had any real understanding of the issues. They only desired that the controversy not be imported into New Zealand.

The Lord blessed that naïve desire with the result that immigrants from Holland joined together in New Zealand from GKN, both Synodal and Vrijgemaakt, Hervormed, Christelijke Gereformeerd, and even Gereformeerde Gemeente. To that variety was added in the early 1960s ministers from the CRCNA and the OPC.

In the 54 years since then the Lord has blessed the RCNZ so that at present there are 19 established congregations and 2 mission posts. Two delegates from each church meet together three times a year in three presbyteries and once every three years in a national synod. We currently have 16 ordained ministers. There are two men who have finished their formal training who are now serving their one year internship. One of these has been called to a vacant church and will undergo his final examination in a couple months. We also have one man who will be graduating from Mid-America Reformed Seminary this Friday and who will begin his internship in June.

The RCNZ has cooperated with the Christian Reformed Churches of Australia (CRCAus) in jointly supporting the independent Reformed Theological College (RTC) in Geelong, Victoria, Australia, where most of our ministers have done their formal training. However due to the make up of our churches not nearly enough men have been entering the ministry from our own congregations to supply our vacant pulpits. As a result many of our ministers have been called from other federations, from Holland, from Australia, and from the USA and Canada. We are especially thankful for the ministry of men from the CRCNA—before its serious decline—and from the OPC.

We use a slightly modified version of the Church Order of Dort. The influence of the Covenanter and Puritan traditions can be seen in a couple articles of our church order. However, our practices and polity are more Continental Reformed than Westminster despite our use of the Presbyterian terms 'session' and 'presbytery' rather than 'consistory' and 'classis'. In particular we emphasise the autonomy (not a good term) of the local church. We stress that we are the Reformed Churches of New Zealand. And we seek to avoid hierarchical actions as we cooperate in the broader assemblies of presbytery and synod. Our broader assemblies avoid setting their own agenda and to that end all agenda matters must originate in the local churches.

Your deputies, Henk Hoogstra and Harold Leyenhorst, reported that we have 22 churches. When they visited we had 3 mission posts in addition to the 19 established congregations. One of those mission posts was a work amongst Afrikaans speaking immigrants. Over five years it had grown in numbers to 150 members and was at the point of becoming an established congregation. However, sadly, the congregation voted not to associate with the RCNZ and instead associated with the recently formed Afrikaans Christian Churches in New Zealand. Another 70-80 Afrikaans speaking members from our churches have also left in the last two years. This has been a real set-back for us but in our evaluation it is an indication of the lack of Reformed convictions coupled with a very poor understanding of the doctrine of the church amongst many of immigrants from South Africa.

Request for Sister-Church Relationship

I have read the responses of the 15 churches who have objected to the CanRC entering sister-church relations with the RCNZ. In summary there are two main objections: 1) The CanRC should not enter sister-church relations with the RCNZ until they break off relations with the CRCAus. Some churches write that the CRCAus is an unfaithful church and does not have the marks of a true church. 2) What value would sister-church relations have for the CanRC? Would such a relationship be meaningful? I would like to respond to both of these objections.

RCNZ Relation with the CRCAus

Since 1995 we have had various concerns regarding the teaching allowed in the CRCAus and also some of the practices evident in those churches. The issue of continuing revelation which was promoted in a couple CRCAus congregations was a great concern for us. Two of the professors at the RTC also allowed for the possibility of God speaking on occasion to give guidance to believers in a specific situation. We objected strongly saying that this view was contrary to our confession, particularly WCF 1:1. Also within the CRCAus

many objections were raised. The matter was dealt with by the CRCAus synod in a way that put the matter rest and the two congregations in which these views were promoted left CRCAus. The RCNZ obtained the agreement that the professors would not teach or promote their views on this subject in any way contrary to our confessional position.

We have also had concerns regarding music and various worship practices in the CRCAus. Over the years we have expressed our concerns about these but in the nature of the case they are hard to deal with since none are explicitly contrary to Scripture. Rather they are an indication to us of a tendency away from traditional Reformed practice in the direction of Evangelical and charismatic worship practices. I believe these concerns are similar to concerns which some of your churches have regarding your sister-churches in the Netherlands.

Over the last 15 years we have urged the CRCAus to leave the REC and to discontinue their Ecclesiastical Fellowship with the CRCSA and the CRCNA. We believe their association with these bodies has a deformative influence in the CRCAus.

More recently we have objected to the decision of the CRCAus to ordain women as deacons. However it should be noted that their decision is qualified by the parallel decision that churches which ordain women as deacons do not have the deacons as part of the consistory since the consistory is the ruling body of the church. The CRCAus has made it clear that women may not hold a ruling office in the church and therefore cannot be ordained as elders or ministers. Nevertheless, we still have a concern because the matter of ordination with regard to women has not been considered by the CRCAus. We believe the meaning and significance of ordination to office has not been taken into account by the CRCAus. If they merely appointed women to serve in a diaconal capacity rather than ordaining them to the office of deacon, we would have no objections. As it is our objections remain. Therefore our Synod 2005 declared that our relationship with the CRCAus is still under strain.

However, despite these concerns we believe it would be unjust to say that the marks of a true church are no longer evident. There are many things in the life of the local CRCAus churches which concern us. But that is true within our own federation as well. I am sure it is the case among you also. But we, like you, seek to act ecumenically on the basis of decisions of the broadest assembly of the church.

Brothers, I urge you to remember the clear statement of the FRCA that we are conducting our sister-church relation with the CRCAus in a faithful manner. Further, the FRCA synod has said that their unwillingness to proceed to sister-church relations with the RCNZ arises solely from the potential anomalies that may arise from our third party relationship with the CRCAus. In your developing relationship with the OPC the CRCNA was in your own backyard. In the case of the FRCA relationship with us the CRCAus are in their backyard. We can understand this concern although we don't agree with the conclusion drawn by the FRCA. However, brothers, can you really say that potential anomalies that may arise for the FRCA are legitimate grounds for you to refuse our request for sister-church relations. The CRCAus are not in your backyard.

Is There Any Value in a Sister-Church Relationship with the RCNZ?

On this I want to speak from my heart! Yes, much in every way! As a small federation (less than 1/4 the size of the CanRC) we too share your concern that our sister-church relations be beneficial to both sides. We don't have money or personnel to send delegates to every potential sister-church. I have made this trip to Smithers at no expense to our Synod. Our Synod 2005 authorised the IRC to send a delegate to Smithers if it could be done at no expense to Synod. We are doing the same as we send Rev. Peter Kloosterman to the URC Synod in July where they will also be considering our request for sister-church relations with them.

Firstly, I urge you to consider the value to us of a sister-church relationship. In doing so I appeal to the words of our Lord who said, "it is more blessed to give than to receive". You have already done much for us, though perhaps without your knowledge. For more than 10 years various elders in our churches have used reading sermons of CanRC ministers. Several of our churches use I Belong by Rev. Visscher and Everthing in Christ by Rev. van Dam in catechism classes. In Hastings we used material on the Belgic Confession written by Rev. Bouwman for a post-confession of faith class. Our Synod 2005 provisionally adopted the revision of the Belgic Confession and the Canons of Dort approved by the CanRC. As I mentioned earlier we have benefited from visits and lectures by several of your leaders. And we hope that we may continue to profit from such visits.

We are grateful for the help God has given us through your churches. That help has been of great value in areas of our weakness.

But most importantly we value our cooperation in the mission work in PNG. For several years our churches have had special collections for designated projects in PNG. Recently some \$40,000 has been raised for the training centre at Port Moresby and more will be raised over the next year. We have sent and fully support Wally and Janette Hagoort as mission workers. They serve together with Stephen and Dorinda t'Hart, assisting the PNG churches through their work in music, practical projects, and teaching in the local churches. Just two weeks ago the Reformed Church of Hastings voted to send an ordained minister to PNG to work in conjunction with Stephen in the training of local church leaders. Brothers, let us not merely cooperate in the mission in PNG but let us do this work together as sister-churches, thus showing the unity of the church catholic to our brothers and sisters in PNG.

Yes, a sister-church relationship with the CanRC will be valuable to us.

As to the value of a sister-church relation with the RCNZ for you, I cannot answer that fully. You must do that. I would note however that we have provided a church home to some of your members who have moved to or visited in New Zealand.

You also may profit from seeing how the Lord has gathered to His church people from many diverse church federations in Holland and then added to them people from Presbyterian, Baptist, Brethren, and even Pentecostal/charismatic and Roman Catholic backgrounds. For example in the three churches in which I have served there are many names that are definitely not Dutch: Waldron, Smith, Munroe, Goodenough, Neal, Grant, Ford, Flinn, Stevenson, Gulliksen, Williams, Goodin, Keast, Petchel, Stewart...

From a human viewpoint this wide range of backgrounds may seem to provide insurmountable difficulties. But in our weakness God's strength is manifest as He enables us to strive diligently to maintain the unity of the faith in the bonds of love. God continues to bless us by enabling us to grow closer as we work together on the basis of Scripture, confession, and our agreed Church Order.

This diversity is also a witness in our increasingly multicultural society. The faith we confess is not limited to one culture or language or church tradition. We believe this unity in diversity is a fore-taste of the eternal state which God has graciously allowed us in the RCNZ to experience. We eagerly anticipate that day when the whole church will be gathered in perfect unity from every tribe and tongue and nation and culture.

Conclusion

Brothers, may the Lord guide you as you consider our request. And may the God of peace grant you that wisdom from above which is first of all pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, and without hypocrisy.

Rev. Bruce Hoyt

1.8 Address by Rev. Kees Kleijn of the Free Reformed Churches of South Africa to Synod Smithers 2007 of the Canadian Reformed Churches

Esteemed chairman and brothers in our Lord Jesus Christ,

On behalf of your little sister from the "rainbow nation" the Free Reformed Churches in South Africa, I extend to you our heartfelt greetings. I do this in the wonderful name of our Lord Jesus Christ, the King of the church. It is a great privilege for my to be in your midst and to experience what we confess in art 27 of the Belgic Confession: "Moreover, this holy Church is not confined or limited to one particular place or to certain persons, but is spread and dispersed throughout the entire world. However, it is joined and united with heart and will, in one and the same Spirit, by the power of faith."

As far as I know this is the first delegation ever from the Free Reformed Churches in South Africa at your synod. We have a long relationship as churches together but up till this point it had never yet come to sending a delegate to your synod. Yes until a decade ago we as sister-churches saw and heard very little of each other. The language and distance undoubtedly played a role in this. Our churches were Afrikaans speaking churches and were very much orientated towards the Netherlands. Especially during the past decade this is busy changing. The present generation of church members has less affinity to the Netherlands and most of the younger generation is proficient in the English language. Besides we now have two Sotho speaking churches in our federation so that it was decided to change the official language at our synods to English. Even though the delegates at synod may speak in their mother-tongue Sotho or Afrikaans if they so wish. A translation into English will then be given where necessary. It is the idea that our future acts of synod will be published in English with a translation in Afrikaans. This should make it more accessible to you our English-speaking sister.

As sister-churches we have a similar background. Like the Canadian Reformed churches, the FRCSA were established by immigrants in the middle of the last century. We have a common heritage and confessions. We have had a common struggle in finding our feet in a new country and in growing towards greater involvement with the world around us. The latter remains a challenge for both federations. Ex-migrant churches face the danger of wanting to stay within the comfort zone of their own church culture. Yet we are called to be a light and salt in our surrounding world. A huge challenge.

Both federations live in a secular country, under a non-Christian government, with many liberal, unscriptural laws. They say that the constitution of South Africa is one of the most liberal in the world. Thus the homosexual lobby for example got its way by appealing to the constitutional court. Even though the majority in society is not in favor of same-sex marriages – it also goes against the traditional views of the African people – the government was forced by the constitutional court to legalize same sex marriages. Thus also regarding ethical issues we have a common struggle. I am convinced that the churches in South Africa could benefit a lot from more intensive contacts with your churches. It would be great if the reformed literature published in your circles could find its way more and more to South Africa. There is a considerable group in our churches that is looking for good English literature. Also the young churches arising from the mission work could benefit greatly from your publications.

In the past 5 years there has been more interaction between our two federations. In 2003 Rev DM Boersma,

one of our missionaries was ordained as minister in the American Reformed church of Denver. In that same year Prof J Geertsema came to South Africa to give guest lectures for our theological students. The following year 2004 one of our missionaries Dr AJ de Visser was appointed as professor at your Theological College. We were very encouraged by your Synod 2004 decision to recommend the FRCSA to the churches as worthy of financial assistance to aid them with their extensive mission work and labors among the concerned and your decision to invite the Board of Governors of your Theological College to seek ways and means to offer assistance to the FRCSA for the Theological Training. Was your synod perhaps trying to dress our wounds after the loss of two our missionaries. Whatever the reason, we felt very encouraged by those decisions of synod Chatham. At our 2005 synod we were honored by Prof C van Dam's presence as official delegate from your churches. This was also the first time the FRCSA had an official delegation from the CanRC at their synod. One of the main items at that synod was the future of our Theological training. We greatly appreciated the input of Prof van Dam in this regard. While he was in our county he also gave a few lectures to our students. In that same year we were privileged to host the International Conference of Reformed Churches in Pretoria. It was a very encouraging experience for our small bond of churches, as it was for all those who attended. The occasion gave us the opportunity to again meet delegates from your churches and not to forget to again meet "our" professor in Hamilton. In the last few years your retired minister Rev C van Spronsen has also been in South Africa twice to help out for three month periods in the mission. We greatly appreciate the support and contacts we have had over the last five years and we truly hope that this may continue and intensify. As time progresses we will likely be needing your support more and more.

Let me fill you in on where our bond of churches is at. We are presently a bond of seven churches comprising about 1900 members. Since our last synod we operate as two classes: Classis North comprising four churches in the Pretoria area, and Classis South with one church in Bethal, one in Johannesburg and one in Cape Town, the last two churches separated by about 1500 kilometers. An exciting development within our bond is the fact that two of the four churches in Classis North are African Sotho speaking churches, the churches of Mamelodi and Soshanguve North. This has brought about that classis North operates in the English language whereas classis South operates in Afrikaans. The Lord has opened a door for the gospel especially among the black and colored people in South Africa. They seem to be much more receptive to the Word than many Whites who have grown up with the Word! Although much mission-work is being done in the Pretoria area and in the Cape Flats by the four missionaries assisted by 7 theological students, there seems to be so many more possibilities for expansion of that work. We are looking forward to the arrival of a third missionary in the Pretoria area in September, Rev T de Boer from the Netherlands who was a missionary in the area between 1983 and 1992. Within the next year or so we expect five students from the mission churches (three black students and two colored students), to present themselves to the churches for examination in view of becoming eligible for a call. We presently have 7 mission posts, a few of which, the Lord willing, will likely also become self-governing churches within the next few years. If this development continues it could well be that within ten years the majority of churches in our federation will be ex mission churches. This is an exciting development for which we thank God. On the other hand this is going to put a huge strain on our bond as far as human and financial resources goes. We are already noticing this with just two ex-mission churches in the bond. In general there is very little expertise in the mission churches. Just imagine caring for a congregation of 300 members with just 4 officebearers who have never done this work before and have received very limited formal education as was the case in Soshanguve North since its institution. Then there is also the reality that most mission churches are in poor areas so that at least in the foreseeable future they will not be able to support their own ministers. You can imagine what this means in a small bond of churches where only four churches are able to contribute to the needy church fund.

Regarding the Theological training we also face unique challenges within our bond. In 1997 an own Theological School was started which focused mainly on the white students. The training was given by full-time ministers who were also responsible for their own congregations. Those ministers put a tremendous amount of work into it and could also see the fruits of their labors: Three white students graduated. Two of them were ordained as ministers in South Africa and one hopes to be ordained in the Netherlands shortly. Training was also given to two colored students in the Cape area. Unfortunately some of those ministers left our country and a fully fledged training proved too much for us. We also faced the unique challenge of having to train three groups of students each with their own background, culture and language. We have black African Sotho speaking students from the townships near Pretoria. Then we have the Afrikaans-speaking colored students from the Cape Flats and finally we have the white students from the white Afrikaans speaking churches. For the unity of the churches it would be ideal to have one training for all three groups. At this point of time this is however beyond our reach. That is why synod 2005 decided to work towards a new structure such as a ministerial training institute with a full time director or co-ordinator. Such a ministerial training institute could start with the support and guidance of students during their training at other theological institutes (where this is feasible and responsible) and with providing additional training to prepare those students for service in the Free Reformed Churches. For the time being the black students continue to receive their training at the Mukhanyo Theological College, which is interdenominational. The colored students continue their studies under the guidance of Dr Breytenbach, a missionary in the Cape, and 3 white students are presently studying overseas, two in Kampen and one in Hamilton. Synod has met a number of times to decide on the way ahead for this new institute but sadly enough we have not got far yet in setting up this new structure due to limited human and financial resources. Thankfully the work of training the present students

from the mission churches does continue due to the dedication of the missionary co-ordinators in the North and in the South.

As you see we face many challenges in our rainbow nation. As a small bond of churches, with less than 2000 members, we are involved in many things. Apart from the normal synod deputyships we have three mission fields which need to be managed by competent mission committees and four Reformed schools run by local churches. An exciting development is also the joint venture of the white Pretoria congregations and the black mission churches in Soshanguve for work among those affected and/or infected by HIV/Aids. As churches in South Africa we cannot turn a blind eye to the misery caused by that pandemic disease. The combined Aids committee called Khothatsong has as aim to coordinate physical and spiritual care for those infected or affected by the Aids epidemic in Soshanguve and Winterveld.

The political and economic future of our country is still rather uncertain. A lot will depend, humanly speaking, on the choice of our next president. Will this be a populist or will it be a competent and responsible leader who truly seeks the best for our nation. Crime, violence and corruption are still rife in our country. Terrible things do happen daily in our country, but you must not conclude from this that all is negative. Under God the Father's providential care we are able to live a pretty "normal" life and to do the work God gives us to do. We also experience the truth of the words of Scripture "that in all things God works for the good of those who love him." The uncertainties of life help us to live more consciously in dependence on God. And God certainly gives us wonderful opportunities for the gospel in our country. The last few years we have had positive economic growth which has been shared by most of our members. Unfortunately it seems as though the gap between rich and poor is only becoming greater. In the last decade there has been a constant flow of Whites out of the country. This is the main reason why our white churches have not really grown over those years, despite the babies that have been born and the number of members that have joined from outside the federation.

As your little sister in South Africa we wish you God's blessing on your churches in the struggle for the faith that was once for all delivered to the saints. You live in a secular world where everything seems to be at hand. There is a temptation to take things for granted and to make oneself comfortable in life at the cost of true discipleship. One can so easily follow the trends of the day without realizing that one is busy compromising the commitment to God and his word. May God continue to bless your churches and cause them to be a blessing in their surroundings.

We are excited to see the development of your contacts with other churches in the last decade or so. We notice that the catholicity of the church is not just something you confess, but something you value. Yes, the catholicity of the church is truly a most wonderful reality for which we praise God. This is not something we bring about or something that is dependant on our official recognition of churches. This is something that Christ brings about through his Spirit and word. He still keeps gathering, defending and preserving for himself in the unity of true faith a people from every tribe, tongue and nation. All we can do is recognize in amazement his work of gathering and preserving the saints, give Him the glory and seek ways and means to express the unity that He has brought about before we knew of it. This can also make us more relaxed about ecumenical relations. It is not a matter of everything or nothing. We don't have to be everything to everyone at the same time and in the same manner. Through the providence of the Lord there are many factors that determine how intensive the relations can and should be. Here the warning of your deputies is in place that a good amount of soberness and humility ought to govern our ecumenical relations.

May the Lord guide you in all your relationships and may He in due time bring about organic unity where it is called for and responsible. Along that road there will still be much to learn from each other and much patience will be required. But with God's Word as your guide and with Christ's high-priestly prayer behind you, you may continue in faith. Never underestimate God's grace and power. He is the God who daily performs miracles in raising those who are spiritually dead to life. Would He then not be able to bring together those who truly belong together? We have the assurance that ultimately it will be one flock, one shepherd.

I once again thank you for the privilege to be able to address you. Thank you also for the wonderful hospitality I enjoyed. May God bless you as synod in all your deliberations and may He continue to bless the churches you represent.

C. Kleijn

1.9 Closing words spoken by the chairman of Synod 2007, the Rev. Douwe Agema

General Synod Smithers 2007 is coming to an end! For two weeks we have made this church building our home. We have worked together. We listened to each other, agreed with each other, or disagreed. We laughed together, had our meals together, walked up the hill together. While we did all these things we were surrounded by the majestic splendour of our God. Each day we could marvel at the sight of these impressive

snow-capped mountains as we were surrounded by them. This display of the grandeur of our God is unforgettable. It makes you think of the words of Ps. 125, “as the mountains surround Jerusalem, so the LORD surrounds His people.”

The congregation at Smithers received us with open arms. Brothers and sisters, you made us feel as if we were one of you and had known you for many years already. The care we received was superb. We were allowed to use a beautiful new building. The food we enjoyed was delicious every day anew. The wireless internet was appreciated by many. The organization went without problems. This showed, for example, when due to the loss of power other arrangements had to be made. As General Synod we want to express our deep gratitude for all your care. We certainly may see in this care and fellowship a gift of our gracious God no less wonderful than the mountains which surround us.

Brothers of Synod, we could complete our agenda. The Lord has been gracious to us. We could do our work unhindered, and come to conclusions on the matters of the agenda. Some decisions were unanimous, others were not. We worked together in a spirit of cooperation and with a willingness to listen to each other, reminding each other that our goal is to faithfully serve the Lord and His churches. This Synod had 24 delegates, eight more than previous ones. In one way that helped dealing with the material since we had six advisory committees. On the other hand, the “rounds” were somewhat longer, but that also meant greater variety in opinions. It worked well. As chairman, I thank you for your cooperation. You made my task easy and you had patience with my shortcomings. A special thanks to the brothers at my right and left. Thank you for your dedication to do your tasks, and thank you for the help you gave me.

It is tempting to say something about the decisions we have reached, but I will refrain. It is not up to us to judge our own work. The churches will have to read it and deal with it. We are well aware of our shortcomings, and that also this work has to be cleansed by the blood of our Lord Jesus Christ. As we present these decisions to the churches we do so with the prayer that the Lord of the Church may use these decisions to gather, defend and preserve His People.

This Synod enjoyed the presence of many foreign delegates, from Korea, South-Africa, New Zealand, and The Netherlands. One of the highlights of this Synod was that we could enter into Ecclesiastical Fellowship with the Reformed Churches in Quebec. We could express our thankfulness to the Lord for His work in the province of Quebec. We know that the church gathering work of our Saviour is not bound to language and culture.

In my opening words as chairman I noted that “to serve” is “to work” and the other way around, “to work” is “to serve.” We have worked, we did it to serve the Lord and the churches. Soon we will all go different ways, the Lord willing we will be reunited with our families. I am sure we are all looking forward to that. May the Lord bless you all. May the Lord bless the churches of our federation.

APPENDIX 2

BY-LAW NUMBER 12

A BY-LAW RELATING GENERALLY TO
THE AFFAIRS OF THE
THEOLOGICAL COLLEGE
OF THE
CANADIAN REFORMED CHURCHES

BE IT ENACTED as a By-law of the Theological College of the Canadian Reformed Churches as follows:

SECTION ONE

INTERPRETATION

1.01 Definitions – The definitions in the Canadian Reformed Theological College Act, 1981 are hereby adopted. In addition, in this By-law and all other By-laws of the College, unless the context otherwise requires:

“Act” means the Canadian Reformed Theological College Act, 1981;

“active minister” means a minister ordained as such in one of the churches who has not retired from active service;

“business day” means any day which is not a non-business day;

“By-laws” mean this By-law and all other By-laws of the College from time to time in force and effect;

“convening church” means the church (which would be one of the churches) appointed by Synod to convene the next Synod;

“Corporations Act” means the Corporations Act, R.S.O. c.C.38, 1990 for the Province of Ontario, and any Act that may be substituted therefore or, as from time to time, amended;

“faculty” means, in addition to the meaning attributed thereto by the Act and for greater certainty, the faculty including the Principal, temporary instructors and lecturers;

“General Synod” means the national Synod convened by the churches from time to time, which ordinarily is convened at least once every three (3) years;

“non-business day” means Saturday, Sunday and any other day that is a holiday as defined in the Interpretation Act (Ontario);

“recorded address” means in the case of any church the last known address for the Clerk of such church as recorded in the records of the College, and in the case of a Governor, officer, auditor or member of a committee of the Board, his address as recorded in the records of the College;

“signing officer” means in relation to any instrument, any person authorized to sign the same on behalf of the College pursuant to the By-laws, or by a resolution passed for that purpose;

save as aforesaid, words and expressions defined in the Act and the Corporations Act have the same meanings when used herein; and words importing the singular number include the plural and vice versa; words importing the masculine gender include the feminine and neuter genders: words importing persons include individuals, bodies corporate, partnerships, trusts and unincorporated organizations.

SECTION TWO

GENERAL PROVISIONS

- 2.01 Head Office – Until changed in accordance with the Corporations Act, the head office of the College shall be at 110 West 27th Street, Hamilton, Ontario, L9C 5A1.
- 2.02 Corporate Seals – Until changed by resolution of the Board, the corporate seals of the College shall be in the form impressed hereon:
- (a) For academic use:
- (b) For legal use:

SECTION THREE

GOVERNORS

- 3.01 Number of Governors – Until changed in accordance with the Act, the Board shall consist of eleven (11) Governors.
- 3.02 Qualifications – In addition to the qualifications set out in the Act, no person shall be qualified for election or appointment as a Governor if he is an undischarged bankrupt, if he is mentally incompetent or incapable of managing his affairs, if he has not attained 21 years of age, or is at the time of his initial appointment over 70 years of age. At least six (6) Governors shall be active ministers of the Word. If a minister ceases to be an active minister at any time during his term of appointment, provided that he otherwise continues to be qualified to serve as a Governor in accordance with this By-law, he shall continue to be qualified to serve as a Governor until the next synod of the churches. No person shall be a Governor unless he is a communicant member in good standing of one of the churches.
- 3.03 Consent – No election or appointment of a person as a Governor shall be effective unless:
- (a) he consents in writing to act as a Governor before his election or appointment or within ten (10) days thereafter, or he was present at the meeting when he was elected or appointed and did not refuse at that meeting to act as a Governor; and
- (b) he has subscribed in writing to the following declaration:
- Declaration of Governors of the Theological College of the Canadian Reformed Churches
- I, the undersigned Governor of the Theological College of the Canadian Reformed Churches, do hereby:
- i acknowledge that I am an officer of and responsible to the Canadian Reformed Churches in General Synod assembled;
- ii further acknowledge the right of each General Synod to terminate my appointment;
- iii promise faithfully to carry out the duties imposed upon me by the Act and the By-laws passed pursuant to it; and
- iv declare that any action taken by me shall be done in accordance with the directions and policies established by General Synod.
- 3.04 Election and Term – It is ordinarily expected and intended that each General Synod convened shall appoint or elect, reappoint, re-elect, or remove and replace, as the case may be, the Governors in the following manner:
- (a) six (6) Governors, who shall be active ministers, shall be elected or appointed to hold office until the next General Synod, three (3) of which may be nominated by each Regional Synod prior to General Synod considering such election or appointment, but General Synod may, upon motion duly made, add such additional nominations as it considers advisable and appoint at least three (3) substitutes from each Regional Synod area for the purpose of filling vacancies between General Synods; and
- (b) five (5) Governors, who shall not be ministers shall be elected or appointed and shall retire

in rotation in the following manner, that is to say, at the first General Synod held to elect or appoint the five (5) Governors, one (1) Governor shall be elected or appointed to hold office for a term from the date of his election or appointment until the third General Synod held after such date, two (2) Governors shall, be elected or appointed to hold office for a term from the date of his election or appointment until the second General Synod held after such date, and two (2) Governors shall be elected or appointed to hold office for a term from the date of his election or appointment until the next General Synod, and thereafter at each General Synod, Governors shall be elected or appointed to fill the vacancy of those Governors whose term of office has expired and each Governor so elected or appointed shall hold office for a term from the date of his election or appointment until, the third General Synod thereafter.

- 3.05 Removal of Governors – The Board of Governors may, by resolution passed by at least the majority of the votes cast thereon at a meeting of Governors called for that purpose, remove any Governor before the expiration of his term of office if that Governor no longer qualifies to be a Governor as required by the Act and the By-laws. Synod may, for any reason, remove a Governor from office.
- 3.06 Vacancies – If a vacancy shall occur in the Board of Governors, the remaining Governors shall appoint a qualified person from the substitutes provided by Synod, if any, to fill the vacancy until the next Synod. If there are no substitutes available, and the Board consists of not fewer than seven (7) Governors, the Board shall continue until the next Synod. If there are less than seven (7) Governors remaining, and there are no qualified substitutes available to fill the vacancies to constitute a Board of at least seven (7) Governors, the remaining Governors shall request the convening church to schedule a special Synod as soon as possible.
- 3.07 Place of Meetings – Meetings of the Board shall be held at the head office of the College, or if the Board so determines, at any place elsewhere in Canada.
- 3.08 Calling of Meeting – Meetings of the Board shall be held from time to time at such time and on such day as the Board, the Chairman, any officer with the concurrence of the Executive Committee, or any four (4) Governors may determine. Notice of the time and place of every meeting so called shall be given in the manner provided in Section Eleven to each Governor, not less than seven (7) days before the time when the meeting is to be held. No notice of a meeting shall be necessary if all of the Governors in office are present or if those absent waive notice of or otherwise consent to such meeting being held. In addition, notice to the public of each meeting shall be given by posting a notice of such meeting, together with an agenda in a conspicuous place in the head office of the College at least twenty-four (24) hours prior to the meeting being held.
- 3.09 Regular Meetings – The Board of Governors shall meet at least once annually, at which time they shall elect from among themselves a Chairman, Vice Chairman and Secretary to hold office for the ensuing year. In addition, the Board may also from time to time elect or appoint such other officers as may be desirable who need not be Governors.
- 3.10 Order of Procedure of Meeting – At the annual meeting, the Board of Governors shall deal with the following:
1. Opening
 2. Roll Call
 3. Adoption of Agenda
 4. Election of officers
 5. Minutes of previous meeting(s)
 6. Correspondence
 7. Report of the Executive Committee
 8. Report of the Academic Committee
 9. Report of the Finance and Property Committee
 10. Report of the Convocation Committee
 11. Report of the visitors to the lectures
 12. Report of the Senate
 13. Report of the Principal
 14. Report of visits to the churches
 15. Report of the Librarian
 16. Report of the Registrar
 17. Report of the Faber-Holwerda Fund
 18. Report of the Governance Committee
 19. Report relating to the Pastoral Training Program
 20. Schedule of lecture visitors for the following academic year
 21. Unfinished business
 22. New business
 23. Such other matters as may be properly before the Board

24. Press Release
25. Closing
- 3.11 Chairman – The Chairman, or in his absence, the Vice-Chairman, shall be Chairman of any meeting of the Board. If no such officer is present, the Governors present shall choose one of their number to be Chairman.
- 3.12 Votes to Govern – In addition to the provisions in the Act, all votes at all meetings of the Board shall be taken by ballot if so demanded by any Governor present, but if no demand be made, the votes shall be taken in the usual way by show of hands. A declaration by the Chairman that a resolution has been carried and an entry to that effect in the minutes shall be admissible in evidence as prima facie proof of the fact without proof of the number or proportion of the votes recorded in favour or against such resolution.
- 3.13 Conflict of Interest – A Governor shall not be disqualified by reason of his office from contracting with the College. Subject to the provisions of the Corporations Act, a Governor shall not, by reason only of his office, be accountable to the College for any profit or gain realized from such a contract or transaction in which he has an interest, and such contract or transaction shall not be voidable by reason only of such interest, provided that if a declaration and disclosure of such interest is required by the Corporations Act, such declaration and disclosure shall have been made and the Governor shall have refrained from voting as a Governor on the contract or transaction.
- 3.14 Remuneration and Expenses – The Governors shall receive no remuneration for acting as such, but shall be entitled to be reimbursed for travelling and actual expenditures incurred for duties authorized by the Board and for attending at meetings of the Board. Nothing herein contained shall preclude any Governor from serving the College in any other capacity and receiving remuneration therefor.
- 3.15 Powers of the Board – In addition to the powers contained in the Act, the Board shall further have power:
- (a) to appoint a Librarian and such other officers as may be necessary or desirable, and to fix their duties and responsibility;
 - (b) after consultation with the Senate, and upon the recommendation of the Academic Committee, to appoint temporary instructors in cases of either prolonged illness of faculty members or to fill vacancies in the faculty between Synod, to fix the duties and responsibilities of such temporary instructors and to discharge them;
 - (c) for good and sufficient reasons to grant a professor or lecturer honourable discharge before his normal retirement; and
 - (d) for good and sufficient reasons to grant a professor or lecturer a leave of absence for such period or periods and upon such terms and conditions as may seem proper.
- 3.16 Duties of the Board – The Board of Governors shall have inter alia the following duties:
- (a) to serve Synod with advice in all matters pertaining to the College and to carry out the decisions and instructions of Synod on such matters;
 - (b) upon the advice of the Academic Committee, to exercise supervision over the confession, doctrine and life of the faculty, including temporary instructors and over the instruction they give at the College in order that everything may be barred from their teaching which is not in accordance with the Holy Scripture and the confession and Church Order of the churches;
 - (c) to bar forthwith from the execution of his office, a faculty member whom the Board of Governors has found to be delinquent either in doctrine or in conduct, and as soon as possible thereafter, to request the convening church to schedule a special Synod for the purpose of ratifying the decision of the Board, and if necessary, to consider an appeal from the faculty member;
 - (d) To determine upon the advice of the Academic Committee the programs and courses of study and the subjects in which each faculty member is to give instruction.
 - (e) to convene a college evening at the beginning of each academic year;
 - (f) to keep proper records of their meetings and to retain all other records pertaining to their duties;
 - (g) to approve a budget for each fiscal year and fix the annual contributions to be made by the churches;
 - (h) to approve the appointment of such employees, servants or agents as may be necessary or desirable;
 - (i) to acquire additional real property or replace existing real property in accordance with the needs of the College in consultation with or upon the recommendation of the Finance and Property Committee;
 - (j) to fix tuition and resident's fees and fees to be paid for all auxiliary activities at the College

- in consultation with or upon recommendation of the Finance and Property Committee and the Academic Committee; and
- (k) to pass By-laws respecting pensions and salaries of the faculty provided that such By-laws shall not be effective until ratified by Synod.

3.17 Reports of the Board – In addition to the annual report required to be distributed by the Board to all of the churches, including, in addition to any other information, the following:

- (a) an audited financial report; and
(b) an annual budget for the ensuing year.

The Board shall also prepare a written report for each Synod, which shall contain the annual reports not considered by previous Synod, together with a summary of the affairs of the College. The report shall also contain a specific request from the Board of Governors pertaining to any matters which require a statement of policies from Synod pursuant to the provisions of the Act or the By-laws. A copy of such report shall be forwarded to each of the following:

- (a) the convening church;
(b) each of the churches; and
(c) each of the members of the faculty, including all temporary instructors and lecturers.

The Board of Governors may, in their sole discretion, append to the annual report confidential schedules which shall not be circulated until Synod has dealt with the same. In addition, the Board shall from time to time prepare and make available for public viewing, a summary of the matters dealt with at their meetings.

3.18 Resolutions by Mail – Any Governor may initiate a resolution by forwarding the proposed resolution in a concise statement to the Secretary of the Board of Governors and all other Governors in accordance with the provisions of Section Seventeen. The proposed resolution may, in a separate statement, be accompanied with an explanation or argument in support of the proposal. All Governors shall have 10 business days after the notice is deemed to have been received (being a total of 15 business days from the mailing of the notice) to forward to the Secretary of the Board a vote in favour or not in favour of the proposed resolution. Failure by the Secretary to receive a response from a Governor within 5 business days thereafter, (being a total of 20 business days from the mailing of the original notice containing the proposed resolution), shall be deemed to be a favourable vote on the resolution by that Governor, provided that at least a quorum of Governors have actually responded to the resolution. Failure to obtain a written response from a quorum of Governors, either in favour or not in favour of the resolution, within 20 business days from the mailing of the proposed resolution, shall cause the resolution to be null and void. The resolution shall only be deemed effective if:

- (a) the Secretary has received written verification from the Governor who originated the resolution that the provisions of Section Seventeen with respect to notice have been adhered to and notice of the resolution was given to all Governors as required;
(b) the Secretary has tabulated the written votes in accordance with the provisions hereof and has determined that the resolution has passed; and
(c) the Secretary has given notice in writing to all Governors of the new resolution being in effect.

SECTION FOUR

OFFICERS

4.01 Election or Appointment – There shall be a Chairman, a Vice-Chairman, a Treasurer, a Secretary and such other officers as the Board may determine by By-law from time to time. The Chairman, Vice-Chairman, Secretary and Treasurer shall be elected by the Board from among their number at the first meeting of the Board after the appointment of Governors by Synod. The other officers of the College need not be members of the Board, and in the absence of written agreement to the contrary, the appointment of all officers shall be settled from time to time by the Board.

4.02 Chairman – The Chairman shall be the chief executive officer of the College, and subject to the authority of the Board, shall have general supervision over the affairs of the Board. The Chairman, if present, shall chair all meetings of the Board.

4.03 Vice-Chairman – During the absence or disability of the Chairman, his duties shall be performed and his powers exercised by the Vice-Chairman. The Vice-Chairman shall have such other powers and duties as the Board may prescribe.

4.04 Secretary – The Secretary shall attend and be the secretary of all meetings of the Board, and of the

Executive Committee, and shall enter or cause to be entered in records kept for that purpose, minutes of all proceedings thereat. He shall give or cause to be given, as and when instructed, all notices to Governors, members of Committees of the Board, Senate, any member of the faculty, the Principal, the churches, and the convening church. He shall have such other duties as the Board may from time to time prescribe.

- 4.05 Treasurer – The Treasurer shall keep proper accounting records in compliance with the Act, and the Corporations Act, and under the direction of the Finance and Property Committee, shall control the deposit of money, the safekeeping of securities and the disbursement of the funds of the College. He shall render to the Finance and Property Committee, or to the Board, whenever required, an account of all his transactions as Treasurer and of the financial position of the College, and he shall have such other duties as the Board or the Finance and Property Committee may from time to time prescribe.
- 4.06 Agents and Attorneys – The Board shall have power from time to time to appoint agents or attorneys for the College in or out of Canada with such power of management or otherwise (including the power to sub-delegate) as may be thought fit.
- 4.07 Fidelity Bonds – The board may require such officers, employees and agents of the College, as the Board deems advisable to furnish bonds for the faithful discharge of their duties, in such form and with such surety as the Board may from time to time prescribe.

SECTION FIVE

EXECUTIVE COMMITTEE – NOTICES

- 5.01 Composition and Powers – The Executive Committee shall consist of the following officers of the Board, who shall be Governors:
- (a) Chairman
 - (b) Treasurer
 - (c) Secretary

In the absence of the Chairman, the Vice-Chairman shall take the Chairman's position on the Executive Committee. The Executive Committee may exercise all of the powers of the Board specifically delegated to them by the Board from time to time. In addition, the Executive Committee shall be empowered to do the following:

- (a) to execute any of the powers of the Board of Governors in cases of emergency. Any such decision may be subsequently rescinded by a regular meeting of the Board;
 - (b) to supervise the duties of the officers;
 - (c) to prepare the notices and agenda for all regular meetings of the Board of Governors, and to convene meetings of the Board of Governors as often as is necessary;
 - (d) to approve correspondence sent on behalf of the Board of Governors;
 - (e) to maintain communications with the Principal, the Faculty and the Senate and, if necessary, to convene joint meetings. If it would appear as a result of such meetings that any matter arising therefrom should be considered by the Board of Governors, the Executive Committee shall convene a regular meeting of the Board of Governors; and
 - (f) to execute all matters delegated to it specifically by the Board of Governors.
- 5.02 Quorum and Vote – Two members of the Executive Committee shall constitute a quorum for the transaction of business, and questions arising at any meeting of the Executive Committee shall be decided by a majority of votes and, in the case of an equality of votes, the question shall be deemed to be defeated.

SECTION SIX

PROTECTION OF GOVERNORS, OFFICERS AND OTHERS

- 6.01 Limitation of Liability – No Governor or officer of the College shall be liable for the acts, receipts, neglects or defaults of any other Governor or officer or employee, or for joining in any receipt or other act for conformity, or for any loss, damage or expense happening to the College through the insufficiency or deficiency of title to any property acquired by order of the Board for or on behalf of the College or for the insufficiency or deficiency of any security in or upon which any of the monies of the College shall be invested, or for any loss or damage arising from the bankruptcy, insolvency or tortuous acts of any person with whom any of the monies, securities or effects of the College shall be deposited, or for any loss occasioned by any error of judgment or oversight on his part, or for any other loss, damage or misfortune, whatever which shall happen in the execution of the duties of his

office or in relation thereto, unless the same are occasioned by his own wilful neglect or default, provided that nothing herein shall relieve any Governor or officer of any liability imposed upon him by the Act or the Corporations Act.

- 6.02 Indemnity – Every Governor and every officer of the College and every other person who has undertaken or is about to undertake any liability on behalf of the College and his heirs, executors, administrators, and other legal personal representatives shall, from time to time, be indemnified and saved harmless by the College from and against:
- (a) any liability and all costs, charges and expenses that he sustains or incurs in respect of any action, suit or proceeding that is proposed or commenced against him for or in respect of anything done or permitted by him in respect of the execution of the duties of his office; and
 - (b) all other costs, charges and expenses that he sustains or incurs in respect of the affairs of the college.

SECTION SEVEN

ACADEMIC COMMITTEE

- 7.01 Composition and Powers – The Academic Committee shall be appointed by the Board, and shall consist of six (6) members who must be Governors and active ministers. The Academic Committee shall:
- (a) make recommendations concerning all matters pertaining to the Principal, faculty, Registrar, library and librarian;
 - (b) exercise supervision over the confession, doctrine and life of the Principal and faculty, including temporary instructors and over the instruction they give at the College;
 - (c) make recommendations to the Board of Governors concerning any findings of delinquency, either in doctrine or in conduct, with respect to the Principal and any member of the faculty;
 - (d) make recommendations to the Board of Governors, after consultation with the Senate, to determine the programs and courses of study, and to determine the programs and courses of study in which each faculty member is to give instruction, and to approve the curricula of all programs and courses of study as recommended by the Senate;
 - (e) appoint Visitors from among the Academic Committee from time to time, for the purpose of being in attendance during the teaching of all programs and courses of study, on a periodic basis and to monitor examinations with respect to such programs and courses of study, pursuant to an annual schedule drawn up by the Academic Committee; and
 - (f) submit a report to the Board of Governors as often as is requested by the Board or by the Executive Committee, and at least once annually.
- 7.02 Quorum and Vote – Four members of the Academic Committee shall constitute a quorum for the transaction of business, and questions arising at any meeting of the Academic Committee shall be decided by a majority of votes and, in the case of an equality of votes, the question shall be deemed to be defeated.
- 7.03 Consultation – There shall be consultation between the Academic Committee and the Principal, as much as reasonably possible, and a copy of all reports and minutes of the Academic Committee to the Board of Governors should be given to the Principal prior to submission to the Board of Governors, unless such report contains matters of a confidential nature affecting the Principal.
- 7.04 Records – The Academic Committee shall keep proper records of their meetings and maintain all other records pertaining to their duties.

SECTION EIGHT

FINANCE AND PROPERTY COMMITTEE

- 8.01 Composition and Powers – The Finance and Property Committee shall be appointed by the Board, and shall consist of five (5) members who must be Governors. The Finance and Property Committee shall:
- (a) make recommendations concerning all matters pertaining to the maintenance and operation, acquisition and replacement of College property;
 - (b) receive all monies for and on behalf of the College and to make all proper disbursements;
 - (c) properly administer the funds, monies and other property of the College;
 - (d) after consultation with the faculty pertaining to salaries, prepare a budget for each fiscal year

- for consideration by the Board of Governors;
 - (e) make recommendations concerning the remuneration of faculty, librarian and staff;
 - (f) maintain all necessary books of account and employ the auditor to prepare financial statements;
 - (g) make recommendations concerning the appointment of such employees, servants or agents as may be necessary or desirable, and if necessary, make interim appointments or engagements for that purpose, and subject to the direction of the Board of Governors, to fix their duties, responsibilities, salaries, pensions and other emoluments and terms of employment;
 - (h) take out insurance and to take such other actions and precautions as may be necessary or desirable for the proper maintenance and upkeep of the property of the College;
 - (i) make recommendations concerning tuition and fees; and
 - (j) incur expenses and enter into contracts in accordance with the approved budget, provided however, that expenses may be incurred and contracts may be entered into in amounts in excess of the amounts provided there for by the approved budget, but the aggregate total of the actual expenditures incurred for the fiscal period shall not exceed 110% of the approved budget, and no expenditure or liability shall be incurred if the same is contrary to a decision of the Board of Governors. Notwithstanding the aforesaid, the Committee may approve expenditures for emergencies if the welfare or property of the College is threatened, and it is not feasible to obtain the prior approval of the Board of Governors.
- 8.02 Quorum and Vote – Three members of the Finance and Property Committee constitutes a quorum for the transaction of business, and questions arising at any meeting of the Committee shall be decided by a majority of votes and, in the case of an equality of votes, the question shall be deemed to be defeated.
- 8.03 Records – The Finance and Property Committee shall keep proper records of their meetings and maintain all other records pertaining to their duties.
- 8.04 Consultation – There shall be consultation between the Finance and Property Committee and the Principal as much as is reasonably possible, and a copy of all reports and minutes of the Finance and Property Committee to the Board of Governors should be given to the Principal prior to submission to the Board of Governors, unless such report contains matters of a confidential nature affecting the Principal.

SECTION NINE

FINANCIAL AND BUSINESS MATTERS OF THE COLLEGE

- 9.01 Finances – The funds necessary for the operation of the College shall be obtained primarily from assessments against the churches based on the number of “communicant members” associated with each of the churches. In addition, funds may be obtained through donations, bequests, church offerings, fund drives, and gifts from persons and organizations and by other means consistent with the purpose and character of the College.
- 9.02 Financial Year – Until changed by resolution of the Board of Governors, the financial year of the College shall end on the 31st day of December in each year.
- 9.03 Execution of Instruments – By-laws, deeds, transfers, assignments, contracts, obligations, certificates and other instruments may be signed on behalf of the College by two persons provided each of them holds the office of Chairman, Vice-Chairman, Secretary or Governor. In addition, the Board may from time to time direct by resolution the manner in which, and the person and persons by whom, any particular instrument or class of instruments may or shall be signed. Any signing officer may affix the corporate seal of the College thereto.
- 9.04 Banking Arrangements – The banking business of the College shall be transacted with such banks, trust companies or financial institutions as may from time to time be designated by or under the authority of the Board of Governors or the Finance and Property Committee. Such banking business or part thereof shall be transacted under such agreements, instructions and delegation of powers as the Board may from time to time prescribe or authorize.
- 9.05 Cheques and Bills of Exchange – All cheques, bills of exchange or other orders for the payment of money, notes or other evidences of indebtedness issued in the name of the College shall be signed by such officer or officers, agent or agents of the College, and in such manner as shall from time to time be determined by resolution of the Board or the Finance and Property Committee, and any one or such officers or agents may alone endorse notes and cheques for deposit with the College's bankers for the credit of the College, or the same may be endorsed “for collection” or “for deposit” with

the bankers of the College by using the College's rubber stamp for that purpose. Any one of such officers or agents so appointed may arrange, settle, balance and certify all books and accounts between the College and the College's bankers and may receive all paid cheques and vouchers and sign all the bank's form of settlement of balances and release or verification slips.

- 9.06 Deposit of Securities for Safekeeping – The securities of the College shall be deposited for safekeeping with one or more bankers, trust companies, or other financial institutions to be selected by the Board of Governors or the Finance and Property Committee. Any and all securities so deposited may be withdrawn from time to time, only upon the written order of the College signed by such officer or officers, agent or agents, of the College and in such manner, as shall from time to time be determined by resolution of the Board, and such authority may be general or confined to specific instances. The institutions which may be so selected as custodians by the Board shall be fully protected in acting in accordance with the directions of the Board and shall in no event be liable for the due application of the security so withdrawn from deposit or the proceeds thereof.
- 9.07 Voting Rights and Other Bodies Corporate – The signing officers of the College may execute and deliver instruments of proxy and arrange for the issuance of voting certificates or other evidence of the right to exercise the voting rights attaching to any securities held by the college. Such instruments, certificates or other evidence shall be in favour of such person or persons as may be determined by the officers signing or arranging for them. In addition, the Board may from time to time direct the manner in which and the person or persons by whom any particular voting rights or class of voting rights may or shall be exercised.
- 9.08 Borrowing – The College may borrow money for the purpose of the College and give security therefor on such terms and in such amounts as it may deem advisable, and for this purpose the Finance and Property Committee may by resolution:
- (a) issue, sell or pledge debt obligations (including without limitation, bonds, debentures, notes or other similar obligations secured or unsecured) of the College;
 - (b) charge, mortgage, hypothecate, or pledge all or any of the currently owned or subsequently acquired real or personal, movable or immovable property of the College, including book debts, to secure any debt obligations or any money borrowed or other debt or liability of the College; and
 - (c) designate any two members of the Finance and Property Committee to execute such documents and give such further assurances as may be required to give full force and effect to this provision, and the execution of such documents by any two members of the Finance and Property Committee, shall be deemed to be execution by the College of such instrument for that purpose.

SECTION TEN

FACULTY

- 10.01 Composition and Powers – All appointments to the faculty shall be subject to the approval of Synod. The Board of Governors shall seek the advice of Synod with respect to the following matters:
- (a) the number, rank and tenure of professors and lecturers, and their powers, functions and duties;
 - (b) the appointment of the Principal, and his power, function and duty;
 - (c) the salaries and pensions of the Principal and faculty, including the pensions of their widows and orphans; and
 - (d) the termination of an appointment of a member of the faculty or the Principal.
- 10.02 Subscription Form – The members of the faculty must be members in good standing of one of the churches. Before their appointment is effective, they shall sign the following subscription:

Form of Subscription for the Faculty of the Theological College of the Canadian Reformed Churches

The undersigned, a member of the faculty at the Theological College of the Canadian Reformed Churches, does hereby, sincerely, and in good conscience before the Lord, declare by this subscription, that he heartily believes and is persuaded that all the articles and points of doctrine, contained in the doctrinal standards of the Canadian Reformed Churches: The Belgic Confession, The Heidelberg Catechism, and the Canons of Dort, do fully agree with the Word of God.

I promise therefore diligently to teach and faithfully to defend the aforesaid doctrine, without either directly or indirectly, contradicting the same, by my public teaching or writing. I declare,

moreover, that I not only reject all errors that militate against this doctrine, but that I am disposed to refute and contradict these and to exert myself in keeping the church free from such errors. If hereafter any difficulties or different sentiments should arise in my mind respecting the aforesaid doctrine, I promise that I will neither publicly nor privately propose, teach, or defend the same, either by teaching or by writing, until I have first revealed such sentiments to the Governors, or the Academic Committee appointed by them, and have had such sentiments examined by them. I declare myself ready always to submit to their judgment under the penalty, that in case of refusal, I am by that very fact suspended from office.

Furthermore, if at any time the Governors, upon sufficient grounds for suspicion and to preserve the uniformity and purity of doctrine, may deem it proper to require of me a further explanation of my sentiments respecting any particular article of the above mentioned doctrinal standards, I do hereby promise to be always willing and ready to comply with such requisition, under the penalty above mentioned. I reserve for myself however, the right of appeal to Synod in case I should believe myself aggrieved by the sentence of the Governors, and until a decision is made upon such an appeal to Synod, I will acquiesce in the determination and judgment already passed.

- 10.03 Notice of Meeting – The Principal shall receive notice of all meetings of the Board of Governors and all Committees of the Board, and the Principal or some other member of the Faculty designated by him for that purpose, may attend and address such meetings upon his request to do so. The Principal or such other member of the Faculty may be excluded from any part of any meeting if in the opinion of the members present matters of a confidential nature are to be considered.

SECTION ELEVEN

SENATE

- 11.01 Duties – The Senate shall:

- (a) make recommendations to the Board of Governors to establish and terminate programs and courses of study and concerning all matters of an academic nature, particularly in regard to the filling of vacancies in the faculty between Synods, and concerning any appointment by Synod to the faculty;
- (b) determine the curricula of all programs and courses of study, and enforce standards of admission to the College and continued registration therein, and determine the qualifications for graduation. All of the aforesaid to be in consultation with the Academic Committee and in accordance with the approval of the Board of Governors;
- (c) Conduct examinations, appoint examiners and decide all matters related to examinations and the appointment of examiners;
- (d) grant degrees for certain programs and courses of study approved by the Board of Governors; and
- (e) enact By-laws for the conduct of its affairs, provided such By-laws are approved by the Board of Governors, and in particular, to enact By-laws with respect to disciplinary action against or dismissal of students at the College.

- 11.02 Composition

- (a) The Senate shall be composed of:
 - i the Principal;
 - ii the faculty; and
 - iii such retired members of the faculty as may be appointed by the Board of Governors.
- (b) Members of the Senate shall remain members as long as they meet one or more of the conditions set out in section 11.02(a) and provided they are a member of the faculty in good standing.
- (c) The executive of the Senate shall be comprised of and subject to the following:
 - i a Chairman who shall be the Principal;
 - ii a Vice-Chairman who shall be the Vice-Principal who will be appointed by the Board of Governors; and
 - iii a Secretary, a Recording Secretary, an Academic Dean, a Dean of Students and a Registrar, each of whom shall be elected by a simple majority of a meeting of the Senate at the commencement of each academic year.

- 11.03 Meetings

- (a) Meetings of the Senate shall be held at the Offices of the College, or if the Senate so determines, at any place elsewhere in Canada.

- (b) Meetings of the Senate shall be held from time to time at such time and on such day as the Principal, or any two (2) other members may determine. Notice of the time and place of every meeting so called shall be given in writing by ordinary mail or in person to each member, not less than seven (7) days before the time when the meeting is to be held. No notice of a meeting shall be necessary if all the members of the Senate in office are present or if those absent waive notice of or otherwise consent to such meeting being held.
- (c) The Senate shall meet at least once a month during the period from September 1st to May 31st of each academic year.
- (d) The Principal, or in his absence, the Vice-Principal, shall be chairman of any meeting of the Senate. If no such officer is present, the members of the Senate present shall choose one of their number to be chairman.
- (e) In addition to the provisions in the Act, all votes at all meetings of the Senate shall be taken by ballot if so demanded by any Senator present, but if no demand be made, the vote shall be taken in the usual way by show of hands. A declaration by the Chairman that a resolution has been carried and an entry to that effect in the minutes, shall be admissible in evidence as prima facie proof of the fact without proof of the number or proportion of the votes recorded in favour or against such resolution. A resolution will be deemed to be passed when it achieves a simple majority.
- (f) A simple majority of the Senators then comprising the Senate, shall constitute a quorum for the transaction of business and questions arising at any meeting of the Senate shall be decided by a majority of the votes and, in the case of an equality of votes, the question shall be deemed to be defeated.

11.04 Powers of the Senate – In addition to the powers set out in section 10(3) of the Act, the Senate shall have the following powers:

- (a) to make recommendations to the Board concerning any appointment to the Faculty and regarding the filling of vacancies in the Faculty between Synods;
- (b) to issue diplomas in Theological Studies and diplomas in Missiology; and
- (c) to do all things necessary for carrying out the powers and duties as set out in clauses (a) to (b).

11.05 Standards of Admission

- (a) The Senate shall enforce the standards of admission as set out in section 12 of this By-law no. 12. For this purpose the Senate shall each year, at the beginning of the academic year, appoint a Registrar who shall act as the representative for Senate in these matters. The Registrar shall report to Senate with respect to all applications for admission and Senate shall direct the Registrar accordingly. No application for admission shall be refused without the prior approval of Senate.
- (b) Appeal – Any person being refused admission, may appeal such refusal to the Board of Governors, and the Board shall hear such appeal at its next meeting scheduled for any purpose, provided it has at least thirty (30) days' notice of such an appeal and the appeal is made in writing, setting out grounds therefor, together with a concise written argument and documentary proof (if required) in support of the appeal. The decision of the Board will be final.

11.06 Duties of the Principal – The Principal shall have the following duties:

- (a) to execute general supervision of the daily affairs of the College, including without limiting the generality of the foregoing, the administration, the Faculty and the students;
- (b) to act as Chancellor of the College and as Chancellor to confer all degrees;
- (c) to convene and act as Chairman of all meetings of the Senate;
- (d) to be an ex officio advisory member of all Board and Senate committees, excepting the Executive Committee;
- (e) to act as the Academic Dean; and
- (f) to report to the Board with respect to all aforementioned duties.

11.07 Duties of the Vice-Principal – The Vice-Principal shall have the following duties:

- (a) to assist the Principal in his duties;
- (b) to act as Acting Principal in the absence of the Principal;
- (c) to act as Chairman of the Senate in the absence of the Principal; and
- (d) to act as Acting Chancellor of the College in the absence of the Principal.

11.08 Duties of the Academic Dean – The Academic Dean shall have the following duties:

- (a) to exercise administrative supervision over the Dean of Students, Registrar and Librarian in order to implement the policies established by the Senate;

- (b) to co-ordinate all departments and academic programs in consultation with the Faculty;
- (c) to edit the Calendar of the Theological College and submit it to the Senate for final approval;
- (d) to be responsible for the preparation of the Lecture Schedule; and
- (e) to report to the Senate with respect to all aforementioned duties.

11.09 Duties of the Dean of Students – The Dean of Students shall have the following duties:

- (a) to promote good relations between the Faculty and student body, and without limiting the generality of the foregoing, in particular:
 - i to counsel students;
 - ii to entertain and resolve student complaints;
 - iii to resolve any problems between Faculty and any members of the student body;
 - iv to consider the needs of the families of each student in any matter respecting student concerns; and
- (b) to report to the Senate with respect to all aforementioned duties.

11.10 Duties of the Registrar – The Registrar shall have the following duties:

- (a) to receive applications for admission;
- (b) to organize interviews with prospective students in accordance with section 12.03;
- (c) to record marks awarded and to issue the same to the students;
- (d) to prepare and issue transcripts;
- (e) to contact the Ministry of Colleges and Universities with respect to student loans and grants; and
- (f) to report to the Board with respect to all aforementioned duties.

11.11 Library Committee

- (a) Composition – The Library Committee shall consist of:
 - i the Principal;
 - ii the Librarian;
 - iii the Associate Librarian who is appointed from and by the Senate;
 - iv one member of the Senate, or two, where the Associate Librarian and the Principal are one and the same person; and
 - v one member of the Board of Governors, appointed by the Board of Governors.
- (b) Term of office – Each member of the Library Committee shall serve so long as they maintain the position by which they become a member thereof, save and except for the appointment by the Board of Governors who shall serve a term of three years and is considered eligible for reappointment at the expiration of such term.
- (c) Mandate and Purpose – The Library Committee shall act as a sub-committee of the Senate and supervise and guide the development and maintenance of the library of the College in support of the specialized theological training offered at the College.
- (d) Responsibilities – The Library Committee shall, without limitation:
 - i recommend to the Senate, after consultation with the faculty, with respect to the requirements of the library for the special training offered at the College;
 - ii from time to time, and at all times, consider ways and means whereby the library is expanded, refined and further developed, with due regard to:
 - A. academic need;
 - B. faculty or student requests;
 - C. financial considerations; and
 - D. the weighting of library holdings in proportion to and in relation to the departments of the College.
 - iii develop and maintain day to day library policies and procedures; and
 - iv at least once annually, consult with the Women's Savings Action for the Theological College of the Canadian Reformed Churches.
- (e) Meetings and Quorum- The Library Committee shall meet at least once annually and report to the Senate. Three members of the Library Committee shall be sufficient for a quorum to allow the Library Committee to properly conduct its business.

11.12 Duties of the Librarian – The Librarian shall have the following duties:

- (a) to operate the Library;
- (b) to consult the members of the Faculty, in building the Library's collection and obtaining or purchasing books, periodicals, documents, microfilms or other appropriate materials;
- (c) in consultation with the Library Committee, to maintain contact with the Women's Savings Action and to advise it concerning budgetary requirements for the operation of the Library;
- (d) to maintain the archives of the Theological College; and
- (e) to report to the Board with respect to the aforementioned duties.

SECTION TWELVE

STANDARDS OF ADMISSION, PROGRAMS AND COURSES OF STUDY, ACADEMIC YEAR AND ACADEMIC REGULATIONS

- 12.01 Admission – A person who is a member of one of the churches, or who is a member of a church acknowledged as a sister church by the churches, and who presents a proper attestation of confession and conduct, and who has graduated from a Canadian university with a Bachelor of Arts or equivalent degree or a degree from another institution of higher learning, whether in Canada or elsewhere, that in the opinion of Senate is at least equivalent to such Bachelor of Arts or equivalent degree, shall qualify for admission as a student to the College, but no person shall be admitted to the College unless such person has satisfactorily completed such prerequisite disciplines and subjects as are prescribed by the Board of Governors from time to time, or has satisfactorily passed an entrance examination prescribed by the Senate covering such disciplines and subjects. A person who is not a member of one of the churches or a sister church may be admitted as a student to the College at the discretion of the Senate subject to the policies established by the Board of Governors if such person has declared that he agrees with the basis of the College as set out in section 4 of the Act.
- 12.02 Preparation for Admission – Students wishing to be admitted to the College shall, if possible to do so, contact the Senate before commencing their studies leading to an undergraduate degree required for admission to the College in order that they may be counselled with respect to the disciplines and subjects required as part of the preparatory training for admission.
- 12.03 Counselling – The Academic Committee shall appoint not less than one person from among its members and not less than one member of the faculty, to form a Committee to counsel an applicant for admission to the College concerning the significance of his studies as preparatory to the office to which he aspires and shall examine him on his knowledge of the Word of God and the confession and government of the churches and church history. The Committee shall, from time to time, report in writing to the Senate and the Academic Committee on each applicant counselled and examined.
- 12.04 Programs, Courses of Study – All programs and courses of study at the College shall require full time attendance for a period fixed by the Senate. The Senate may waive in whole or in part any program or course of study for any student who has satisfactorily completed an equivalent program or course of study at another institution of higher learning, and in every such case the Senate shall advise the Academic Committee with respect to the waiving of any programs or courses of study for any student.
- 12.05 Academic Year
- (a) The academic year of the Theological College shall commence on September 1st of each calendar year and end on August 31st of each calendar year, comprising a full twelve (12) months.
 - (b) The teaching term commences the Monday after Labour Day each September and is made up of two (2) semesters consisting of three (3) terms:
 - i Semester I commences on the first day of the teaching term and ends on the 31st day of December, inclusive of appropriate examination periods;
 - ii Semester IIA commences on the 1st day of January and ends on the 14th day of March; and
 - iii Semester IIB commences on the 15th day of March and ends on the 31st day of May.
- 12.06 Course Work
- (a) Subject to any restrictions imposed by Synod, the Board of Governors or the Senate, each professor shall determine the format of his respective course.
 - (b) On the day that a course commences, or so soon as possible thereafter, the students shall be informed of the nature of the term work, the requirements of the course and how the final grade will be determined, including the weight given to the various term projects and examinations, and deadlines of term papers.
 - (c) Assigned papers in each course are to be written and styled according to a prescribed manual and are to be delivered to the appropriate professor on or before the prescribed deadline.
 - (d) If a student fails to submit a paper by the prescribed deadline, and in the absence of alternative and confirmed arrangements made with the course professor or an extension granted, the student is deemed to have failed the course and a grade of F will be awarded.
- 12.07 Examinations
- (a) Unless otherwise stipulated by the Senate, each course will include a final examination in addition to any term work or paper prescribed.

- (b) The nature of the examination and the length of the examination is, in each case, at the discretion of the professor, so long as the examination does not exceed three (3) hours.
- (c) If a student anticipates being absent from any examination, an explanation or reason for such required absence must be presented to the Academic Dean prior to the examination. After a consultation with the professor involved, the Academic Dean shall forthwith advise the student whether he is excused.
- (d) If a student is not excused pursuant to section 12.07(c), failure on the part of the student to write the examination in question shall result in a failing grade and a grade of F shall be assigned.
- (e) If a student is excused, a deferred examination is to be written at a time determined in consultation with the Academic Dean.

12.08 Grading

- (a) The grading system will be as follow:

<u>Percentages</u>	<u>Equivalent To</u>
90 - 100	A+
85 - 89	A
80 - 84	A-
77 - 79	B+
73 - 76	B
70 - 72	B-
67 - 69	C+
63 - 66	C
60 - 62	C-
57 - 59	D+
53 - 56	D
50 - 52	0-
40 - 49	F (conditional failure)
0 - 39	F (outright failure)

- (b) A passing grade for a course is fifty percent (50%). If a student receives a failing grade, he may request the opportunity to write a supplementary examination. It is within the discretion the professor involved whether to grant a supplementary examination.
- (c) If a student fails a supplementary examination, but achieves a grade of F (conditional failure), a further supplementary examination may be written upon application to and approval of the professor involved. If a student fails the second supplementary examination, whether as a conditional failure or outright failure, the student will be subject to dismissal.
- (d) A student will be permitted to advance to the following year upon attaining a weighted average of sixty-five percent (65%) or greater. For the purposes of this Section Twelve, "weighted average" means the average that is calculated by multiplying each course mark by the number of units for a course and then dividing the aggregate total by the total number of units.
- (e) In no circumstances will a student advance to the following year without achieving at least a passing grade of fifty percent (50%) in all his courses and obtaining a weighted average of sixty-five percent (65%) or greater.
- (f) Credits obtained in any course leading to a diploma or a degree should only remain valid for a period of five (5) years unless the diploma or degree is obtained or an extension has been granted by the Senate.

12.09 Appeal from Professor's Decision

- (a) Any decision made by a professor or the Academic Dean under sections 12.06(d), 12.07(c), 12.07(e), 12.08(b), 12.08(c) set out above, is subject to an appeal to the Senate.
- (b) The Senate shall be notified in writing of an appeal pursuant to section 12.09(a) within ten (10) days from the date of the decision of either the professor or the Academic Dean.
- (c) The notice in writing shall contain a brief statement as to the grounds of appeal.
- (d) The professor involved in the decision appealed from, and the Academic Dean, if also involved in the decision appealed from, shall be disqualified from hearing the appeal. The hearing shall be held forthwith.
- (e) The Senate shall deliver their decision in writing to the student and shall provide reasons in writing if so requested.
- (f) A decision of the Senate under this provision may be appealed to the Board of Governors pursuant to section 12.14 herein.

12.10 Disciplinary Procedure – Where a student:

- (a) fails to achieve a weighted average of sixty-five percent (65%) for any one (1) academic year;
- (b) fails to pass all required courses for each academic year as set out in the College's calendar, with appropriate opportunity for supplementary examinations;
- (c) uses or possesses an unauthorized aid or aids or obtains unauthorized assistance, or personates another person at any academic examination or term test, or in connection with any form of academic work;
- (d) represents in any academic work submitted for credit in or admission to a course or program of study or to fulfill a requirement for any course or degree, any idea or expression of an idea or work of another without giving credit to the source and holding it out as his own;
- (e) submits for credit in any course, without the knowledge and approval of the professor to whom it is submitted, any academic work for credit that has been previously obtained or is being sought in another course in the College or elsewhere;
- (f) submits for credit in any course, any academic work containing a purported statement of fact or reference to a source which has been concocted;
- (g) conducts his life in such a manner that it is incompatible with aspiring to the office of Minister of the Word as described in the Holy Scripture, and the Forms and the Church Order of the Canadian Reformed Churches; and
- (h) has clearly shown that he is not suited for the Ministry of the Word as described in the Holy Scripture,

he will be subject to dismissal.

12.11 Notice of Pending Dismissal

- (a) Upon determining that a student has failed to meet one of the conditions or has committed one of the offences under section 12.10, the Senate shall issue and deliver to the student in person or by registered mail, a written notice of hearing of the pending dismissal, which notice shall include:
 - i a statement of the time, place and purpose of the hearing;
 - ii that the hearing is being conducted pursuant to these By-laws and section 10 (3) (g) of the Act; and
 - iii that if the student fails to attend the hearing, the hearing will proceed in his absence, and that the student will not be entitled to any further notice in the proceedings.
- (b) At least ten (10) days prior to the hearing, the student shall be supplied on request with reasonable information with respect to the alleged offences under section 12.10.

12.12 Hearings

- (a) All hearings shall be open to the public except where the Senate is of the opinion that intimate financial or personal matters or other matters may be disclosed, so that the desirability of avoiding disclosure thereof in the interest of the person affected or in the public interest, outweighs the desirability of adhering to the principle that hearings be open to the public, in which case the Senate may hold the hearing in camera.
- (b) A party to a hearing is entitled to be represented by counsel or an agent, call and examine witnesses, present arguments, make submissions and conduct cross-examinations of witnesses in accordance with the provisions of the Statutory Powers Procedure Act, (Ontario).

12.13 Decision

- (a) The Senate shall give its final decision in writing and shall give reasons in writing if requested by a party to the hearing.
- (b) Notice of the decision together with the reasons if any, shall be sent to all the parties who took part in the hearing by registered mail within ten (10) days of the Senate reaching its decision.

12.14 Appeal

- (a) Should a student wish to appeal a decision of the Senate, an appeal may be made to the Board of Governors of the College (the "Board").
- (b) The student shall have thirty (30) days from the date the decision is received pursuant to section 12.13 to deliver a notice of appeal to the Board stating the grounds of appeal in a concise manner, without argument.
- (c) The Board shall set a date for the hearing of the appeal which shall occur no later than twelve (12) months after notice of the appeal is delivered and no earlier than thirty (30) days therefrom.
- (d) At least thirty (30) days prior to the hearing of the appeal, the student shall deliver a concise statement elaborating on the grounds of appeal, including a copy of any documents being relied upon and setting out in an organized fashion the arguments in support of his appeal.
- (e) The Board's decision shall be given in writing, and reasons in writing shall be given if requested.

- (f) The decision of the Board is final.

12.15 Readmission

- (a) Readmission will be considered by the Senate only if there are bona fide grounds which clearly demonstrate that the cause for dismissal has been removed.
- (b) Readmission is solely within the discretion of the Senate after consultation with the Board of Governors and any request for readmission shall be submitted no earlier than one (1) year following the date when dismissal has become final.

12.16 Certificates – Upon successful completion of his third year a student may request the Senate to issue a certificate to that effect, which will form part of the documentation in support of his request to Classis to be permitted to speak an edifying word.

12.17 Degrees and Diplomas

- (a) The Master of Divinity degree is granted to those who have successfully completed the four (4) years of study for this Degree.
- (b) The Diploma of Theological Studies is granted to those who have successfully completed the two (2) years of study for this diploma.
- (c) The Diploma of Missiology is granted to those who have successfully completed the one (1) year of study for this diploma.

12.18 Procedure on Hearings – Notwithstanding any of the provisions contained herein, all hearings by either the Senate or the Board of Governors shall be conducted in accordance with the Statutory Powers Procedure Act (Ontario) R.S.O. 1990, c.S.22 or any successor legislation.

SECTION THIRTEEN

SALARIES, RETIREMENT, SALARY CONTINUATION AND PENSIONS

13.01 Definitions – In this Section Thirteen the following definitions shall apply:

- (a) “adjusted salary” of a professor after his retirement for any year means the “salary” earned in such year by all professors in active service of the same rank as the retired professor;
- (b) “dependant” means a professor’s child who is under the age of 18 years, unmarried, not employed full-time, and who normally resides with the professor or is in full-time attendance at a school or university, or a professor’s child over the age of 19 years who through illness or infirmity is unable to earn a livelihood, or any other person (other than a professor’s wife) who is wholly dependant for support upon a professor, provided that a child shall be deemed to be under the age of 18 years for the balance of the calendar year in which he attains that age;
- (c) “deferred retirement” means retirement of a professor or lecturer at the end of any academic year after he reaches age 66 and before he reaches age 71;
- (d) “dependant’s allowance” means an allowance in the nature of a pension calculated and payable in accordance with this Section Thirteen to or for the benefit of a dependant of a professor;
- (e) “early retirement” means honourable discharge of a professor or lecturer due to his disability or illness before his normal retirement;
- (f) “salary” means the total salary earned by a professor in any one year without any deductions, but the term does not include:
- i additional remuneration paid to the professor in respect of a special office or for additional services;
 - ii moneys paid to him in cases of need or to provide for unforeseen events; or
 - iii “other benefits” not actually payable to a professor;
- (g) “lecturer” means a part-time lecturer appointed by Synod;
- (h) “normal retirement” means retirement of a professor or lecturer at the end of the academic year in which he reaches age 65;
- (i) “other benefits” means benefits of a financial nature other than salary, which may from time to time be paid by the College for the benefit of a professor;
- (j) “professor” includes a professor, an associate professor, an assistant professor, and a full-time lecturer;
- (k) “professor’s pension” means a pension calculated and payable in accordance with this Section Thirteen to a professor;
- (l) “stipend” means the honorarium payable to a lecturer;
- (m) “widow’s pension” means a pension calculated and payable in accordance with this Section Thirteen to a professor’s widow.

13.02 Retirement

Professors and lecturers shall normally retire at the end of the academic year in which they reach age 65, but they may at their option retire at the end of any academic year after they reach age 66 and before they reach age 71. Whenever possible to do so, a retiring member of the faculty shall give written notice of his intention to retire two (2) years before the effective date of retirement.

13.03 Salaries fixed by the Board

Subject to the direction of Synod, the Board of Governors shall fix the salaries payable to all professors and the stipends payable to all lecturers annually. Unless otherwise provided by this Section Twelve, a professor's salary and a lecturer's stipend cease to be payable upon the death and upon the early, normal or deferred retirement, as the case may be, of the professor or lecturer.

13.04 Professors' Salaries, Additional Remuneration and other Benefits

- (a) A professor shall be paid a salary in the amount fixed by the Board of Governors.
- (b) The Board of Governors may direct the payment of additional remuneration to a professor in respect of any special office held by him.
- (c) In addition there may be paid for the benefit of a professor such other benefits as the Board of Governors may determine from time to time or at any time.

13.05 Lecturers' Stipends

A lecturer shall receive an annual stipend.

13.06 Continuation of Salary

Provided that a professor, his widow or any of his dependants are living, the professor's salary and his other benefits will continue:

- (a) in the case of his early retirement, for the lesser of six months or until he would have reached normal retirement;
- (b) in the case of his death during the period stipulated in clause 13.06(a) hereof, for the balance of such period; or
- (c) in the case of his death before his normal retirement, except as provided in clause 13.06 (b) hereof, for the lesser of six months or until he would have reached normal retirement.

Such salary shall be paid to the professor or, if he is deceased, to his widow or, if she is deceased, to or for the benefit of his dependants, if any, and to none other.

13.07 Professor's Pension

- (a) A professor's pension shall be paid to a professor:
 - i in the case of his early retirement, commencing six months from the date thereof or when he would have reached normal retirement whichever is the shorter period;
 - ii in the case of his normal retirement, commencing upon the date thereof; or
 - iii in the case of his deferred retirement, commencing upon the date thereof.
- (b) A professor's pension shall end when the professor dies.

13.08 Widow's Pension

A Widow's Pension shall be paid to a professor's widow commencing when the professor dies and ending when she ceases to be his widow.

13.09 Dependant's Allowance

A Dependant's Allowance shall be paid to or for the benefit of a professor's dependant, commencing when the survivor of the professor and his wife dies and ending when the recipient ceases to be a dependant.

13.10 Amounts of Professor's and Widow's Pensions

The amounts of the annual Professor's Pension, Widow's Pension and Dependant's Allowance shall be calculated as follows:

- (a) A Professor's Pension shall be:
 - i 70 per cent of his adjusted salary, plus
 - ii a further 5 per cent of such adjusted salary in respect of each dependant to a maximum of two, less
 - iii the amount of any pension or other allowance paid to the professor and to his wife and to or in respect of any dependants by the Government of Canada or by any province or municipality or any agency thereof. No amount shall be deducted for any government pension plan paid to the wife of a professor as a result of her own employment and if such benefits are paid as a result of contributions made by her or on her behalf during such

- periods of employment.
- (b) A Widow's Pension shall be:
 - i 60 per cent of the husband's adjusted salary, plus
 - ii a further 5 per cent of such adjusted salary in respect of each dependant to a maximum of four, less
 - iii the amount of any pension or other allowance paid to the widow and to or for the benefit of any dependants by the Government of Canada or by any province or municipality or any agency thereof.
 - (c) A Dependant's Allowance shall be:
 - i 5 per cent of his father's adjusted salary, less
 - ii the amount of any pension or other allowance paid to or for the benefit of the dependant by the Government of Canada or by any province or municipality or any agency thereof.

13.11 Discretionary Payments

The Board of Governors may, in cases of need or to provide for unforeseen events (including serious inflation) pay:

- (a) to a professor (whether before or after his retirement), to his widow, or to or in respect of or for the benefit of any of his dependants, such further moneys from time to time as the Board may in its sole discretion deem necessary or appropriate; and
- (b) to or in respect of or for the benefit of any person who is partially dependant upon a professor for support such moneys from time to time as the Board may in its sole discretion deem necessary or appropriate.

13.12 Periodic Payments, Deductions

All salaries, stipends, pensions and allowances payable under this Section Twelve shall be paid monthly in advance or by other convenient instalments, or, where in the opinion of the Finance and Property Committee, it is more desirable to do so, in a lump sum, to or for the benefit of the person or persons entitled thereto, less any deductions required to be made by law, by this or other By-Law, or for any other reason.

13.13 Suspension of Lecturer's Stipend

If a lecturer has been unable, due to his disability or illness, to fulfill his duties as a lecturer for a continuous period of six months or more, and the lecturer does not request early retirement, the Board of Governors may suspend his salary at the end of such six months or thereafter, if it is of the opinion that the disability or illness is likely to continue for some time or be of indefinite duration, but it shall not take such a decision without first hearing the lecturer concerned or his representative.

SECTION FOURTEEN

CONVOCATION COMMITTEE

14.01 Composition – The Convocation Committee shall consist of the following:

- (a) two Governors appointed by the Board of Governors;
- (b) one member of the faculty, nominated by the Senate and appointed by the Board of Governors.

14.02 College Evening

The Convocation Committee shall organize a college evening annually on a date to be determined by the Board of Governors, and to be held in conjunction with any convocation requested by Senate. The program for any college evening shall include, together with such other items as may be arranged by the Committee, the following:

- (a) opening by the Chairman of Board of Governors or in his absence, the Vice-Chairman, or such other person delegated by the Board of Governors;
- (b) the report of the Principal;
- (c) Convocation exercises, if any; and
- (d) not less than one featured speaker.

14.03 Quorum and Vote – Two members of the Committee shall constitute a quorum for the transaction of business, and questions arising at any meeting of the Committee shall be decided by a majority of votes and, in the case of an equality of votes, the question shall be deemed to be defeated.

14.04 Notices and Reports – The Convocation Committee shall adequately publicize the holding of the annual college evening so that the churches and the members thereof are made aware of the date, time, and place of the event, and after the holding thereof, it shall publish such reports of the event in publications commonly read by members of the churches, as it considers advisable.

SECTION FIFTEEN

FABER-HOLWERDA BURSARY FUND AND THE FABER-HOLWERDA BURSARY COMMITTEE

- 15.01 (a) Faber-Holwerda Bursary Committee – The Faber-Holwerda Bursary Committee (the FHB Committee”) shall consist of:
- i one (1) member of the Faculty to be chosen from time to time by the Faculty;
 - ii a representative of the Finance and Property Committee who shall be, unless unusual circumstances exist as determined by the Finance and Property Committee, the Treasurer of the Finance and Property Committee; and
 - iii a representative of the Faber family chosen by the Faber family in such manner as they deem appropriate, that is, the family of Dr. J. Faber.
- (b) Term of Office – The Faculty representative shall serve a three (3) year term and is eligible for reappointment at the discretion of the Faculty. The Treasurer shall serve on the FHB Committee so long as he is the Treasurer. The term of the representative of the Faber family shall be at the discretion of the Faber family.
- 15.02 Purpose – The purpose and responsibility of the Committee shall be the administration of the Faber-Holwerda Bursary Fund, being the fund established upon the payment of the sum of Ten Thousand Dollars (\$10,000.00) (the “Initial Contribution”) by Dr. J. Faber to the College, together with such additional funds as may accrue on account of interest from time to time or any additional amounts received by the College designated to be and form part of the Faber-Holwerda Bursary Fund (such additional funds are hereinafter referred to as “Additional Capital Contributions” with the total capital held from time to time, referred to as the “Fund”).
- 15.03 Meetings – The FHB Committee shall meet at least once yearly to review and consider any applications received for the disbursement of monies from the Fund.
- 15.04 Quorum and Votes – Two (2) members of the FHB Committee shall constitute a quorum for the transaction of business and questions arising at any meeting of the FHB Committee shall be decided by a majority of votes and in the case of an equality of votes, the question shall be deemed to be defeated. Unless circumstances otherwise dictate, the annual meeting of the FHB Committee shall be in the month of November in each calendar year. In addition, any FHB Committee member has the right to call additional meetings provided that fifteen days' written notice of such meeting is delivered to each FHB Committee member, together with a written notice of the matters to be dealt with at such meeting.
- 15.05 FHB Committee Status – The Fund shall at all times be dealt with administratively by the Treasurer of the Finance and Property Committee. Notwithstanding, the disbursement of the funds and the investment of same shall be determined by the FHB Committee as set out below.
- 15.06 Annual Report – The FHB Committee shall report to the Board of Governors of the College on an annual basis, as to its operations for the prior twelve (12) month period, including without limitation, all financial matters.
- 15.07 Administration of the Fund – The administration of the Fund shall be left to the discretion of the FHB Committee. It shall be in the discretion of the FHB Committee to establish and determine the appropriate application form and to establish and finalize all notices relating to same whether for the solicitation of further funds or the solicitation of applications.
- 15.08 Limitation of Funding – Notwithstanding the discretion granted to the FHB Committee as stated above, the following limitations shall apply with respect to the disbursement of funds from or within the Fund:
- (a) the Fund is not intended to replace governmental or ecclesiastical funding but is to be available to students of the College over and above funds already received;
 - (b) the amount of funds available for disbursement shall be no greater than eighty percent (80%) of the interest earned on the capital amount held by the Fund from time to time. The “capital amount” held from time to time shall include the Initial Contribution, all Additional Capital Contributions together with all accrued interest either unavailable for distribution, or available for distribution but not distributed;
 - (c) any excess interest, that is, the twenty percent (20%) not available for distribution, shall be added to the Initial Contribution and any Additional Capital Contributions;
 - (d) in years subsequent to the calendar year 1990, the amount of funding available for distribution shall be equal to:

- (i) eighty percent (80%) of the interest earned on the Initial Contribution and any Additional Capital Contributions; plus
- (ii) eighty percent (80%) of the interest earned on any excess interest not available for distribution and added to the Initial Contribution and any Additional Capital Contributions; and
- (e) all moneys held by the Fund from time to time shall be invested in such investment certificates or otherwise as is determined in the sole discretion of the FHB Committee.

SECTION SIXTEEN

PUBLICATION COMMITTEE

16.01 Composition and Term of Office

- (a) The Publication Committee shall consist of:
 - i the Faculty;
 - ii one (1) representative of the Finance and Property Committee designated by the Finance and Property Committee from time to time; and
 - iii one (1) representative of the Academic Committee designated by the Academic Committee from time to time.
- (b) The Faculty representatives shall serve on the Publication Committee so long as they remain a member of the Faculty. The representatives of the Finance and Property Committee and the Academic Committee shall serve on the Publication Committee for a term of three (3) years and are eligible for reappointment at the discretion of their respective Committees.

16.02 Objectives and Purpose – The purpose of the Publication Committee shall be:

- (a) the publication and dissemination of scholarly writings of the Faculty and other Reformed scholars, at the discretion of the Publication Committee; and
- (b) the establishment of a periodical publication containing such scholarly work;

all of which shall be consistent with the basis of the College as described in sections 3 and 4 of the Act.

16.03 Meetings and Records – The Publication Committee shall meet as often as is necessary, as determined by the Publication Committee and shall keep proper records of its meetings and maintain all records pertaining to its duties.

16.04 Funding – The Publication Committee shall, as much as is possible, seek all of its funding through private sources. Any funds received by the College designated as being for the purposes of the Publication Committee shall be held by the Treasurer of the Finance and Property Committee in a separate account, to be dealt with as directed by the Publication Committee. The Publication Committee shall operate on a non-profit basis. Any profits earned on any project shall be applied to future projects.

16.05 Publication Content – The Publication Committee shall determine in its sole discretion whether any manuscript submitted is worthy of publication. Such manuscripts shall be accompanied, without limitation, by the recommendation of a scholar in the field of study to which the manuscript relates or by the recommendation of a member of the Senate.

16.06 Annual Report – At least once annually the Publication Committee shall report in writing to the Senate and the Board of Governors as to its activities which report shall include, without limitation, the nature of the writings published, the current work and the financial status of the Publication Committee.

16.07 Offices – The Publication Committee shall determine as to whether offices within the Committee are to be designated, and if so designated, the Publication Committee shall determine the nature of the offices and who shall hold same, all of which shall be within its sole and absolute discretion.

SECTION SEVENTEEN

NOTICES

17.01 Notice – Any notice (which term includes any communication or document) to be given, sent, delivered or served pursuant to the Act, the Corporations Act, the By-laws or otherwise, to a Governor, officer, auditor, member of a Committee of the Board, or member of the faculty, shall be sufficiently given if delivered personally to the person to whom it is intended to be given, or if delivered to his recorded address or if mailed to him at his recorded address by prepaid ordinary mail, or if sent to him at his recorded address by any means of prepaid transmitted or recorded communication. A notice so

delivered shall be deemed to have been given when it is delivered personally, or left at the recorded address as aforesaid. A notice so mailed shall be deemed to have been given five days (not including non-business days) after deposit in a post office or public letter box. A notice sent by any means of transmitted or recorded communication shall be deemed to have been given the next business day after the same is dispatched or delivered to the appropriate communication company or agent or its representative for dispatch. The Secretary of the College may change or cause to be changed the recorded address of any Governor, officer, auditor, member of a Committee of the Board, or member of the faculty, in accordance with any information believed by him to be reliable. Notice to Synod shall be given in the same manner as aforesaid, except the same shall be sufficiently given if delivered or sent to the recorded address of the Clerk of the convening church. Notice to any of the churches shall be sufficiently given if delivered or sent to the recorded address of the Clerk of such church in the same manner as aforesaid.

- 17.02 Computation of Time – In computing the date when notice must be given under any provision requiring a specified number of days, notice of any meeting or other event, the date of giving the notice shall be excluded and the date of the meeting or other event shall be included. In the event of a postal disruption, notice by mail shall not be deemed effective during the period of such disruption and such period shall be excluded from the computation of time.
- 17.03 Omissions and Errors – The accidental omission to give any notice to any Governor, officer, auditor, member of a Committee of the Board, member of the faculty, church or convening church, or the non-receipt of any notice by any such person or body or any error in any notice not affecting the substance thereof shall not invalidate any action taken at any meeting held pursuant to such notice or otherwise founded thereon.
- 17.04 Waiver of Notice – Any Governor, officer, auditor or member of a Committee of the Board, may waive any notice required to be given to him under any provisions of the Act, the Corporations Act, the By-laws or otherwise, and such waiver, whether given before or after the meeting or other event of which notice is required to be given, shall cure any default in giving such notice.

SECTION EIGHTEEN

PREVIOUS BY-LAWS

- 18.01 Repeal – Subject to the provisions of Sections 18.02 and 18.03 below, By-law nos. 1, 3, 4, 5, 6, 7, 8, 9, 10 and 11 heretofore enacted are hereby repealed.
- 18.02 Exception – The provisions of Section 18.01 shall not extend to any By-law heretofore enacted for the purpose of providing to the Board, power or authority to borrow.
- 18.03 Proviso – Provided however that the repeal of prior By-laws shall not impair in any way the validity of any act or thing done pursuant to such repealed By-law, including without limitation, any person who is at present receiving any pension or allowance under such previous regulation or By-law shall continue to receive a pension or allowance calculated in accordance with the said regulations or By-law, as the case may be.

SECTION NINETEEN

EFFECTIVE DATE

- 19.01 Enactment – This By-law no. 12 shall come into force without further formality upon its approval and enactment.

Approved and enacted as By-law no. 12 by the Board of Governors at a meeting duly called and regularly held in which a quorum was present on the 7th day of September, 2006.

Chairman

Secretary

APPENDIX 3

GUIDELINES FOR SYNOD ¹

I Convening and Constitution of Synod

- A. The convening Church shall set the date on which Synod shall meet, (cf. Art. 49 C.O.). The convening church shall publish the date along with the rule:
All material for Synod should be received by the convening Church (in thirty copies) no later than six weeks prior to the convocation date of General Synod. Material received after this date shall ordinarily not be added to the agenda unless Synod is satisfied that the reasons given for later arrival are reasonable.²
- B. The convening Church shall send the first Provisional Agenda to all the Churches at least six months prior to convocation.
- C. All material submitted to the convening Church together with a copy of the current Guidelines for General Synod shall be sent to all delegates and the first alternates.³ All material submitted to Synod, including Reports, Appeals, Overtures which quote any foreign language source must provide in the text of the submission a full English translation and in a footnote the citation in the original language.⁴
- D. All material for Synod should be received by the convening Church (in twenty-two copies) no later than six weeks prior to the convocation date of General Synod. Material received after this date shall ordinarily not be added to the agenda unless Synod is satisfied that the reasons given for later arrival are reasonable.⁵
- E. The minister of the convening Church or its counsellor shall act as chairman until Synod has been constituted.
 1. He shall call the meeting to order in an ecclesiastical manner (cf. Art.34 C.O.);
 2. He shall have the credentials examined as to whether General Synod can be constituted.
- F. Officers of Synod shall be chosen by ballot in this order: chairman, vice-chairman, first clerk, and second clerk. Election to office is to be by majority of valid votes cast.
- G. Although advice can be requested in particular matters, advisory members shall not be appointed.⁶

II Duties of the Officers

- A. The Chairman
 1. The chairman shall see to it that business is transacted in the proper order and is expedited as much as possible, and that members observe the rules of order and decorum. (cf. Art. 34, 35 C.O.).
 2. He shall call the meeting to order at the appointed time, call the roll and shall see to it that each session is properly opened and closed.
 3. He shall welcome fraternal delegates or other guests and respond to greetings received or appoint other members for this purpose.
 4. He shall place before Synod every motion that is made and seconded, in accord with the accepted order; and he shall clearly state every question before a vote is taken, so that every member may know on what he is voting.

¹ Synod Cloverdale 1983, Acts, Art. 45

² Synod Abbotsford 1995, Arts. 111; Synod Chatham 2004, Art. 118

³ Synod Burlington 1986, Art. 76; Synod Abbotsford 1995, Art. 111

⁴ Synod Winnipeg 1989, Art. 131

⁵ Synod Burlington 1986, Art. 162; Synod Abbotsford 1995, Art. 110

⁶ Synod Smithers 2007, Art. 147

5. If the chairman feels the need to speak on a pending question, he shall relinquish the chair to the vice-chairman for that period of time. While holding the chair, he may speak to state matters of fact or to inform Synod regarding points of order.
 6. He shall have, and duly exercise, the prerogative of declaring a motion or a person out of order. If his ruling is challenged, it shall be submitted to Synod for decision by majority vote.
 7. The chairman shall retain his right to vote on any question.
 8. In case of a point of order, the chairman must make a ruling at once. This ruling may be reversed by a majority of Synod, if any member is dissatisfied with the ruling of the chair and appeals to the floor.
 9. The chairman shall close the Synod with appropriate remarks and with prayer (Art. 34 C.O.).
- B. The Vice-Chairman
1. The vice-chairman shall, in the absence of the chairman, assume all his duties and privileges.
 2. The vice-chairman shall render all possible assistance to the chairman as circumstances require.
 3. He shall prepare the Press Release.
- C. The First Clerk
1. Every morning, after the roll call, he shall read the Acts of the previous day.
 2. He shall keep a proper record of the business of Synod.
This record should ordinarily contain:
 - a. The opening and closing of sessions and roll call.
 - b. All motions whether carried or defeated.
 - c. All final reports of committees and all decisions of Synod.
 - d. Any document or part of debate or address that Synod by a majority vote has decided to insert in the Acts.
 3. He shall not include in the Acts any motion that was withdrawn.
- D. The Second Clerk
1. The second clerk shall serve in the absence of the first clerk.
 2. He shall render assistance to the first clerk as circumstance requires.
 3. He shall handle outgoing mail on behalf of Synod.

III Synodical Committees

- A. Advisory Committees of Synod
1. The officers of Synod shall propose advisory committees, with a convener, to serve for the duration of Synod.
 2. The officers of Synod shall propose an arrangement of matters on the agenda to the appropriate committees.
 3. All reports shall be distributed in ample time before they are presented for discussion.
 4. The committee reporter shall present the reports.
 5. If there is a minority report as well as a majority report, both reports shall be given into discussion, but the majority report shall be voted upon first.
 6. During the discussion, the task of defending the report shall rest primarily with the reporter of the committee. Other committee members shall receive the privilege of the floor to elaborate on or clarify any point.
 7. In order to facilitate the discussion on a pending issue, the chair shall ordinarily call for the discussion in two parts (rounds) - in the first part opportunity is given to members to express remarks related to the issue in question. In the second or following parts, members may react to the discussion or the issue in question.
 8. The discussion may be extended by discretion of the chairman or by a decision of Synod.
 9. If anyone has been requested to advise Synod on any matter, he shall address synod on this point only when asked to do so by the chair.
- B. Synodical Committees
1. All committees appointed by Synod shall see to it that they send as many copies of their report to the local churches as each has office-bearers.⁷

⁷ Synod Abbotsford 1995, Art. 110

IV Rules of Order

A. Closed Sessions of Synod

1. A closed session shall ordinarily mean a session where members of Synod and office-bearers may be present. This shall be used in delicate or unusual situations.
2. A closed-restricted session shall, as a rule, mean a session where members of Synod only may be present. This shall only take place when Synod judges that such a course is dictated by due regard for personal honour or the welfare of the Churches in extremely delicate situations.

B. Main Motions

A main motion is one which presents a certain subject for consideration or action.

1. A main motion is acceptable under the following conditions:
 - a. The mover has been recognized by the chair.
 - b. The motion has been seconded.
 - c. The motion is also presented in writing.
2. A main motion is not acceptable if another main motion is before Synod or if it conflicts with any decision already made by Synod.
3. A notice of motion may be given during the discussion.

C. A Motion to Amend

This is a proposal to alter a main motion in language or in meaning before final action is taken on the motion.

1. A motion to amend may propose any of the following: to strike out, to insert, or to substitute certain words, phrases, sentences or paragraphs.
2. A motion to amend is not a proper amendment if it nullifies the main motion or is not germane to it.
3. A motion to amend an amendment is permissible and is called a secondary motion.

D. Call for a Division of the Question

At the request of one or more members of Synod, a motion consisting of more than one part must be divided and voted upon separately, unless Synod decides that this is not necessary.

E. Objection to Consideration of a Question

If any member is not satisfied with the ruling of the chair, the matter is referred to Synod for a decision.

F. Right of Protest

It is the right of any member to protest against any decision of Synod. Protest should be registered immediately, or during the session in which the matter concerned was acted upon. Protests must be registered individually and not in groups. Members may, if they feel the need, ask to have their negative vote recorded. Such requests must be made immediately after the vote is taken.

G. Motion to Bring Matters Once Decided Again Before Synod

Any member of Synod, for weighty reasons, may move to have a matter reconsidered, which was previously decided. The purpose of this motion is to propose a new discussion and a new vote.

H. Discussion

1. To obtain the floor, a speaker must be recognized by the chair.
2. If any member has spoken twice on a pending issue, others who have not yet spoken twice shall, as a rule, be given priority by the chair.
3. When the chairman believes that a motion under consideration has been debated sufficiently, he may propose cessation of debate. If a majority of Synod sustains his proposal, discussion shall cease and the vote shall be taken.
4. Any member of Synod, when he deems a matter to have been debated sufficiently, may move to close the discussion. Should a majority be in favour, the vote shall be taken, but only after those who have already requested the floor have been recognized..

I. Voting

1. The chair shall call the roll (in any order) when a vote is taken.
2. Voting about persons shall be by ballot.
3. Voting about delicate matters and other matters of a critical nature shall also be by ballot.

- J. **Revision**
These Synodical Guidelines may be suspended, amended, revised or abrogated by a majority vote of Synod.

APPENDIX 4

Reports by the Board of Governors and the Standing Committees of Synod

Note to the reader:

In the Acts you will find several times a reference to reports that are found in the appendices. Please note that the reports are not included in the printed version of the Acts as that would make the document well over 800 pages, and the cost would be prohibitive. The reports are available on line at www.canrc.org.

If you do not have access to the internet, please consult a printed copy of the reports from your church library.

Reports by the Board of Governors and the Standing Committees of Synod referred to in the Acts are found on www.canrc.org as follows:

1. BoG - Report to GS 2007 - Vol. 1.3 -- Theological College
2. CBT - Report to GS 2007 - Vol. 2.2 -- Bible Translation
3. CCCA - Report to GS 2007 - Vol. 1.2 -- Churches in Americas
4. CPEU - Report to GS 2007 - Vol. 3 -- Ecclesiastical Unity
5. CRCA - Report to GS 2007 - Vol. 1.1 -- Churches Abroad
6. SCBP - Report to GS 2007 - Vol. 2.1 -- Book of Praise
7. Web - Report to GS 2007 - Vol. 2.3 -- Official Website

APPENDIX 5

Canadian Reformed Churches Committee for Contact with Churches in the Americas

Report to General Synod Smithers 2007

Appendix 1: Synopsis of past discussions with OPC

Topical Summary of Various Issues and Position Papers which have been written over the years between the Orthodox Presbyterian Church and the Canadian Reformed Churches (1965-2004)

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1. Introduction

Synod 2004 (Chatham) adopted the proposal (Art. 88) regarding CCOPC to continue the relationship of Ecclesiastical Fellowship with the OPC under the adopted rules; to maintain the contact with the OPC by the CCCA with the mandate to continue discussions on existing differences in confession and church polity; to endeavour to meet with the CEIR at least yearly; and "to publish a synopsis of the discussions on the various issues and of the position papers which have been written over the past twenty years (p. 84)."

At the September 2004 plenary meeting of CCCA the last-mentioned decision was interpreted, and it advanced to sub-committee East, which in turn clarified the article's intent and purpose. To this end the sub-committee considered also two statements in Art 88 4.1 ("lack of knowledge about the discussions and papers"; "beneficial for the churches to receive the evidence of these discussions and their outcome"), the contents of letters from various churches to Synod, and the increasing contacts with other Presbyterian churches that maintain the same confession as the OPC. Especially the submissions to Synod 2004 regarding relations with the FCS, and Synod's considerations appear relevant to the decision to publish a synopsis. Consideration 4.6 of Article 43 (re FCS) notes that "it would be helpful for the churches to have a synopsis" of discussions about the differences between the Three Forms of Unity and the Westminster Confession, "so that we can share the information for the benefit of all involved."

The sub-committee also made the following preliminary observations: discussion papers were written and exchanged in a spirit of work-in-progress between CEIR and CCOPC, and were not perceived as final products or intended for release into the public domain. The archives of the committee comprise letters (more or less formal), draft position papers on various matters of doctrine, confession, church polity, practice, and inter-church correspondence. Whereas these documents are valuable to the working of the committee and

to the continued good relations between the OPC and the CanRC, they do not represent a specific stage in the history of inter-church relations. On the other hand, the reports submitted by CCOPC to General Synod, and the decisions that have been made at Synod, are the official documents pertaining to the Ecclesiastical Fellowship between OPC and CanRC.

The sub-committee also noted that whereas Synod 2004 (Chatham) determined it beneficial to publish a synopsis of the discussions of the past twenty years, in fact the most substantial and consequential discussions took place prior to 1984. In order to fulfil the mandate to provide a useful summary of the various issues and position papers, therefore, the sub-committee decided that such a summary should include discussions from the beginning of relations between the Canadian Reformed Churches and the Orthodox Presbyterian Churches, in 1965. Indeed, it is Article 141 of Synod 1965 (Edmonton) that decided to appoint deputies who were to engage in a frank discussion with their counterparts in the OPC regarding the differences in confession and church-polity, and to test these differences in the light of God's Word (p. 30-31). The purpose of such discussion, Synod 1968 (Orangeville) stated, was to determine whether the differences "are of such a nature that they would prevent the Canadian Reformed Churches from recognizing the OPC as a true church of the Lord Jesus Christ" (Art. 154, Recommendation E.2., p. 51).

The various issues and position papers were discussed and produced in the context of discussing the "Confessional and Church Political Divergences" between the CCOPC and the CEIR. These Divergences were evaluated in the report to Acts 1971, Supplement V, p. 64ff. and communicated by letter in March 1972; in CEIR letter (April 14, 1976); and in CCOPC letter October 13, 1978. Synod 1977 (Coaldale) determined that these divergences do not form an impediment to recognizing the OPC as Churches of our Lord Jesus Christ (Acts 1977, Art. 91, II, Consideration H, p. 41). A conclusive "Evaluation of Divergences" was submitted by CCOPC to Synod 1986 (Appendix IIB, Acts 1986, p. 142-151). Synod 1992 affirmed that "the divergences ... have been sufficiently discussed to confirm that these are not impediments to ecclesiastical fellowship with the OPC, but may be discussed within the framework of church unity" (Art 72, Acts 1992, p. 55). This was re-affirmed by Synod 1998 (Art 130, Acts 1998, p. 148-149). Thus the following synopsis is intended to provide a sketch of the history of the main topics treated in the relations between the OPC and the CanRC, and as a summary of the conclusions that were drawn.

2. Topics

In sum, the confessional and church-political divergences and topics of discussion may be listed under the following headings:

- A. Visible and Invisible Church
- B. Assurance of Faith
- C. Covenant of Grace
- D. Descent into Hell
- E. Sabbath Observance and Explanation of the Law
- F. Church Polity
- G. OPC and third-party relationships
- H. The Shepherd Case
- I. The Hofford Case
- J. The Blue Bell Controversy and Laurel
- K. "Fencing" the Lord's Supper (and Confessional Membership)
- L. Rules for Ecclesiastical Fellowship

A. Visible and Invisible Church

The CCOPC in its Report to Synod 1971 (Supplement IV, C.1, p. 61) observes that there appears to be a distinction between a visible and an invisible church in Presbyterian teaching (Ch. 25.1, 2 of Westminster Confession; Larger Catechism, Question and Answer 62, 64). It understands, however, that not two churches are meant but two aspects of one holy catholic church. The letter of the CEIR (Appendix 6, CCOPC report to Synod 1977, p. 96) explains that the Westminster Confession does differ from the Belgic Confession in that it takes account of degrees of purity within the visible church. In its published letter to CEIR (Report to Synod 1980, Appendix 5, p. 194), the CCOPC observes that the Canadian Reformed churches reject the very distinction between visible and invisible church, and not merely the dangers that may be inherent in such a distinction. In the Report to Synod 1983 (Appendix VIII, p. 306-7), the CCOPC reports the decision by CEIR to formulate a statement that the distinction between visible and invisible church in the Presbyterian teaching does not impede or undermine the biblical imperative for the organic unity of the visible church. In sum, the divergence in the doctrine of visible and invisible church is not of such a nature that it should prevent the CanRC from recognizing the OPC as a true church (CCOPC Report Appendix IIB, Acts 1986 = Clarion 34.10 1985, Clarion 34.11 1985).

B. Assurance of Faith

An apparent difference between the federations concerns the question: is assurance an essence of faith? Pointing to Westminster Confession Ch. 18, par. 3, the CCOPC reported to Synod 1971 (p. 61, C3) that the Confession does not speak of the “sure knowledge and firm confidence” of the faith as known to the continental confessions, but of subjective assurance as distinct from the commitment to Christ (cf. Canons of Dordt, Ch. 1:16). The impression may be given, from Ch. 18 of the Westminster Confession and from the Larger Catechism, Question and Answer 81, that personal assurance is a grace that is added to faith (Appendix 5, Report of CCOPC to Synod 1974, p. 104). In its Report to Synod 1977 (Appendix 6, p. 95-101), the CCOPC includes a letter from CEIR noting that whereas the Heidelberg Catechism defines faith in terms of contrast to Roman Catholicism, the Westminster Confession harks back to the writing of Martin Bucer, in which saving faith is portrayed as entrustment to Christ (Acts 16:31). In its letter to CEIR (Appendix 5, Report to Synod 1980, p. 196), the CCOPC points out that according to the Canons of Dordt, Chapter 5, Art. 9 (and Chapter 5, Art. 4), assurance is essential to the faith. While the Canadian Reformed stress on the assurance as rooted in the work and person of Christ gives strength to the believer, the OPC perspective of assurance as not an essence of the faith is not a hindrance to unity (CCOPC Report Appendix IIB, Acts 1986 = Clarion 34.10 1985, Clarion 34.11 1985).

C. Covenant of Grace

In its Report to Synod 1971, the CCOPC (Supplement IV, C4, p. 61) expresses discomfort with the phrase, in the Larger Catechism, Art. 31, that the “covenant of Grace was made with Christ as the second Adam and in him with all the elect as his seed.” It concurs, however, with Art. 166 on infants, who are deemed “within the covenant and are to be baptized.” The committee notes that the Kuyperian thesis of a presumptive regeneration as ground for the baptism of infants has never been accepted in the OPC. In Appendix 5, p. 104, of its Report to Synod 1974, the CCOPC notes that Article 31 of the Larger Catechism gives the impression that the Lord made His covenant with the elect alone as represented by Christ. The committee recalls the events in Synod Sneek 1942 (Gereformeerde Kerken) which compelled preachers to teach presumptive regeneration of children in the covenant. In turn, the CEIR notes in a letter recorded in the CCOPC report to Synod 1977 (App. 6), that the absence of an explicit treatment of the doctrine of the covenant in the Three Forms of Unity is a deficiency; it may be accounted for historically, just as the dual emphasis in the Westminster Confession is historically coloured. The CCOPC, in its letter to CEIR (Appendix 5, Report to Synod 1980, p. 197) defends the emphasis on the covenant as apparent in the structure of the Heidelberg Catechism. Moreover, the emphasis on the covenant as being with the elect and their children may be read as responding to anabaptism.

Thus the concept of the covenant with the elect does not exclude the truth of the covenant established with believers and their seed (Report of CCOPC Appendix 8, Acts 1983, p. 307). Whereas there may be weaknesses of expression in the Westminster Standards regarding the doctrine of the covenant, the apparent difference ought not to be an impediment to unity (CCOPC Report Appendix IIB, Acts 1986 = Clarion 34.10 1985, Clarion 34.11 1985).

D. Descent into Hell

The CCOPC observed in its Report to Synod 1971 that the Larger Catechism's interpretation of the Creed's confession about Jesus' descent into hell as His stay “in the state of death and under the power of death” (L.C. A. 50), is different than the one in Q&A 44 of the Heidelberg Catechism, which explains it as Jesus' suffering of hellish agony and pain “during all His sufferings but especially on the cross.” Though different, the CCOPC considered that this interpretation “cannot be considered to be contrary with the Word of God, and is therefore not rejectable” (p. 66), and affirming to the OPC that “both interpretations have had a place in the teachings of the Churches of the Reformation” (Acts 1974, p. 105). The CEIR agreed that they “would not want to label as unscriptural” the doctrine of the Heidelberg Catechism on this point, and observed that the Larger Catechism “does not seek to give a confessionally binding interpretation of a clause in the Apostles' Creed, but rather elaborates its understanding of what is involved in Christ's humiliation after his death by reference to this historic document,” and expressed the hope that “this would not become a significant point of disunity” between the CanRC and OPC (Acts 1977, p. 97). This was affirmed by both churches in further correspondence, since there is “basic agreement” in the confession about Christ's humiliation; cf. CCOPC letter to OPC, October 13, 1978, (Acts 1980, p. 198), CEIR letter to CCOPC, October 25, 1983 (Acts 1986, p. 141).

E. Sabbath Observance & Explanation of the Law

Deputies to Synod 1968 noted the extensive treatment of the commandments in the Larger Catechism, and suggested that “several expressions used in the presentation of the 4th commandment in Answer 116-121 are questionable” (Acts, 1971, p. 62). The CCOPC reported to Synod 1971 that Answer 102-104 spell out the

meaning of the ten commandments “in such a detailed fashion that for the trees the wood is hardly visible”, but although they “prefer the interpretation of the commandments as given in the Heid. Cat., they do not feel free to state that the explanation presented by the L.C. deviates from the contents of Scripture and Confession” (p. 66). The CCOPC addressed this with the OPC in a letter of March 1972, questioning the detail of exposition, and “whether full justice is done to the progress in the history of salvation in the explanation of the fourth commandment,” and asking “to be informed about the binding character of the details of the interpretation of the commandments as presented in Answer 102–148 of the Larger Catechism.” (Acts 1974, p. 105) In a letter of April 14, 1976, the OPC responded by affirming the ongoing significance of the fourth commandment, and noting that the phrase “especially on the sabbath” in Q&A 103 suggests a movement in the direction of the kind of Sabbath observance ... documented in the Westminster catechisms.” (Acts 1977, p. 97-98) The CCOPC responded to the CEIR on this point in a letter of October 13, 1978 (Acts 1980, p. 198) - to which the CEIR replied, in a letter (October 25, 1983), that “On the Sabbath we are strict on paper but you are less strict; in practice the reverse seems to be true perhaps that is a caricature, but there is some truth there too.” (Acts 1986, p. 141).

The emphasis differs in that the OPC stresses Sabbath-keeping (as creation ordinance) in teaching, the CanRC stresses it in practice (Report of CCOPC Appendix 8, Acts 1983). Whereas the committee observes influences of Puritanism in observance of the Sunday, the difference in emphasis is not an impediment to unity (CCOPC Report Appendix IIB, Acts 1986 = Clarion 34.10 1985, Clarion 34.11 1985).

F. Church Polity

Synod 1968 received a report from the CCOPC noting extensive discussion about differences in church-government between the OPC and CanRC. Several points “showed that considerable differences exist between the two churches in the implementation of the kingship of the Lord Jesus over His church. But as to the great principle of scriptural church-polity: the complete sovereignty of the Lord Jesus, as the Head over His body: the Church, and consequently of the Word of Christ as sole rule for doctrine and life, no difference existed” (Acts 1971, p. 62). Mandated to scrutinize these divergences in church polity, in their report to Synod 1971, the CCOPC examined some differences, such as the authority of major assemblies, “the special place of the presbytery among the Church assemblies” and “the special place of the ministers among the office bearers of the church” (p. 66-68). The CCOPC concluded that “there is no difference in the essential truth of Christ’s headship over His church and of the absolute authority which His Word should have in the government of the church” (p. 68). The divergencies in church polity nonetheless were to “remain the subject of further and frank discussion” (Acts 1971, p. 44), and accordingly in a letter of March 1972, the CCOPC interacted with Scripture and the Church Order to address the following differences with the OPC: 1. “a difference in understanding of the relation between the local Churches and the Church universal”, i.e., the CanRC’s Church Order “proceeds from the principle of the completeness and ‘autonomy’ of the local churches”, whereas the OPC’s Form of Government “is based on the principle that the church universal has precedence over the local Churches, which are actually part of it”; 2. The authority of elders restricted to the local church, in contrast to the place of ministers in OPC presbyteries; 3. The binding character of the decisions of the General Assembly and Presbyteries, in contrast to the CanRC practice described in CO Art. 31” (Acts 1974, p. 105-6). On April 14, 1976, the OPC sent an extensive response on these three points (Acts 1977, p. 98-99), to which the CCOPC replied at length in a letter of October 13, 1978 (Acts 1980, p. 199-201), although the CCOPC has now learned that the principle of CO Art. 31 is clearly expressed in the OPC’s new Form of Government (Ch. III, 5).

The emphasis differs insofar as the OPC perspective is from Church universal, and the CanRC perspective is from Church local. Thus the role of the presbytery is greater in the former, the consistory in the latter. Both honour Christ as the only Head (Report of CCOPC Appendix 8, Acts 1983). While there are considerable church-political divergences, especially in governance, the different emphases on church-local and church-universal in the CanRC and OPC should not be a hindrance, as the Head-ship of the Lord Jesus Christ is expressed in both structures (CCOPC Report Appendix IIB, Acts 1986 = Clarion 34.10 1985, Clarion 34.11 1985).

G. OPC and third-party Relationships

References are made to the principles behind third-party relationship in various reports and letters. When CEIR suggested that the CanRC’s objections to membership in the RES was largely driven by emotional elements the CCOPC made it clear that fear for false ecumenicity was the main concern. Third-party relationships should be broken with those who do not show the marks of the true church and who are neither reformed or ecumenical. (Acts 1971, Supplement V, p. 70, 71). The request to sever questionable third-party relationships is “not for our sake but ‘for the sake of the house of the Lord, our God’ Psalm 112:9” (Acts 1974, Letter to the 39th General Assembly, p. 107).

In a letter to the CCOPC, dated April 14, 1976, CEIR explains their involvement with other churches through such organizations as the RES (Acts 1977, p. 100).

Synod 1983 mandated CCOPC to complete discussion re relationship of OPC with RES, CRC, and PCA and RPCES (this church joined the PCA). In the fall of 1981 the required three-quarters of the PCA presbyteries did not approve the application of the OPC to join the PCA (Report of CCOPC, Appendix 8 Acts 1983, p. 302). Report of CCOPC to Synod 1989 notes that OPC has withdrawn from the Reformed Ecumenical Synod and contains a statement of resignation from the OPC to the RES stating they must resign for principled reasons (Addendum I, Appendix II, Acts 1989, p. 180). Historic relations with CRC resulted in continued contact; the 1989 report (Acts 1989, Appendix II) notes that the OPC's diminishing relations are heading towards a severance. Synod 1992 identifies OPC-CRC relations as one of the few remaining hindrances to full ecclesiastical fellowship (Art 72, Acts 1992, p. 55). The Report of CCOPC to Synod 1998 observes that in July 1997 the OPC terminated its relationship with the CRC (Appendix 8, Acts 1998, p. 307-308).

H. The Shepherd Case

CCOPC was instructed by Synod 1983 to pay attention to the case (Acts 1983, Art 55, p. 41). While the issue appears to be Rev. Shepherd's teaching re justification and works, it is not relevant to ecclesiastical relations as Westminster Seminary is independent of the OPC, and as Rev. Shepherd has transferred to the CRC (Report CCOPC Appendix II, Acts 1986, p. 126-7). Synod 1986 concludes that as the Shepherd case has not been treated in ecclesiastical court, it is not a matter about which Synod can judge (Acts 1986, p. 60).

I. The Hofford Case

CCOPC is instructed by Synod 1983 to pay attention to the case (Art 55, p. 41). History of the case is presented in Appendix II of the CCOPC report in Acts 1986. The Complaint of Rev. Hofford et al appears in Appendix IIE of Acts 1986. Report of Advisory Committee #5 re Complaint appears in Appendix IIE, Acts 1986. CCOPC requests clarification re its jurisdiction in addressing this controversy (Art. 72, Acts 1992, p. 46-7). Appendix 2.4 Acts 2001 (p. 170) provides the last report of CCOPC, with the recommendation that this matter not be a stumbling-block to the inter-church relations.

J. The Blue Bell Controversy and Laurel

CCOPC reports on secession of Blue Bell on issue of fencing the Lord's Supper, as well as on the underlying doctrinal issues (Report CCOPC Appendix II, Acts 1986). CCOPC requests clarification re its jurisdiction in addressing this controversy (Art. 72, Acts 1992, p. 46-7). The difficulties in Laurel are noted also in Article 72 Acts Synod 1992 (p. 46-7).

K. Fencing the Lord's Supper (and Confessional Membership)

CCOPC is instructed by Synod 1983 to pay attention to the teaching and practice of "fencing" the Lord's Supper (Art. 55, p. 41). Synod 1986 instructs CCOPC to pass on its report on "fencing" of the Lord's Supper to CEIR and invite meetings about it (Art. 132, Acts 1986, p. 60). Discussions between CCOPC and CEIR are reported to Synod 1989 (Acts 1989, Appendix II, p. 175). CCOPC reports on discussion paper, "The Task of the Elders with Respect to the Supervision of the Lord's Supper" (Appendix II, Acts 1992, p. 167-69). The report further identifies two areas of difference: ecclesiological principle behind the Lord's Supper, and the role of the Word in verbal warning. Prior to the 1992 Synod, the CCOPC subjoined to the discussion of "fencing" the Lord's Supper the topic of Confessional Membership, and identified the differences in its report (Appendix II, Acts 1992, p. 169-170). Art. 72, Acts 1992 identifies supervision of Lord's Supper and confessional membership as two of the only three remaining barriers to full ecclesiastical fellowship. Report CCOPC to Synod 1995 (Appendix 5, p. 160-61) observes that further discussion on the topic is warranted, but that it may be done within the context of ecclesiastical fellowship. CCOPC recommends (Appendix 5, Acts 1995, p. 163) that statement Lincoln 1992 (Acts 1992, Art. 72) function as guideline to arrive at agreement on "fencing" the Lord's Supper and Confessional membership. This was decided by Synod (Acts 1995, Art. 106, p. 75). A Text of the Proposed Agreement for opening the way to Ecclesiastical Fellowship, which concerns the "fencing" of the Lord's Table and Confessional Membership, is included in the CCOPC Report (Appendix 8, Acts 1998), in which it is also recommended that agreement has been reached on the outstanding issues. Synod adopts an amended form of the text (Art. 130, Acts 1998). Synod 2001 rescinded the amended form of the agreement (Art 45, Acts 2001, p. 49) and returned to original text as proposed by the CCOPC. This proposed agreement was later accepted by the General Assembly of the OPC (see full text below: Relevant Documents).

L. Rules for Ecclesiastical Fellowship

Rules for Ecclesiastical fellowship were first discussed and approved in the context of relations with churches abroad; Synod Hamilton (1962), in Article 139, determined several rules. The application of some of these

rules to the OPC was already the subject of discussion at Synod 1968 (p. 48,50). Synod 1974 learned (Article 149) that the OPC prefers a relationship of “fraternal relations” to the Canadian Reformed rules for correspondence. Synod 1977 determined that it would offer the OPC a temporary relationship called “ecclesiastical contact” with three rules: invitations to each other’s major assemblies; exchanging of minutes and Acts of major assemblies and of letters of concern; and diligent discussion with a view to achieving full correspondence. There have been changes since 1977, when Rules for Ecclesiastical Contact (principles on which the relations are conducted) were determined. The existing rules adopted by Synod Lincoln 1992 (Acts 1992, Art. 50) are acceptable to CEIR. The OPC distinguished three kinds of relationship, which the CCOPC find acceptable (Appendix 2.4, Acts 2001, p. 171).

3. Relevant Documents

- “Evaluation of Divergences”, submitted by CCOPC to Synod 1986 (Appendix IIB, Acts 1986, p. 142-151).
- Biblical Principles of the Unity of the Church. This OPC document appears as Addendum 2 of the CCOPC Report (Appendix II, Acts 1989). It received a response in the document that follows.
- Some Remarks on the OPC Statement... appears as Addendum 3 of CCOPC Report (Appendix II, Acts 1989).
- The Task of the Elders with Respect to the Supervision of the Lord’s Supper (Appendix II, Acts 1992).
- Text of the Proposed Agreement for opening the way to Ecclesiastical Fellowship (Appendix 8, Acts 1998); amended form adopted by Synod (Article 130, Acts 1998); rescinded by Synod 2001 (Art 45, Acts 2001, p. 49) which adopts the initial text as submitted by CCOPC to Synod 1998.
- Brief Historical Survey of the Contacts between the OPC and the CanRC (Appendix 2.4 Acts 2001, p. 166f).

Text of the Proposed Agreement

Concerning Admittance to the celebration of the Lord’s Supper

The churches of the Reformation confess that the Lord's Supper should not be profaned (1 Cor. 11:27, see Heidelberg Catechism Lord’s Day 30, Q&A 82; Westminster Confession ch. 29,8). This implies that the celebration of the Lord’s Supper is to be supervised. In this supervision the Church exercises discipline and manifests itself as true church. This supervision is to be applied to the members of the local church as well as to the guests. The eldership has a responsibility in supervising the admission to the Lord’s Supper.

Concerning Confessional Membership

The churches of the Reformation believe that they have to contend for the faith which was once for all delivered to the saints (Jude 3) and are called to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned (Rom. 16:17). Anyone who answers the membership vows in the affirmative is bound to receive and adhere to the doctrine of the Bible. The patristic church has summarized this teaching in the Apostles’ Creed and the churches of the Reformation have elaborated on this in their confessions. Every confessing member is bound to this doctrine and must be willing to be instructed in it. It may be added that these statements are not intended to prevent further discussions. Rather it is agreed that there is a need to continue to discuss the differences in confession and church policy which can take place within the relation of Ecclesiastical Fellowship. The intention of such discussions will be mutual upbuilding in the faith to “maintain the unity of the Spirit in the bond of peace” (Eph.4:3).

APPENDIX 6

CCCA Report to Synod Smithers 2007

Supplementary Report

March 13, 2007

To: General Synod Smithers 2007

Since NAPARC was held on November 14-15, 2006, the reports below concern events subsequent to the deadline and submission of our earlier report to Synod, which was finalized at the beginning of October. Please receive this document as an appendix to that report, with the information herein supporting the recommendations in our official report. A report on a meeting with the OPC's CEIR is also included, and a visit to the ERQ General Synode, both of which were also held in November, and can be regarded as appendices to the previously submitted reports, without detracting from the recommendations therein. For ease of reference, the numbering of these supplementary reports follows the numbering of the earlier report.

On behalf of the CCCA,

Rev Richard Pot

Secretary, CCCA-East

Enclosed attachments:

REPORT 1: L'Eglise Reformee du Quebec (ERQ)

9. Appendices

9.3 Report on Attendance at Synode of the ERQ at St. Marc in Quebec City (November 18, 2006) - pp.1-2

REPORT 3: The Orthodox Presbyterian Church (OPC)

7. Appendices

9.4 Report on meeting with CEIR of the OPC (November 15, 2006) - pp.3-6

REPORT 7: The North American Presbyterian and Reformed Council (NAPARC)

5. Appendices

5.5 Report on visit to the NAPARC (November, 2006) pp.7-12

5.6 Address to the NAPARC (November, 2006) - pp.13-14

CCCA Report to Synod Smithers 2007

REPORT 1: L'Eglise Reformee du Quebec (ERQ)

Appendix 3: Report on Attendance at Synode of the ERQ at St. Marc in Quebec City (November 18, 2006)

1. Opening:

The day began at 8:30, as is customary, with a devotional meeting of the delegates. Rev. Patrice Michaud led the worship service, which focused on the theme of the manifestation of the Holy Spirit as taught in 1 John 4. Rev. Michaud identified four signs of the working of the Holy Spirit in the church. The devotions were marked by song, prayer (including prière libre), and proclamation.

2. Reconvening of Synode:

The order of activities for the morning was dominated by the examination of a candidate for the ministry, namely Mr. Dan Timmer, who teaches at Institut Farel. The questions were arranged into expected categories of biblical knowledge, doctrine, pastoral work, and personal testimony. The questions revealed some of the issues facing reformed churches in North America, and the ERQ also: interpretation of Genesis 1,2; unity of Scripture; authority of the confessions; doctrine of baptism; role of church order; teaching and practice of church discipline, etc. Two areas that concern our churches' understanding of the ERQ were particularly revealing: admission to the Lord's Supper of those who are not (yet) members, and confessional membership. Suffice it to say that one of the delegates asked pointed questions based on HC Q+A 82 and the relation between Lord's Supper and church discipline. Another question to which the answer is notable is whether the candidate adhered to the text of the WC or the system of doctrine it contained: he defended the latter, on the grounds that he was not entirely pleased with some of the formulations and expressions in the WC. (It would have been good had discussion continued on this point.) After a brief discussion in camera (observers were removed), the Synode unanimously approved the candidate's application to the ministry.

Thereafter the report of the Committee for Interchurch Relations was introduced, by Marc Drouin, and the Canadian Reformed delegate read the address (as it had been altered): Rev. Paulin Bedard translated the text for those delegates of the ERQ who do not understand written or spoken English. Most of the ensuing discussion focussed on learning what the Rules for Ecclesiastical Fellowship (which had been excluded from the presentation) would/could entail; this was done on the premise of the CanRef. Synod's approval of the committee's report.

Questions concerned:

- a. the nature of the planned ongoing discussion re confessional membership and admission to Lord's Supper and the awareness that the practice in the ERQ may not be identical to the Canadian Reformed One (Zoellner)
- b. the impact that possible third-party relations (ie., with PCA) may have on existing relations between OPC and CanRC (Zoellner)
- c. the state of relations with the URC (Drouin)

In response your delegate noted that discussions with the Interchurch-Committee had focussed, and will continue to focus, on confessional membership and admission to Lord's Supper, and that while there may be differences in practice, it is crucial to the relationship that the same biblical and confessional basis underlie the practices. Regarding question 'b' the answer was based on one of the rules for ecclesiastical fellowship, namely alerting one-another in advance of developments in third-party relations. Regarding question 'c' it was noted that the desired progress of relations with the URC is not towards ecclesiastical fellowship but full union, sub conditione Jacobi. Your delegate sensed the differences within the ERQ – differences of which we were aware through discussions, but now witnessed in person. May the Lord work via the contacts between ERQ and CanRef to keep the churches in Quebec on the path of fidelity to the Confessions.

3. Lunch break was held around 12:00; following a half-hour round of personal conversation (esp. with Revs. Veldman, Bedard, Zoellner, and Zuidema), your delegate left for home.

Riemer Faber

CCCA Report to Synod Smithers 2007

REPORT 3: The Orthodox Presbyterian Church (OPC)

Appendix 4: Report on meeting with CEIR of the OPC (November 15, 2006)

Attendance and Opening

On November 13, 2006, three members of sub-committee East, Peter. G. Feenstra, John Jonker, and Richard E. Pot, drove to Montreal, Quebec, to attend the North American and Presbyterian Reformed Council (NAPARC). Since the entire CEIR of the OPC was using NAPARC as an opportunity to have their annual Fall meeting at the same location in the time before and after NAPARC, it was possible for the CCCA to arrange a meeting with our OPC counterparts at the same time.

The meeting was held after the conclusion of NAPARC, in the afternoon of November 15, 2006, in a function room at the hotel which was hosting NAPARC. In attendance as part of the OPC's Committee on Ecumenicity and Inter-church Relations were Robert B. Needham, George W. Knight, Jack J. Peterson, Mark T. Bube, Tony Curto, Jack Sawyer, John Hilbelink, and Peter Wallace; and representing the CCCA-East were John Jonker, Peter Feenstra, and Richard Pot.

Rev. Jack Peterson opened the meeting by welcoming us, and expressing appreciation for our relationship. A proposed agenda was established.

OPC Rules on Ecclesiastical Relations

The OPC has revised their rules on ecclesiastical relations by adding a new relationship called "ecumenical contact", which includes ICRC churches that the OPC doesn't yet have a formal relationship. There are nine churches in this category, and the relationship will be exercised through the ICRC and its meeting. The reason for this is that the OPC wants its fraternal relationships to be meaningful. A fraternal relationship requires good stewardship of time and resources, and the OPC wants to focus on those relationships that involve close geographical proximity, or are in areas where it is working. For a relationship to be meaningful, the OPC has to focus on the relationships it already has. This change was adopted at their 2006 General Assembly. This doesn't mean that the vision of unity is lost, but there is a recognition that we need to be responsible with time and financial resources, and we need to acknowledge that organic unity also has an eschatological dimension, and will be realized in fullness in glory.

2006 OPC General Assembly

Some discussion was held about the report on justification received by the 2006 OPC General Assembly, and commended for study by the General Assembly. A letter dated November 13, 2006, was also received from the OPC Stated Clerk, Donald J. Duff, which draws attention to the report as found on pages 212-337 of the Minutes of the 73rd GA (2006) and notes the decision of the General Assembly regarding this report "Request the Stated Clerk to mail copies of this report with the prefatory statement to those churches with whom the Orthodox Presbyterian Church has Ecclesiastical Fellowship or a Corresponding Relationship." The report is also available online in its entirety at <http://www.opc.org/GA/justification.pdf>

Several observations were made in the discussion about this report:

1. What will happen with this report? This report is going to be shared with sister churches, to make other churches aware of how the OPC is dealing with this issue.
2. What is the status of this report? The Westminster Standards are the confessional standards of the OPC, whereas the report on justification merely has the status of a report. As a result, all the words of the report are not officially adopted by the General Assembly, but the basic reasoning and direction of it is. The bottom line is that in practice someone may not disagree with what the Confession teaches. It was noted that there are some in the OPC who might hold to one or two aspects of the doctrines rejected by this report, and that this is acceptable if they promise not to teach them. However, it would be a matter of concern if someone held to several rejected doctrines, or denied justification by faith alone.
3. What is the intent of this report? In part, it is to defend the OPC's commitment to the historic Reformed faith. Those who criticize the OPC for not maintaining the doctrine of justification by faith alone cannot say this with integrity, because in this Report the OPC has shown its sincerity and commitment to the historic doctrine of justification by faith alone. It is remarked that the CanRC have never questioned the OPC's commitment to the doctrine of justification by faith alone.
4. How does this report apply to the CanRC? The OPC doesn't question the CanRC's commitment to the doctrine of justification by faith alone, because the OPC has acknowledged the CanRC as a faithful church. Dr. Klaas Schilder is mentioned in the report, but this is not a criticism of a Schilderian view as such, but only becomes a concern when some of his views are taken in a more broad scheme that undermines justification by faith alone.
5. How does this report apply to theological students and candidates for the ministry? In examining candidates, the important thing for admission to the ministry is whether they maintain the confessional teaching. Some might claim that they hold the confessional teaching, but by their writings and ideas they ipso facto deny it. John Robbins and Paul Elliot are two men in this category. The John Kinnard case is also related, but this case has been the subject of misunderstanding. The Kinnard case was not about the OPC General Assembly approving Kinnard's teaching, but the General Assembly was dealing with a judicial matter related to it. As a result, it was a judicial case rather than a doctrinal case, but sadly this has been misrepresented by some critics of the OPC.

An electronic copy of the Minutes of previous General Assembly is available upon request, and can be obtained from Donald Duff.

2007 CanRC General Synod Smithers

The next General Synod of the Canadian Reformed Churches will be in May 2007 in Smithers, BC. Recommendations from the CCCA include a proposal to enter into ecclesiastical fellowship with the ERQ, and to develop contacts with the RPCNA. Input from the OPC was solicited regarding both of these developments, and the status of relations with churches that we have mutual contact with was reviewed as follows:

- a. The RPCNA: The RPCNA will have special focus for the OPC in the next year, in line with their rotating schedule. The OPC has had extensive meetings with them in the past, and there is close contact, but the issue of exclusive psalmody as insisted by the RPCNA remains outstanding. They have also

cooperated in some matters, such as in foreign missions, and someone from the OPC is teaching in the RPCNA's seminary. The OPC recommends that we give attention to matters such as:

1. The RPCNA's approach to the kingship of Christ, and the 1643 covenant. Their understanding of the relationship between church and state, and their idea of a covenanted nation are somewhat unique; the RPCNA holds that every nation should acknowledge Jesus as king, a position that approaches the old Scottish view. In practice some believe they shouldn't vote in public elections, or serve in public office.
2. They also made some changes to their ordination vows that are a positive improvement, but the RPCNA's view on women as deacons should also be looked at.

On the whole, the OPC's many contacts with the RPCNA have been very positive.

- b. The ERQ: The ERQ is considering closer ecumenical ties with the PCA, and have asked the CanRC whether this should be a concern. Since the OPC is more familiar with the PCA, the OPC can assist the CanRC in giving good advice to the ERQ on this point. It is remarked that the PCA has significant internal diversity. There could be a concern that the PCA is encroaching over the ERQ, but the involvement of the OPC and CanRC with the ERQ should alleviate this. The ERQ's history is such that the PCA was instrumental in establishing the ERQ, and so it still has some influence. But the OPC senses that the ERQ churches in the East are becoming more confessional. The OPC is also thankful for CanRC involvement with the ERQ. The OPC's involvement with the ERQ includes a financial commitment to support Ben Westerveld.
- c. The GKN-V: The OPC is not yet satisfied on all points that they were concerned about, and thus cannot get closer to the GKN-V at the present time. Limited resources make it difficult to wade through all the material and get a true sense of where the GKN-V is at. The fact that some materials are being read in translation also complicates matters. The real concern of the OPC is not the particular issues that the GKN-V is dealing with, but the underlying hermeneutical questions of how the GKN-V seems to interpret Scripture. One issue is that the Westminster Standards have a clear statement on divorce and remarriage, which admittedly is not present on the Three Forms of Unity, but the GKN-V's position seems to be different from the Westminster Standards. The OPC sees a danger that the GKN-V could be showing evidence of a hermeneutic that parallels the negative developments in the GKN-S at the time of its decay. It is noted that the Free Reformed Churches of Australia have also interacted extensively with the GKN-V, and that this is another source the OPC could look at (their Acts of Synod are available on the internet at frca.org.au).

Synopsis of Past Discussions with the OPC

The CanRC have prepared a topical summary of various issues and position papers which have been written over the years between the OPC and CanRC. Copies of this synopsis were distributed to all CEIR members, with additional copies for the CEIR members unable to be present, for their review and discussion at a further meeting. It is asked whether the CanRC regards these matters as resolved, eg the OPC's view on admission for the Lord's Supper. From a CanRC point of view, discussion on these matters should continue.

General Questions

1. What is the CanRC's relation with the URCNA like? Developments are going well on the whole, but the issue of theological education is not yet resolved, and there is some hesitancy on both sides with respect to various issues. It is noted that the URCNA is still trying to sort out its essence as a federation. The CanRC seem to be able to speak collectively more easily than the URCNA. There are also church political issues, such as what it means to be a federation. A reaction to their bad experience in the CRCNA also plays role in how the URCNA deals with the issue of theological education. It is mentioned that prior to organic unity it is essential to have a common understanding about organic unity and how a federation works and what this means in practice.
2. How have changes to Canadian laws about hate speech affected the CanRC? It strengthens convictions and the CanRC's commitment to hold to and preach the truth of Scripture about this. It has also resulted in a proposal which makes explicit in the church order that ministers may only solemnize marriages between one man and one woman.

Closing

Peter Feenstra expressed a personal note of appreciation for the contact enjoyed between the OPC and CanRC, particularly in view of the fact that his term on this committee will come to completion. Peter Feenstra closed in prayer.

R.E. Pot

CCCA Report to Synod Smithers 2007

REPORT 7: The North American Presbyterian and Reformed Council (NAPARC)

Appendix 5: Report on visit to the NAPARC (November, 2006) - Rev. R.E. Pot

Name and purpose

For a number of years, our churches have been sending observers to NAPARC, the North American Presbyterian and Reformed Council, to determine the benefits of membership. Like the International Conference of Reformed Churches that the Canadian Reformed Churches are members of, NAPARC's constitution has its basis in a "full commitment to the Bible in its entirety as the Word of God written, without error in all its parts and to its teaching as set forth in the Heidelberg Catechism, the Belgic Confession, the Canons of Dordt, the Westminster Confession of Faith, and the Westminster Larger and Shorter Catechisms." (see the website: <http://www.naparc.org/>).

Attendance

One Monday November 13, 2006, three members of subcommittee-East of the Committee for Contact with Churches in the Americas travelled to Montreal, Quebec, where the L' Eglise Reformee du Quebec (ERQ) was hosting this year's Council. One benefit of the Council is that it gives opportunity for the attending churches to arrange meetings between their respective committees for ecumenical contact, while at NAPARC. Since several of the churches which the CCCA has been mandate to continue or develop further ecumenical contact with are present at NAPARC, notably the OPC, RCUS, and ERQ, attending NAPARC gives excellent possibilities for meeting with these churches as well, since everyone is at the same location anyway. Representatives from the RPCNA, with which the CCCA also has a report to General Synod, were also in attendance.

The ERQ was hosting this year's NAPARC at a local Montreal hotel, where we (Rev. Peter Feenstra, br. John Jonker, and Rev. Richard Pot) arrived early on Monday evening. NAPARC was scheduled to commence early Tuesday afternoon, so this gave opportunity to have some informal discussions with delegates from other churches in the evening and the following morning. Although contact with the URCNA and FRCNA is not part of our committee's mandate, these churches were also well-represented at NAPARC, and informal conversations with their delegates gave good opportunity to foster a good understanding of one another.

The official meeting of NAPARC was from November 14-15. Represented as Member Churches were the Associate Reformed Presbyterian Church, Église Réformée du Québec, Korean American Presbyterian Church, Orthodox Presbyterian Church, Presbyterian Church in America, Reformed Church in the United States, Reformed Presbyterian Church in North America, and the United Reformed Churches of North America. Invited observers that were present were the Canadian Reformed Churches, Free Reformed Churches of North America, Heritage Reformed Congregations, and the Presbyterian Reformed Church. The Korean Presbyterian Church in America (Kosin), a daughter church of our sister churches in Korea, was also an invited observer, but they did not send any representatives, as was also the case the previous year.

Proceedings: Day 1

Proceedings were opened by last year's chairman, Rev. Bruce Parnell, from the RPCNA. He commenced the meeting with a devotional address on 2 Corinthians 5:9-12. He reflected on the importance of proclaiming the gospel of Christ to sinners, motivated by the terrors of the Lord, the love of Christ, and the trust in the ambassadorship Christ gives.

Appointed to chair this year's NAPARC was Rev. James Kim, of the Korean American Presbyterian Church. One of the first items of business was the receiving of the Free Reformed Churches of North America as members. Membership is only open to churches that profess and maintain the confessional basis of NAPARC, and maintain the marks of the true church, and requires the approval of the other member churches. The NAPARC constitution states that "Admission to, suspension from, restoration to (after suspension), and termination of membership shall be proposed by the Council to the member churches by two thirds of the ballots cast; this proposal must then be approved within three years by two thirds of the major assemblies of the member churches."

The bulk of the afternoon session consisted of reports from the member churches. These reports gave a summary of important developments in the life of the various churches, membership statistics, current status of ecclesiastical relations, and important decisions of the synods and general assemblies. Each report was concluded with a prayer of intercession and thanksgiving for that church. These reports are also usually included along with the minutes of NAPARC, which means that the information in them can be consulted at a later date. Along with these reports, opportunity was given for the other delegates to ask questions about what was reported about a particular church federation, and life in these churches. This session of reporting

was very useful, and fostered a closer understanding of the life and practices in the various member churches. This plays an important part in getting to know one another as Reformed churches, and even serves to garner information on practical matters, for example as a list of the dates and locations of the forthcoming General Assemblies and Synods of the member churches. By spending an afternoon listening to these reports and asking questions, one is able to get somewhat of a picture of recent developments in the various church federations in a relatively short time amount of time. To achieve the same result outside of this context would require multiple meetings with representatives of each of these churches, and significant resources. From this perspective, we could appreciate the value of NAPARC in helping us carry out our mandate with respect to our contacts with member churches with which we have fraternal relations. Also as part of this session of reports, invited observer churches were given the opportunity to address NAPARC. Br. John Jonker spoke some words on behalf of our committee, the text of which follows this document.

Following the afternoon session, the various delegates enjoyed a delicious dinner together, which gave ample opportunity for fellowship and developing informal contacts. As invited observers, we were received as guests, and the costs of this meal were waived. A special feature of the dinner session was an address from guest speaker Rev. Jason Zuidema, who is pastor of Eglise Reformee St-Paul de Repentigny (ERQ), and also lectures in church history at Farel Reformed Theological Seminary. Rev. Zuidema addressed the topic "Historical Marginalization and the *raison d'être* of the French Reformed Christian in Quebec." He demonstrated the particular challenge faced by Reformed believers in Quebec as a result of several factors which he identified as follows:

1. The French Reformed Christian is a Protestant in an historically overwhelming Roman Catholic society.
2. The French Reformed Christian is French, in an overwhelmingly English continent.
3. The French Reformed Christian is Reformed in an overwhelmingly Baptist Protestant milieu.
4. The French Reformed Christian is committed to a Biblical moral standard in a society overwhelmingly post-modern.

Rev. Zuidema's address was well-received, but was of particular interest to our committee, since ecumenical relations with the ERQ are also part of our mandate as CCCA. His address helped give us a greater understanding of and appreciation for some of the challenges faced by the ERQ in their unique context.

The evening closed with some psalm-singing, and once again we had the opportunity to mingle with delegates from other Reformed churches with which we have contact. It is difficult to capture the value of these informal contacts in words, but your committee members were of the common conviction they go a long way to promoting understanding of one another, building relationships and connections, and fostering a good working relationship that often bears fruit when meeting in more formal contexts or at other times. Suffice it to say, that our dialogue and discussions with various delegates proved fruitful and rewarding on various levels.

Proceedings: Day 2

The Wednesday morning session commenced after a light breakfast, with a meditation on Judges 2:10-16 presented by the acting chairman Rev. James Kim. We very much appreciated his approach to this passage of Scripture. He pointed out that the judges were not heroic figures, and that this dark part of Israel's history shows the sinfulness of God's people, and highlights the mercy and faithfulness of our covenant God.

Since the meeting was scheduled to conclude at 12 noon, the morning docket consisted primarily of business such as reports from the NAPARC Web Site committee, reports on the results of member churches voting regarding the FRCNA's request to be received as members, and a request from the Heritage Reformed Congregations (HRC) to be received as members. This request now needs the approval of the member churches.

From time to time, NAPARC appoints a study committee to study matters of mutual concern to the NAPARC churches. This had been done previously on the matter of the role of women in the military, and as a result a statement had been drafted at a previous NAPARC that the general assemblies and synods of the member churches were asked to ratify. It read as follows "The Word of God gives no warrant, expressed or implied, that women are conscripted in or employed for military combat roles, but rather they are to be defended by men and kept from harm's way that they might fulfil their biblical callings and duties under God." A three year window was given for affirmative or negative votes to be received from the member churches. It was reported, for example, that the RCUS had ratified this statement, whereas the OPC had declined it, and the ARP had taken no action on it. The Canadian Reformed Churches as a rule do not adopt pronouncements of this sort, so we would anticipate that if we were a member church, we would likely also give a response of "no action". There was some discussion on the floor whether NAPARC should even be making any pronouncements, particularly in view of the ground cited by the OPC in declining the ratification of a statement on this point: "We do not believe that it is wise for NAPARC to embark on a course of making pronouncements for its member churches." Reference was also made to Art. IV of NAPARC's constitution, which reads "It is understood that all actions and decisions taken are advisory in character and in no way curtail or restrict the autonomy of the member churches." It is possible that the value of this process might be revisited in the future.

A report was also presented on Foreign and Home Missions Consultations. Being in one location for NAPARC gave opportunity for various member churches to meet separately and discuss foreign and home mission projects, and co-operation in disaster relief. Although different churches have different approaches in mission-work, NAPARC does have a “Comity Agreement”, and it is worth reproducing here in full.

Comity has meant different things to different people. We representatives of the home missions agencies and committees or boards of our denominations resist territorial statements on comity in the light of the social and cultural complexity of North American society and the great spiritual need of our many countrymen who are apart from Jesus Christ. Out of a concern to build the church of Jesus Christ rather than our own denominations and to avoid the appearance of competition, we affirm the following courteous code of behavior to guide our church planting ministries in North America:

1. We will be sensitive to the presence of existing churches and mission ministries of other NAPARC churches and will refrain from enlisting members and take great care in receiving members of those existing ministries.
2. We will communicate with the equivalent or appropriate agency (denominational missions committee or board, presbytery missions or church extension committee, or session) before initiating church planting activities in a community where NAPARC churches or missions ministries exist.
3. We will provide information on at least an annual basis describing progress in our ministries and future plans.
4. We will encourage our regional home missions leadership to develop good working relationships.

Source: www.opc.org/relations/comity.html

As Canadian Reformed Churches, our Reformed church polity demands with good reason that we do not have a centralized structure like some other Reformed and Presbyterian Churches, since projects like mission work are the undertaking of local churches. As a result, we have separate committees dealing with these matters, and it is not part of our mandate as the CCCA. Nonetheless, NAPARC is a useful forum to obtain information about what other churches are doing, and the CCCA could also play a role in sharing what other committees and local churches in our federation are doing. The Comity Agreement, for example, could play a useful function in preventing duplication of work in certain locations, and has good practical value. Many NAPARC churches also participate in a Missions Consultation meeting annually in November, where practical matters of common concern are discussed, such as security, insurance, training, and exchanging ideas on an operational level; those who have participated in this testified that from a practical point of view, much could be gained by sharing ideas and information on these matters.

After finalizing arrangements for the 2007 meeting of NAPARC, which will be held in New York City, November 13-14 (hosted by the Korean American Presbyterian Church), the meeting was closed at noon.

Formal and Informal Contacts

NAPARC has value apart from the Council meeting itself. As has been mentioned previously, from a practical point of view, having representatives from different Presbyterian and Reformed churches at the same location at the same time provides opportunity for other meetings outside of NAPARC. This can happen in an informal way, through personal conversations and contact. But it also happens in a formal way, and many of the member churches have the practice of seeing NAPARC as an opportunity to arrange meetings between respective committees for ecumenical contact. In this way, NAPARC can facilitate committees like the CCCA in carrying out their synodical mandate in an efficient way. The delegates from the FRCNA requested a short meeting with us (reported elsewhere), although we were careful to point out to them that contact with the FRCNA is not the mandate of the CCCA. On the other hand, we did use the opportunity to arrange a meeting with the OPC in the afternoon following the conclusion of NAPARC. It is not too often that the entire CEIR of the OPC is present in one location, but in the interests of efficiency the OPC CEIR decided to use NAPARC as an opportunity to arrange an internal meeting of their committee, and also meetings with other ecumenical committees, including one with the CCCA. This meeting between the CCCA and CEIR will be reported separately. One of the challenges that the CCCA has experienced in the past is arranging meetings with other committees, particularly when significant distances are involved, and when committee members live far from one another. It is difficult to justify the use of extensive resources and time required to meet frequently, and even arranging annual meetings can be a logistical nightmare. One of the practical benefits of NAPARC is that it helps overcome this challenge. The practice of the OPC in arranging other meetings in conjunction with NAPARC at the same location might be one worth considering by other synod committees, even if they do not participate in the official proceedings of NAPARC itself.

Concluding Reflections

We returned home on Wednesday afternoon, having been gone since Monday. Attending NAPARC was enriching in various levels. Although it required a commitment of two days, two of which were occupied with travelling, there was a greater sense of accomplishment than is usually the case when meeting with a single committee. A meeting with the CEIR, for example, usually requires dedicating the same amount of time and

travel; but in this case we were not only able to meet with the CEIR, but had opportunity for conversations and contacts with the ERQ, as well as other churches with which we have contact, and of course the benefit of the reports and discussions within NAPARC itself. In this respect the particular North American context of NAPARC lends itself to a setting and atmosphere quite different than the International Conference of Reformed Churches.

This is one obvious benefit of NAPARC, and it is not the only one. One more than once, we were encouraged by delegates from churches like the RCUS and OPC to apply for membership. What are some of the benefits of NAPARC? Two of your delegates had not attended NAPARC previously, so attending NAPARC helped clarify some of its benefits and obligations. Many benefits have been described already above, but to recap some of the points:

- The reporting session helps become better acquainted with and informed about churches with which we have contact, and helps us carry out our existing mandate with respect to these churches.
- It gives the Canadian Reformed Churches an opportunity to benefit from and be of benefit to other Reformed and Presbyterian Churches with which we have contact, and to develop further contacts.
- It enables good communication about work that we are doing as churches, to prevent overlap, and to promote co-operation and sharing of resources in particular projects or situations.
- It promotes efficient use of resources and time in carrying out our existing mandate with respect to churches that we have fraternal relations with, by giving the possibility of informal and formal meetings with our respective subcommittees for ecumenical contact at the same location. Such meetings are already part of our mandate, and attending NAPARC makes the arranging of such meetings so much easier, and so promotes good stewardship, and responsible use of our resources and time. Informal and formal contacts of this nature are much more efficient and fruitful than exchanging letters or arranging individual meetings which require significant travel and time.

Some obligations and implications of NAPARC:

- A \$500 annual membership fee, which is relatively insignificant when compared to the costs associated with the ICRC.
- attendance at the annual November conference (usually a Tuesday afternoon, evening, and Wednesday morning). The costs of travelling and time associated with this are negated in the event that meetings with other committees are combined with this, since these meetings would usually require the same costs in travelling and time.
- voting on membership applications from other churches. NAPARC requires that the major assemblies vote on applications for membership. An approach could be taken similar as with the ICRC, and that we take no action with respect to churches that we are not in ecclesiastical fellowship with.
- voting on advisory statements (see discussion above)

In short, our experience with NAPARC 2006 confirmed the value of attending NAPARC. Although we could continue to attend as invited observers, we are at the point where we need to make a decision about membership. May the above report also serve to assist our churches make a responsible and informed decision about this.

R.E. Pot

Appendix 6: Address to the NAPARC (November, 2006) – Br. John Jonker

Dear Brothers in the Lord,

We bring greetings on behalf of the Canadian and American Reformed Churches

Thank you for inviting us again this year as observers to this meeting of NAPARC .

This year we could be here with the three of us to observe your meeting: Rev P. Feenstra, Rev. R. Pot and John Jonker. We are here as members of the Canadian and American Reformed Churches, committee for contact with churches in the Americas. As committee we have been to your meetings a few years in a row now and have come to the conclusion that there are benefits to seeking membership in your Council, some of which we related to you last year.

As our form of church government is maybe a little different than some of your churches, we cannot ask to be members as committee unless we have been instructed to by one of our General Synods. We may report to you that as committee we have put together a proposal for our next Synod, asking from this body to give us instruction to seek membership in your council. This Synod will be held D.V. in May of 2007 in Smithers, British Columbia (Prayer service on May 7 and Synod to convene on the 8th)

As to a few details on our churches, we may say that the Lord has blessed us richly, since the first Canadian Reformed Church was instituted in 1950. He has done this in such a way that now as Canadian and American Reformed Churches we have a total membership of around 16,000.

These members are spread over 54 churches, in two regions, East and West: 29 churches in the region of Regional Synod East, of which 27 are in Ontario and two in the US, one in Pennsylvania and one in Michigan. With almost 8600 members on average, we have almost 300 per church. Regional Synod West has 25 churches with almost 7600 members averaging just over 300 members per church. There they are spread over Manitoba, Alberta, and British Columbia. There too we have two in the US, one in Colorado and one in Washington.

We have a total of 70 ministers, of which 12 are retired, 4 are professors who teach at our Theological seminary in Hamilton ON. This college seeks to maintain a principle of the churches of the Secession of 1834: A theological college is of the churches and for the churches. We have 6 full time missionaries, plus mission aid workers. We do foreign mission work in Brazil, Papua New Guinea, and Indonesia. We have urban missions in Vancouver and Hamilton. We have 47 ministers in 46 churches at present. We have 8 vacant churches right now.

We as Canadian and American Reformed Churches have what we call the three forms of unity as our doctrinal standards of the Church: The Belgic Confession, The Heidelberg Catechism and the Canons of Dort. Our Church Order follows the principles and structure of the Church Order of Dort of 1618 1619. In the Church Order we have an Article that calls for subscription to the Confessions. All ministers of the Word, elders, deacons, and professors of theology must sign a form of subscription. Within the federation it is the desire of the office bearers to work together as Christ's under shepherds in all things for the benefit of His church, were He has called them as overseers to shepherd His church which He has purchased with His blood. (Acts 20:28) All of our churches have two worship services per Sunday and many bible studies and other church related activities during the week for young and old.

We are confessional churches. The Heidelberg Catechism, the Belgic Confession and the Canons of Dort are taught to all the children of the church before they profess their faith, and are then permitted to partake in the Lord Supper which is celebrated at least four times a year.

We believe and profess one Catholic or universal Church..., all who expect their entire salvation in Jesus Christ... this Church is spread and dispersed through the entire world. However it is joined and united with heart and will, in one and the same Spirit, by the power of faith. (Art. 27 & 28 B.C.)

May the dealings of this council be for the well being of this one Catholic Church that we profess. May there be true unity as Christ our King desires it to be, in order to deal with issues that we have in common. We need to fight against the evils that persecute the church together. May all the efforts of this council be to the honour and glory of Christ, the Head of His Church.

Thank you

John Jonker